EREUNA;

OR,

AN INVESTIGATION OF THE ETYMONS OF WORDS AND NAMES, CLASSICAL AND SCRIPTURAL, THROUGH THE MEDIUM OF CELTIC:

TOGETHER WITH

SOME REMARKS ON HEBRAEO-CELTIC AFFINITIES.

BY

A CELTOPHILE.

[Francis Crawford, (see Halkett & L.)]

"Οσ' οίδα κάγω πάντ' ἐπιστήσει κλύων.

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The study of comparative Philology, like that of Geology, to which it bears considerable analogy, is still almost in its infancy, though an infancy like that of Hercules, giving evidence of future strength and vigour of no ordinary kind. In this stage, however, there is a danger arising from hasty generalisation and dogmatic assertion. How great the danger in the case of Geology appears from the admission of one of its highest authorities—now no more, who, in a recent edition of his works, speaks to this effect, that "in this edition many former opinions have been much modified, and some entirely abandoned." That a similar admission, though perhaps not to the same extent, might be appropriate in the case of those who investigate the fossil remains of languages, will appear from the 'not proven' etymons of some of the shining lights of Philology; and when exceptions are found even to Grimm's law, a lesson of caution might be taught to those who rashly ordain canons,
who are disposed to fit everything to a Procrustean bed, and to pooh-pooh whatever militates against their pre-conceived notions and fancied schemes of linguistic arrangement; and who yet, on further investigation, may have to retire from positions too hastily taken up, and which are no longer tenable.

But there is another danger, of more pernicious tendency, which seems strangely to beset students both of Geology and Philology—and that is, of conducting their pursuits on principles which seem to ignore the truths of Revelation. Even Peile, in his otherwise admirable "Introduction to Greek and Latin Etymology," makes this statement (page 37)—"That all language did originally spring from imitational and interjectional sounds combined—not from one or the other separately, as has been implied sometimes—I for one firmly believe, not seeing any other possible origin for language."

Now, what is this but to ignore the Scripture account of Adam's creation, and instead of being guided by the Divine record, to take rather the description of man's primal state from the Heathen poet?—

"Quum prorepserunt primis animalia terris,  
Mutum et turpe pecus, glandem atque cubilia propter  
Unguibus et pugnis, dein fustibus, atque ita porro  
Pugnabant armis, quae post fabricaverat usus,  
Donec verba, quibus voces sensusque notarent  
Nominaque invenere."—(Hor. Sat., Lib. I. iii. 99.)
How much more dignified the Christian poet's description of man's first efforts at intelligent speech, and how much more suitable to one coming perfect from his Maker's hand—

"To speak I tried, and forthwith spake.
My tongue obeyed, and readily could name
Whate'er I saw."—(Paradise Lost, viii. 271.)

The faculty of speech in its ordinary acquirement is, no doubt, of slow attainment, but so is that of vision. Persons who have been born blind, from some defect capable of being removed by surgical operation, when the defect has been removed, have not at once enjoyed complete vision, although they may have afterwards attained to it. They cannot judge correctly of distances, or the size of objects. At first, everything presented to their view seems quite close to their eyes, and of undue proportion; yet, when our Lord restored the blind to sight, He gave them not merely the gift of vision, but also the acquired faculty, without obliging them to go through the usual and tedious process of learning to see. On one occasion, indeed, as if to show more plainly the reality of the miracle, He gave a glimpse of the intermediate process. He only partially performed the cure at first. He gave the power of vision, but did not supply the trained practice of it. He put his hands on the blind man's eyes, and "asked him
if he saw ought. And he looked up, and said, I see men as trees, walking;" and our Lord touched his eyes again, and he saw everything clearly (Mark, viii. 24).

Now, as the gift of trained vision was imparted by our Lord, so can we imagine the gift of trained speech Divinely imparted to our first parent; and thus, as Milton says, "To speak he tried, and forthwith spake."

No doubt, there are difficulties connected with this view; yet less than those attending the notion that man, in other respects created perfect, was deficient in man's most distinctive characteristic, intelligent speech, and that he had, like a wild untutored savage, to try by interjections and imitational sounds to eke out a language for himself. The difficulties are, as to how far he was Divinely supplied with a vocabulary, and then, as to what became of the heaven-taught speech. As to the former, we can only infer that it was sufficient for his need; as to the latter, it may be supposed that, like other perfect gifts, it was impaired by man's fall, and ultimately lost.

When Moses received the first tables of the Law on the holy mount, they had been prepared and written by God; but when these tables were broken by Moses at the foot of the mount, they were not replaced by God. Moses had to hew out the new tables for himself; and so it has been with language. The first was Divinely
supplied; but when it was misused or impaired by man, man was left to his own unaided efforts to fashion his further communications for himself.

It will be seen from these remarks that the views of the writer of this work are based on supposition of the undoubted truth of the Divine record; yet that he is not a blind stickler for everything advanced in the received text will appear from the subsequent pages, in which it will be seen that he exercises a free criticism that to many may appear too bold. His object throughout has been the elucidation of truth; and in aiming at this he has not scrupled to set aside whatever he conceives to be error, no matter how consecrated by time or hallowed by superstition. Grieved, however, should he be if aught advanced by him should militate in any degree against the veneration due to the Revealed Word.

In setting forth his views, he has freely used whatever materials he found already in print, although it may be at times without sufficient acknowledgment; yet even in appropriating the labours of previous writers, he has aimed to use them in no servile spirit.

'Nullius addictus jurare in verba magistri' has been his motto and his principle. But though thus exercising an independent judgment, he is too conscious of the difficulty and obscurity of his subject to attempt to be
positive or dogmatic. He professes not to have discovered any talismanic Sesamè to unlock the cave of philologic mystery; and he would merely say to those who read his book, "æquum est enim meminisse et me qui disseram et vos qui judicetis homines esse ut si probabilia dicentur nihil ultra requiratis."

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EREUNA.

CHAPTER I.

ETYMONS OF ANCIENT CLASSICAL WORDS AND NAMES.
As the Railroad and the Telegraph wire have brought into close neighbourhood and intimate relations countries that once seemed hopelessly dissociated by distance, so the study of comparative Philology has been found to effect somewhat of a similar result with regard to languages once regarded as utterly foreign to each other. According as that interesting study has progressed, points of contact have been observed, relationships have been traced, and family connexions established, where some time ago nothing seemed more unlikely. The Germanic and the Indian tongues have been united under a generic name; analogies have been pointed out betwixt Sanskrit and the Celtic dialects; and the name Aryan has been selected to designate a very large linguistic family, with numerous and widely scattered offshoots.

The Semitic languages, however, have for a long period been considered as distinct from all the members
of the Aryan family; in fact, to be dissimilar alike in roots and stems and inflexional formatives; whilst any coincidences that may have been observed have usually been regarded as merely fortuitous and accidental. Of late years, however, some doubts have been cast upon this theory of Semitic isolation, and so many analogies of composition and formation have been pointed out as can scarcely be reconciled with the supposition of mere casual coincidence: nor does it appear too bold a presumption to look forward to a day not far distant when the great family relationship shall be clearly established, and, in a sense unreferred to in the prophecy, "Japhet shall be found to dwell in the tents of Shem."

In former days it was often a question with the investigators of language, "Which was the primitive language of mankind?" But it was a question more of curiosity than utility. We have not now sufficient data existing to determine, nor is it at all probable that the primæval language survives at present; on the contrary, we have some analogy for inferring that it does not, from the instance of the Latin language, which, though once so widely diffused, and spoken by such a potent people, has ceased to be the vernacular idiom of any nation. But though Latin has itself ceased to exist as a spoken language, it has given birth to several other languages, as the Italian, the Spanish, the Portuguese, which can trace up their origin to it, and in so doing establish their relationship to each other.

1 See Studien über Indo-Germanisch-Semitische Wurzelverwandtschaft, von Friederich Delitzsch, 1873.
INTRODUCTORY.

That a still more widely extended language than Latin, though now without even a name to distinguish it, once existed, may be inferred in a similar way from the many dialects which, whilst still distinct, are yet related, and which must all have descended from one great original mother tongue.

In Herodotus, the oldest of historians, we find it mentioned that the Celts or Keltæ were the most western people of Europe; had, in fact, penetrated to the most remote recesses of the British Isles. How they reached the west of Europe does not appear. It may be that the wave of population coming from Central Asia, passing through Asia Minor, crossing the Hellespont, then spread itself over Southern Europe, until it finally reached Spain, and extended itself to Gaul and the adjacent islands. Or it may be that, following the same track as the victorious Arabs under Mahomet's successors afterwards pursued, the migrating Keltæ passed through Egypt and the northern parts of Africa, until finally reaching the Straits of Gibraltar, they there crossed over into Spain, and spread from thence into France northwards, and eastwards towards Italy and Greece. Or what is more probable than either supposition, it may be that both routes were adopted at different times, some of the migrating races passing by the Hellespont into Europe, and others taking the north of Africa in their way.

That the family of which the Celts or Keltæ were an offshoot was a widely diffused family, appears from the fact that the names of places, mountains, rivers, &c., in most widely separated localities, may be interpreted
by means of the Celtic dialects. Thus, for example, it has ere now been pointed out that the northern Kam-katcha takes its name from the remarkable constellation which gave its designation Septentrio to the Latin expression for the north, and which is known to us as Charles Wain, or The Plough, and which in one of the Celtic dialects is still called ceacta-cam, or reversing the order of combination, cam-ceacta, literally, the crooked ploughshare, and almost identical with Kamkatcha in sound.

Passing downwards from the extreme north of Asia, we find in the better known regions of that vast Continent the names of rivers, mountains, and cities having Celtic affinities, as the Ganges, the Abana, and Pharpar, the Kishon, Lebanon, Ida, Ilion, Troy, all which are capable of interpretation through the medium of that widely diffused language; and in like manner, in Africa, we can trace the remains of this ancient tongue from the marshy Molucca of Numidia to the winding sinuosities of the Keishcamma of Southern Cafraria.¹

If now we turn to the New World, we observe the names of some of the tribes, and their system of tattooing, all indicating a Celtic extraction; and we find in the name Canada, a name given to a very extensive region, a further evidence of the fact; for whatsoever interpretation may be given to that name from other sources, the word as explicable by one of the Celtic dialects is equally appropriate and expressive of the region it includes, and simply denotes abounding in lakes.

¹ See Note A at the end of the Chapter.
Journeying southward, we reach the great empire once swayed by Montezuma, whose name savours of Celtic origin, but not so plainly as the term by which the chief warriors of his kingdom were denoted, and who were styled Caciques, a name which may plainly be identified with the Celtic

Gasique (i.e. ɣəɪəˈkɪs) — warrior.

The notion of a relationship betwixt the languages of the Celts and Mexicans is not entirely new. It was propounded in a German work noticed a few years ago in the Saturday Review; and unless the idea suggested by the story of Madoc, celebrated by the Poet Southey, should happen to be well-founded, it is difficult to account for so many important words in the Aztec tongue being expressive in Celtic, unless we may suppose an immigration to the American Continent from some offshoot of the pre-Celtic stock.

The principal dialects of the ancient Celtic language are the Welsh and Irish, to which may be added the Gælic and Manx, the Cornish (lately extinct as a spoken language), and the Armoric. Now, we may suppose without difficulty a time when all these various dialects had coalesced in one parent tongue—a tongue, too, which had intimate relations with the parent languages of Latin and Greek. Tracing backwards still further, we may imagine a yet more remote period, when other languages, European and Asiatic, parted from the original stem; and that original stem or parent language we may designate either by the name Indo-European, which Peile approves, or by that of Aryan,
which Max Müller favours, and which, being a name equally comprehensive and indefinite, admits of affiliation to a boundless extent.

The following diagram, as given by Peile from Schleicher, will show at one glance the various offshoots of the Indo-European languages.

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**ETYMONS OF ANCIENT CLASSICAL WORDS AND NAMES.**

The language which formed the basis of the old Celtic dialects had, as already observed, very intimate relations with the parent languages of both Latin and Greek, and seems to have interpenetrated them to a very large extent. In fact, so impressed was the learned author of *The New Cratylus* by the relationship, that at page 93 of that well-known work he makes the following remarkable statement—“Our own opinion, drawn partly from philological and geographical considerations, is, that the first population of both Italy and Greece was Erse or Low
Celtic.” To the same effect, Winning (page 135) says: “These reasons appear sufficient to induce us to believe that Erse and Welsh tribes had found an early entrance into Italy, although we cannot trace their course thither from our histories.” And a much higher authority than either, namely, Schleicher, “believes in a Græco-Italo-Keltisch period.” If, then, such statements be well-founded, it is scarcely too much to assert that a thorough and radical acquaintance with the foundations of Greek and Latin can hardly be attained without some knowledge of the Celtic tongues. And further, it is only reasonable that we should seek in Celtic sources for the true interpretation of those names which Herodotus tells us were older than the language of the Greeks spoken in his day; or, at least, he declares they were not of Grecian origin, but transmitted to the Greeks by those who had preceded them. How deeply the Celtic element enters into the classical languages has not been sufficiently taken into account by distinguished scholars, notwithstanding the above admissions by some of their number. Its value, however, is beginning to be recognised, and since the learned Pictet in his successful essay has demonstrated the affinity of the Celtic dialects to Sanskrit, no person need be afraid to make a sober use of them for philological purposes.

It is true that some contempt has been thrown upon the use of the Celtic languages in explaining classical words, by the injudicious advocacy of too zealous Celto-philes. Many words have been adopted into the Celtic

1 Peile, 25.
dialects of the British Isles from Latin and Greek; nor is this to be wondered at, from the long occupation of these islands by the Romans. But failing to distinguish those adopted words as such, the advocates referred to have endeavoured to found a theory of relationship between the Celtic and classical languages, from such casual coincidences or accidental resemblances; and when the sources of such fortuitous coincidences have been exposed, the effect has been to prejudice the minds of philologists against admitting the relationship even to the extent it does actually exist.

This relationship will be best perceived by its being shown to exist not merely in identity of words as they stand in each language, but further, in similarity of modes of formation and composition, and more especially in this, that in numerous instances derivative words in the classical languages, and composite terms, when resolved into their component elements, may be traced to roots, and constituent parts, which have a significance in Celtic, although they have ceased to have any in the language in which the derivation or compound makes its appearance.

As to analogous modes of formation, it may be enough to mention that several have been pointed out. Thus, O'Donovan in his Irish Grammar shows how the Latin adjetival formation in al, as in aequ-al-is, reg-al-is, corresponds to a Celtic formative in al (contracted from e*št—like). In like manner Professor Geddes, in his Lectures on the "Philologic Uses of the Celtic Tongue," points out that the formative or, in such words in Latin as can-or-us, son-or-us, is but an abbreviated form of the
Celtic *mhor*—*great*; and it is elsewhere shown that Latin formations in *ar, ac, id, as in aqu-ar-ius, cori-ac-eus, candid-us*, have counterparts in Celtic.

In like manner in the formation of such nouns as

- *Arbor-et-um*—*a place of trees*,
- *Querc-et-um*—*a place of oaks*,
- *Rub-et-um*—*a place of brambles*,

whilst the base of the words in each instance is significant in the Latin *arbor, quercus, rubus*, the formative affix *et* has no meaning whatever in that language. Its import, however, appears at once if we compare it with a not uncommon Celtic termination of compound words, namely, *-it*—*a place*,¹ as may be seen in the composition of

- *Camn-it*—*a market place*,
- *Oujo-it*—*a place of refuge*,
- *Sapb-it*—*a rough place*,
- *Tmmin-it*—*a watery place*.

Some derivative words in Latin, such as

- *Lat-ro*—*to bark*,
- *Tim-eo*—*to be fearful*,

seem plainly traceable to roots like *lat* and *tim*, which, though without any meaning in Latin, have significance in Celtic, as, for example,

- *la-it*—*a dog*,
- *Tim*—*a sheep*,

¹ The word *dumetum* may be thought to militate against this view, as it has another form according to Roby, and appears as *dumeeta*; but this is really only an abbreviation of *dumiceta*, as Festus says, "antiqui quasi dumiceta appellabant quod nos dumeta."
and from the characteristics of these animals the Latin verbs were derived.

Turning now to words of different mode of composition, take, for example, the name *Triptolemus*, and divesting it of the termination *us*, which is not radical, there remains a compound form *Triptolem*; or, dividing it into its component elements, *Trip-tolem*, neither of which elements have any significance either in Greek or Latin, but both are significant in Celtic; for in the Erse dialect of it may be found

\[ \text{Tpeab—plough,} \]
\[ \text{Tolam—ground,} \]

and, combining both together, there results a most appropriate designation for one supposed to preside over agriculture.

**Minotaur.**—Again, taking the word *Minotaur*, the name used to denote the offspring of Pasiphae’s unnatural passion, and resolving it into its components, *minotaur*, it is found that the latter element has a meaning in the classical languages identical with what it bears in the Celtic dialects, whilst the former has none either in Greek or Latin, (for the usual derivation from *Minos* is not admissible); but when it is shown that in Celtic there is such a word as

\[ \text{Mion—passion, desire,} \]

and it is remembered with what facility the liquids set their vowels either before or after them, we arrive at the true solution of the name, which thus bears its history in itself.

**Silenus.**—This is another well-known name, the de-
signation of the constant attendant upon Bacchus; and this name, when divested of its terminal and non-radical us, is plainly equivalent to a compound in Celtic, with both its constituent parts significant in that language, viz.,

Sige-Łénan (shee-lenan) = attendant sprite.

In the first part of this compound the second consonant, being aspirated, is not sounded, according to a well-known rule. Now, as such aspirated letters are of frequent occurrence in the Celtic languages, and being aspirated, are consequently silent, or nearly so, a great difficulty is presented thereby in tracing derivatives from Celtic to other idioms; for many words are from this cause rendered unlike in form, although assimilating in sound to their cognates in other languages, as, for example, the Latin word hircus, a he goat, may be identified with the Celtic £̄xѥc̄, horned, a term which it resembles considerably in sound, though so unlike in outward form. Yet though such a system presents a difficulty in tracing analogies with foreign terms, we cannot agree with a contributor to the Revue Celtique that it would be desirable that the writing of Celtic words were made to correspond more with their pronunciation. Something, indeed, might be gained in facilitating the reading of the language, but at the same time valuable hints towards preserving the true derivation of words would be lost thereby. To give the reader who may be unacquainted with the Celtic languages some idea of the difference between many words written and spoken in some branches of it, he may be referred to something analogous in regard to English proper names,
which very often in sound differ widely from their written form, e.g.,

Cholmondeley, pronounced Chomley,

Daventry, " Danetry,

Colquhoun, " Cohoon.

In this way, too, the Latin *debeo* is contracted from *de-habeo*, and *luna*, as is supposed, from *lucina*, whilst a similar shortening takes place in the transition of words from one language to another, as in the English *master* from *magister*, or *cousin* from *consobrinus*, though the passage from one to the other is not direct.

These remarks being borne in mind, the reader will be prepared to understand some of the mutations that classical names have undergone in their transition from their original form to the shape in which they are presented to us in Latin or Greek—some examples of which will now be given from the mythology of the ancients, and first the name of an old Italic god,

**Janus.**—An older form of this name of the two-faced deity, according to Max Müller,¹ was *Jan*, and he explains it as if corresponding to a Sanskrit form *dyav-an*; but there is no occasion to go to the East for the derivation of the name, though the learned Professor is quite right as to the form it represented. The true derivation may be drawn from a Celtic source, and the form *dyavan*, which the Professor considers the name *Jan* to represent, finds a counterpart in the combination of two Celtic words, viz.:

\[ \text{O}i\text{a}-\text{em}\text{a}n — the double god, \]

a combination which approaches very nearly in pronunciation to *dyavan*, and could easily be shortened into *djan* or *jan*—the change of the initial *d* into *j* being similar to what takes place in the transition of the Latin *diurnus* to the French *journeè*.

A confirmation of the derivation thus given is furnished by the fact that one of the names by which Janus was known was *Emanus*, a name which is itself but a Latinised form of *e̲m̲an̲*,¹ the latter element of the compound, and simply signifies *double*.

The name *Quirinus*, by which he was also known, may be traced to another branch of Celtic, and bears evidence to the character he bore for justice, being derived from a word akin to the Welsh

*Gwirion—just, innocent.*

**Juno.**—Another example is afforded by the Latin form of the name of the Olympic deity so well known as *Juno*—a form which may be traced to the original of a Celtic compound expressive of the very characteristic which Homer so constantly assigns to the spouse of Jupiter, when he calls her *βοωτις*, or *ox-eyed*. In fact, the word *Juno* may be resolved into the equivalent of the Celtic

*Οὐμάν-αὐ—ox-eyed,*

the initial *d* being changed, as in the case of *Janus*, into *j*, and the final consonant of the last component being silent through aspiration, as also the medial consonant of the first, and the pronunciation of the whole

¹ Could this Celtic word be related to the Greek *eνος*, of very doubtful signification?
approaching nearly to that of the word Juno as enunciated by us.

JUPITER.—We approach the consideration of this word with more hesitation; yet, after giving it much attention, we are disposed to think that this name, designating the chief of the celestials, is not to be traced up to any combination heretofore suggested, however eminent the writers who have suggested such explications as Diespiter, or Juvans pater, or ζευς-πατηρ, or Dyau's pater; in all which the latter element is supposed to denote father. It appears to us that it ought rather to be sought in a Celtic source; and in seeking it there, its meaning is found to be expressive of what was to the heathen the evidence of Jove's existence, according to what the poet says—

"Celo tonantem credidimus Jovem
Regnare"—

and it is worthy of note that in some of the Celtic dialects there is found the term

\[ ρείτα \]—\textit{a thunderbolt},

to which if there be prefixed the well-known \textit{dia god}, the result is a compound easily transmuted into Jupiter, and denoting \textit{god of thunder}, or \textit{thunderbolts}, corresponding to the \textit{ζευς βρονταως} of the Greeks.

That the idea suggested above was constantly present in the heathen mind in connexion with the Supreme Being appears from some passages adduced by Max Müller, in his "Lectures on the Science of Language," though for a different purpose: thus, having stated that "in the early list of the Vedic deities, Dyu is not in-
cluded, and the real representative of Jupiter in the Veda is not Dyu, but Indra,” he quotes a passage from a hymn addressed to Indra, which speaks of him as “the heavenly Indra armed with the thunderbolt.”—430.

Again, “Perkunas in Lithuanian, the god of the thunderstorm, is used synonymously with deivaitis, deity.”—437.

“The Slaves, as Procopius states, worshipped at one time one god only, and he was the maker of the lightning.” (Compare στεροπηγησετα ζευ.)

“Dium fulgur appellabant diurnum quod putabant Jovis.”—Festus, 57. (433.)

Ζενς.—The Greek name of this deity seems, in its nominative case at least, to have a very different meaning—for if, as the same eminent philologer supposes, the more correct representation of the name be of the form of the Sanskrit Dyaus, we may compare it in that form with the Celtic compound

Öio-me11—infinite,
in which liquid labial being aspirated is sounded as w or v, so that the whole word would be pronounced as dyoweis, or dyonis,1 and the signification of it would be as appropriate an epithet for the being intended as any derived from the light or sky theory of Müllerian fame.

The Sanskrit word Deva—God is supposed to be of a like origin with Dyaus, derived from a root denoting brightness. Presumptuous, however, as it may be to dispute the correctness of this derivation, the writer

1 According to Varro, the ancient form of Jovis was Djovis.—De Ling. Lat. V., 20.
feels compelled to do so. He considers, as is generally allowed, that *deva, deus, and dia are all radically related, but that the more correct form of the original word was *di-fa, and that it is equivalent to the Celtic

*Oi-φατ—without cause, or uncaused,

that is, self-existing, uncreated—an epithet corresponding to the Sanskrit term for deity—

Aja—without birth.

The names of some other of the heathen deities may, in like manner, be explained on the same principle, namely, that of receiving their best illustration from a Celtic source.

Thus, for example, taking the name of the marine deity *Triton, its most appropriate representative is found in the Celtic combination

*Τριτόν—lord of the wave,

and it is worthy of note that the last element of this compound enters also into the designation of the supreme ruler of the sea, both in its Latin and Greek forms—that is, whether he be called *Neptun-us or Ποσειδών. In fact both names express the same idea, and simply signify "ruler of the waves;" the first element in both *Neptune and Poseidon signifying lord or master—that in the former being best represented in Celtic by the Welsh

Naf—lord,

(with which compare the Egyptian *kneph); whilst with regard to the latter, reference may be made to the well-
known fact that \( \pi\omicron\sigma\omicron \) in Greek signifies *master*, and in that case is not unlike the Dutch *Baas*, of the same signification, and the *Boss* of the Americans.

It would thus appear that the Greek and Latin names of this deity are but dialectic varieties of the same Celtic combination; and a similar inference may be drawn from the names of the *goddess of hunting*, as expressed in the same two classical languages; for in Greek she was called *Artemis*, a name supposed to be related to 

\[
\text{Ἀρτεμίς—perfect, without defect,}
\]

whilst the Latins called her *Diana*, a name apparently unconnected with the former, and supposed by some high authorities to be another form of *Divana*. But if we turn to the Celtic dialects we find the missing link—for in Erse we have

\[
\begin{align*}
\text{Dian} & \\
\text{or} & \\
\text{Dianim} & \\
\end{align*}
\]

\text{without defect.}

And in Welsh is to be seen the form

\[
\text{Dianaf—without maim or defect.}
\]

It might be worth while to pursue further this idea of the Greek and Latin names of the members of their mythological system having the same signification under diversities of external appearance. Such at least appears to be the case in other instances, but not so plainly and so palpably as in the foregoing, and, therefore, for the present they shall be omitted.

1 Liddell and Scott’s *Lex.*

2 See Note B at the end of the Chapter.
Lares.—The origin of the name of the Lares, the domestic gods of the Romans, will be best understood by noting some similarly formed compounds still existing in the Celtic languages. Thus, in Irish may be found

Re-ve—fauns, or gods of the woods,

Trom-ve—tutelary gods.

In both which instances the initial consonant of the second part of the compound is not sounded, as the d suffers aspiration. Combining, then, a like element with the Celtic

Lorp—floor of a house,

the result is the combination

Lorp-ve (pronounced Larè)—house gods,

as the original of the Latin Lares.

It may be objected to this that the most ancient form of the name was Lases, not Lares; but even admitting this, there was such interchange of the letters r and s—as for instance in the case of Θεος and Σιος—that such an objection would have no weight. And even supposing the archaic form to have been Lases, another explication could be given of the component Las, whilst the latter element ve would remain the same—and that is the point chiefly insisted on.

Orgia.—This word, which was used to denote the frantic feast in honour of Bacchus, and in which the great object was to find the missing god, derives the explanation of its name from the Celtic compound

Lorp-ve—seeking god,

in which the first letter of the second part of the compound being aspirated becomes silent, whilst the initial
liquid of the first part has been dropped, as in the case of ἐἴβω for λαἴβω, and many others.

TITAN.—Another compound may be traced in this word, the name given to the earthborn giants, and which may be referred to a combination equivalent to the Celtic composite term

Τἰτ-ζεῖν—earthborn,

a compound formed on the same principle as

Αἰμ-ζεῖν—wellborn,

Ϲεῖν—firstborn,

and in which the first letter of the second element of each, being aspirated, is slurred or silent in pronunciation. The composition of the classical Titan, however, we may observe, must have taken place before the vowels of the original of ζεῖν—to be born, were weakened, from the archaic form of gan or jan, into the more modern gen or gein.

The compound cerno-ζεῖν is noteworthy for more than one reason, and its mode of composition may afford a clue to the derivation of some other words. Thus, the initial consonant of the latter element being silent, the whole word would be pronounced as cedein, and that again contracted into cein, or cain; like the shortening of magister into master; or dehabeo into debeo. This being understood, an easy explanation is afforded of a well-known classical name, which seems utterly inexplicable from Greek or Latin sources. The word referred to is Chaos, a term used, as need scarcely be mentioned, to denote the rudimental state from which creation sprang, as our own great poet sings, "How Heaven and Earth
rose out of Chaos." This word Chaos, then, is formed on the same principle as a still existing Celtic compound which is closely allied to it, namely,

Ceano-tuig—first element or first principle,

in which the letter t is silent, so that the word would be pronounced chedhus, or chadhus, and thence shortened into chaus, or chaos.

To a somewhat similar composition the writer would be disposed to refer the originization of the Teutonic word for the Supreme Being, although he offers the suggestion with more hesitancy. Yet where so many different explanations of the word have been given, and all confessedly not satisfactory,¹ another attempt at a solution may be permitted. The word in question varies in form in the Teutonic dialects from Guth, Cot, Gott, to Gud and God. And Grimm observes of it (Deut. Mythol., p. 12), that the radical signification of the word has not been ascertained; but he remarks, if the Persian word khoda can be derived from the Zend qua-dāta, Sanscrit svadata—a se datus, increatus, a very appropriate etymon of the name would be furnished.

Now, with all due deference to such a high authority on questions of etymology, there is no occasion to recur to Zend or Sanskrit, whilst we have a Celtic combination such as

Ceano-tāc—first cause,

a compound which would be pronounced something like the German güte, and which affords as appropriate an

epithet for the Supreme Being as the Sanskrit svadāta suggested by Grimm.

Aθηνα.—For the explanation of this name we must return to the words Διήμ-ζειμ and ψεό-ζειμ, above given, as suggestive of the mode of composition by which it is formed; for, as we have

Διήμ-ζειμ—wellborn,
ψεό-ζειμ—firstborn,

so we can have

Δε-ζειμ—re-born,

and an active verb of the same form signifying to regenerate. And from this, by a common mode of formation, may be derived an adjectival term

Δε-ζειμες—regenerating.

It is worthy of remark that the pronunciation of this latter would be Ahenach, which bears a singular resemblance to the Sanskrit Ahana—the dawn, which Max Müller considers of kindred origin with Athéne, though very different in its derivation from the Celtic combination given; and further, the meaning would not be opposed to his idea, for the dawn might be looked on as the regeneration of the day.

The epithet glaucōpis, so constantly applied to this goddess by Homer, and which formerly was supposed to signify azure-eyed, is now rendered owl-eyed by eminent scholars. That the word glaux—owl, of which it is compounded, may have signified the screech owl, appears probable from the Celtic

Σλαρος (glauch)—screeching.

**ETYMONS OF ANCIENT**

**Adravai.**—The name of the celebrated city, is generally thought to be related to Αθηναί Minerva; but in our judgment they are quite distinct in etymon, the name of the city being best represented by the Celtic

Διενδομί—a sanctuary, or asylum.

So that Athens as well as Rome may have been in early days a *refugium peccatorum*. It is certain that Plutarch, in his life of Theseus, mentions there was an asylum for slaves at Athens; and the historian Thucydides intimates that other parties found a refuge there. His words are: "Ἐκ γὰρ τῆς ἄλλης Ἐλλαδὸς ὁ πολέμως ἡ στάσις ἐκπίπτοντες παρ’ Αθηναίους οἱ ἑυνατώτατοι, ώς βέβαιον ὁν, ἀναχώρουν."¹

**Nemesis.**—The name of this relentless deity seems to be of kindred origin with the Celtic compound

Νειμί—cruel, pitiless.

The negative prefix which forms the first part of this compound is one of very common occurrence in composition in Celtic, and a word of exactly the same form has quite a distinct signification, viz.—

Νειμί—heaven.

Would it be possible that two Greek words of some notoriety owe their origin to prefixes of kindred nature, but in which the initial nasal has been dropped? This dropping of the nasal is not uncommon, and an instance is afforded in the name of Alba longa. The first part of this compound name has usually been thought the

¹ Arnold's Thucyd. 1-3, p. 4.
same as the Latin *Alba*—white, but it is really the cor-
ruption of the Celtic

\[\text{\textit{n\textsuperscript{a}l\textsuperscript{b}}}—long.\]

And the name *Alba longa* is an instance of what Donald-
son remarks in his *Varronianus*, that when new waves of popula-
tion of different modes of speech have passed over a place, the names of natural objects, as rivers and moun-
tains, are often expressed in both the old and new lan-
guage, one being a translation of the other; as in the case of *Dans-beck-water*, in which all the terms signify *water*, but in different languages.

Taking into account, then, this dropping of the nasal, we may suppose the Greek words \(\alpha\mu\beta\rho\omicron\omicron\varsigma\) and \(\alpha\mu\beta\rho\omicron\omicron\iota\omicron\alpha\) (with all deference to Mr. Peile\(^1\) and his root *mor* or \(\mu\rho\omicron\)) to have been of the forms \(\nu\alpha\mu\beta\rho\omicron\omicron\varsigma\) and \(\nu\alpha\mu\beta\rho\omicron\omicron\iota\omicron\alpha\); the former being formed from the equivalent of the negative prefix \(\text{\textit{n\textsuperscript{e}m}}\), with the addition of \(\beta\rho\omicron\omicron\varsigma—mortal\), whilst the latter is derived from a form \(\nu\alpha\mu\beta\rho\omicron\omicron\iota\omicron\alpha\), compounded of \(\text{\textit{n\textsuperscript{e}m}}—heaven\), and \(\beta\rho\omicron\omicron\varsigma—food\); denoting the food of the gods, and equivalent to the *götterspeise* of the Germans.

The word *manna*, as we write it after the Greek, when applied to the food divinely supplied to the Jews in the wilderness, is capable of the same signification, *viz.*—

\[\text{\textit{M\textsuperscript{n}-n\textsuperscript{e}m}}—food of heaven.\]

In the Greek acceptation of the word, as *a grain* or *minute particle*, it is of different origin, being related to the Celtic

\[\text{\textit{Me\textsuperscript{n}b}}—small.\]

\(^{1}\text{Page 134.}\)
From the noun ηελεπ—*heaven*, comes the adjective ηελεπαε—*heavenly*; and this being contracted, as is not uncommonly the case, the result is ηελεπ—*heavenly*, which seems related to Νεκ in Νεκταρ, the drink of the celestials—the word ταμ, probably signifying *drink*—though that meaning is not given to it in lexicons; yet such a sense may be found lurking in ταμαθ—*thirst*, equivalent to ταμ·διτ—*want of drink*.

In the Turkish language, *su* signifies *water*, and from this is formed the compound *su-siz*—*without water*, *thirsty*. If we may suppose a kindred word for water to have existed in the parent language of Latin and Greek, it will be easy to connect the Latin *sitis*—*thirst*, with the Greek συά, of the same signification. They are both compound words, only the order of combination is reversed in each. Thus, the Latin *sitis*—the stem of which is *sit*—would be equivalent to

\[
\text{Su-διτ}^1—\text{want of water},
\]

the dental initial in the second part being aspirated and silent; whilst the Greek *δυά* would be in like manner represented by

\[
\text{Οιε-γυ (or sa)}—\text{want of water}.
\]

There are other Greek and Latin words, distinct from proper names, to which we shall advert further on; but before proceeding to do so, it may not be amiss to direct attention to some names of Egyptian and Syrian character, which seem to be explicable in like manner through the medium of the great parent language, of which Celtic is the most expressive representative,

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1 In Irish *υιε*—*thirst*, i. e. *οιε-ιτ*—*want of drink*—O’Brien’s Lex.
showing thus how widely diffused was that very ancient form of speech.

Taking, then, first the names of well-known objects of Egyptian worship—

Ptha, and Ammon—the former is found to be represented by the Celtic

\(\text{Σατ} (\text{thaw})-\text{Lord},\)

and the latter by a compound expressive of the remarkable peculiarity for which the Egyptian Jupiter was distinguished, as being represented with a ram's head and shoulders, as says the poet—

"Stat certior illic
Jupiter, ut memorant, sed non aut fulmina vibrans
Aut similis nostro, sed tortis cornibus, Hammon." ¹

To understand, however, the way the name is compounded, reference must be made to other Celtic compounds formed in a similar way. Thus, in the Irish language, various compound epithets are found ending in \(\text{mum}—\text{neck},\) as their final element, e. g.

\(\text{Cмн-mum—wry-neck},\)
\(\text{Томч-mum—hog-necked};\)

and to a similar combination, most probably, may be traced the name in question; for on prefixing to the common termination \(\text{mum}—\text{a neck},\) the noun \(\text{свнов}—\text{sheep},\) the resultant compound is

\(\text{свнов-mum—sheep-necked}.\)

from which the name \(\text{Ammon}\) was derived.

¹ Lucan's Pharsalia, ix. 502.
And here it may be noted that the compound form above given, viz.:—

Τοικ-μιν—hog-necked,
is pronounced very like Torquin, and is, most probably, the true etymon of the name of the Roman Tarquin; though that name is most generally supposed to be derived from the city of Tarquinii, whence his family came.

Osiris.—The great deity of Egypt, however, was Osiris, and an investigation of his name will be found extremely interesting. The name Osiris is said by Plutarch to be equivalent to πολυφθαλμος; but though such a signification might be assigned to it even through a Celtic medium, yet a better meaning may be derived from the same source, and most probably the true basis of the form Osiride, the inflection of Osiris, is the Celtic

Σιον-μυσ—eternal,
whilst the initial o, if not prosthetic, may have signified either fire or eye, and in either case would be applicable to the Sun god, as denoting either the eternal fire, or the eternal eye of Providence. The sound o denotes also water in the Celtic dialects, as may be observed still in the French word eau; and taking it in this sense, the compound from Osiride would denote the everflowing water of the river of Egypt; and we know that the

1 The scriptural name Tabrimon, used to denote the father of Benhadad (1 Kings, 15-18), and explained from Hebrew to signify good pomegranate or good Rimmon, seems rather a transposition of Tarbmon or Tarbmun, quasi Ταρμ-μιν, i. e., bull-necked.

2 Another name by which this river was known was Opfi, with which compare the Celtic Διαν-βι—perpetual river.
same name *Osiride* was applied to the *Nile* as well as to the sun, and was so applied as a title to distinguish the main channel of the river from the temporary streams occasioned by its annual overflow—nor is such a mode of nomenclature uncommon. For example: "The noble river in Australia, on which the town of Melbourne is situated, is called the *Yarra-Yarra*, words which in the native language signify *flowing constantly*, and by which title it is distinguished from the large majority of rivers in that region which are nearly still, and which, after extending only for a mile or two, form at length a species of swamp."

If the initial *o* be considered prosthetic in the name Osiris, we may find some confirmation of this view in the lines quoted by Selden from Dionysius Afer—

Σίρις απ’ Αίδιοπων κικλήσκεται, οι δὲ Συήνης
'Ενναιται στρεφθέντι μετ-οὖνομα Νίλον ἵθιντο.

It is worthy of note that Plutarch states that the Egyptian *Osiris* was represented hieroglyphically on the monuments, either by *an eye and a sceptre*, or by *an eye and a throne*. Now, if it be understood that both modes of representation were *phonetic*, they can easily be accounted for from Celtic sources; and it will be found on examination that the conjoined terms representing each combination of hieroglyphs approach in sound the word *Osiri*, or *Oshiri*, which itself best represents the original sound of the name—for, representing the first syllable according to the Eastern mode of writing by *Aleph* and *waw*, a counterpart to the syllable thus

formed is the Celtic ao-ō—an eye, which is pronounced like oo, the final consonant being silent; and if to this initial syllable be joined either of the Celtic terms γυδ-ε-μιξ—a sceptre, (literally, a king's rod), or γυδ-ε-μιξ—a throne, (literally, a king's seat), the results are the combinations mentioned by Plutarch, namely—the eye and the sceptre, and the eye and the throne, respectively represented by ao-γυδ-ε-μιξ, and ao-γυδ-ε-μιξ; and phonetically expressing quam proximè the name Oshiri, by which this deity was known.

Turning now from the names of the Egyptian deities to the names of more ordinary things, it is found that many of them are expressive through the medium of Celtic, e. g.,

Pharos.—This name was applied to a celebrated lighthouse or watch tower at the mouth of the Egyptian river, and the name is evidently from a word which finds its counterpart in the Celtic

Παρός—watching.

Canopus.—Near the river's mouth, too, was a city of this name, mentioned by Æschylus in his ever-memorable play of Prometheus vinctus, as it is commonly called, and in which he says (line 853) :

'Εστιν πόλις Κάνωβος ἐσχάτη χθονὸς
Νείλου πρός αὐτῷ στόματι καὶ προσχώματι.

This city seems to have derived its name from the circumstance of its location at what we would call the river's mouth, but which would appear to have been called the river's head—for in Celtic is found

Σαην-οβο—head of the river.
Nile.—The name Nile itself is generally explained to signify blue, and it is said that in the Sanskrit language the word has that meaning. The learned Selden, however, argues that it signifies something different, and that the name Egypt had the same signification; and he quotes an ancient scholiast to this effect—"οὖτω γὰρ καὶ τὴν Αἴγυπτον Ἡριαν φασίν," id est, "et sic Egyptum Aeriam vocant," adding, "atque vetustissimum fuisse hoc ei nomen volunt prisci, et antequam Egyptus diceretur." If this name signified misty or cloudy, as represented by Ἡριαν, it may be connected with the Celtic ṛũul—a cloud; but a different origin and interpretation may be assigned to the name Nile, whose Greek form ἥλ-ος seems to connect it with the Celtic Ṛũeleũl (contracted into ṛũl)—heavenly, a title which may refer either to its blue colour or to its unascertained source, whence, according to some of the ancients, it came from above; and with this agrees the Homeric phrase Αἴγυπτοι διὑπέρτως ποιαμόιο.

Crocodile.—The animal most commonly associated with the river of Egypt is the Crocodile, or as the name is written in Greek Κροκόδειλ-ος—an animal, it is scarcely necessary to observe, remarkable for the hardness of its skin or scales, which can scarcely be penetrated by a musket ball. This peculiarity of hardness is expressed or intimated in its name, as interpreted by aid of Celtic, viz.—

Сμουδό-εσώλ—hard skin.

Πιρωμι. —The historian Herodotus mentions that in the Egyptian language the word πιρωμις was equivalent to the Greek καλος και αγαθος—fair and good. Now,
omitting the final sibilant as non-radical, the word πιρωμι appears to be a compound, of which the latter constituent is ρωμι, and this word ρωμι suggests immediately a Celtic compound word pronounced q. p. ρωμαι, namely,

Ῥομαῖτ—excellent.

The first part of the composite form πιρωμι is not so plain, and may be either the Egyptian definite article or else a word related to a Semitic expression for fair.

Καλασιρις.—Herodotus also makes mention of a long linen garment worn by the Egyptians, which he calls καλασιρις, saying, 'Ενδεδύκασι δὲ κιθώνας λινέους, περὶ τὰ σκίλεα θυσανωτοὺς, οὗς καλεοῦσι καλασιρις. Now, this name stripped of its non-radical termination appears as καλασιρ, and in this form may easily be resolved into constituents akin to the Celtic

Καλ-ρει—cover the heel.

Σεββεχυς.—The name of the Egyptian monarch Σεββεχυς, or more properly, without the classic termination, Σεββεχ, finds its representative in the Celtic

Σεββας (Sevach)—a hawk:

names of birds and beasts having often been given to human beings, as was commonly the case amongst the North American Indians. Thus, the names of the Midianite Princes Οreb and Ζeb signify respectively raven and wolf—and in Irish "μαλ-ουβ, which means a black raven, was the name of a King of Leinster, from whom sprang the O'Brains, now called O'Byrns."

With regard to the word Σεββας—a hawk, it is note-

1 Euterpe, 81. 2 O'Brien's Irish Dictionary, 61.
worthy that as the aspirated labial is variously represented in pronunciation either by \( v \) or \( w \); if the former in this case, it makes the name under consideration almost identical in sound with \( Sevvech \); and if the latter, it accounts for the fact of this king's name being expressed in Scripture as \( So. \)

**Ramesses.**—This is a name of frequent occurrence in Egyptian dynasties, and yet it appears to be of pure Celtic extraction, and coincident with

\[ \text{Ramõeses} \text{-gasconading, boasting} \]

whilst the epithet \( 
\text{Miomoum}
\) applied to a particular Ramesses seems related to a Celtic word signifying \( \text{profane} \), so that the whole name \( \text{Ramesses Miomoum} \), thus interpreted, would signify \( \text{profane boaster} \); and if, as some have supposed, this was the Egyptian king under whom the Jewish Exodus took place, the epithet would not be very inappropriate.

Without attempting the derivation of the names of the various characters mentioned in connexion with ancient Egypt, it may, however, be suggested that several of those names appear to be derived from some characteristic peculiarity, either personal\(^1\) or moral, and were more properly a sort of \( \text{soubriquet} \) by which the individuals were known in after-life, rather than names imposed at their birth. In this respect, they would correspond to the various surnames of the Ptolemies, as \( \text{Euergetes, Philadelphus} \), or to the epithets given in English history to some of our early monarchs, and other celebrated characters—as \( \text{Rufus, Beauclerk, Cœur-} \)

\(^1\) Compare \( \text{Galba, from gelb—yellow} \) (Roby).
de-Lion, Curthose, Longshanks (or Longues Champs). Such a mode of designation is still preserved in certain family names, as Belmore and Campbell—the former denoting large mouth, and the latter wry mouth—and seems more simple and intelligible than that suggested by the ordinary explanation of Egyptian names, as, 'Beloved of Ptha,' 'The Friend of Ptha,' and so on usque ad nauseam. On this principle, too, may be explained other names besides Egyptian; for example, that of Cambyses, the conqueror of Egypt, is equivalent to the Celtic

Cəm-bu réalis—wry-mouthed:

not a very dignified epithet, no doubt, for so great a conqueror; but at the same time it must be owned that whatever the names of such mighty personages lose in dignity from such interpretation, they gain in reality and lively expressiveness.

In this way, too, Bocchus, King of Mauritania, would have his name represented by

Adherbal by

Δου-εσφοιλ—Natibus ovinis,

Hiempsal by

Φιοτ-ειμ-ιαλ—deer-fleet heel,

with which may be compared what is said in Scripture of Asahel, the brother of Joab, that he "was as light of foot as a wild roe."

And here it may be observed that in Celtic, Cəm signifies country, so that Mauritania would denote the country of the Moors; and Mauri, the Latin name for
Moors, seems itself a Celtic term signifying great or large, allied to the Welsh

Mawr—great.

And as there is another Celtic word of like meaning, viz.:

Mevo—great,

the existence of these synonymous words will explain what Sallust\(^1\) tells us of the change of name from Medi to Mauri. "Nomen eorum paulatim Libyes corrupere barbarâ linguâ Mauros pro Medis appellantes." As both names expressed the same idea, they were used one for the other.

The name Numidae is not derived from the nomade habits of those who bore it, but from a Celtic prefix to the name Mede, so that Numidae would be for

\(\text{numi}-\text{medi}\)—Median men.

Whilst Mapale, the singular form of Mapalia, denoting their habitations, would correspond to

\(\text{ma}\text{pale}\)—field habitation.

Scyphax.—This name, from its termination, suggests a similarity of origin to our English name Fairfax; and, strange as it may be deemed, it appears to have been formed in the same way—only with this distinction, that Fairfax signifies fair-haired, and

Scyphax—red-haired.

Neither of the component elements of this name, however, are now found in Celtic, though something akin to the latter appears in an Erse word for beard. The

\(^1\) Bell. Jugurth.
Anglo-Saxon faex—*hair* is the true representative of it; and as in some Eastern languages there is found the term *sech*—*hair*, the idea suggests itself that the remark made by Buttman in his *Lexilogus*, respecting words beginning with double consonants originally, and giving rise to two systems of derivative forms represented respectively by each of the initials commencing a word, may (much as the idea has been disparaged by more recent philologists) have had an illustration in the original of this word; which may have been at first of the form *sfiec*, and from this more complex form sprang the two separate forms *sae* and *fæc*. The element *scyph* or *scuph*—*red*, seems to have become softened into *suph*, and in this form to have been mistaken in Semitic speech for *suph*—*a reed*; at least in the compound *yam-suph*, explained to signify the reedy sea, whereas it should be "the red sea"—the *Mare Erythraeum* of classical celebrity.

**Melcarth.**—The celebrated Tyrian Hercules was known by the name of *Melcarth*, and this name is generally interpreted to signify *King of the City*, that is, of *Tyre*; the interpretation being derived from a Semitic source. A more probable and striking signification for the name, however, has been drawn from the Celtic languages, in which the name signifies *Righteous King*, or *King of Righteousness*,¹ and which seems to identify *Melcarth* with the *Melchizedek* of Scripture. It is at least sufficiently remarkable that both are contemporaries in history, and that they agree in character and circumstances.

¹ Literary Gazette, 1849.
Most of the classical allusions to the Tyrian Hercules will be found in Stukeley's Essay on Stonehenge. It will there be seen that Melcarth was contemporary with Abraham, and that his character was that of a just and pious prince; and according to the learned Bochart, tithes were paid to him as well as to his Scripture prototype. "Inde est," says Bochart in his Chanaan, "quod Carthagenienses originis suae memoriae Tyrio Herculi decimas quotannis exsolvabant."

The Tyrian Hercules is supposed to have been buried at Gades; and Mela, speaking of his temple there, says—"Cur sanctum sit ossa ejus ibi sepulta efficient." This temple was, in the time of Strabo, one of the most venerable remains of antiquity, and some of the customs and ceremonies observed there by the ministering priests are thus described by Silius Italicus (Lib. 3–28).

"Fœminæos prohibent gressus, ac limine curant
Setigeros arcere suæ, nec discolor ulli
Ante aras cultus, velantur corpora lino,
Per nudus, tonsæque comæ, castumque cubile;
Irrestineta focis servant altaria flamæ,
Sed nulla effigies, simulachrave nota Deorum
Majestate locum, et saevo implevere timore."

The father of the Tyrian Hercules, according to Sanchoniathon, as quoted by Philo Biblius, was Dema-ron; "Τω δέ Αναρονντι γινεται Μελκαρθος;" and in Celtic the word θισίμαρμοι is still to be found, signifying mystery; a not inappropriate name apparently for the unknown progenitor of him who was "without father or mother, without beginning of days or end of life."
The mention of the Tyrian Hercules recalls the idea of his Grecian and Roman representatives, known respectively as Ἡρακλῆς and Hercules—as to the former name, it seems to be a formative from a root allied to the Celtic base

Διός—strength,

whence the adjectival form Διόσωμι—strong, which was contracted into a word not unlike Ἡρακλῆς; whilst the Roman form of the name appears to be allied rather to another Celtic word, viz.,

1αμυσός—warlike, fighting battles.

Contemporary with Herakles was Theseus, whose name corresponds with the Celtic

Ταυρος—chieftain, general.

Later Greeks of lesser note bear names which may in like manner be resolved into Celtic elements. As for example—

Ajax, . . . . Δίσος—warlike, brave,
Diomedes, . . . θισοντινός—inexorable,
Helen, . . . Αλεπι—fair,
Irus (the beggar), 1αμη—beg,
Odusseus, . . . Ποσειδάς—knowing.

And in the same way Troy and some of its notabilities may have their names interpreted by Celtic. Thus, taking the designation of "The many turreted" Ilion (see Note C), it resolves itself into

1λ-όιον—many-fortressed.

In which compound the initial consonant of the second part is silent, being aspirated, so that it is pronounced
Ilion—whilst the name Troy itself appears to be derived from the location of the city on the sea-shore.

In this way also the name of Hector, Troy's most glorious son, may be compared with the Celtic

\[ \text{Hector} \]—a performer of exploits;

and the unwise monarch, who attempted to cheat the gods who aided him to build the walls, bears the impress of his folly in the sobriquet Laomedon, which is equivalent to the Celtic

\[ \text{Laomedon} \]—half a fool.

The final consonant of the first element of this compound \[ \text{Laomedon} \] being silent, the word is pronounced as Laomadawn, or Laomadhawn; closely resembling its classical sound; and the title seems more appropriate than that derived from the Greek words \[ \Lambda\alpha\omega\varsigma \] and \[ \mu\eta\delta\omega\nu \], as if equivalent to caring for the people.

I have dwelt the more on this name, as the first element \[ \text{La} \] is of frequent occurrence in Celtic compounds. As for example:

\[ \text{Le} = a \text{ nickname, half a name,} \]
\[ \text{Le} = a \text{ hemisphere,} \]
\[ \text{Le} = a \text{ half-learned, a smatterer,} \]
\[ \text{Le} = a \text{ halfpenny,} \]
\[ \text{Le} = \text{ half a king, a copartner in government,} \]
\[ \text{Le} = \text{ half-eyed, having but one eye,} \]
\[ \text{Le} = \text{ an excuse, half a story.} \]

It will be observed that the vowels are changed in this last instance, as also in another, and this according to a well-known rule called \[ \text{caot} \le \text{ caol, ãgur le} \]
Le levir, which requires that two vowels contributing to form two distinct syllables by the interposition of a consonant should be both of the same denomination, either both broad or both small vowels. This being understood, the reader will be prepared to admit how the word levir—a brother-in-law, is derived; it being plainly equivalent to

Leith-vir—half a husband.

In its Celtic form it would appear as Leitc-pek. Such a suggestion as this is, no doubt, opposed to the derivation of this word given by Peile in his admirable work, "Introduction to Greek and Latin Etymology," and which would represent it as signifying playmate. But it does not necessarily follow, therefore, that what is supposed by him, as to the relation between the Latin levir and the Greek δανο, should be incorrect; for δανο may have been originally δλανο, and Leitc may have borne the form ολετc (dla), just as the Latin word lex is represented in Irish by olac—law. If, however, this solution be impugned, another may be suggested as follows. In Celtic, ος is a common prefix in compounds, and signifies double, as

Ος-βετετιc—amphibious,
Ος-κεννηοc—bicepitous,
Ος-κοραc—biped.

Hence ος-pek (οσεψ) would signify a double husband; the Greek affection for the relation of brother-in-law being apparently stronger than the Roman, which styles it only half a husband.

1 Page 114
Lycurgus.—Another word in Celtic for law besides that above given is *oliẑe*, and this seems to form the first element of the compound which denotes the name of the celebrated Spartan lawgiver Lycurgus; the whole name being equivalent not to Λυκοργός—the lightworker, the sun, as has been suggested by the great sun-worshipper of modern times, but to the Celtic com-

*Oli̇ze-θαθρής*—lawgiving.

The number of aspirated letters in this compound give it a rather formidable aspect, but to any person familiar with their usage in Irish there will be no difficulty about connecting it with the name Lycurgus.

Solon—The name of the Athenian sage and law-
giver—is in like manner traceable to the Celtic com-

*So-ölλομοιν*—very wise teacher,

and appears to be radically the same name as that of Israel's wise King Solomon,¹ a name which it very much resembles in form, though in pronunciation it approxi-

mates more to Solon.

Sybil.—The name of the mysterious prophetess, celebrated both in prose and verse, appears to derive its origin from

*Sάοβ-κίαλ*—the occult meaning, or parabolic sense of anything.

Roma.—The name of the world-famed City of the

¹ The learned reader need not be reminded that Solomon is not the Hebrew form of the name of the wise king, which is rather Shelomah or perhaps more properly Selmah, like the Selim of the Turks.
Seventy Hills has had many etymons assigned to it, one of the latest being that of Corssen, of which Peile\(^1\) says: "Corssen adds another to the possible etymologies of the much contested 'Rome' by deriving it from Sru (Srouma), the 'stream-town,' and explains the name by reference to the insulated condition of the old Roma quadrata in the Palatine, before the Tiber was kept within its banks." If another etymon may be allowed, perhaps Roma might be more properly referred to a Celtic combination such as

\[\text{O} \text{pom-} \delta \xi (dromah)—Battle Hill,\]

or Lucky Hill; for the word \(\delta \xi\) signifies luck as well as battle. "Battle Hill" is a very common designation of places, though the particular battle from which the same is derived may have dropped out of remembrance. "Lucky Hill," however, would suit well as a designation for the original hill on which Rome was built, in consequence of the lucky omen of twelve vultures that appeared thereon to its founder.

The etymon now suggested has this in common with that of Corssen, that it supposes the loss of an initial consonant, which very often has taken place in words beginning with \(l\) or \(r\), as Roby has remarked in his Latin Grammar\(^2\) with respect to the loss of \(v\) initial, though the loss is not confined to that particular letter. And an instance may be given in reference to Rome's founder, Romulus, whose name may be compared with the Celtic

\[\text{C} \text{pvv} \text{vmtl}—\text{valiant, brave},\]

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\(^1\) Introduction, &c., p. 347.  
\(^2\) Page 32.
whilst his brother's may be traced to

Remecl—proud, arrogant.

Sometimes names that originally belonged to offices or occupations became names of individuals, as we have already seen in the case of Theseus, as derived from

Ταοίρεσ—a leader, or general.

And we find the same word entering into composition of another name, viz., Hortesius, represented by

1ωμ-ταοίρεσ—commander of the rear-guard;

whilst Turnus is from

Τυριγίνεσ—a chief commander,

and Camillus from

Cαιξ-ιμίλεσ—a soldier, a hero.

Turning now once more to Greece, we find there some well-known names of places easily interpretable by means of Celtic—for instance;

Τοναρύς, where there was a celebrated cave, derived its name, probably, from the noise which the sea made in entering into it. At least there is to be found in the Erse dialect of Celtic a term which resembles much that name in form, and favours the idea of such a derivation, viz.,

Τεονναίνε—roaring of the sea in a cave.

Thermopylae.—This was the name, as is well known, of one of the most celebrated spots in Greece, a name which is generally derived from θερμαί πυλαι—warm gates; which, however, makes no sense. But the latter member of the compound is shown by similar combi-
nations in the Irish language to signify not gates, but baths—as for example in the compound

\( \Theta \epsilon \alpha \rho - \beta u \alpha \lambda \alpha \) \textit{warm baths.} \\

And this was perhaps the original name; but in process of time the first element was replaced by \( \theta \epsilon \rho \mu \alpha \iota \), a word of similar significance, whilst the latter was mistaken for \( \pi \nu \lambda \alpha \iota \) \textit{gates}; in a way somewhat like to that by which in vulgar English \textit{asparagus} is corrupted into \textit{sparrow grass}.

But it is not merely in reference to names of places or persons, that the utility of Celtic as elucidating classical terms may be recognised. It may be proved even with regard to common words; as for instance in the Greek \( \kappa \alpha \theta \alpha \rho - \omicron \omicron \omicron \) \textit{pure}, in which the root is supposed to be of the form \( \kappa \alpha \theta \), although it has no signification in Greek. In Celtic, however, is found its kindred word

\( C \alpha \zeta \) \textit{winnow},

whence, by affixing the common adjectival formative \textit{var} or \textit{war}, would arise the correlative of the Greek

\( \kappa \alpha \theta \alpha \rho \omicron \omicron \) \textit{winnowed, pure, clean}.

\( \Delta \epsilon \rho \kappa \omega \) \textit{to see}, is a nominal verb from

\( \Theta \epsilon \alpha \nu \iota \) \textit{the eye},

whence \( \delta \alpha \kappa \rho \nu \) \textit{a tear}, (\textit{quasi} \( \Theta \epsilon \alpha \nu \iota \iota \iota \)).

\( Z \epsilon \phi \nu \rho \omicron \omicron \) \textit{the west wind}, of which Peile says “the derivation is not clear,” affords us an example of a Greek compound, both of whose component parts are significant in Celtic, as

\( S \epsilon \alpha \zeta - \iota \alpha \iota \iota \) \textit{west wind},
the first part being the base of ἄρα-νάφ — to blow. Other examples are not rare, e. g.,

Χιτων—a garment.—In this word, the final part of the compound, viz., των, is related to the Celtic

τόν—breech,

and combined with κυί—a covering, forms the combination

κυί-τόν (Χιτων) — natis operculum,

approximating to the idea suggested by the French term culottes, and denoting a covering of the same part of the person, though a different article of dress.

This Celtic base τόν appears somewhat modified in the Latin tun-ica, though in reverse order in composition to the Greek Χιτων. In Welsh, it is found to assume the form τιν, and enters into the composition of several words, e. g.,

Τιν-βαίς—a petticoat,

literally, like Χιτων, natis operculum.

It is found also in the name of some birds, as

Τιν-δροέδ—a little diver or didapper,

Τιν-σίγλ—a wagtail.

Attention is asked to these Welsh compounds, as they may possibly throw some light on the formation of the Greek word

Ικ-τιων-ος—a kite; also—a wolf.

In which the syllable τιω may have the same force as the Welsh τιν, and be but a dialectic variation of των.

1 Peile, 123.
or ῥο. What the meaning of the initial ῥ may be is not clear. If it signified white (being a weakened form of the Turkish ῥκ—white), the compound ῥκ-τίτ would be exactly equivalent to the Greek epithet πυγρος—

natibus albis—applied to an eagle, and also to a species of antelope.

Χρυσ-ος.—This Greek term for gold is not to be derived from ἅρ—green or yellow, as Curtius suggests, but is a compound resolvable into elements allied to Celtic roots—thus bearing in mind that in this word, as in most other Greek terms ending in ος, the termination ος is not radical, the complex base is Χρυσ. And this is compounded of two Celtic terms, namely,

Cρε-υρ—precious ore,

which are by synæresis shortened into Χρυσ.¹

The Celtic word ιορ in the above compound may serve to throw light on the composition of the old High German term aruzi, or, as Max Müller² correctly divides it, ar-uzi—metal, i. e., precious ore—the first part signifying earth or ore. It is at least a more probable conjecture than the far-fetched one of Grimm, that ruzi might be the Latin rudus, or raudus, rauderis, brass!

Σιδηρος.—This Greek word seems very different from the Latin name for iron, yet both may be shown to be connected, and the connecting link is supplied by the Celtic word Seeru, which, though now generally applied to jewels, seems to have had a wider acceptation, including anything rare or valuable; so that by prefixing

¹ Note D. ² Second Series, p. 233.
this term to Ἰορ—iron, a word evidently akin to ferrum, the compound result is

Σευρ-Ιορ—*the jewel iron,*
closely resembling Σιδηρον, the inflexion of the Greek name for the same metal.

Μολοβρος.—In the Odyssey of Homer is found a word which has been a sort of crux to grammarians, namely,

Μολοβρος—a beggar.
The meaning is indeed plain, but the derivation obscure. Yet the obscurity may be dispelled by referring the word to a Celtic origin, for then it appears to signify a *wallet carrier,* i. e. a beggar, from

Μεύβ—a *wallet,*

and

Βεγρ—to *carry.*

Κοαλεμος.—This is another difficult word as to its derivation, though the meaning is ascertained, namely, a *booby,* a stupid fellow. To trace it to its origin, we must divest it of its termination ρος, and, when so divested, it becomes κοαλεμ, which may be compared with the Celtic

Κοινόςλιθος—*dull, stupid,*
derived from κοινόλι (pronounced co-al)—*dull.*

Once more, there is in the Erse dialect of Celtic a verb ἄλος—to hail, salute, from whence is formed the participial adjective ἄλες or ἄλες—hailing, saluting. There is also to be found in the same language the word τριοξών—sunrising, (pronounced *troan*). Combining, then, these two elements together, the result is the compound form

Δλες-τριοξών—hailing the dawn,
or saluting the sun rising. And this compound, when written in Greek characters, appears as

\[ \text{ \textit{Alektro}n—the cock, } \]

a bird, whose English title of \textit{Chanticleer} expresses exactly the same idea; for the name is not derived from his shrill sound, but from the fact denoted by the above compound epithet, \textit{his hailing the dawn}; as is expressed in the well-known hunting song—

Great Chanticleer proclaims the dawn,

The spangles deck the thorn,

The lowing herds now seek the lawn,

The lark springs from the corn.

It may be objected indeed that there is another form of the Greek word, namely, \textit{alektrop}, and that this is inconsistent with the etymon proposed. This form, however, is derived from the original verb \textit{to hail}, by affixing of the common formative affix \textit{ trop}, and signifies simply the proclaimer, or the hailer—that is, of the dawn or sunrise, which is understood, though not expressed, as in the case of the Latin word \textit{gallus}, which is of similar origin, and conveys the same idea, though from a distinct verb.

The Chaldee name for this bird, viz., \textit{tarngol}, as now vocalised, but which might be read \textit{trangol}, seems to have contained in it elements of both the Latin and Greek names, though combined in a reverse order, and may be explained as \textit{proclaiming the dawn}.

\[ \text{ \textit{Elektron}.—Another Celtic word, though of similar appearance to } \textit{\tau\omicron\omicron\omicron\omicron\omicron \— the dawn, is } \textit{\tau\omicron\omicron\omicron\omicron\omicron (trön) — a raven } \]

and combining this with \textit{dung}, a pos-
sible etymon of the much disputed word ηλεκτρον—amber,¹ is suggested. The notions of the ancients as to the origin of this mineral were very vague, and "Sophocles, according to Pliny, hesitates not to avouch that beyond India it proceeds from the tears that fall from the eyes of the birds Meleagrides, wailing and weeping the death of Meleager." Amongst other mistaken ideas, it may have occurred to the originators of the name that amber was not the produce of the tears, but of certain other secretions of birds, as above suggested.

The foregoing instances may suffice with regard to the Greek words as explicable through Celtic, though the instances might be multiplied manifold.

A few examples of Latin words resolvable in the same way may not be uninteresting to the reader, e.g.,

Anser—*a goose.*

This word seems to have lost an initial *g*, and on restoring it we may trace the derivation to a combination equivalent to the Celtic compound

Σαινόν—*long neck,*

an epithet of Homeric application.

Cicada.—Roby, in his Latin Grammar (p. 267), represents this word as an instance of reduplication of an open syllable, or rather of the initial consonant with a vowel appended, as if *ci-cada*; *sed pace Robii*, the word should be divided in this way, *cic-ada*, and is allied to the Celtic combination

Cic-Φοος—*long-legged.*

¹ Encyclopædia Britannica, voc. amber.
The same element *cic* enters also into the composition of

*Cic-onia*—*a stork,*
literally, *the long-legged,* also; though Roby would make it like the preceding word an instance of reduplication, as if *ci-conia.*

**Vultur.**—In like manner, the Latin word *vultur*—*a vulture,* when analyzed, shows a reference to one of the distinguishing characteristics of that bird; namely, *its bare neck*—the latter syllable *tur* being plainly akin to the Celtic

*Τυμ*—*bare.*

The equivalent of *vul* is not so apparent; yet it seems connected with the base of the Latin *vultus,* which may have signified, not merely the countenance, but the *pate or pole.*

There are other words in Latin, however, not so easy of explication, and which have been long time a puzzle to etymologists attempting to explain them from sources other than Celtic. One of those is the word *Cliens.* This word, however, may be connected with the Celtic

*Cliaβ-oune*—*a body man,*
in which neither of the aspirated consonants in the middle of the word are sounded. This compound is explained by some, rather absurdly, to signify "*one dear as one's own body*"—but should rather be interpreted to mean, *an attendant attached to one's own person;* like our English compound *body-guard,* or the Highland *henchman.*
TRANQUILLUS.—Another word which has exercised the ingenious conjectures of Professor Key and others is the Latin term *tranquillus*, which has been fancifully supposed to be equivalent to *planquillus* or *planceuillus*, but it is simply derived from the combination of the Celtic

\[ \text{Tjom—heavy, deep,} \]

and

\[ \text{Cовлч (colloo)—sleep,} \]

making together the compound

\[ \text{Tjom-cовлч—deep sleep,} \]

no insignificant emblem of tranquillity.

SILICERNIUM.—Another difficult word is *silicernium*, which is an epithet applied in Terence contemptuously to an old man. The word is generally explained to signify *a funeral feast*, and thence applied to an old man as if one ready to have such prepared for him. Theodore Aufrett, however, explains it to mean *one looking down at the pavement*, as if derived from *silicem cernens*. But may it not rather be traced to the Celtic components

\[ \text{Silесв—spittle dish,} \]

a most contemptuous epithet for a drivelling old man?

ELEMENTUM.—With regard to the origin of this word, there have been various opinions. Max Müller says “the etymological meaning of elementa is by no means clear.” And again, “as elementa is used in Latin for A. B. C., it has been supposed, though I doubt

1 Philological Transactions.  
2 Lectures, Second Series, 77.
whether in real earnest, that it has been formed from the letters l, m, n." Perhaps Celtic may throw some light on the matter, and show at the same time how the Greek \( \upsilon \lambda \eta \) may be connected with the Latin *elementum*, and in this way—

In Greek, \( \upsilon \lambda \eta \)—an *element*, or the *material from which a thing is made*.

In Celtic, \( \omega u i t \)—an *element*.

Now, in certain positions of this Celtic word, the initial letter, being aspirated, loses its sound, and is pronounced as if *yule*, and in this shape its affinity to the Greek \( \upsilon \lambda \eta \) is obvious.

But this word \( \omega u i t \), by a common Celtic formation, has the formative affix \( \epsilon\omega i\sigma\iota \) attached to it, and then it becomes \( \omega u i t \epsilon\omega i\sigma\iota \), which, with the initial letter aspirated, approximates closely to *elemen*—the radical part of the Latin *elementum*—for the *tum* is an ordinary affix.

The word \( \omega u i t \epsilon\omega i\sigma\iota \) is an inflexion of \( \omega u i t \epsilon\omega i\sigma \)—*God*, i. e., *Creator*, and may be of cognate origin with the Hebrew name of the creating deity. But this is anticipating the subject of the succeeding Chapters.
NOTES TO CHAPTER I
NOTES TO CHAPTER I.

Note A.

The following extract is from an Irish newspaper, The Evening Express, May 26, 1874:

"A General Meeting of the Royal Irish Academy was held last evening. Dr. Stokes, President, in the Chair. Mr. J. R. Garstin, F. S. A., read a most interesting paper on some African brooches (similar in form to some ancient Irish ones) sent for inspection by Lady Louisa Tenison.

"In the course of his paper he observed—'In looking over the books, he was surprised to find a statement, not one, but many, in proof of the allegation that the Irish tongue had been spoken, and was still understood, in Africa. Of these, he would mention two—one was, that an Irish-speaking person penetrated through Africa, even to Ashantee, being thoroughly understood, and the other in which an African without any European education was able to read Irish manuscripts, and to converse with Irish-speaking people in this country! Those statements were given with most circumstantial surroundings, places, dates, &c.'"

Note B.

For example, ἀφροδίτη, the Greek name of the goddess of beauty, is generally derived, as is well known, from ἀφρός—foam, as having sprung from the foam of the sea. Now, in Celtic, u₃n is foam, and if the v sound be given to the initial letter, we have the base of Ven-₃s, with the same meaning as ἀφροδίτη. Other Celtic words for foam are e₃n-b₃p and cu₃p. Prefixing the digamma to the former, it assimilates to vener, the base of the inflected forms of Venus-Vener-is, whilst the latter is allled to cubar, the name given to Venus by the Babylonians. Striking, however, as the above coincidences may appear, a totally different etymon for the Greek ἀφροδίτη suggests itself, which seems more worthy of the queen of beauty. ἀφροδίτη, then, is to be regarded as a compound, and
to be divided in this way, \( \Lambda \varphi \varphi \- \rho \delta \iota \nu \gamma \)—though originally it was \( \Lambda \alpha \varphi \- \rho \delta \iota \nu \gamma \), an initial \( l \) (as in other instances) having dropped off. \( \Lambda \alpha \beta \- \rho \delta \iota \nu \gamma \) appears like the French \( L'\)Aphrodite, and is itself somewhat immuted from the compound

\( \Lambda \alpha \beta \- \rho \delta \iota \nu \gamma \)—having lips tinged with roses.

(Compare \( \varepsilon \iota \nu \varphi \- \rho \delta \iota \nu \gamma \)—wine tinged with roses.) This compound has an Oriental sound, and corresponds to the Persian epithets

- Shakar-lab—with lips of sugar,
- Ghunchah-lab—with lips like rosebuds,
- Yakut-lab—with lips like rubies;

though in these latter the word lab—a lip, is placed after the qualifying noun, instead of before it, as in the case of \( \Lambda \alpha \beta \- \rho \delta \iota \nu \gamma \). Whoever is familiar with Liddell and Scott’s Lexicon must have observed how many Greek words are related to Persian. Compare the Persian lab—a lip, with the Latin labium.

\[ \text{Note C.} \]

Ilion.—This form, which is found (Iliad xv. 71), and which corresponds to the Latin Ilium, is given as the original form rather than Ilios, which is more frequently used. The usual etymon of the name, as if from \( \iota \lambda \varsigma \), is disregarded, as also that of Troy, from Tros. Compare with the etymon of Ilion in the text the derivation of the name of Ilerda, in Spain, from \( \iota \lambda \varsigma \alpha \nu \nu \alpha \sigma \varsigma \)—of many trades.

\[ \text{Note D.} \]

If the original form were \( \chi \varphi \nu \varphi \- \gamma \alpha \) (not ghart-ya), it would accord with \( c \- \mu \alpha \delta \) for \( \mu \alpha \delta \)—red, and justify Pindar’s similitude of \( a \iota \theta \omega \mu \varepsilon \nu \omega \nu \varphi \).
EREUNA.

CHAPTER II.
HEBRÆO-CELTIC AFFINITIES.
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In pursuing our subject, an objection may be made at the outset, that whatever grounds there may be for tracing Greek and Latin words to a Celtic source, there are none apparently for tracing Hebrew words to a similar origin. Such an objection may sound plausible; yet if it be borne in mind that colonists from Phœnicia were the founders of States in Greece, and, no doubt, brought their language with them, the objection loses something of its force; for the early language of Phœnicia seems to have been understood by Abraham, who conversed with the inhabitants without an interpreter. And if, as we have seen, the Celtic element entered largely into the language of the Phœnician colonists, we may not unreasonably suppose that it was not altogether foreign to that of the founders of the Jewish race.

It is not, however, on *a priori* grounds that I would wish to rest the adoption of the principle of interpretation here pursued, but rather on positive results arrived at by long continued induction; and if the results do not justify the proposed theory, it is needless to attempt to support it by any argument, however specious and plausible, of an *a priori* nature.
To proceed, then, to exhibit some of the results referred to, numerous instances will be adduced of scriptural words and names being interpretable through the medium of the Celtic dialects; and it may not be amiss to commence by pointing out such coincidences in common words between Hebrew and Celtic, as are obvious at once, and need no further illustration. A list of such words, and one which might easily be much extended, is now subjoined:

<table>
<thead>
<tr>
<th>Hebrew Word</th>
<th>Celtic Word</th>
<th>Hebrew Word</th>
<th>Celtic Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>נא (ab)</td>
<td>a father</td>
<td>אב (ab)</td>
<td>a father</td>
</tr>
<tr>
<td>לודג (adon)</td>
<td>lord</td>
<td>אדון (adon)</td>
<td>lord (W.)</td>
</tr>
<tr>
<td>לֶש (ur)</td>
<td>fire</td>
<td>ע (up)</td>
<td>fire</td>
</tr>
<tr>
<td>יֶש (on)</td>
<td>wealth</td>
<td>עון (on)</td>
<td>gain</td>
</tr>
<tr>
<td>לֶש (ish)</td>
<td>a man</td>
<td>איש (ish)</td>
<td>a man</td>
</tr>
<tr>
<td>קֹספ (asaph)</td>
<td>gather,</td>
<td>עָסָף (asaph)</td>
<td>a gathering.</td>
</tr>
<tr>
<td>לֶז (atsil)</td>
<td>noble</td>
<td>עָטִיל (atsil)</td>
<td>noble</td>
</tr>
<tr>
<td>לֶד (arar)</td>
<td>cursed</td>
<td>עָרָר (arar)</td>
<td>a curse</td>
</tr>
<tr>
<td>לטב (beër)</td>
<td>a well</td>
<td>בֵּי (beër)</td>
<td>water</td>
</tr>
<tr>
<td>לֵב (bun)</td>
<td>attended to</td>
<td>בֵּן (bun)</td>
<td>minding</td>
</tr>
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<td>לֵב (bin)</td>
<td>interval</td>
<td>בֵּין (bin)</td>
<td>interval</td>
</tr>
<tr>
<td>לֵב (bacah)</td>
<td>wept</td>
<td>בָּכָה (bacah)</td>
<td>weeping</td>
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<tr>
<td>לֵב (ben)</td>
<td>a son</td>
<td>בן (ben)</td>
<td>a son</td>
</tr>
<tr>
<td>לֵב (bar)</td>
<td>corn</td>
<td>בר (bar)</td>
<td>corn</td>
</tr>
<tr>
<td>נֵל (b'rith)</td>
<td>covenant</td>
<td>בְּרֵית (b'rith)</td>
<td>covenant</td>
</tr>
<tr>
<td>נָב (goēl)</td>
<td>near kinsman</td>
<td>גֹל (goēl)</td>
<td>kindred</td>
</tr>
<tr>
<td>נָב (gever)</td>
<td>a man</td>
<td>גבר (gever)</td>
<td>a man (W.)</td>
</tr>
<tr>
<td>נָב (garab)</td>
<td>a scab</td>
<td>גראב (garab)</td>
<td>a scab</td>
</tr>
<tr>
<td>נָב (gerah)</td>
<td>the cud</td>
<td>גרה (gerah)</td>
<td>the cud</td>
</tr>
<tr>
<td>נָב (gerem)</td>
<td>strong</td>
<td>גֶרֶם (gerem)</td>
<td>strong (W.)</td>
</tr>
</tbody>
</table>

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1 See Note A, at end of the Chapter.
<table>
<thead>
<tr>
<th>Hebrew Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>דיב (dibah)</td>
<td>slander,</td>
</tr>
<tr>
<td>דג (dag)</td>
<td>a fish,</td>
</tr>
<tr>
<td>דד (dád)</td>
<td>a breast,</td>
</tr>
<tr>
<td>דאי (dai)</td>
<td>sufficiency,</td>
</tr>
<tr>
<td>דיו (dy'o, dyu?)</td>
<td>ink,</td>
</tr>
<tr>
<td>דאל (dal)</td>
<td>poor,</td>
</tr>
<tr>
<td>ההל (hal-al)</td>
<td>to shine,</td>
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<tr>
<td>ההל (hal-al)</td>
<td>to praise,</td>
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<tr>
<td>סakah (sak-ak)</td>
<td>to cleanse,</td>
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<tr>
<td>זאל (zal-al)</td>
<td>to defile,</td>
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<tr>
<td>צב (chebel)</td>
<td>a pledge,</td>
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<tr>
<td>חבאר (chabar)</td>
<td>union,</td>
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<tr>
<td>חול (chul)</td>
<td>to wait for,</td>
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<tr>
<td>מע (chur)</td>
<td>noble,</td>
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<tr>
<td>חז (chazeh)</td>
<td>to see,</td>
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<tr>
<td>שוק (cheyk)</td>
<td>bosom,</td>
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<td>גמא (chemah)</td>
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<td>גון (chen)</td>
<td>favour,</td>
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<tr>
<td>חסא (chasah)</td>
<td>trust,</td>
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<tr>
<td>יוש (chur)</td>
<td>a cavern,</td>
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<tr>
<td>תاهر (taher)</td>
<td>was clean,</td>
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<tr>
<td>Tit (tit)</td>
<td>clay,</td>
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<tr>
<td>יאэр (yaer)</td>
<td>river,</td>
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<tr>
<td>יאין (yain)</td>
<td>wine,</td>
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<tr>
<td>יאם (yam)</td>
<td>the sea,</td>
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<tr>
<td>יאר (yara)</td>
<td>fear,</td>
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<tr>
<td>יerek (yerek)</td>
<td>greenness,</td>
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<tr>
<td>קבל (kebel)</td>
<td>a fetter,</td>
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<tr>
<td>קול (k'luv)</td>
<td>a basket,</td>
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<tr>
<td>לב (hun)</td>
<td>to lodge, sojourn,</td>
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<tr>
<td>חיש (hush)</td>
<td>knead,</td>
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<tr>
<td>יא (ya)</td>
<td>a slandering,</td>
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<tr>
<td>יא (yin)</td>
<td>a fish.</td>
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<tr>
<td>יא (yin)</td>
<td>a breast.</td>
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<td>יא (yin)</td>
<td>abundance.</td>
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<td>יא (yin)</td>
<td>ink.</td>
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<td>יא (yin)</td>
<td>poor.</td>
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<tr>
<td>יא (yin)</td>
<td>to shine (W.).</td>
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<tr>
<td>יא (yin)</td>
<td>praise.</td>
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<td>יא (yin)</td>
<td>to cleanse (W.).</td>
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<td>יא (yin)</td>
<td>defile.</td>
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<td>יא (yin)</td>
<td>a pledge.</td>
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<td>יא (yin)</td>
<td>union.</td>
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<td>יא (yin)</td>
<td>to wait (W.).</td>
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<td>יא (yin)</td>
<td>noble.</td>
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<td>יא (yin)</td>
<td>sight.</td>
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<td>breast.</td>
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<td>יא (yin)</td>
<td>butter.</td>
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<td>favour.</td>
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<td>trust.</td>
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<td>יא (yin)</td>
<td>a cavern.</td>
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<td>יא (yin)</td>
<td>clean, pure (W.).</td>
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<td>יא (yin)</td>
<td>clay, earth.</td>
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<td>יא (yin)</td>
<td>river (W.).</td>
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<td>יא (yin)</td>
<td>wine.</td>
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<td>יא (yin)</td>
<td>the sea.</td>
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<td>יא (yin)</td>
<td>a basket.</td>
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<tr>
<td>יא (yin)</td>
<td>dwell, sojourn.</td>
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<tr>
<td>יא (yin)</td>
<td>kneading trough.</td>
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<tr>
<td>Hebrew</td>
<td>English</td>
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<tr>
<td>דוע (med)</td>
<td>extent</td>
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<tr>
<td>הוז (mug)</td>
<td>wastage away</td>
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<tr>
<td>הננ (nav-ah)</td>
<td>inhabit</td>
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<tr>
<td>הס (sod)</td>
<td>a couch</td>
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<td>הנס (sod)</td>
<td>counsel</td>
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<td>הנר (suth)</td>
<td>urge</td>
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<td>הנמל (semel)</td>
<td>likeness</td>
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<td>הער (abarah)</td>
<td>pride</td>
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<td>הער (abar)</td>
<td>cause</td>
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<td>a couch</td>
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<td>הער (abar)</td>
<td>cause</td>
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<td>eye</td>
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<td>עע (am)</td>
<td>people</td>
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<td>עע (etz)</td>
<td>a tree</td>
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<td>ער (erek)</td>
<td>tax</td>
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<td>הער (huz)</td>
<td>strength</td>
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<td>הער (hir)</td>
<td>a city</td>
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<td>הער (nedah)</td>
<td>a swarm</td>
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<td>חינש (gnush)</td>
<td>collect</td>
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<tr>
<td>חיצק (gnazka)</td>
<td>a ring</td>
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<tr>
<td>חעש (gnashah)</td>
<td>to make</td>
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<tr>
<td>פוק (puk)</td>
<td>paint, dye</td>
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<tr>
<td>פאם (paem)</td>
<td>footstep</td>
</tr>
<tr>
<td>פאש (pash)</td>
<td>spreading</td>
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<tr>
<td>פעה (pathah)</td>
<td>was silly</td>
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<tr>
<td>ציחכ (tsicheh)</td>
<td>parched</td>
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<tr>
<td>נל (tsel)</td>
<td>shadow</td>
</tr>
<tr>
<td>נל (tsal-al)</td>
<td>tingle</td>
</tr>
<tr>
<td>קינא (kineh)</td>
<td>wailing for the dead</td>
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</table>

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>English</th>
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</thead>
<tbody>
<tr>
<td>קנה (kana)</td>
<td>buy</td>
</tr>
<tr>
<td>קרה (kara)</td>
<td>call</td>
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<tr>
<td>קור (kor)</td>
<td>cold</td>
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<tr>
<td>כות (med)</td>
<td>bigness</td>
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<tr>
<td>מים (mug)</td>
<td>fail, decay</td>
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<td>לוד (nav-ah)</td>
<td>inhabit</td>
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<td>a bed</td>
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<td>קינא (kineh)</td>
<td>for the dead</td>
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<td>קנה (kana)</td>
<td>buy</td>
</tr>
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<td>קרה (kara)</td>
<td>call</td>
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<td>קור (kor)</td>
<td>cold (W.)</td>
</tr>
</tbody>
</table>
HEBRAE-Celtic Affinities.

Consulta (rahav)—hungry, rhaib—ravening (W.).

סדם (shed)—a demon, ąc—spectre.

תcluded (shov)—falsehood, psob—false.

כטילה (sakin)—a knife, pcion—a knife.

נבר (samach)—joyful, psinoc—happy.

חנן (shanah)—to change, psine—variety.

חשה (shaah)—to have respect to, resg—respect.

חרש (sharah)—to loose, psopias—to free.

חרש (sara)—stretch the limbs, psejip—stretch the limbs.

זרח (tur)—explore, tinp—search.

זרח (tur)—a border, teip—a border.

The foregoing list might easily be extended by taking into account certain changes which the related words have undergone in the transition from one language to the other, or in their passage from the original tongue into that in which they now appear. Thus, for example, many words in Hebrew have an initial letter which is wanting in their Celtic correlative, and which must be detached before the relationship becomes evident, e.g.,

ךְבִּֽעֲר (e-groph)—fist, cpol—fist.

ךְבִּֽר (a-dir)—great, pesup—great.

ךְבִּֽק (a-kal)—to eat, ceit—eat.

ךְבִּֽק (o-ni)—a ship, psol—a ship.

ךְבִּֽר (da-gar)—hatch, psejip—hatching.

ךְבִּֽק (za-bal)—dwell, balse—home.

ךְבִּֽק (za-bal), dwelling, balse—home.

ךְבִּֽר (te-rem)—before, peam—before.

ךְבִּֽק (ya-shan)—old, pean—old.
The foregoing examples will suffice to show that in numerous instances words in Hebrew possess an initial letter which is wanting in their European analogues. The contrary, however, occasionally occurs; and certain Hebrew words are found to be destitute of a letter at the commencement which appears in their correlatives in other languages. This takes place chiefly in
HEBRÆO-CEL TIC AFFINITIES.

words of Hebrew beginning with the liquids ל- or ר-, or with a vowel, e. g.,

- "Listen" — a veil.
- *ל (lot)*—the heart.
- "Take" — a veil.
- *ר (rab)*—many.
- *דו (rom)*—elevation.
- *ר (ran)*—a song.
- *ער (raam)*—thunder.

In the case of words in the Hebrew beginning with a vowel, or a vowel holder, we have the following affinities:

- *לבא (abad)*—destroyed.
- *ליא (alah)*—an oath.
- *למ (amen)*—truly.
- *פע (aph)*—face.
- *את (athah)*—came.
- *יBAL (yabal)*—stream.
- *יאאר (yaar)*—wood, forest.
- *YAD (yarad)*—descended.
- *יאשימון (yashimon)*—a desert.

Having thus pointed out many coincidences of resemblance in simple words betwixt Hebrew and the Indo-European family, we may proceed to show that the resemblance extends further, and may be traced even in

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1 Something similar occurs in the Classical languages. Thus, Roby in his *Latin Grammar* (page 32), remarks, "Apparently an initial v has fallen off in some words beginning with r and l, rosa, pođov, Ἀeolic, Ἐpico. (Compare our pronunciation of wreck, wreak, wring, &c.)"
modes of formation and composition. Nay, so far does it extend in respect to these, that it seems difficult to account for the resemblance, save on the ground of family relationship; in fact, on the supposition that the base of the Hebrew language was closely allied to that of the Celtic dialects, though the relationship was afterwards obscured and forgotten by the superinduction on that Celtic base of a Semitic structure.

As to affinity in modes of formation; the first class of words to be noticed are not numerous in Hebrew, but are valuable on this account, that the analogy which they bear, in their mode of formation, to some members of the Indo-European family, has been already remarked by Gesenius and others. This class of words is formed by adding רבי (bar), to the root or to some other stem, as,

רבי (giz-bar)—a treasurer, from ר (gaz)—treasure,

רבי (deth-bar)—a lawyer, ד (dath)—law.

This mode of formation seems akin to that so common in German, e. g.,

Acht-bar—respectable, from acht—respect.
Ehr-bar—honourable, ehrc—honour.
Furcht-bar—fearful, furcht—fear.

In the Irish language it is still more common, although this may not be apparent at first sight, as the formation is more frequently written מחר, mhar, than בחר, bhar. Both forms, however, are found, and are pronounced indifferently either var or war, and so correspond with the Persian war, to which Gesenius compares the He-
brew formative. Accordingly, we find in Irish such forms as

Seól-βαη—fleshy, from peol—flesh,
Μεντ-βαη—strong, " " mehent—strength,

and with μαι, formative, as

Δξ-μαι—fortunate, from Δξ—fortune,
Χιαλ-μαι—sensible, " " chiail—sense.

The first letter of the formative βαη, or μαι, is sometimes omitted in writing, so that it appears simply Δη, as in

Αόν-Δη—alone, from οόν—one,

and this circumstance connects it with the Classical languages in which ar is a formative of frequent occurrence.

This abbreviated form may be observed in Hebrew also, although not hitherto noticed, as, for example, in

ר-ן (yak-ar)—precious, dear.
ר-ווע (ash-ar)—rich.
ר-ווע (tsach-ar)—white.

The first example is generally supposed to be derived from ר-ן (yakar)—to be heavy, and thence to be of weight, precious, &c., and this view is thought to be confirmed by the Arabic and Syriac usages of the verb, and also by the analogy of רב in Hebrew. But notwithstanding this, and in opposition to such high authorities as Gesenius, Fürst, and the Student's Lexicon, I would venture to suggest that the Arabic and Syriac verbs above referred to should rather be connected with the
Hebrew פּ—*to press, oppress*, from whence would be formed רَاָל, of similar signification, and easily changed to רָי; whilst in the sense of *dear, or precious*, רָי is formed from a root רִי, akin to the Celtic *1oc*—*price*, whence would in the ordinary formation arise

10c-מִי—*precious, worthy of price*,

and thence the shortened form 1oc-מִי represented in Hebrew by רָי—*precious*.

With regard to לֵע, the base is לֵע—*to gather, or amass*, whence לֵט—a *gathering person*, thence a rich one.

In the case of רֵרָז the base is רֵר of the same signification.

As to other modes of formation, without dwelling on the obvious resemblance between Hebrew forms in י, as in

טָח—*food*. מָלַך—*kingdom*. לָה—*exile*. רָה—*healing*.

and the Latin formation in *ut*, as apparent in the inflexions of such words as salus, sal-ut-is, virtus, virt-ut-is, &c.

Or between the Hebrew forms in ל, as in

לַמִּי—*likeness*. לַמִּי—*a vision*. לַבִּי—*covering*. לַבִּי—*pinning*.

From the several stem words רָרָד, רָרָד, &c. &c., and the Indo-European formation in ion, as in Greek,

Δαμον-ιον, from Δαμον, 1ον-ιον, " 1ον-ιον.
Or in Irish,

Leig-1on, from Leig,
Seig-1on, " reig,
Tmeig-1on, " tmeig.

Let us turn to a mode of formation very common, indeed, in the Indo-European languages, but which has not been much noted in the Semitic, and which yet appears to be fruitful in results worthy of attentive consideration.

The mode of formation referred to, and so common in the Aryan tongues, consists in the addition to the root or stem-word of the liquid l preceded by a vowel, though great latitude seems to have prevailed as to the vowel prefixed. Thus, in Welsh, are to be found such forms as

Gwr-ol—manly, from gwr—a man,
Ocs-ol—aged, " ocs—age,
Tad-ol—fatherly, " tad—a father,
Mab-awl—filial, " mab—a son,

whilst in Anglo-Saxon we meet with

Deag-el—coloured, from deag—colour,
Fret-ol—greedy, " fret-an—to devour,
Gif-ol—liberal, " gif-an—to give.

The same mode of formation may be observed in Greek underlying the termination έος in such words as

αζ-αλ-εος, from αζ-ω,
Δειμ-αλ-εος, " Δειμ-α,
Θαρσ-αλ-εος, " Θαρσ-ος,
and in Latin in such forms as

- Ann-al-is, from ann-us,
- Brum-al-is, " brum-a,
- Fat-al-is, " fat-um,

and, with different vowels preceding the liquid, in such adjectives as

- Ag-il-is, from ag-o,
- Fid-el-is, " fid-es.

That a similar mode of formation obtained in Hebrew may be seen by reference to various publications where the fact is alluded to, though its full significance is not observed.

In that excellent little work, 'The Student's Hebrew Lexicon,' instances are given of a formative ה in the case of

- **בּוֹלָד**—bolled, from בּוּל, " bul.
- **חוּר**—locust, " chur.

And in Delitzsch's *Isagoge* the following forms, in addition, are traced to the same modifying affix.

- **נָוָר—**a lot.
- **חָרָה—**a nettle.
- **כַּל**—a bowl.
- **גָּוָה—**a young bird.

Fürst, also, in his valuable Lexicon confirms the existence of an old normal termination ה preceded by all possible vowels, and he expressly instances

- **כֵּשֶׁל—**an axe, from שְׁבָל—to cut.

He might, however, have adduced also the following, which, though in most cases differently derived, may yet be traced to this source.
And without the preceding yod,

- a grassy place,
- iron,
- a trumpet,
- a stick,
- a bottle,
- a sickle,
- a loom,
- a stream,
- a branch,
- a lion,
- a jackal,
- the world.

It would be tedious to explain in each of the above instances how the derived word resulted from the original stem, though in some it is obvious enough, as in the case of ל-בש, from the base ב from הבש—virere. A few examples, however, may be given, and for illustration let the last three words in the preceding list be selected; the first of these is

- a jackal,

and in this case the base is plainly

- to cry, howl,

the name being derived from the well-known howling propensities of the animal. This etymon corresponds with that of the Irish word,

- a wolf,

from the verb

- roar, howl.

In the same way the Hebrew ל-וע— a lion, derives its name from its peculiar roar, as, says the Student's
Lexicon, "יולש—a lion, properly, roarer," the root being יולש—to roar;

whilst the last example, יבר—the world, is not deducible, as is generally supposed, from יבל—to produce, be fruitful, but from יב, the base of the Chaldee יב—to return, i. e. into itself.

To which base the affirmative י being added, the result is ילב—the world, the orb returning into itself, and corresponding in derivation to the English word world.

Occasionally the base undergoes a slight modification on receiving the increment; thus, from ייא—to smell strongly,

comes, not the form ייאא, as might be expected, but יגי—an onion, i. e. the strong smelling.

At other times an epenthetic aleph makes its appearance, as in the case of the following:—

לוא—lion-like, from לא—a lion,
להניא—compassionate, "הני—to pity,
להבניא—liberal, "הני—to give.

The latter two words, indeed, are generally interpreted as if compounded of the stem word and לא—God; but this is quite an error, as will be found on further examination.

In some derivative Hebrew words the labial י preceeds the formative י, as in

לומש—some bright metal,
לומת (Ezek. 24-21)—desire,
whilst in others yod is inserted between the liquids, as in

ךורסיל—scarlet, crimson.

These latter examples at once connect the mode of formation with a similar one of very common occurrence in Irish, in which the termination ṡμυ—in—like, is added to the stem-word, as in

ושטי-ёмυ—coloured, from יוש—he colour,

יפסט-ёмυ—manly, " yipst—aman.

سئς-ёмυ—happy, " seans—happiness,

and with a slight modification of the formative affix in

בונל-社会效益—mad, from bune—madness,

כאלטכ-社会效益—chalky, " kailec—chalk,

כואג-社会效益—flamelike, " kaoeg—flame.

If this last word be compared with the Hebrew scarlet, that is, flame-like, the affinity will be recognised, notwithstanding the ingenious attempts of Gesenius and others to connect the Hebrew word with the Persian kerm, and Sanskrit, krimi—a worm. If, however, the Persian word be prefixed as the base, then the formative is simply ל, instead of מיל.

In the case of מוחל—desire, as applied to "the desire of one's eyes," the root מוח may be identified with the Celtic

מוא—treat fondly, pet.

At times the formative ל in Hebrew has a final ה—attached to it, as in the case of

ךוס—who—confidence, יומ—who—an ant,
which final ה must be detached in order to trace the origination of the words in which it occurs.

The two examples here given are interesting in more than one respect. The former illustrates the interchange of letters that occasionally occurs, and which is neither phonetic nor dynamic, but simply ignorantial. For it must be borne in mind that words existed before letters, and the persons who reduced words to writing were not always learned in philology, and so were liable to mistakes in etymology.

In the case of הול-לך the base is לך, which is but a mistaken writing of לך, the root of

ני-ך—to trust,

and from this supposed base לך, by the usual formation, came בלי-ך—trust, and thence the word in question, בלך.

As to the second word, namely, ולך—an ant, it is generally deduced from

נך—to cut off; thence, to gnaw or nibble.

But the true derivation seems to have been from a root now unused in Hebrew, but of the form ב—to do, or be busy, and corresponding to the Celtic

ע"מ—do, make.

Another form of this Celtic verb is ע"מ, whence the adjective

ע"מ—busy, active, diligent.

From the stem-word ע"מ another adjectival form might be deduced by affixing the common formative י"ע"ל, so that by this process there would result,
busy, active, diligent, or by substituting for the same stem the first form above given, namely, do, the result is

busy, diligent,

which, contracted by a well-known ordinary usage, becomes nemut, with the same signification; and from a similar stem was, no doubt, formed the Hebrew

nemal (nemalah)—the ant, i.e. the busy one,

a meaning of the word in strict accordance with that of our English emnet.

Another very common formative affix in the Aryan languages is man, or men, as in Greek,


and as in the Latin words

Limen, munimen, tutamen,
Numen, foramen, velamen.

In the Irish language the formative is generally represented by e∑m, corresponding to amen in the last three Latin examples, though occasionally the shorter form is found, as in

watery, from water.

That a similar mode of formation prevailed in ancient Hebrew will appear from examination of such words as

purple, crimson,
desolate place (cemetery?)
rich, powerful.
In the foregoing examples the first word, represented as יבּרָמָא, appears also under the form יבּנָא, and with the same meaning. This variation can easily be accounted for by reference to Celtic usage, for in Irish an aspirated m is pronounced like v, or w, so that if a word in which the aspirated letter occurs were written as pronounced, the letter itself would disappear. Thus, taking the Irish word eac—red,¹ and adding to it the common formative affix eαiων, the result would be

Εαγις-εατων—redness,

which in appearance approximates to the Hebrew יבּרָמָא, whilst in pronunciation it more nearly resembles יבּנָא, and in signification corresponds to both.

In the case of יבּה, which is generally rendered desolate place, the meaning cemetery seems preferable, and can easily be derived from affinities to the Celtic άιρε—death, with the formative εατων attached, just as from the same άιρε, death is formed,

Άιρ-λεινε—a shroud, death cloth.

We find the same initial element entering into the name of ΑΣculapius, who was also called Esmunus, both names having the same significance, viz. death-avert, the first syllable in both ΑΞculaπius and Es-munus signifying death, and culap, in the former, being related to the Celtic

Cuλ-αμ—to repel, drive back,

¹ Another Irish word for deep red is oμangs, whence oμαγςαν—crimson. ομangs is probably a contracted form of ομας-εαν = very red.
whence the form cule&b, or cule&m (culev), whilst mun, in the latter, is akin to the Greek a-μυν-ω.

As regards the third example,  וֹנַשְרַנ. The base may be compared to the Celtic

C&r—money,

if the derivative refers to wealth, or to the Celtic

S&r—strength,

if powerful be the interpretation.

Here, too, it may be observed that the Hebrew word  שֶׁנ, as equivalent to c&r, appears in other combinations with its initial cheth changed into caph, as in the case referred to at page 72. For example, in

כ&ר—wealth, ש&ר—riches,

whilst in one the final sibilant is also modified.

Another mode of formation common to Hebrew and the Aryan languages, though not much attended to, is by prefixing a negative particle to the stem or root. Thus, as in Greek, an initial alpha has frequently a negative force, as

A-δ&σ—fearless, from δ&σ—fear,
A-δ&κτ&σ—not received, δ&ξομαί—to receive.

So a similar force appears to have been in certain cases attached to an initial aleph in the Hebrew, e. g.,

(а-zrac)—indigenous, not strange,
(а-ksar)—cruel, not pitiful.

In the former the base is

( zar)—strange,

1 Cf. French, bi-zarre.
from which, by a common formative, comes הָאָה of the same signification, to which the negative נ- being prefixed, the result is,

נְא-ה—not strange, indigenous.

In the case of הָאָה, the root is not, at first sight, so plain; but if what has been said above of the interchange of the letters ה- and ק- be taken into account, there will be no difficulty in tracing it to a base יַה, equivalent to סַה, the base of סַהַ—to spare, pity, and corresponding to the Celtic,

סַה—pity.

From this Celtic base would be formed, by common rule,

סַה-טַה—pitiful,

or in an abbreviated form, סַהַ. Now, on the supposition of a similar formation in the parent language of Hebrew (see page 64), we should have

יַה (kazar)—pitiful,

whence by prefixing the negative נ-, would arise

נְא-ה—not pitiful, cruel, intractable.

The initial yod appears also to have had a negative force in Hebrew, as, e.g.,

שַּעַר (ya-ash)—to be desperate, hopeless,

לַעַר (ya-al)—to be foolish, ignorant.

The base of the former corresponds with the Celtic

א-ה—dependence, confidence, trust,
and the same root may be recognised in the Hebrew

_rgba (has-ah)—to trust, confide.

The negative prefix being anteposed, the result is,

_ya-ash (ya-ash)—to be without anything to confide in, or hopeless.

In the case of _a, the root appears allied to the Celtic

eol—knowledge,

whence, with annexing the negative yod, arises

_ya-al (ya-al)—ignorant, without knowledge.

There are also some traces of a negative prefix _ as in

_ya-a—to despise, not to reverence,

_ya-a—strange, foreign;

in regard to which, though the bases do not appear in Hebrew, they may, however, be detected in the Indo-European languages.

The origin of all these negative prefixes may have been the Hebrew word _a—not, any one of whose letters may have represented the word itself.

For other modes of formation common to the Hebrew and Aryan languages, the reader may be referred to Delitzsch, Fürst, 'The Student's Lexicon,' Crawford's Horae Hebraicae, &c.; and it will not be needful to dwell on them now, as enough has been done to show the existence of such cognate forms. Attention, however, is invited to something not less interesting; that is, to modes of composition common to the Semitic and Indo-European families. For, though the general impression is that there are very few, if any, compound terms
in Hebrew, it will be found on examination that this opinion is ill-founded. Let us examine, then, some groups of names.

Names of Animals.—In the Irish dialect of Celtic, many names of animals are of a compound character, as, e.g.,

\[ \text{Cēnēr} - \text{pēč} - \text{a deer,} \]
\[ \text{O&b-p&'o} - \text{an elephant,} \]
\[ \text{Señq-n} - \text{pō} - \text{a hare.} \]

In all which it will be observed there is a common element, \( \text{pō} \). This word, when not in composition, now generally signifies a deer, but appears to have had a wider acceptation formerly, as denoting any wild animal, like the Latin \( \text{fēra} \). Like it, too, it is related to an adjective signifying \( \text{wild} \). Thus we have the compounds,

\[ \text{Fī&*6-cull&c} - \text{a wild boar,} \]
\[ \text{Fī&*6-muc} - \text{a wild hog,} \]
\[ \text{Fī&*6-mum} - \text{a wild animal in a moor, a hare.} \]

When the first and last consonants in the word \( \text{pō} \) are aspirated, as forming the latter part of a compound, it is pronounced as \( \text{id} \), with a very slight vocalization of the second vowel. This being borne in mind, if we turn to the Hebrew word

\[ \text{ניבל} (lava) - \text{a lion, or lioness,} \]

and divide it in this way, \( \text{נ-יבל} \), we are led at once both to the origin of the word, and to the connexion it has with Celtic modes of composition; for the first part, \( \text{יב} \), contains the stem, which is related, as has been well pointed out,\(^1\) to the Welsh \( \text{lleu} \), and signifies \text{to roar},

\(^1\) 'Student's Lexicon.'
HEBRAEO-Celtic affinities.

whilst the latter part, שִׁי, is a modified form of the Celtic iä, or ἥσσος; so that the entire word would be

שִׁי—*the roaring animal;* or beast.

This Hebrew word, though written שִׁי, is pronounced as if יִלַל (lavi), which form is also given; and in it is presented a clue to the origination of another Hebrew name for the same animal, which is יה, or more distinctly,

יה (ar-i)—*a lion,*

יה (ar), the first part of the compound, being the stem, related to יִל—*to roar,* and denoting, as in the preceding case, the roaring, so characteristic of the animal; and the final י being the abbreviated form of שִׁי, equivalent to the Celtic ἥσσος—*animal.*

The same mode of composition may be observed in the Hebrew names of some other animals, as in

גֵד (géd-i)—*a kid, נִבּ (tsev-i)—an antelope, gazelle.*

The stem in the former is ג, not now used in Hebrew, but it finds an Indo-European representative in the Latin gaud-eo, and refers to the friskiness characteristic of the kid. In the latter the stem is נ (tsev), related to the Celtic

Scein (skev)—*beautiful, lovely,*
as if the whole word יִה were equivalent to the compound

Scein- InterruptedException (skev-iä)—*lovely animal.*

1 Formed somewhat like a word already considered (page 69), viz., גּוּר-כַּמֶנ—*a wolf,* from גּוּר—*roar* or howl. This word, גּוּר-כַּמֶנ, is pronounced something like the German löwen, and is of cognate origin with the Greek λεων.
On recapitulating, then, we have the several words,\(^1\)

\(\text{זי} (ar-i)—\text{a lion,} \quad \text{זב} (lav-i)—\text{a lion,} \quad \text{זד} (géd-i)—\text{a kid,} \quad \text{זח} (tsev-i)—\text{a gazelle,} \)

all compounded in the same way, and in a manner strictly analogous to what takes place in certain Celtic forms of composition; for the words above given might be written

\[
\text{שנ} \cdot \text{טנ}, \quad \text{סב} \cdot \text{טנ}, \\
\text{סנ} \cdot \text{טנ}, \quad \text{סנ} \cdot \text{טנ},^2
\]

and in pronunciation would scarcely differ from the Hebrew forms.

Another frequent formative in the names of living things in Celtic is \(\text{פ} \cdot \text{מ} \cdot \text{נ} \cdot \text{כ},\) which has a very wide range of meaning, from a beast to a worm; examples of its use are the following:

\[
\text{בש} \cdot \text{מ} \cdot \text{נ} \cdot \text{כ}—\text{a toad,} \quad \text{תנ} \cdot \text{מ} \cdot \text{נ} \cdot \text{כ}—\text{an adder,} \\
\text{בכ} \cdot \text{מ} \cdot \text{נ} \cdot \text{כ}—\text{a maw-worm,} \quad \text{ליע} \cdot \text{מ} \cdot \text{נ} \cdot \text{כ}—\text{a caterpillar,} \\
\text{בכ} \cdot \text{מ} \cdot \text{נ} \cdot \text{כ}—\text{a serpent,} \quad \text{ויל} \cdot \text{מ} \cdot \text{נ} \cdot \text{כ}—\text{a monster.} \\
\]

\(^1\) In Psalm civ., 26, occurs the word \(\text{רמ} \cdot \text{מ} \cdot \text{נ} \cdot \text{כ}—\text{ships, as our version renders it, but which plainly denotes some animal. In the preceding verse, speaking of the great and wide sea, the Psalmist says, “in which were small and great beasts.” Then, in verse 26, he specifies the leviathan as the great beast, and mentions \(\text{רמ} \cdot \text{מ} \cdot \text{נ} \cdot \text{כ} \) as the small. The Rev. T. H. Porter, D. D., a scholar who has published too little, suggests that \(\text{רמ} \cdot \text{מ} \cdot \text{נ} \cdot \text{כ} \) denoted the nautilus. Whatever animal it meant, the word itself is the plural of \(\text{רמ} \cdot \text{מ} \cdot \text{נ} \cdot \text{כ} \), or dividing it into its component parts of \(\text{רמ} \cdot \text{מ} \cdot \text{נ} \cdot \text{כ} \), the element \(\text{רמ} \cdot \text{מ} \cdot \text{נ} \cdot \text{כ} \) being the counterpart of the Celtic \(\text{פ} \cdot \text{מ} \cdot \text{נ} \cdot \text{כ}. \) If \(\text{כ} \) signified small, then the whole component would mean, small beasts.

\(^2\) See Note B at the end of the Chapter.

\(^3\) If instead of the formative \(\text{פ} \cdot \text{מ} \cdot \text{נ} \cdot \text{כ},\) the corresponding formative \(\text{בכ} \cdot \text{מ} \cdot \text{נ} \cdot \text{כ} \) were substituted in this word, the result would be \(\text{בכ} \cdot \text{מ} \cdot \text{נ} \cdot \text{כ};\) which,
Now, when the first letter of this formative is aspirated, as in all the above instances, it becomes silent, and the formative is sounded as $\La\La\La\La$, or even shortened into $\La\La$, or $\La$, in rapid utterance. This being borne in mind, the reader will understand how a kindred element enters into the composition of such Hebrew words as the following:—

$\La$ (la-lish)—a lion, $\La\La\La\La\La$ (akkab-ish)—a spider, $\La\La\La$ (a-lish)—ursa major, $\La\La\La\La$ (ta-lish)—a he goat:

$\La\La\La$ (laish), the first of them, is formed from the same root as $\La\La\La$, already considered, a root corresponding to the Celtic

$\La\La\La\La\La$—roar,

and, like $\La\La\La$, denotes a roaring beast—the only difference being in the substitution of an affix corresponding to $\La\La\La\La\La$, instead of $\La\La\La\La\La$. The roots of the others are not so obvious; but that their mode of formation is the same seems more than probable. Perhaps, however, $\La\La\La\La\La$ contains a fuller form of the component corresponding to $\La\La\La\La\La$, as if $\La\La\La\La\La\La$, the root referring to its weaving powers.

Another Celtic word, which enters frequently into composition in the names of living creatures, is $\La\La\La\La\La$, which, though generally denoting a dog, is of wider significance, as in the case of the formatives before considered. Examples of its use are,

when the first letter were aspirated, would be sounded like woft: with which compare the Greek $\La\La\La\La\La$, from $\La\La\La\La\La$—a serpent. (Cf. also aghi, referred to by Peile, page 124.)

1 A shorter form makes its appearance in $\La\La\La\La\La$—a flea.
Δπ-κυ—a band dog, μεσπ-κυ—a lap dog,
Δπ-κυ—an eel, μωπ-κυ—a sea hound,
Πσολ-κυ—a wolf, Ον-κυ—a leopard:
in all which it forms the latter part of the compound. The last word in the list, ον-κυ—a leopard, signifies literally the swift animal, and might be written indifferently αν-κυ, or ον-κυ. In the former shape it suggests immediately a resemblance to the Hebrew

\[\text{חָפָן (יחָפָן)}\]—the gazelle,

Buxtorf gives rupicapra as the meaning of the word; and if this be correct, the derivation may be from

\[\Delta\epsilon\varsigma-κυ = \text{rock animal},\]

\[\Delta\epsilon\varsigma = \text{a rock}.\]

At times the element κυ forms the first part of the compound, as appears in

Cu-\[\Delta\upsilon\omega\]=α—wolf, cu-\[\piο\nu\]=a moth,
Cy-mol—a greyhound, cu-\[\upsilon\]=a worm.

In a way analogous to these compounds appear to be formed some Hebrew names of animals; but owing to the existence of three letters such as cheth, caph, koph, there is some variation in which the initial κυ is represented, as in the following:—

\[\text{חָפָן} (\text{ko-ph, = ku-eph ?})—\text{ape},\]
\[\text{חָרָב} (\text{ko-ach, = cu-ach ?})—\text{lizard},\]
\[\text{חָמָט} (\text{cho-met, chu-met ?})—\text{a sort of lizard},\]
\[\text{חָלַד} (\text{cho-led, chu-led ?})—\text{a mole}.

According to Fürst, the animal denoted by חָפָן derives its name from its agile nature, the root being allied
to the Sanskrit kap—to move about. The same interpretation, however, can be reached, and more expressly, by a Celtic route, as by the compound,

Cu-evin (cu-ev)—the nimble beast.

In like manner the other words in the list can be explained from the same Celtic source, the word cu forming the first element in each. Thus, ḫw, supposed to denote one of the larger saurians, a land crocodile according to some, has for its distinguishing component the syllable ach, which may be regarded as denoting some remarkable characteristics of the animal, and one of the most observable is the length of its tail. In fact, it is from this peculiarity the lizard denotes its name in Greek, e. g.,

Zavpa—lizard, quasi Ζα-ούπα—i. e., long-tailed.¹

Now, ach may be regarded as a contraction of the Celtic

Eπιεαε—taily,

and hence the compound form

Cu-εαε—*the long-tailed creature, the saurian.

The word ḫαν denotes another sort of lizard, one of the smaller and more timid kind, and hence its name, as if

Cu-εαε—timid creature.

¹ The Latin name lacerta is derived from another peculiarity, namely, the shortness of its legs or arms, as if law-ceart = short arm, literally, short hand, (though lamh may have denoted arm as well as hand). This interpretation seems to connect the Latin lacertus, the short of the arm, with lacerta—a lizard.
HEBRÆO-CELTIC AFFINITIES.

The remaining word דָּלַה—*a mole*, is, according to Fürst, derived from a root or stem signifying *to dig*. (Compare the Celtic *c/u/o-c*—*digging, burrowing*), and the compound in its full state would be

דָּלַה (shortened into דָּל) — *the digging animal.*

There are two other Hebrew names of animals which may be referred to a like mode of composition, though not so easily as in the former cases. They are—

גָּמָל (cha-mor)—*an ass,* גָּמָל (ga-mal)—*a camel.*

According to Fürst and Gesenius, the ass derives its name from its reddish colour, and they derive it from the verb דָּל—to be red. But the idea of redness might be found in the syllable דָּל (mor) by connecting it with the Latin mor-us—*a mulberry,* whence our English *murray-coloured,* i. e., *dark red.* Yet, perhaps, a more appropriate sense might be found in the Greek

Μωρος—*slow, sluggish,*

as if *chamor* signified *the sluggish beast*; and with this sense agrees the derivation ουρος—*an ass,* from the Celtic ονα—*slow, sluggish.* There is, however, a third suggestion possible as to the derivation of the syllable *mor* in *chamor,* and that would connect it with a contraction of the Celtic

Μοαν (moar1)—*labouring or laborious,*

as if *chamor* signified the *labour animal,* a name appropriate to its usefulness in the East.

---

1 This word *moar—laborious,* seems the same that enters into the composition of the Greek μυξυ-μηξ; and the Latin *for-mica—an ant,* that is, *the laborious one.*
With respect to לֶמַג—a camel. The most striking peculiarity of the animal is its hump, and from this it appears to derive its name, and not from its revengeful disposition, as some suggest, nor from its bearing burdens, as others think. In Celtic is found

meal—a hump or protuberance;

and combining this with the word cu, as in other cases, the result is

Cu-meal—the humped beast.

As neither chamor nor gamal are vocalized like the other names of animals commencing with cu or its equivalent, it has sometimes occurred to the writer that in these two instances, or at least in the latter, the initial syllable might have another origin, and be derived from an abbreviated form of eac—a horse, so that the compound might be

Eac-meal—the humped horse.

And with this might be compared the Welsh name for the camel, viz.,

Cawr-farch—the giant horse.

Whether this be so, however, or not, it is certain that the Celtic word eac—a horse (related to the Latin equus) enters frequently into the formation of compound words. For example, in forming the first in such compounds as

1 Eac seems a contraction of cu-meac—swift; and if to eac be added the formative cu, so often referred to, the result is eac-cu—swift beast, and hence the Latin equ-us. But there is a simple form cu(m) (ev)—swift; and if to this be added the formative cu, the result is evcu, softened into evvu or ivvu, whence arose the Greek ἐπιτος.
eςκ-λαυν—a stable,     eςκ-λεις—a horse doctor,
eςκ-λαργ—a horsewhip,  eςκ-γιεμε—a courser,
and the latter part in such combinations as

Δυν-εςκ—horsemanship,  οις-εις—a colt,
Σημ-εςκ—a hunting nag,  γομ-εςκ—a racehorse,
Μηρο-εςκ—a stallion,     τις-εις—a stable,

all which words are still found in their compound state.

Now, a term allied to this Celtic word eςκ—horse, appears to have entered into the frame of more than one Hebrew word. But the Semitic formation superinduced on the original Celtically allied foundation has rather obscured its existence, and it will require some trouble to eliminate it from its surroundings. One of the Hebrew words, then, into which it enters is Ũלע (ramak), occurring Esther, viii. 10, where it is correctly rendered in our version dromedaries—though it is generally interpreted mares by modern scholars, who, nevertheless, with all their pretensions, are by no means always to be depended on. Now, if it be borne in mind that some words in Hebrew beginning with י are occasionally represented in the Indo-European tongues by words beginning with d, as was seen in the instance of

Ũר (Rom)—height = .Enum—hill,

and if further it be observed that in Erse is found

Ομομաν—a dromedary,

and that this Celtic word literally signifies the hunched,
a clue is given to the origin of the Hebrew יְסוּד (Ramac), which is apparently compounded of יְסֹד =וְיִסֹד, and a term akin to אָסָכ—horse, and the whole would appear in Celtic form as

וְיִסֹד-אָסָכ—the humped horse,
corresponding with and confirming the name for the camel, already considered.

The classical name for a dromedary is δρομας, which is generally derived from δρομος—cursus, as indicative of the animal's speed, but which might more appropriately be derived from וְיִסֹד, as referring to its appearance.

There are two other Hebrew words in which this element of composition אָסָכ—a horse, may be recognised on examination, and they are—

יבּ-כֶר (r-ak-ab)—to ride,

שֶ-כֶר (r-ek-esh)—a courser.

How the initial י became prefixed is not very obvious, but it may perhaps be accounted for in this way—in the Irish language is found the verb אָס—ride, and that an analogous verb existed in Hebrew, or in the primitive language from which Hebrew was formed, seems probable, from the passage of Scripture (2 Samuel, xxii. 11), where it is said, "He rode upon a cherub and did fly. He was seen upon the wings of the wind." The word translated was seen should have been rendered rode, in order to preserve the parallelism—and this word happened to be לָי, which approaches closely to the Celtic אָס—ride.

1 Another Hebrew term for dromedary is הָרוּם. But its etymon is uncertain. Even if יְסֹד were interpreted mares, still the termination אָס would apply; cf. בַּיִס—a colt.
On the supposition, then, that such a term existed in Hebrew, or in the base of that language, we can imagine it combined with the equivalent of *e&c—horse, and, thus combined, forming a compound such as יָרָאֵק (yar-eak)—horse riding, which, in process of time, lost its initial yod, and became simply יָרָא, from which form, by assuming a Semitic termination, of frequent occurrence, in רָא, it was finally transformed into

רָא (rakab)—to ride.

Another common formative in the composition of names of animals in the Irish language is ṣד, a word which now generally denotes an ox, but which formerly had a greater latitude of meaning, and was related to the base of the Latin dama; sometimes it forms the first part of compounds, as in

- ṣד-אָלִיל—a wild ox, a buffalo,
- ṣד-לון—an ox stall.

But it usually forms the latter part in composition, as, e.g., in

- הד-אָל—a plough ox,
- תֵּס-אָל—a stag,
- בֵּסְכ-אָל—a hart,
- מֵס-אָל—a labour ox.

In all of which the first letter of ṣד is silent, being aspirated.

Now to a similar mode of composition, it would seem, may be referred the Hebrew word

רי (reēm)—the buffalo, or wild ox,

though usually rendered unicorn, the μονοκερως of the Septuagint.
This Hebrew word seems to be compounded of two elements akin to those of the Celtic combination,

\( \text{בָּשָׂל} \) — ox of the plain, buffalo,

unless it is preferred to connect it with the compound above mentioned, viz., \( \text{בֵּיתָכָל} \) — hart or elk, now generally written בֵּיתָכָל.

The Hebrew word \( \text{תַּלְכָּן} \) (namer) — a leopard, is generally derived from an Arabic verb signifying to be spotted. It is surely a somewhat strange coincidence that in Celtic is found the still-existing compound, \( \text{תַּלְכָּן} \) — spotted.

Another group of Hebrew words that receive elucidation from Celtic sources consists of the names of birds; but, before entering on the consideration of it, we may advert to what may be regarded as a connecting link between birds and quadrupeds, and examine its name, which in Hebrew is

\( \text{טֶעֶל} \) (etaleph) — the bat.

1 If the Hebrew word \( \text{נַחַב} \) — cattle, be not derived, as suggested by various writers, from an unused root \( \text{נַבָּד} \) — to be dumb, it may, perhaps, be traced to combination with the Celtic \( \text{בָּדָא} \), as if \( \text{בֵּיתָכָל} \) = live cattle.

2 \( \text{רָבְנֹב} \) (arnebeth) — a hare, is a very puzzling word as to its derivation. Bochart considers it as compounded of \( \text{רָב} \) — to pluck, and \( \text{נֹב} \) — produce, whilst the 'Student's Lexicon' gives a most ingenious derivation from an obsolete root \( \text{נָב} \) akin to \( \text{נָב} \), as if referring to its length of ears. Fürst gives a totally different etymon, and, amidst such variety of opinion, another conjecture may be permitted. The word is in Syriac and Arabic \( \text{אַרְנֶב} \) and \( \text{אַרְנַב} \), and if a labial were prefixed to the Syriac form, it would make \( \text{בְּרָנְב} \), which may be compared with the Celtic \( \text{בֶּרְנֶב} \) — having a split lip, more commonly \( \text{בֶּרְנֶב} \) — having a hare lip; whence, probably, the name of the illustrious Bernouilli.
The stem of this word is generally allowed to be לוע with נ- formative, and the signification attached to the stem is to be dark. In Celtic is found the term

olatile— the bat,

the stem being

volatile—to fly;

and the similarity of form of the stems in both cases is somewhat remarkable, and might lead to a question whether the meanings attributed are correct.

Names of Birds.— In respect of these, some further points of resemblance can be traced betwixt Hebrew and the Indo-European languages; but a few preliminary remarks will make this plainer.

In the Welsh dialect of Celtic the names of certain birds end in the termination iar,¹ as

Cot-iar—a moorhen, dyfr-iar—a waterhen.
Dowc-iar—a dipper, grug-iar—a heath hen.

Some traces of this formation are to be found also in the Irish language, as in

Cpeshg-ŋ—a woodcock, as if cpeshg-ŋ—bush bird.
tol-ŋ—an eagle, as if tol-ŋ—cliff bird.

This latter form will suggest the origin of the Hebrew term,

nesh (nesh-er)—an eagle,

as if from a base של, related to nesŋ—a hill, as if “the

¹ Iar sometimes forms the first part of the compound, as iar-wydd—a pheasant, iarwynt—bird of paradise. Has the Greek iρ in iρ-αξ—a hawk, any connexion with this Celtic word thus used?
hill or mountain bird:” agreeably to what the poet says:—

“Hah! laughest thou, Lochiel, my vision to scorn?
Proud bird of the mountain, thy plume shall be torn.”

In the Welsh names of birds, above given, it was seen that the termination iar was not radical, but simply signifies bird, or fowl, (literally hen), and it must be detached in order to get at the basis of the name. This being understood, there will not be much difficulty in connecting the Hebrew

\( נור (kore) \) — a partridge,

with the Welsh

Cor-iar — a partridge.

Though another relationship may not be quite so obvious—that, namely, betwixt the Hebrew

\( לוש (selav) \) — a quail,

and the Welsh

Sofl-iar — a quail,

yet, if we suppose a slight transposition of letters to have taken place in the Hebrew word, as frequently occurs in regard to the liquids \( l \) and \( r \), the word would become \( לוש \), which, with different pointing, would read as sovl, and in this way approximate closely to sof\( l \), the base of the Welsh sofl-iar.\(^1\)

Another word which in the Welsh language enters into the composition of the names of birds is, as was

\(^1\) If, however, the supposition of Dean Stanley be correct, that the bird denoted by \( לוש \) was not a quail, but a sort of goose, the attempted identification is vain.
pointed out in the first Chapter, \( \text{tin} = \text{natis} \), and instances of this usage, were given in the case of

\[
\text{Tin-droed} - \text{a diver}, \quad \text{Tin-sigl} - \text{a wagtail}.
\]

This same word \( \text{tin} \), but in reverse order of composition, was shown to enter into the Greek word \( \text{\textit{ik-tiv-oq}} \), the common name of \textit{the kite} and \textit{the wolf}. Now, the reader’s attention is called to this fact, that as in the case of the Greek word \( \text{\textit{ik-tiv-oq}} \) being the name both of a \textit{bird} and a \textit{beast}, so there is a Hebrew word into which this element \( \text{tin} \) also enters, and which likewise signifies both a \textit{bird} and a \textit{beast}, although it is quite uncertain what bird and what beast are intended by the name.

The word in question is \( \text{Tin-shemeth} \), or, written in Hebrew characters \( \text{תרנומת} \), and this word is now generally interpreted to signify, as a bird, a \textit{pelican}, and as a quadruped, the \textit{chameleon}; though in our English version it is rendered in the former case by a \textit{swan}, and in the latter by a \textit{mole}.

In such variance of interpretation, it may be allowable to suggest a different explanation. It appears probable, then, that the element of composition \( \text{tin} \), common to the name of both bird and beast, is akin to that which enters into the Welsh words \( \text{tindroed} \) and \( \text{tinsigl} \), and the qualifying characteristic is, therefore, to be looked for in the component \textit{shemeth}, which bears a great resemblance to an Arabic word signifying \textit{strong smelling}. This would suit to be combined with the other part of the compound; and the whole word might appear as

\[
\text{Tin-shemeth—natis graviter olens},
\]

and so denote neither the chameleon nor the mole, but
the *polecat*; and occurring, as it does, in the same verse with the *ferret*, this name would not be out of place.

Whether such an interpretation would suit the name of any bird (some water-fowl, according to Parkhurst), must be left to persons skilled in natural history to determine.

Another Hebrew name for a bird is הָבָשָׁה (anaphah), which in our version is rendered *heron*, but by others the *parrot*, whilst the Septuagint translates it by χαραδρομός—*the sandpiper*. The etymon, as derived from Celtic sources, would favour the last interpretation; for in Welsh may be found the combination

Anwep (ang-gwep)—*long-bill*,

although it is true the same idea might be derived from the Hebrew לִנָּה supposed lengthened form of לִנָּה.

It is observable that in the names of birds most of the Celtic affinities have been derived from Welsh, though in other respects the Erse dialect has been more appealed to. Yet in Erse likewise are found illustrations of Hebrew names of birds. Thus—

In that language, *eun* or *eàn*—*a bird*, is frequent in compounds, as in

*eàn-μιονν*—*an osprey or kite*,
*eàn-υιςςέ*—*a water-fowl*,
*eàn-σονν*—*an aviary*,
*eàn-σονη*—*a birdecatcher*.

A similar component seems to have entered into the name of the bird denoted by the Hebrew יָנָשְׁפּ (yan-shuph)—*the owl*, according to the English version, but
supposed by Parkhurst and others to be *the bittern*. On the supposition that the initial syllable corresponded in the original Hebrew to the Celtic *ean*, this idea of its denoting *the bittern* may be confirmed by an interchange of sibilant, and writing the word

ח工業 (yan-suph)—*the reed bird, the bittern,*

the stem being חיל (suph)—*a reed,* instead of, as generally imagined, חישה (nashaph)—*to breathe or blow.*

The objection that may be urged to this signification, from the bird being spoken of in connexion with *the desert,* is obviated by understanding the Psalmist to represent his situation to be as strange as if a bittern were found in the desert.

Once more, the word coپ is used in Irish to denote any bird of the *crane* kind, as

Coپ-ץב (a heron), coپ-םנס—*a crane,*

Coپ-ץêtש—*a bittern,* coپ-כונ—*a stork.*

This word coپ, when the first letter is aspirated, is pronounced *ghor* or *gor*; and in Hebrew is found

רנווע (a-gur)—*the crane,*

though it is not quite clear what the first syllable denotes. If we might suppose it originally written רנהוע 1 (ach-gur), we might conjecture that רוע was for חוע—*white* (ע and ל being interchangeable), and then the word would correspond with the Celtic coپ-כונ—*a stork.*

Among the examples given above of words com-

1 The Hebrew word רוע is by Gesenius rendered *swallow,* and he derives it from רוע—to *go in a circle.* Cf. the Celtic coپ—a *circular motion.*
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pounded with εὖν—_a bird_, was εὖν-υηργε—_a water-fowl_.

Now, if for the first component be substituted another Celtic word of like signification, namely, _cuib—a bird_, the result is the compound

_Cuib-υηργε—a water-fowl_,

a compound in which the labial being aspirated is slurred, so that it is pronounced as if _cuηργε_, which could easily be softened into _cuηγ_. This being understood, we can connect the latter form with the Hebrew נַב,¹ which is thought to signify the _pelican_, but which may more generally be rendered _water-fowl_; so that the whole passage (Ps. cii. 6) "I am like a pelican of the wilderness—I am like an owl of the desert," might be rendered "I am like _water-fowl_ in the wilderness, and like a _bittern_ in the desert," _i. e._, so much am I out of place.

The last Hebrew name of a bird to which the reader's attention is invited is—

_חושדי (chosidaḥ)—a stork._

This word is generally derived from the Hebrew

_חסה (chesed)—kindness_,

as expressive of the bird's kindness to its young; a better etymon, however, is found by referring the word to an origin akin to that of the Celtic

_Coηροε—leggy, i. e., long-legged_,

marking a striking peculiarity in the bird.

¹ It is to be noted that this Hebrew word נב signifies also _a drinking cup_, and in this sense likewise can be connected with Celtic, inasmuch as _cuib-αγ = a drinking cup_.


That this Celtic word coř—foot, leg (which is allied to the French cuisse), or rather that its correlative in the primeval language forming alike the base of Hebrew and Celtic, found its way into the structure of certain Hebrew words, will appear from what follows, if it be borne in mind that the Hebrew letters ר-ב are often interchanged.

Without dwelling on the fact that words are occasionally reversed, and that the Hebrew קוש (shōk)—a leg, when thus reversed, appears as שק (kosh), traces of the existence of the root or stem referred to may be found in

ם-כט (e-kes)—anklets,
a word which is not derived, as suggested by some, from an unused verb מכט akin to שק—to coil, but is a compound form, abbreviated from

ם-כט—ornament for the feet or leg,
the first part of the compound being akin to ר-כט—adorned, and נ-כט—ornaments, with which may be compared the Celtic evo—dress, adorn, whilst the latter part is equivalent to the Celtic coř—foot or leg.

Again, from the idea of missing one’s foot, is suggested the notion of stumbling, and this notion is conveyed in Hebrew by the verb

ל-כט (kash-al)—to stumble.

This verb in the participle is ל-כט (koshel), and may be analysed in this way, as if equivalent to the Celtic—

Coř-פ^$—foot fail, i. e. stumble.

Once more, from the circumstance of anything being
at one's foot, was suggested the idea of nearness, as in the Latin prope for pro-pede. Hence in Celtic from cog—a foot came cog—near, and when the first letter of this word is aspirated it sounds like ghois, which connects it with the Welsh

Agos—near, i.e. at one's feet,

and this again suggests not merely the Greek $\epsilon\gamma\upsilon\varsigma$—near, as if

$\epsilon\gamma\gamma\upsilon\varsigma$, for $\epsilon\nu-\kappa\omicron\omicron\iota$—(Ionice for $\epsilon\nu-\pi\omicron\omicron\iota$),

but the Hebrew

$\shin\nu (nagash)$—to be near.

The idea of nearness is also suggested by a thing being at hand; such an idea lurks in the Hebrew

$\bar{\aleph} (etset)$—near,

though the word denoting hand, from which $\bar{\aleph}$ is derived, is in a fossil state in Hebrew, for Philology, like Geology, has its fossil remains, which testify to the former existence of once living forms. This word for hand seems to have been of the form $\bar{\aleph}$ (ets) or (ats); traces of it are found in

$\heth\nu (ets-adah)$—a bracelet,

literally an ornament ($\heth\nu$) for the hand or arm ($\bar{\aleph}$); and it is to be observed that this word $\heth\nu$ is radically the same as that which enters into the composition of $\heth\nu$ for $\aleph$—an anklet.

1 Not derived from $\heth\nu$—to step, as generally suggested, though the abbreviated form $\heth\nu$ (Isaiah, iii. 20) seems to lend some countenance to it.
Another compound term, into the composition of which this fossil word יְא enters, is

יְא-בָּר (ets-bang)—finger,

which literally signifies *extremity of the hand*.

The same word יְא may be traced, as was said, in

ל-ש (ets-el)—near (i.e.), at hand,

this latter being an abbreviation of ל-ש, though the place of the preposition ל might have been expected before, rather than after, the substantive.

Whether this Hebrew term יְא has any relation to the Sanskrit hast-a—a hand, or the Persian dast—a hand, may be worth inquiry, or whether it is akin to ס (pas) —palm of hand, which seems identical with the Celtic ḫa—a hand, a palm.

Turning now from animate objects to inanimate, new points of coincidence present themselves; and if the reader will examine the names of certain fruits in Hebrew, and compare them with certain Celtic compounds, he will observe a great similarity, e.g.,

עֵב (enav)—a grape, הָפַח (tappuach)—an apple,

רֵמו (rimmon) — a pomegranate, בתש (abtich) melon.

To understand the similarity of formation with regard to the first word, viz.:

עֵב (enav)—a grape,

as between it and corresponding words in Celtic, it must be observed that in Celtic,

Sub—a berry,
is a frequent element of composition, and, when it forms the latter part of a compound, the initial letter being aspirated is silent, so that it is pronounced "ur, (compare the Latin "uva"). Thus there appear the forms

\[\text{\textbf{fio}}\text{\textendash}a grape, \quad \text{\textbf{cło}}\text{\textendash}a strawberry;\]

the former of which signifies, literally, the wine berry, and, when the first letter is aspirated, is pronounced as if "eenuv, which approximates it closely to the Hebrew

\[\text{\textbf{bnu}}\quad (\text{\textendash}a grape,\]

which was probably originally written \[\text{\textbf{bnu}}\text{"yainuv)}\]—(i. e.) the wine berry.

With regard to \[\text{\textbf{rismo}}\quad (\text{rimmon)—a pomegranate, it will be necessary to bear in mind a remark formerly made (page 63), namely, that, in certain cases, words in the Hebrew language commencing with the letter \[\text{\textbf{b}}\text{ are occasionally represented in the Indo-European dialects by words having some other letter prefixed to the liquid; supposing, then, in this particular instance, that the palatal letter \[\text{\textbf{b}}\text{ were prefixed, the result would be of the form \[\text{\textbf{brimo}}\text{"grimmon)}; and this is to be regarded as a compound word, whose composition will be understood by comparison with Celtic analogous formations. In Irish, for example, the name of the fruit denoted by \[\text{\textbf{rimmon or grimmon is}}\]

\[\text{\textbf{grimmon)}—pomegranate,\]

literally the exact rendering of pomegranate, i. e, the grain apple, so called from its being so full of grains or seeds. This word \[\text{\textbf{grimmon}}\text{, or its equivalent in the parent language of Hebrew, gave origin to the first part of the}
compound, the \( n \) being changed by assimilation to \( m \), with which letter the second component commenced. What this second component was will, perhaps, appear from another Celtic compound, though relating to a more ignoble fruit, viz.:

\[ \text{Ai&n-itiuine} \quad \text{a blackberry.} \]

In this compound the past \( \text{Ai&n} \) is usually regarded as the same word as \( \text{Ai&n} \) — the sun, but it is more probably a corruption of \( \text{Ai&n} \) or \( \text{Ai&n} \) — a grain, from the external granulated appearance of the berry. How a word that was originally applied to one species of fruit came to denote another will be understood by those who read Max Müller's remarks on the word 'beech' as compared with the Greek \( \phi\gamma\omicron\circ \).

This Celtic combination \( \text{Ai&n-itiuine} \), or its equivalent, is to be looked on as the counterpart of the Hebrew \( \text{Brimmon} \) or \( \text{Brimmon} \), i.e. \( \text{Brimmon} \) — a pomegranate.

Taking now the Hebrew name for another fruit, viz.

\[ \text{Brimmon} \quad (\text{tappuach}) \quad \text{an apple}, \]

and comparing it with the Gaelic word

\[ \text{Meal-bhuc} \quad \text{a melon}, \]

the resemblance in the latter element of each seems somewhat remarkable, though it is not easy to say what is its precise signification.

The Hebrew for the fruit denoted by \( \text{meal-bhuc} \) is \( \text{Brimmon} \), and if it is permitted to suppose a transposition

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1 Second Series, p. 216.
2 Rimmon, the name of an idol, has a different origin.
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such as is not uncommon, the result would be

\( \text{at-bich} \) — a melon,

in which the first element would correspond with that of

Meal-bhuc — a melon.

Precious Stones.—The first mention of precious stones in the Bible is to be found in the second chapter of Genesis, where also appears the word

\( \text{b'do-lach} \) — bdellium,

as it is rendered in our English version, but which, according to Lee, denotes a precious stone, either the crystal or the beryl—though others think it denotes a pearl. Now, in Irish is found the compound

\( \text{cloc-busó} \) — precious stones,

and this may throw some light on the Hebrew word; for, reversing the order of combination in \( \text{cloc-busó} \), the result is \( \text{busó-cloc} \), or substituting for \( \text{cloc} \) — a stone, another Celtic word of like meaning, viz. \( \text{léc} \) — a stone, the new formed compound appears as

\( \text{busó-léc} \) — precious stone,

approximating closely in appearance to the Hebrew \( \text{bálub} \). In Scotland \( \text{léc} \) signifies a crystal, and if this were supposed the final element, the whole would correspond with Lee's idea, that \( \text{bálub} \) signifies a crystal.

Another form of the Irish word \( \text{busó} \) is

\( \text{busóc} \) — precious.

This word is pronounced as if written \( \text{busó} \), and in Hebrew is found the word \( \text{puk} \) (1 Chron. xxix. 2), where it is used in conjunction with the Hebrew word
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for stones, in the phrase בָּנֶה-פָּק (abnē-puk), and this is rendered by the Septuagint,

λιθοί πολυτελείς—costly, or precious stones.

The existence of a Hebrew word akin to בָּנֶה may also be traced in חָי (ka-bōd), which in many passages signifies something precious or valuable, instead of glory, and so is to be regarded as distinct from any derivative of חָי—to be heavy.

Another Hebrew gem is נֶפֶך (nephck)—carbuncle,
as most render it, (LXX., avθραξ). But further than that it was some gem, nothing more is certain.

Now, in Celtic is found the term

ניֶבֶכ (nevek), sparkling,

approximating nearly in sound to the Hebrew word in question, and supplying an appropriate name for some brilliant stone.

In Hebrew the names of several gems have the common termination נֶ-; as, for example,

רַכ (od-em)—a ruby, לְש (lesh-em)—ligure,

יוֹל (yahal-om)—a diamond, שָׁו (shoh-am)—onyx.

This termination, נֶ-, common to so many words denoting precious stones, appears to be but an abbreviated form of the word gem, the gemma of the Latins; and this idea seems confirmed by its being found in the Hebrew

ניֶנ (nez-em)—an ear-ring,
as this word is generally translated, though the term
nose ring, and simply ring, are also assigned to it. The passage in Genesis, xxiv. 30, would seem rather to favour the latter. The true meaning is, probably, ring-gem, the stem נ (nez) being allied to the pre-Celtic representative of

נָכ—a ring,

whence a similar formation in the compound

נָכ-ומ—a gold ring.

The full termination = gem is found in compounds both in Anglo-Saxon and Celtic. In the former, in

Særo-gim—a pearl,

and in the latter, in

Soi-כגמ—a precious stone, or jewel.

In the Celtic example, the initial letter of the word כגמ being aspirated, is scarcely sounded so that it may be represented by h, and the pronunciation of the whole word would approximate to that of the Hebrew שוחם (shoham), which is generally interpreted an onyx, although there is great uncertainty as to what particular gems were denoted by the Hebrew words in the foregoing short list. Plausible meanings, indeed, might be assigned from Celtic to the first parts of the compounds, but the explanation of the final part כ is the only satisfactory one, and it is important as affording further evidence of the affinity in modes of composition between the Hebrew and Aryan languages.

If, however, purely conjectural etymologies may be

1 If the stem, נ (nez), were supposed related to the Latin nās-us—nose, by the addition of the formative כ—gem, we should have כ—
a nose jewel.
allowed, a resemblance may be suggested between the names of two other precious stones in Hebrew, and certain Celtic words, e. g. between

רָדָד (pit-dah)—emerald, (beryl?)

and the Irish formation boëtioe—sea-like, from boë—sea, corresponding to the derivation of the Greek word βηνολλας—a beryl, from a base akin to the Arabic behr—sea, according to the well-known method of formation (see page 67).

In like manner the Hebrew word

רֹב (shevo)—an agate,

may be compared either with the Irish compound

Seu-roëe—yellow jewel,

or with another, viz.,

Seu-roës—as—precious jewel,

the latter approaching more the sound of the Hebrew shevo.

It may be worth inquiring whether the Hebrew counterpart of this Celtic word pevo—a jewel, may not be traced in the Hebrew word

סֶלֶה (segulah)—peculiar treasure,

as if for סֵלֶה (seud-gulah), corresponding to the Celtic

Seu-gealec—bright jewels,

or rather to an abbreviated form of

Seu-gealelasoc—devoted jewels.

1 Exodus, xix. 5.
Names of Hebrew Measures and Vessels.—In these are to be found other traces of kindred origin to Celtic words, e. g.,

\[\text{ hàn} (hin)—a liquid measure containing twelve logs.\]

This word is variously represented in the Septuagint under the forms \(\text{\varepsilon \nu} \), \(\nu \), and \(\nu \nu \), and may be compared to the Celtic

\[\text{ \text{\delta \eta n}—a vessel.}\]

Now, this word \(\text{\delta \eta n} \) appears occasionally in composition; as, for example, in

\[\text{\bim \- \text{\delta \eta n}—a small vessel,}\]

or with some little variation, like those of the Septuagint, in

\[\text{\bim \text{- \text{\eim}—a milk vessel,}\]

which is a corruption of \(\text{\bim \- \text{\eim} \text{ from \text{\bime—milk.}}\]

But there is another word for milk, of the form \(\text{\sigma \tau} \); and if this latter word be joined in like manner with \(\text{\delta \eta n}—a vessel\), the result is,

\[\text{\sigma \tau \text{- \text{\delta \eta n} (at-\text{een})—a milk vessel,}\]

with which compound if we compare the Hebrew word

\[\text{\text{\delta \eta \text{- \text{\yim} (at-in)—a milk vessel,}}\]

the coincidence must appear somewhat remarkable.

Another Hebrew measure, the \(\text{\hb} \) \((\text{kab})\), is perhaps best represented by the Welsh

\[\text{\text{Hob—a peck, or measure,}}\]

though its size varies in different localities.

The Hebrew \(\text{\hub} \) \((\text{log})\) seems related to the Celtic \(\text{\cto} \),

the origin of the Irish

\[\text{C-\text{\lo} \text{- \text{\o}—a measure,}}\]
the labial in this case receiving an accretive letter, as occurs in so many other instances; what may be the force of the final syllable $\delta$ does not appear, but it is found also in

$\lambda_0\dot{\alpha}\dot{\delta}$—*a kneading trough*,
a word which bears plain marks of affinity to the Hebrew

$\nu\dot{\alpha}$ (*lush*)—*knead*,
and which is found without the termination $\alpha\delta$ in the latter part of the compound

$\mathfrak{f}_\alpha n-\lambda_0\dot{\alpha}$—*a wine press*.

Another Hebrew measure is denoted by

$\sqrt{\nu\dot{\alpha}}$ (*lethek*)—*the half homer*.
This name, most probably, signified originally merely *the half-kin*, and in this sense would correspond very exactly to the Irish

$\nu\mathfrak{e}\mathfrak{s}_\alpha\dot{\alpha}$ (*lethak*)—*half*.

This is not the only instance in Hebrew or Chaldee in which the equivalent of the Celtic word for *half* appears to have entered into composition. The more usual word for *half* in Celtic is an abbreviated form of $\nu\mathfrak{e}\mathfrak{s}_\alpha\dot{\alpha}$, namely, $\nu\mathfrak{e}\dot{\alpha}$, in which the final letter is not pronounced. This being premised, it will be easily understood how the Chaldee term

$\sqrt{\nu\dot{\alpha}\dot{\nu}_\mathfrak{n}}$ (*lechenah*)—*a concubine*,
corresponds with the Hebrew $\nu\mathfrak{e}\lambda_\mathfrak{m}$ (*pilegesh*) of the same meaning, for the latter word is derived from

$\nu\mathfrak{l}\dot{\nu}_\mathfrak{m}-\dot{\nu}_\mathfrak{a}$ (*peleg-ishah*)—*half a wife*,
and the former is compounded of the Chaldee equiva-
lent to the Celtic lec—half, and a word denoting wife, and which is best represented in the western languages by the Anglo-Saxon ewen, and is related to the Irish sían—woman, and hence the resultant

lec-sían—half a wife.

The same element of composition, lec—half, appears to have entered into the composition of the Hebrew šikt (le-kesh)—aftermath, latter grass, (half growth?), unless, indeed, it be regarded as an abbreviation of šikt (mal-kash)—late growth.

It is observable that in Hebrew is found the compound šikt (mal-kosh)—latter rain,

whilst in Irish compounds the word mól has the force of late, as, e. g.,

mól-beúnt—late speaking,

mól-coscp—late shower,

mól-cooscp—one that sups late,

mól-muip—a late tide.

Returning, however, to the names of Hebrew measures, it is found that there are two names for one measure, viz., šomr (chomer), and šc (kor), each containing ten baths. Now, if the former of these two names were written in Irish characters as coimn, it would be pronounced as coar, and in a similar way both the Hebrew names may have found origin, although in such a case we should have expected the latter word to have been šan, instead of šc. In Irish are found words somewhat resembling both forms kor, and chomer, namely,

Coillie—a caldron,  oimá— a vessel.
Two other Hebrew measures, the *epha* and the *seah*, seem to find representatives in the Indo-European languages, the former in the Swedish

Höfva\(^1\)—measure,

and the latter in Irish

Soige\(\acute{\text{c}}\) (shee-ach)—a vessel.

**Names of Colours.**—Some names of colours in Hebrew bear traces of analogy with Celtic words, *e. g.*, 

\begin{align*}
\text{ז"רנמ} (\text{argaman}) & \quad \text{purple,} \\
\text{בו} (\text{la-ban}) & \quad \text{white.} \\
\text{ייר} (\text{yerek}) & \quad \text{greenness.} \\
\text{ג"ר} (\text{sarok}) & \quad \text{bay.}
\end{align*}

The first word has been already considered (page 74); the second seems radically related to the Celtic words, *ir*—green (Welsh), and *u\(\mu\)co—greenness (Irish).

\begin{align*}
\text{בו} (\text{la-ban}) & \quad \text{white, when so divided, immediately suggests affinity to the Irish \(\text{b\(a\)n—white, though what might be the origin or force of the initial liquid does not appear.}
\end{align*}

For \(\text{ג"ר} (\text{sa-rok})—\text{bay, the etymon I would propose is ה"ד-כפכ (saov-chroch)—false red (i. e.), not true red, bay.}

**Names of Months.**—The names of the Jewish months appear to have been formed on the same principle as those of the French Revolution, and to denote the character of the seasons to which they were appropriated. Accordingly, in the same way as the French called their months *Nicose, Pluviose, Thermidore*, &c., so if we may judge from a few names of Jewish months that find representatives in Celtic, the Hebrews called their months

\(^1\) Cf. also skæppa—a measure somewhat larger than a bushel.
Partly corresponding to our February and March,

corresponding to May and June,

— corresponding to November and December,

according as they were cold, flowery, and stormy, as suggested by the Celtic words

snow, frost,
bloom,

stormy.

In the Irish language certain words are found forming the latter part of compounds, as, mæoe, Æim, ca, boë; and there appears some evidence that a similar mode of composition existed in the ancient basis of Hebrew, although the instances of such usage are so infrequent as to leave the question disputable, yet at the same time are they frequent enough to suggest such a mode of composition when taken in connexion with other affinities. Thus, for example, in the case of mæoe, which signifies a stick, or wood, there are found in Irish such forms as

a blockhead, a mallet,
a platter, a shrub,

where mæoe forms the last part of the compound. Occasionally, however, it forms the first part, as in

a spindle,
a crutch,
wooden tongs.

a rudder handle.

To some such mode of composition may, perhaps, be re-
ferred some few Semitic terms; as, for instance, a word found in Rabbinical Hebrew of the form

\[ \text{גור-מיד} \] (gar-midah)—a staff;

and in Biblical Hebrew,

\[ \text{גמ} \] (gamed)—a staff;

and then there occurs also the form

\[ \text{מל-מד} \] (mil-mad)—a goad.

Now, as to the two former instances, it is possible that they may be but variations of the same word, the first being formed from the second by an epenthetic \( \text{ז} \), as in so many other instances; but supposing them different, we may compare the first to the Celtic

\[ \text{סאכפי-מואכ} \]—short stick,

and the second, which is used to denote the length of the dagger used by Ehud, to the Celtic

\[ \text{סנ-מואכ} \]—arrow shaft.

As to the third word, \[ \text{מל-מד} \] (mil-mad)—a goad, it is generally regarded as a formative from the verb

\[ \text{ל} \] (lamad)—to learn.

But it may, probably, with more correctness be referred to such a mode of composition as the above. What the first syllable \( \text{מל} \) (mil) may signify, is not quite plain. It may correspond to the Celtic \( \text{מוא} \)—a beast, and then the whole word \[ \text{מל-מד} \] (mil-mad) would agree with the compound

\[ \text{מוא-מואכ} \]—beast stick, i.e., a goad,

1 Or \( \text{כון-מואכ} \)—hand stick.
or יְבִּלָּה might signify driving; and there is an Arabic verb from which it might be formed by prefixing ל, and in this sense the compound would signify driving stick, which is the literal meaning of the Irish

Seol-בָּשָׁו—a goad.

With regard to the termination ca in composition, there are found in Irish numerous instances of its use, as,

אֶפֶן-כָּו—a pantry, ָּלְנַלְוֹנְמ-כָו—a treasury,
כָּז-כָו—a shop, ַל-כָו—a larder,
כָּל-כָו—a dove cote, ַמַּנַּצ-כָו—a workshop,
פֵּעָנ-כָו—a hayloft, ַפּוּלָפָנ-כָו—a nursery,
סָנ-כָו—a prison, ַפּוֹז-כָו—a jewel house.

It corresponds to the Persian ga, or ja—place, whilst in Welsh it appears as fa, as in cad fa—a battle place, which in Irish would be כָּצ-כָו.

Now, in Hebrew a termination כ (kah), appears in certain words with apparently a similar signification to the Celtic ca, e. g.,

הָרֵּב (bre-kah)—a pool,
לֹש (lish-kah)—a store chamber,
נָש (nish-kah)—a repository.

The first of these words would correspond to a Celtic compound of the form

בּוֹל-כָו—place of water, i. e. pool,

1 Compare pell-o—to drive, in Latin.

2 ע-לֵד (al-habrekah)—2 Sam. iv. 12. This passage, which is translated, "over the pool," might, perhaps, be more correctly rendered, "on a gallows," as if הָבְרָא were equivalent to כָּז-פֶּגֶּש—gallows tree. David ordered their hands and feet to be cut off and hung on a gallows or gibbet, not "over the pool."
whilst שָׁנַה (lesh), the base of the second, has an affinity with the Irish ５-le&f—provide, whence the still existing compound ５-le&f-;&n—storehouse, which might easily be replaced by the form

５-le&f-co—store place,

which approximates very closely to the Hebrew. In the case of הדכ, if it be not a mere variation of the word ®לך, it may have its base, שָׁנ (nesh), compared to the Celtic

Cnu&f—collect,

whence by the addition of the terminal ca would result

Cnu&f-co—a repository.

In Chaldee there appears a corresponding termination of the form נב (ka), as in

גֶּנֶּב (gu-ca)—a grave, a cavern,

שָׁב (shub-ca)—a dove cote,

the base in the first being related to the Hebrew ®-ו—

a body, and in the latter to the German

Taube—a dove,

the letters נ and ש being often interchanged.

The Irish word &fim is also a frequent termination in compound words, as, for example, in

C€l-&fim—a hiding place,

Rfn-&fim—a council-chamber,

Fєn-&fim—a hayloft,

Sun-&fim—a sleeping place,

¹ There is another form Cnμαγ—collect, and from this is, perhaps, derived the English word nosegay, which has nothing to say to the word nose, to which it is generally referred.
This Celtic compound seems to have been represented in Hebrew by a softer form, aim, which is generally taken for a dual formation, but I am inclined to think without sufficient reason. On this supposition we should have

מָהָנַיִם—mahanaim, for mahan-airm,
כֶּרֶי-חַיָּם—kiriathaim, " kiriath-airm,
תֵּל-אִירֵם—telaim, " tel-airm,

and it may be a still more abbreviated form in

כֶּרֶם (kerem)—a vineyard,

as if compounded of words akin to the Celtic

כָּלָמ—place of grapes.

That there was a word akin to כָּלָמ—grape, in the mother language of Hebrew may be surmised, not only from כּ-רֵם, but also from

בַּרְוָן (char-stan)—grapestones,

where the latter part of the compound bears a resemblance to the Anglo-Saxon\(^1\) stan—a stone, rather than to any Celtic term for stone.

With regard to the Celtic termination boċ, it is found in composition in such words as

אֵוֶל-boċ—a shop, גַּב-boċ—a summer house,
חַנ-boċ—a tent, עַ-boċ—a hut, cabin.

A similar terminal affix seems to have entered into the composition of certain Hebrew words, where, how-

\(^1\) See Note C, at end of the Chapter.
ever, it is generally mistaken for the feminine plural, as for example in

- דונמ (over-oth) — stalls, cribs,
- יונמד (choni-oth) — dungeons,
- רד-בון (recho-both) — a street,
- תלפי-וד (talpi-oth) — armories.

In only one of these is the form given in full, namely, in

- רד-בון (recho-both) — streets, broad places,

the labial being slurred in the others. This word יונמד is generally derived from בור (rachab) — to be broad; and the Greek word πλατεία — a street, certainly lends some countenance to the derivation. Yet, notwithstanding, I am inclined to derive it differently, namely, from the equivalents of the Celtic compound

- ראכ-וב — selling place, i.e., the bazaar.

In Oriental cities, the bazaar is one of the most familiar objects, and it is strange there should be no mention of it in the Sacred Writings, and there is none, unless this word be supposed to denote it. On this supposition, then, the first part of the compound יונמד would be akin to the Celtic peic — sell, and traces of such a stem may be found in

- ל (rakal) — to trade,
- ע (rek-ulah) — traffic,

words formed from this stem, as from the Irish word peic — sell, may be formed peic-esmuil — selling, which again may be shortened in peic-uit — a seller or trader.
As to the other Hebrew words supposed to have this termination, the first example above given ῥωρα (uroth)—as the word may be vocalised—may be compared to the Celtic ῦν-βοτ—a hut or cabin; whilst to ῦνον (chonyoth), may agree the Celtic ῥυν-βοτ—a prison,
a compound corresponding to ῥυν-ον and ῥυν-ος, both signifying a prison. The base of ῥωνιλη is not quite so easily determined, and must for the present be left uninvestigated.

To the derivation suggested of ῥωνιι, it may be objected that there is the simpler form βοτ of the same signification, and where the terminal οτ does not appear. Yet, if we suppose a form βα (av), denoting place, and corresponding to the Turkish έν—house, the objection in a measure vanishes.

It has been suggested that there is a solitary instance of another formative syllable in Hebrew assuming the shape of βο, and the instance given is

βορυ—an axe,

which it is supposed is to be derived, not from an imaginary verb βορυ, as some high authorities have suggested, but from a root

βο— to cut,

akin to the Greek κειρω—which root, together with the suggested formative, would make the word in question.

In Chaldee or Syriac, this formative would assume the shape of βο, and this would connect it with a very
common affix or affirmative in Celtic of the appearance of *adan*—as for example

- ῥεὰμ-οῦν—scissors,
- ὅς-οῦν—shaking, waving,
- Σεὰμ-οῦν—a register.

When it is taken into account that the Chaldee 𐤇𐤋 is represented frequently in Hebrew by 𐤇𐤋, it seems not improbable that

- דנד—*an axe,*

may be of similar formation.
NOTES TO CHAPTER II.
Note A.

Strange to say, several Hebrew words seem to have a close resemblance to Anglo-Saxon, as the following:

- ṣib (a-bus) — crib, stall.
- ṣī (ish) — a man.
- ṣul (gul) — rejoiced.
- ḫa (hagah) — thought.
- ṣū (zud) — boiled.
- ṭḥ (chaber) — enchantment.
- ṭl (chitah) — wheat.
- ṭḥ (chidah) — a riddle.
- ṭn (tan) — a basket.
- ṭl (lun) — to complain.
- ṭl (malal) — to speak.
- ṭ|h (sahar) — tempest.
- ṭ|h (otsem) — strength.
- ṭ|h (phar) — a young bull.
- ṭ|z (tsad) — side.
- ṭ|h (rash) — a chief.
- ṭ|h (shadai) — Almighty.
- ṭ|h (purple dye) — the worm whence it comes.

\[ \text{Note B.} \]

The Celtic formation *pìn* may serve to throw light on the etymology of the much disputed Latin word *piscis* — a fish, a word which "Professor Pott derives from *api*, the Indo-European preposition, which is the Greek *ἐπί*, and a root *chhad*, which is purely a Sanskrit weakening of the original *skad*, whence comes the Gothic *skadus*, Germ. *schatten* or 'shadow.' *Skad* meant to cover, and
piscis is supposed by Professor Pott to be the 'over covered' with scales—the squamigerum genus of Lucretius.” (Peile's Introduction, 106.)

It is right to say that Mr. Peile's judgment of the above remarkable derivation is "not proven" whether the following may meet with more acceptance remains to be seen.

If to the Celtic term ṁaθ be prefixed uīγ — water, there results a compound

uīγ-ṁaθ (wisk-i) — water creature, i.e., fish;

or if the order of combination be reversed, the compound is of the form ṁaθ-uīγ (fish), whence pisk, piscis, fish.

The Celtic ṁaθ appears also in aγh-i — a snake, and various other names of animals ending in i.

If in Greek a θ may be supposed to have taken the place of φ, as in Ṧηρ, compared with the Latin fera, we can imagine ṁaθ to become θia or θi, and combined with uīγ — water, this would give the form uīγ — thi, whence, by suppression of the sibilant, came uī — thi, the origin of iχθυς.

Note C.

The coincidences pointed out in Note A will show that there is no improbability in supposing a word corresponding to the Anglo-Saxon stan — a stone, to have existed in the ancient basis of the Hebrew language. But a coincidence still more remarkable than any of those alluded to appears in the resemblance between the final element of the Hebrew word Ṣאכמ (ri-gemath), as in Ṣאכמ — their council, Psalm lxviii. 27,

and the Anglo-Saxon gemot — a council, as in Witen gewmot — the assembly of the wise.
EREUNA.

CHAPTER III.

ETYMONS OF HEBREW WORDS AND NAMES.
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ETYMONS OF HEBREW WORDS AND NAMES.

As in the preceding Chapter so many affinities of formation and composition have been pointed out as existing between the Hebrew and Celtic dialects, the reader will be prepared to examine with less hesitation the explanation and derivation of Scripture names presently to be submitted to his notice. Before, however, entering on their analysis, a few observations may be made as to the way in which many Hebrew words are formed; and it will perhaps serve to elucidate this to make some brief reference to the manner in which Chinese written characters originated.

The reader need scarcely be reminded that Chinese writing is not alphabetic, but consists of distinct characters for almost every word, amounting in all to more than twenty thousand. But though the characters are distinct, they are not all independent of each other. In many cases several characters are affiliated to one primal root-character, from which they are distinguished by the addition of a diacritic mark. Thus suppose, for example, that a square as a Chinese character denoted a field, then a square with a line to the right might denote ploughing; a square with a line to the left, reaping; a square with a line above might denote a field sown,
whilst a square with a line beneath might denote an empty field. In like manner an additional stroke to the character signifying ploughing would express a ploughman, and a similar stroke added to that denoting reaping would signify a reaper. In all these several characters there would still exist the one link of connexion, the original square which denoted the field.

The case here supposed is an entirely imaginary one, but it will serve to illustrate the process by which the great variety of Chinese characters had its origin. If, now, we further suppose that to a people possessed of such a system of writing the discovery was imparted of a complete system of alphabetic writing, it is easy to understand how, in reducing to the new system the characters of the old, there would be some attention paid to the interdependence of the several derived characters upon the original primal one and upon each other. Accordingly, it may be conjectured that, in order to express that interdependence, various letters would be affixed to the word selected to denote the root, some of these letters being placed before, and some after, the main word. That some such system was at work in reducing to writing, and more or less in the formation of the Hebrew language, seems highly probable, and a few instances of its possible working will be now adduced.

In Hebrew, then, there seems to have existed a root of the form ב (ar), or לב (or), as it now appears, denoting light, brightness, &c., and most distinctly represented in the Celtic dialects by

\[ \Delta \text{ir—lucidity.} \]

This root, ב, then, became a fruitful source of deri-
ervative words by the addition of various letters to it; although the derivation is obscured by the circumstance that the initial letter of the root being a guttural, is freely interchanged with letters of the same organ, and most frequently with נ, so that in composition it often appears as נ instead of מ. Indeed, there may have been a law of mutation, but this is not quite evident. Examples of this change are presented by

(tso-har)—a light, (to-har)—brightness,
(ba-har)—to shine, (si-hara) ch.—the moon.

Sometimes the initial aleph disappeared when the root received additions at both extremities. Thus, there is found

ז, zarach), for ה— to give light.

Occasionally, too, the aleph disappeared when there was only a prefix attached. Thus, bearing in mind that from the idea of light came that of brightness, whiteness, purity, we have the contracted form

ב, for א—pure.

That this was the origin of ב in the sense of purity, will appear from the more extended

(ta-har)—to be pure.

And here it may be observed, that synæresis, or contraction of words, seems to have been of very frequent occurrence in Hebrew, yet is not sufficiently attended to by grammarians. The more frequent such contraction, the stronger the evidence of the antiquity of the language. In many cases the contracted form became a secondary
stem, and received formative affixes and prefixes like the original root.

Other Hebrew terms in which the root נָנ appears to lurk are such as

- מָרַת (marat), for מ-נָנ-ר-ַ-ת—made bright, polished,
- צָרַף (tsaraph), for צ-נ-נ-ר-ך—purified, refined,
- בָּר (barak), for ב-נ-נ-ר-ך—to lighten, flash forth.

Connected with the ideas of light and brightness was that of fire, as expressed by נ-נ-נ (ur), and with change of guttural from נ to ע, this stem may be traced in the derivative

- ב-ע (ba-ar)—to burn.

Another root that seems to have entered largely into the composition of Hebrew words, though not itself now extant in a separate shape, may be expressed as נ-נ (al), and its nearest counterpart in the Indo-European dialects is the Latin val in

Val-eo—to be worth, to be of value.

From the notion of worth came that of estimation, price, as in the case of the Greek τυπ—price, value, estimation. Now, in a derivative state we find traces of this root in

- ג-ל (ga-al)—to redeem by paying a price,

and with suppression of the initial guttural, in

- ס-ל (sal-a), for ס-ל-נ—valued, estimated,
- פ-ל (pal-al), for פ-ל-ל—to judge, estimate,
- ש-ל (shal-am), for ש-ל-ל—to repay,

and with a biconsonantal prefix in

- ג-ל (gam-al), for ג-ל-ל—to repay, requite.
The examples given by no means exhaust the number of words into which this root, יָּשָׁה, in the signification assigned, appears to enter. It would, however, be tedious to discuss them all; and it will be well to point out that there was another root, יָּשָׁה, of a different signification, and related to the base of the Latin

\[\text{Ol}-\text{eo}—\text{to smell, emit a smell;}\]

and this root may be traced in certain derivations, as in

\[\text{ןָּש} (al-äch)—\text{to be corrupt, i.e., to stink,}\]
\[\text{ןָּש} (ga-al)—\text{to pollute, make to stink?}\]
\[\text{ןָּש} (al-mug)—\text{almug trees, i.e., sweet-smelling, sandal wood.}\]

\[\text{ַל (gal-al), for ַל, dung,}\]
\[\text{ַל (pul) for ַל—bean, i.e., sweet-smelling.}\]

In Celtic this root appears with an initial labial in

\[\text{בָּל-ָו—smell, scent, odour,}\]

and adding to the root in this shape the word רַצִּים—sweet, we have the compound בָּלְצִּים; whence

\[\text{בָּלְצֶאומ-וּכ—\text{the balsam tree, i.e., the sweet-smelling.}}\]

In Hebrew there is some trace of the same combination, though the liquid has disappeared, in

\[\text{בָּש (besam), for ָּב, }\text{ the balsam tree.}\]

1 "Le lingue trilittere tutte traggono la prima e rimota loro origine da una madre commune ora perduta, la quale sembra essere stata in gran parte bilittera (formata di radice due sole lettere) e monosillabica (di parole d'una sola sillaba), tutta naturale ed onomatopeica, la prima lingua del genere umano."—Prolegomini ad una Grammatica Ragionata Della Lingua Ebraica. Di Samuel Luzzato.

2 Probably, the form ב may be found in the Hebrew יָּשָׁה—to be corrupt, i.e., stink. See Job, xvii. 1, יָּשָׁה—"my breath is corrupt."
In Chaldee the labial appears in

\[ \text{זבל} \] (zebel)—dung.

As a further illustration of the way in which Hebrew words were formed, let us take the root \( \text{דש} \) (ad), or \( \text{ed} \), the base of the verb

\[ \text{דש} \] (adah)—adorned, put on as an ornament,

and which corresponds to the Celtic

\[ \text{Ero} \]—dress, accoutrement.

From this, as was observed in the preceding Chapter, were formed,

\[ \text{דש-זר} \]—a bracelet,

\[ \text{דש-ץ} \] (for \( \text{דש-ץ} \))—an anklet.

But the same stem may be detected in

\[ \text{דש} \] (for \( \text{דש-ץ} \))—put on the ephod,

in which the prefix \( \text{ץ} \) would appear to have the force of the Greek \( \alpha \mu \phi \).

Mention of the ephod suggests a curious coincidence of meaning between a Hebrew and a Celtic word. It is said of Gideon that he made an ephod, “which thing became a snare unto Gideon and to his house.” The word \( \text{דינ} \), thus translated ephod in our version, is supposed by the learned now to have signified properly an image; and, strange to say, in the Erse dialect of Celtic is found the word

\[ \text{כום} \]—an image,

which, with a prosthetic vowel, would approach very closely to the Hebrew \( \text{דינ} \) (ephod) or ephud, as it might be vocalized.
Nor is this a solitary instance in which the Celtic languages either suggest or confirm the true sense of the Hebrew. Take, for instance, that passage in the song of Miriam (Exodus, xv. 2), where it is said, "He is my God, and I will prepare him an habitation, my father's God, and I will exalt him."

The words in italics are expressed by one compound term, namely, יָדוֹר נַה (anvehu), derived, as is generally supposed (and for which there is the authority of Onkelos), from יָדוֹר (navah)—to dwell,

which in Hiphil is forced into the sense given of preparing a dwelling. Literally, it would be, cause to dwell. Other expositors translate יָדוֹר נַה as "I will beautify him," as if from יָדוֹר or יָדוֹר נַה. But, perhaps, the true interpretation is suggested by the Celtic

נַצִּי (navaigh)—sanctify,

which is almost identical in sound with the Hebrew verb in question, and affords a suitable meaning for the passage—for the whole sentence might be translated in this way: "He is my God, and I will sanctify him; he is my father's God, and I will exalt him"—and thus the parallelism in the corresponding clauses is better preserved.

From נַצִּי, the base of נַצִּי, above given, is formed the adjective נַצִּי קָדָם—holy, sacred, which, being contracted into a monosyllable, gave rise to a verb of the form נַצִּי—to make sacred, to consecrate. It is not now found in its simple state, but in a compound form we find

נַצִּי קָדָם—to dedicate.
Traces of a similar composition may be found in the Hebrew

ךָנָה (cha-nah)—to dedicate.

There is also a verb of the same form, but which has a different meaning, viz.—to train, to adapt to certain ends; these two verbs are generally considered the same, but this is a mistake, the base of the second being a contracted form of the equivalent of

גַּנְא (gnauk)—constant, customary,

connected with which is the Celtic verb

גַּנְאָה—train, accustom, inure.

From these instances, we may judge what care and caution are required in investigating Hebrew roots, and what light may be thrown upon the subject by means of Celtic.

Another example is supplied by Psalm cxlvii. 5, where it is said in our version: "If I forget thee, O Jerusalem, let my right hand forget her cunning," where the words her cunning have no representative in Hebrew, and without some such addition the sense would be defective, according to our rendering. Now, as a general rule, it may be considered true that wherever many words are required in italics to make evident the sense, the translation is at fault. In this case, the word rendered forget is חָשַׁינ (tishkach), supposed from the verb

חָשַׁינ (shakach)—to forget.

The form of the verb, however, and the requirements of the parallelism, suggest a different interpretation.
The latter requires that the imprecation on the Psalmist's hand should in some degree correspond with that expressed against his tongue in the sixth verse, and should consist in some tangible affliction, and such a parallelism is obtained by translating in this way the two verses—"If I forget thee, O Jerusalem, let my right hand be withered—If I do not remember thee, let my tongue cleave to the roof of my mouth."

In this rendering, there is no need of words to be supplied to eke out the sense; and the only question to be considered is, can the proposed meaning be attached to the Hebrew verb? The analogy of the Indo-European languages leads to the conclusion that it can. Latin at once supplies a kindred form in

Sicco—to dry up.

And the Celtic dialects are equally confirmatory, for in them are found the forms

Sioe—dry up (Ir.), Sych-u—to dry up (W.),

though it may be alleged indeed that these are themselves derived from the Latin. Without, however, disputing the point, evidence of a cognate verb's existence is found in Hebrew itself in

תָּחַךְ (tsachach)—to dry up;

and with this latter can easily be connected a verb

שָּׁחַךְ (shakach)—to dry up, wither.

Once more in Psalm xl. 7, our version has—"Sacrifice and offering thou didst not desire, mine ears hast thou opened." And the word הֶרְוָה rendered opened is, according to the margin, literally dug. That the
reading of the passage is not certain appears from the Greek translation in the Septuagint, σῶμα δὲ κατηρτίσω μου. Now, the word ἡ Βια bears a great resemblance to the verb דר, constantly applied to the making of covenants; and the word בנה (oz-nim) suggests a resemblance to the Celtic term ναιομ (naim)—a covenant, which not unfrequently forms part of a compound, whether the first or the last part, as in

*ναιομ-κανταβ—to confederate,*

*βατ-ναιομ—tax, covenant,*

*πηναιομ—covenant.*

If in this last word the liquid r in the prefix be omitted, the word would assume the form οί-ναιομ, pronounced (uz-naim), and so approximating closely to the oznaim or בנה of this passage. In fact, it seems probable that a corresponding Hebrew word of like meaning existed in the parent language, and that the whole sentence should be translated in this way—“Sacrifice and offering thou didst not desire, but a covenant hast thou entered into with me or for me,” namely, a covenant of obedience; and this corresponds with what follows in the succeeding verses—“Then, said I, Lo, I come, in the volume of the book it is written of me. I delight to do thy will, O my God; yea, thy law is within my heart.” He was a willing partner in the covenant; and, “has the Lord as great delight in sacrifice and burnt offering as in obeying the voice of the Lord?”

That the Celtic word ναιομ—a covenant, has a counterpart in Hebrew, will further appear probable
from consideration of a passage in Zachariah (xi. 7), where the prophet says he took two staves, and the one he called לְנָע, and the other לַעַל—words which are erroneously translated beauty and bands. The first of them—לְנָע (noam), or more probably naam, I would suggest to be the same with נָרֹם—a covenant, and also to be the base of פִּנְיָאָה (oznaim), already considered. Taking it in this sense, then, there will be some meaning in the passage (verse x.), "And I took my staff even covenant (not beauty), and cut it asunder, that I might break my covenant which I had made with all my people."

On examining the foregoing results, the conviction arises in the mind, that not only was the ancient basis of the Hebrew language closely allied to the basis of Celtic, but further, that the present Hebrew Bible which we possess is but a modernised version of the original, and that some of the old Hebrew-Celtic words occasionally crop up through it like trapdyke in some geological formation. This, however, is not an isolated opinion of the writer. It has been often advanced before, and need not alarm in the least degree any earnest friend of Scriptural truth. On the contrary, these archaic forms are evidences unexpected of many of the facts stated in the Sacred records; and this will appear especially in the interpretation of proper names, wherein the archaic forms were more likely to survive, even though in the interpretation offered it may be deemed necessary to reject many of the reasons assigned for the Hebrew names in our present Hebrew Bibles, as being mere glosses of transcribers or commentators.
To proceed, then, to exhibit some of the results referred to, let us take certain examples of Scriptural names, and, interpreting them through the medium of Celtic, contrast the signification so arrived at with those usually assigned to them from a Hebrew source.

In the first Chapter of this work, the reader will recollect the syllable גֵּפָנ was pointed out as entering into the formation of some Celtic compound words, as

\[
\begin{align*}
\text{Cic-גפָנ} & \text{— earthborn,} \\
\Delta \text{מ-גפָנ} & \text{— nobleborn,} \\
\text{Cero-גפָנ} & \text{— firstborn,}
\end{align*}
\]

all these compound words being still found in the composite state in the ancient language of Ireland. It will be observed that the first letter of the latter part of the compound in each case is aspirated, and in consequence is slurred or silent in pronunciation; hence, as from dehabeo in Latin comes debeo, or from æxitternus comes æternus, so from the complex form cero-גפָנ came by successive stages the abbreviated form גפָנ, which was represented in Hebrew by

\[יֵת (Kain) \text{ or (Cain)—the first born,}\]

surely a more appropriate interpretation of the name of the first born of Adam, than that generally assigned to it from Hebrew, namely, possession or acquisition.

And here, it may not be uninteresting to remark; that in the Welsh dialect of Celtic there is found the term

Nawd—ação sanctuary, a place of refuge;

that is, a place of refuge for criminals to flee to; and this is an odd coincidence with the name of the land
to which Cain retreated after his crime, and which is in Hebrew נוד (Nod).

The same element, כְּרוּ—first, seems to have entered into the names of other members of Adam's family, though the suggestion is made with more hesitancy, as, for instance, into the names of Cain's brother and mother—the former being in Hebrew, צָה (chebel), and the latter חוֹו (chavvah), and the names respectively signifying, the first dead, and the first woman, according as they were compounded of the elements referred to, and of the Celtic words מָד—dead, and מַעְמַו—woman.

Of course, on this supposition, the name Abel could not have been imposed, unless prophetically, on him who is known by it during his lifetime; but it is not a very uncommon circumstance to denote remarkable personages in aftertimes by some designation different from their real name, as in the well-known instances of "the Conqueror" and "the Cid."

The same observation will apply to another case. Thus, taking the name מְתֻעְשָׁלוֹ (Methuselah), a name for which no better interpretation can be adduced from Hebrew than 'a man of a dart,' yet which, if explained by means of Celtic, is found to contain a reference to his most distinguishing characteristic, that is, his immense age; for in one of the Celtic dialects appears the term מִדָּל—age, life of man, whence comes the adjective מִדָּל—aged, and the compound

מִדָּל—long-lived.

If, however, for the first element of this compound, מִד—long, were substituted another Celtic term, viz., מָגָו—great, there would result the combination
corresponding to the Hebrew מְתֻׁשֵּׂל (Methuselah). And it is observable that in Hebrew is found a verb מְתַח (mathach)—to extend, the base of which being combined with the word מַלְשֶׁה, an abbreviated form of מַלְשֶׁה, forms the name in question.

If the foregoing names are correctly interpreted, they would, by such interpretation, suffice of themselves to confirm the truth of the narratives contained in the Sacred records relative to those who bore them. Further, though less remarkable, evidence may be drawn from an examination of other Scriptural names.

Thus, taking the name יֶשְׁרִי, which is generally vocalised as Jeshurun, but which might also be read Jeshrun, and which is used in Scripture as an endearing appellation of the people of Israel, we find that this name is usually interpreted as signifying ‘entirely righteous,’ as if יֶשְׁרִי were a formative from יָשָׁר (yashar)—righteous; but if we turn to the Celtic languages, we find that in Irish the term ṣun signifies a beloved person, a favourite, and combining this with a well-known element in composition, viz.  ṣoq—people, the result is the complex form

♂♂♂şi s utilis (esr-run)—beloved people,

expressing both in sound and sense what is intended to be conveyed by the Hebrew appellation יֶשְׁרִי, as applied to the chosen seed, and confirming the rendering of the Septuagint and the Vulgate, viz., ἔγραυμενος and dilectus.

In connexion with this may be considered the corre-
sponding name יִשְׂרָאֵל (Israel), a term which, as ap-
plied to the nation of the Jews, the writer is disposed
to regard as not derived from the surname given to
Jacob, but to be of independent origin, and equiva-

tent to

Δωρ-ἐκαστάμων (esrael)—beloved people,
an affecting epithet as applied to that wayward nation
so often proving themselves unworthy of it. If in this
compound, εἰ-—a man, were to be substituted for Δωρ—
people, we might have the origin of the name Israel as
applied to Jacob.

The name of Jacob’s beautiful wife, Ḳרֵט (Rachel),
when interpreted through the medium of Celtic, may be
shown to be characteristic of her personal appearance.
The name Rachel, indeed, according to Hebrew inter-
pretation, is said to signify an ewe—but we must look
elsewhere for its true significance. If, then, it be borne
in mind that Hebrew words beginning with the liquid
ר, are occasionally represented in the Indo-European
languages by words having another letter prefixed to
the liquid, no difficulty will be found in connecting the
name, Ḳרֵט (Rachel), with the Celtic form

Ὠρέσσατίαν (d’rachel)—lovely, beautiful,
whilst the name of her sister, Ṣאַל (Leah), bears a suspi-
cious resemblance to the Celtic compound

Ŀאַס-כואַס (lehak)—half blind,
and with the preceding word carrying in itself evidence
of the truth of the narrative recorded.

The name of Jacob’s father, יִשְׁחָק (yitzchak), or as
we represent it Isaac, is generally interpreted to signify
laughter—a signification which has always appeared to me quite unworthy of the patriarch and his miraculous birth. A better and more appropriate meaning may possibly be assigned to it by connecting it with the Celtic eifcéx, with the sense of circumcised, as if “the circumcised one,” set apart by that token of the covenant exclusively for God.

The names of Jacob’s sons also have an aspect of un-Hebraic origin, and the reasons assigned for their imposition seem strangely far-fetched; as, for instance, in the case of

יֵלָד (Levi)—joined, נַפְתָּלִי (Naphthali)—my wrestling,

the former being so called because Leah hoped to secure her husband’s affections by bearing three sons, and the latter because Rachel had wrestled with her sister and had prevailed!

A more natural interpretation may be suggested from Celtic, as if the names were given from some characteristic circumstances either in the person or disposition, and thus we would have

יֵלָד (Levi) = ḡを中心—swarthy,

נַפְתָּלִי (Naphthali) = נֶפְתָּלִי—all—self-willed,

and in like manner might the names of the other Patriarchs be interpreted.

If, however, this conjecture have any just founda-

1 חָבוּ (Iscah), mentioned Genesis, xi. 19, is supposed to be another name for Sarah, the mother of Isaac. Perhaps a clue to the name may be found in the Celtic ώγη—barren, which might have the form ωγ-če, and with the first letter aspirated would sound like yiscah. Cf. diurnus, and journée.
tion, it follows, of course, that the reasons assigned for the names in our present copies of the Scriptures must be mere conjectural glosses, foisted into the text by ignorant copyists, and should be rejected accordingly.

But though Celtic seems thus to discredit in some minor points what has been hitherto received as Scripture, it serves to confirm our faith in what is of more importance. Taking, for example, Jacob's prophecy of the Messiah, which says, "the sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come," the word שִׁלְחָנֹן (Shiloh), which is generally interpreted from the Hebrew to signify one sent, or him that is sent, is found from Celtic to have a very striking and significant meaning, denoting the great purpose for which he was to come; for in that language we find

\[ \text{Sioction (Shiloh)} - \text{peace-making}, \]

and this is the very meaning attached to the word Shiloh in the Samaritan version. The word שׁוֹלָה, moreover, signifies not merely peace, but reconciliation, atonement, so that its derivative Sioction (Shiloh) signifies in its fullest sense reconciliation making, or atonement making, and hence its application so appropriate to the Great Mediator, the maker of the great atonement.

The names of the sons of Naomi, mentioned in the book of Ruth, seem decidedly to have originated from a language more akin to Celtic than is our present Hebrew. The names of the young men are, בֵּן (Chilion), and חֵל (Mahlon), as represented in our version; and the name of the former, as interpreted from Hebrew, is supposed to signify 'consumption,' a strange designa-
tion for any individual. The name Chilion, however, may be connected with the Celtic compound

Cuít-țion (Chilion)—fair-haired, handsome, not an inappropriate epithet for a young man.

The second name, Mahlon, or more properly Machlon, appears to have suffered a transposition of its middle consonants; the true name being מַלְחָן (Malchon), and and in this form it is readily connected with Celtic names in which, מַֽאֲול—bald, forms a not uncommon ingredient. In fact, a proper name exists in Irish of the form Con-maol, which consists of the same elements though in reverse order. If, however, the first syllable be regarded, not as a proper name, as in the Irish compound, but as a corrupt form of cean—head, then the whole name would signify bald head, just as the Welsh name Morgan signifies great head, being compounded of the same word, cean (chan)—head, and the Celtic mow—great, though the Welsh form of the latter is mawr.

The names of Canaanitish personages are very frequently almost identical with Celtic terms which seem to give a meaning to the names more appropriate to the office or character of those that bear them, than what is afforded by the Hebrew. Thus, taking the following names as explained from Hebrew, the significations appear by no means apposite, viz.:

אָגָג (Agag)—a roof, עָנָק (Anak)—neck,
ארד (Arad)—descender, עג (Og)—cake,
דֶּלְילָה (Delilah)—weak, סָחוֹן (Sehon)—besom.
But as explained from Celtic they seem in every case appropriate, e. g.,

\[
\begin{align*}
\text{Agag, } & \text{ i. e., } \delta \xi \delta \acute{c} - \text{warlike,} \\
\text{Arad, } & \text{ ” } \delta \mu \omega - \text{brave,} \\
\text{Delilah, } & \text{ ” } \nu \epsilon \delta \xi - \text{leithes } - \text{exceeding fair,} \\
\text{Anak, } & \text{ ” } \rho \mu \omega \acute{c} - \text{giant, } \\
\text{Og, } & \text{ ” } \omicron \gamma - \text{a champion, } \\
\text{Sehon, } & \text{ ” } \rho \epsilon \gamma - \text{a warrior. }
\end{align*}
\]

The base of this last Celtic word is \( \rho \epsilon \gamma - \text{a hawk, } \) and another term for the same bird is \( \nu \epsilon \delta \xi - \text{sch. } \), which seems to be akin to the name of the Midianitish prince Zebah, who is allied with Ore\( \acute{b} \) and Zee\( \acute{b} \), whose names, as we have seen, are in like manner derived from animated nature, the former denoting a raven, and the latter a wolf. How common such a practice was amongst nations in their primitive state may be seen in the example of the North American Indians, as illustrated by their great depicter, Cooper.

To a like origin, perhaps, may be traced the name Chimham, or as written in the Hebrew, ד"ה and from which the liquid न - appears to have dropped out, as in so many other cases; restoring this letter, the name would bear a great resemblance to the Celtic word \( \rho \nu \omega \mu \acute{c} \), which was the name of several Irish kings, and which literally signified a fox.

1 This Celtic word, \( \rho \nu \omega \acute{c} \), affords a clue to the meaning of the word Phanieia, which was literally the land of giants, and this agrees with the Scripture account of the Amorites, and Anakim, and Zamzummim—all men of great stature. The word Syria may be of like signification. Cf. ριξ-πι - strong men, which, combined with ᵐα - land, approximates in sound to Syria.
The name לְבֵזֶל (Jezebel) is explained from Hebrew to signify *unwedded*, which is rather an unmeaning appellation for a married woman; but a more expressive sense may be derived from Celtic, as relating to her personal appearance. For, as was shown in the first Chapter, the word beut—*mouth* not unfrequently enters into composition of proper names, as in Campbell and Belmore, signifying respectively *wry-mouth*, and *large mouth*, so in like manner it appears to enter into the name of Jezebel, though it is not quite certain what the first element of the compound denotes; whether it be considered to be derived from *œœp*—*handsome*, so that the name would signify *handsome mouth*, or from the much less flattering *œœf*—*fish*, so that it would imply an unusually large mouth, like that of a fish.¹ The word *œœp*—*handsome* appears to enter into the name of Hadassah, as Esther is called in Hebrew, the term signifying the *handsome one*.

The name of Job’s daughter, Keziah, is also expressive of something in her personal appearance, for the name is not to be derived from the Hebrew יְסָרָפ—*catsia*, but from the compound, allied to the Celtic

**Cøiø-œiøðøø**—*curly-haired*.

Job’s own name, which should rather be written *Ayob* or *Ayub*, corresponds to the Celtic

**Aøiø**—*courteous, kindly*.

In like manner, many other Scripture names find expressive significations in Celtic representatives, *e. g.*, ¹ Compare the English *cod-mouth*. ¹
Abishag, = ἀσοφ-besarāc—kindly-mannered,
Abital, = ἀσοφ-bitesamūl—lively-eyed,
Bashemath, = ἀσοφ-mātoz—soft-handed,
Bethuel, = bītesamūl—lively,
Mahilah, = mātoz-juniesāc—soft-eyed,
Terah, = ἀσοφ-ōprasāc1—squinting,
Tidal, = ἀσοφabalāc—strong, puissant.

How much more expressive are these significations than those derived from the Hebrew language, in which the name Abishag is explained as father of wandering, and Abital, name of one of David’s wives, as father of dew!

Another name deserving of more special notice, and which might be supposed to have a peculiar meaning, is the name of Israel’s wise King, who is commonly known as Solomon. The name Solomon, however, is not of Hebrew origin, the name by which this King is known in the Old Testament being ḫollōś (Shelomah) rendered by the Septuagint Σαλωμὼν. Now, in Celtic is found the term

Ούλομ—a teacher, learned man,

and another form

Ούλομαν—the learned.

There is also found in Celtic an intensive prefix ṛo—very, which, being placed before the word ούλομαν, the result is

So-ούλομαν—very learned,

which was shortened into the better known form Solomon. (See page 39).

1 See Note A.
Occasionally, Scripture names seem to have been compounded partly of words which, having belonged to the original language, had been transmitted to Hebrew, and partly of words which are not now retained in Hebrew, though having formed part of the parent tongue, but which find their counterpart in dialects of Celtic. A notable example of this is presented by the name of the first high priest, the brother of Moses, whose name Aaron is, according to this view, expressive of an office, and not of an individual, its original form having been akin to Ard-cohen, which was contracted into Aaron, and which signified literally the high priest; the first element ard being of frequent occurrence in Celtic, as the initial part of a compound, and the latter compound cohen being the Hebrew

יהוֹב (cohen)—a priest.

Other examples are afforded by certain proper names terminating in ד (or), as

בֶּן (Be-or), בֶּן (Pe-or),
נָח (Nach-or), נָח (Tsipp-or),
פֶּת (Peth-or), פֶּת (Tab-or).

In all which the final syllable ד—seems a remnant of a mode of formation not uncommon in Celtic, and which, as remarked (Chap. I., page 6), has been pointed out by Professor Geddes as entering into the

1 The Hebrew name of his greater brother is מושה (Mosheh), the latter part of which may be compared to the Celtic නං (a sage, a scholar, whilst the first part may be an abbreviation of מאר—great; the whole word denoting the greatly learned, one learned in all the wisdom of the Egyptians.
composition of such Latin words as *can-or-us*, *son-or-us*, &c., and which is an abbreviation of the Celtic *mor*, or *mhor*—*great*, in which latter form, the initial *m* being aspirated, is slurred in pronunciation, and finally merges in the biliteral *or*.

On this supposition, then, the last two Hebrew words in the second column above, taking them in reverse order, would be explicable in this way—

\[
\text{תָּבָר} (\text{tab-or})—\text{the great hill,}
\]

\[
\text{תְּפִּסָּר} (\text{tsipp-or})—\text{big lipped.}
\]

The base of the former being *
\text{נַבָּר} (teba)*, allied to the Etruscan *teba*—*a hill*; and that of the latter *
\text{נֶפֶס} (tsapha)*, a various form of *
\text{נֶפֶס} (saphâh)*—*a lip*.

The stems of the other words ending in *or* in the above list are not so obvious, yet that of *
\text{נָעַב} (Peor)* may perhaps be thus traced.

The Hebrew *
\text{נָעַב}*, though represented in our English version as *Peor*, is expressed by the Septuagint as *
\text{Φερὰ ροπ},* and the false deity denoted by the name is generally supposed to have been the same as the *Priapus*\(^1\) of the Latins.

This being borne in mind, as also the distinguishing characteristic of the idol as described by Horace,\(^2\) the name *
\text{Φερὰ ροπ} is readily connected with the Celtic compound

\[
\text{נָעַב (Peor) — cauda, sive mentula, pergrandis.}
\]

\(^1\) Nork, quoting Hieronymus, says—*Dies bezeugen seine eigene worte colentibus maximè feminis Bel-Thegor, ob obscaeni magnitudinem quem nos Priapum possumus appellare.*—Die Götter Syriens, page 16.

\(^2\) Sat. 8, Lib. 1.
The mention of the name of this idol suggests that of some of the other objects of idolatrous worship among the Syrians; as for example מַעֲשָׂרַיִם (Asherah), which in the plural is erroneously translated groves in our English version of the Scriptures, but which the learned Selden long ago pointed out to signify not a grove, but some image or statue, and which Nork and others suppose to have been a phallic emblem. The derivation of the word מַעֲשָׂרַיִם from a compound form allied to the Celtic *cain-creGa would seem to countenance such an explanation.

מַלך (Melek), the idol of the Ammonites, and to whom they made their sons pass through the fire, derives his name from that element which seems to have been sacred to him. The name, indeed, is generally supposed to be connected with מַלך (Melek)—a king, but may more reasonably be referred to the Celtic word *molc—fire, a word which also enters into a classical name of Vulcan, for Molc-iber is evidently derived from it.

Another Syrian deity was מַעֲמַר (Rimmon), whose name in Hebrew is generally supposed to signify the pomegranate, and to be symbolic of some fructifying power of nature. But many commentators, such as Le Clerk, Selden, Vitringa, and Rosenmüller, would rather seek the signification of the word in רָמָא (Ramam)—the exalted, in which case we may take it to have been a name of eminence applied to the sun, or rather to some idol under which the sun was represented” (Kitto).

With all deference, however, to the opinions of such
learned men, a more appropriate designation may be given to the object of the worship of a warlike prince like Naaman's master, "who bowed in the house of Rimmon," and in my judgment it was the god of war who was designated by this name; for, bearing in mind how often words beginning with י in Hebrew have another consonant prefixed in other languages, we find Rimmon represented by the Celtic compound

\[\text{גִּימ-בֻּן — presiding over war,}\]

literally, "attending to war," the word בֻּן — minding or attending to, being akin to the Hebrew \[יָב\], and the word גִּימ — war, being found in other names in its abbreviated form, as for instance in רֹמָלָיו (Remaliah), which is akin to the Celtic

\[\text{גִּימאָסָאָל — warlike, valiant,}\]

whence would be formed גִּימאָסָאָלָשָג, with the like signification.

Another Celtic word for fire is אָגָג, to which if there be added the word בֻּן, above mentioned, the result is a compound formed like גִּימ-בֻּן, namely,

\[\text{אָגָג-בֻּן — presiding over fire.}\]

This compound seems to be akin to the name of the idol of the Philistines, viz., אָג (Dagon), though in saying so I am aware how opposed this etymon is to that generally received, or even to what might be derived from a Celtic source; for another compound,

\[\text{אָג-כּ — double-bodied,}\]

not only approaches more nearly in sound to Dagon, but also suggests the biformed appearance generally supposed peculiar to this idol as half man and half fish.
According to Philo Byblius, Dagon was the same as Zευς Αροτριος, and the name Dagon was supposed related to Πω — corn, at least this is the meaning attached to what he says in the expression Δαγών, ὃς ἐστι Σιτῶν; but though, as Selden says, Dagon frumentum sonat, the sentence might be translated 'Dagon, who is Sheitawn' — that is, the god of fire.

Another Celtic word for fire is θραγμός, which, substituted in the first part of the compound above given, would make θραγμός-τοιν, of like signification; and this latter combination is suggested as the origin of the word dragon, the δράκων of the Greeks.

The worship of the dragon was very prevalent in the East, as it is still, and yet, with the exception of the Apocryphal story of 'Bel and the Dragon,' there is no mention of it in the Old Testament Scriptures, unless we suppose it was represented by this idol of the Philistines; and as the dragon was represented with the lower extremity covered with scales, and of a fish-like appearance, this would suit the passage in which it is said, "Only the stump (or fishy part) of Dagon was left" (1st Sam. v. 4).

Another object of worship amongst the Philistines was Beelzebub, the god of Ekron (1st Kings, i. 2). This name appears also in the New Testament, but the most approved manuscripts give the form Βεελζεβουλ; and if we suppose that this latter form were the correct one, we may arrive at the reason why he is called "the prince of the devils," even though Selden\textsuperscript{1} says, "Atqui

\textsuperscript{1} De Dis Syris Syntag. ii. cap. 6.
ob quam rem ad principem daemoniorum denotandum usurpetur Beelzebub aut Beelzebul fateor, cum Origine, me omnino latere."

The meaning, then, of the name may be arrived at in this way—the ב of the Hebrews is often represented by ג in Aramaic and Chaldee; thus, the Hebrew בֶּלז —gold, becomes in Chaldee בֶלז. Making a similar change in the initial letter of בֵּלז, it becomes בֵּלז, which is but a corrupt form of בֵּלז, the abbreviation of בֵּלז—devil. And as Baal, or Beel, confessedly means lord or prince, the whole word Beelzebul would signify prince devil, or prince of the devils.

But this word בֵּלז itself requires a few words of comment. It is generally supposed to be equivalent to the Greek word Διαβολος—a calumniator.

Now, it appears to me to be of quite a different origin, and its true etymon will be found in the Celtic

Οια-οιβεςλ—fire god, or god of fire.

A similar meaning may be given to the Hebrew לָש (Satan), which is generally explained to signify an adversary, as if derived from a verb of the same form with a like signification. The word, however, appears to be a compound, which, in its original form, was

לָש (shed-tan)—fire demon,

and which was corrupted into לָש to suit the fancied etymology.

In the supposed compound, the first element לָש presents no difficulty, as it still exists in the plural form in
the sense assigned to it. As to the second element טנ (tan)—fire, it does not now exist in Hebrew as a distinct root, but traces of it may be found in הָרוּם—a furnace, and it is exactly represented in the Welsh tan—fire.

In the Irish branch of the Celtic language, the word oe, the inflexion of ד"ה—god, often forms, as was pointed out in the first Chapter, proof of a compound, as

קֹדֶה-או—fawns, i. e., field gods,

טִיוֹנָמ-או—tutelary gods,

קְוָט-או—the Trinity.

This word seems to have been used in like manner in the ancient basis of the Hebrew language, for we can trace it not obscurely in certain compounds; as, for example, in the word דוע (shed), only found in the plural;

שְדוּמ (shed-im)—demons,

and which seems to be formed of קְדָב (akin to אָו) —false, and oe—gods, making the combination

קְדָב-או—false gods,

not unlike דוע, the constructive state of the Hebrew word. Another Hebrew term in which this same component oe may be detected is טֵרֲפָה (Teraphim), a word which denotes some object of worship, generally supposed to resemble the Penates of the Romans. Various derivations¹ have been assigned to it, as from מְעַרְע—nutrivit, as if the nourishers; or from מְעַר—θερατικόν—to heal, as if healing powers; or, accord-

¹ Kitto, on the word Teraphim.
ing to Spencer, as the interchange of letters t and s is not uncommon, Teraphim and Seraphim are etymologically connected, and others associate the word Teraphim with Serapis\(^1\) of Egyptian worship.

If, however, the word be taken to denote Penates or household gods, a simple origin of the name is derived from the Celtic compound in Irish

\[\text{Tref} \, \text{dhe} - \text{home gods},\]

or still better, from the Welsh word tref—home (which is radically the same as Τρεφεδ), combined with the same formative ve, making the combination

\[\text{Tref} \, \text{dhe} - \text{home gods},\]

and approximating to Ἐάν, whence is derived Teraphim.

It is not, however, merely in interpreting the names of the false deities of Scripture that the Celtic languages are useful—they may be employed to throw some light on the origin of the mysterious name by which the true God revealed himself to Moses, the awful name Jehovah, which the Jews dreaded to pronounce. This name in Hebrew character appears as יהוה, and there are various opinions as to whether it should be vocalised as Jahveh or Jehovah, the former mode agreeing best, with the usual derivation from the verb יהוה (havah)—to be, as denoting the self-existing God; the latter the more ancient, and probably the more correct, and admitting an explanation from Celtic that may appear

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\(^1\) In diesem sinne ist Serapis-Theraphis in seines andern hälft der Todtenwecker Asklepios mit dem von der Phallusschlange umringelten Zauberstabe.—Nork, Die Götter Syriens, page 135.
startling to many, but which is not altogether new, and which, if true, confirms the idea of a plurality of persons in the Godhead.

A Celtic expression for the Triune God or the Trinity was, as we saw, Coiiπ-οε, compounded of Coiiπ—like or equal, and οε—God; but another word for like is coiμεσά (covach), and the more usual form of οε is οια. Now, bearing in mind how words beginning with οι are represented by those whose initial letter is j, if these two Celtic words be combined in a reverse order to Coiiπ-οε, we have the resulting compound

οια-κοιμεσά (Dja-covach)—Coequal God,

the Jehovah of Scripture.

In connexion with the name of the Divine Being may be considered the names of certain ministering spirits often associated with it, viz., Cherubim and Seraphim. These words are used frequently as if only interchangeable expressions for the angelic orders in general; but an attentive consideration of the passages in which the names occur will show there was a very decided difference in their mode of application, the Cherubim denoting a complex symbolic figure, with four wings and four different aspects, whilst the Seraphim had six wings and but one aspect. The names כְּרוּב (Cherub) and סַרְפֵּה (Seraph), if properly analysed, appear to refer to their essential differences, for Cherub may be illustrated by the Celtic compound

כְּרוּב-כְּפֹרְב (cheruv)—four sided;

1 Literary Gazette, 1849, page 366.
and supposing את to be but an euphonic change from הש, a Hebrew interpretation may be given of the latter form, as if abbreviated from

\begin{equation}
\text{הע-שבע (shesh-eph) — six winged,}
\end{equation}

from שש — six, and ע (derived from עע, to fly) — a wing.

The word לילך (azazel), translated scapegoat in our version, and generally derived from הילך — goat of departure, is by Hengstenberg and others supposed to be a proper name, denoting some demon to whom the goat was consigned. If this latter view be correct, a derivation in confirmation of it may be given from Celtic, in which is found the term

\begin{equation}
\text{Cįreol — Satan, fiend;}
\end{equation}

and if to this be prefixed the intensive particle או, the resulting compound is

\begin{equation}
\text{או-כירואל — archfiend,}
\end{equation}

approximating in sound to the Hebrew לילך.

The name of the Divine Being is supposed to enter in various forms into the composition of Hebrew proper names; but it will be found on examination that this takes place much less frequently than is generally imagined, and what is mistaken for the name of God is merely an adjectival termination. Thus, for example, many proper names ending in ל or sinful do not derive that termination from ל — God, but from a mode of formation common to the Aryan and Semitic family of languages, as already pointed out.\(^1\) Thus, the name

\(^1\) Page 67.
(Nathanael) would, on this principle of interpretation, signify simply liberal or generous, not the gift of God, as usually explained. (Ariel) would be merely lion-like, as indeed it is rendered 2 Sam. xxiii. 30, not lion of God; and so of many others. This mode of explanation has the advantage of getting rid of the difficulty presented by the too common usage of the name of God which meets us in the other method of interpretation, and also of the anomaly of the Sacred Name appearing so often in the names of even idolatrous heathen.

In the same way, the common termination of proper names in יִיו or ייו is not to be taken for the Divine Name יי (Jah), but is merely another adjectival form corresponding to what takes place in many Aryan languages, where the formative is represented by ac. On this principle, the name צרייה (Zeruiah) would not signify chains of the Lord, as explained by Cruden, but would, if the root be the Hebrew יִרו, as suggested in the Student's Lexicon, signify fragrant or balsamic. I would, however, prefer deriving the same from a Celtic compound, or rather from its analogue in the primitive Hebrew, as if it were

סָעָע —very musical or very heedful.

according as the base is taken. The former would seem not unsuitable to a sister of the sweet Psalmist of Israel, though the latter seems more like a proper name corresponding to the English name Prudence.

Another frequent element in scriptural proper names is supposed to be אָדָּן (Adon)—Lord, as in
ETYMONS OF HEBREW WORDS AND NAMES.

Now, from what has been already observed with regard to other compound names, the reader will not be surprised to be informed that the prefix, דָּנֶם, in the foregoing names is not to be regarded as equivalent to the Hebrew word דָּנ–Lord, but is of a very different meaning; and this meaning may be gathered from observing the component elements of some Celtic compounds. Thus, for instance, in the Irish branch of Celtic are found compound words ending in ṕo-o-an, or ṕo-o-a-c, derived from

- ṕo-o-an—visage, face, forehead,
- ṕo-o-a-n—frontispiece,
- ṕo-o-a-c—beetle-browed,
- ṕo-o-m—down-looking person,
- ṕo-o-a-c—double-faced.

If, now, in the first of the foregoing examples the order of composition were reversed, as so frequently happens, there would result a compound commencing with a word parallel to the Hebrew ד, for that is the form in which it appears in compound words; and the thought suggests itself that in Scripture names this element, ד, bears a like meaning to what its analogous ṕo-o-an does in Celtic, and is expressive of some pecu-

1 As from the Latin forma is derived formosus—handsome, so from the Celtic ṕo-o-an may be deduced the derivation formed in the ordinary way of ṕo-o-a-nurån = handsome, and this seems evidently the origin of the name Adonis, or as it appears in inflection, Adonide.
liarity in the appearance of the individual's visage. On
this supposition, Adonizedek would not signify 'Lord
of righteousness,' as generally interpreted, but would
correspond to the Celtic compound

\[ \text{Adonizedek} \quad \text{spotted visage.} \]

Adonijah, instead of signifying "the Lord is my Lord,"
would import the same as

\[ \text{Adonijah} \quad \text{greasy-faced,} \]

whilst Adonibezek, instead of denoting, Lord of Bezek,
would be equivalent to

\[ \text{Adonibezek} \quad \text{round visaged,} \]

and so on; the names, indeed, losing something of dig-
nity, but gaining much in expressiveness.

Another instance in which analogy would lead us to
reject the usual explanation of a Hebrew termination
of proper names is that presented by names which end
in \( \text{מֶלֶךְ} \) (melek), as,

\[ \begin{align*}
\text{בֵּית-מֶלֶךְ} & \quad \text{(Abi-melek)}, \\
\text{נַחְנָמֶלֶךְ} & \quad \text{(Nathan-melek)}, \\
\text{אַדְרָה-מֶלֶךְ} & \quad \text{(Adra-melek)},^2 \\
\text{אַחְתָּסָמֶלֶךְ} & \quad \text{(Anna-melek)}, \\
\text{רֵגְמָמֶלֶךְ} & \quad \text{(Regem-melek).} \\
\end{align*} \]

In all these names the termination \( \text{מֶלֶךְ} \) has gene-
rally been thought to signify king, but a more simple
explanation is afforded by supposing it to be a formative
in some degree analogous to the very common mode of
formation of abstract words in Irish which terminate
in \( \text{malt} \), or \( \text{malct} \), as,

\[ \begin{align*}
\text{Bezek itself might denote round town.} \\
2 \text{The idol denoted by this name is supposed to have had the form of a} \\
\text{horse, and in Celtic onn, signifies a horse, and thus Annameleck would} \\
\text{signify horse-like.} \\
\end{align*} \]
The final dental that appears in these Irish compounds is omitted in the correlative formation in Hebrew, as if the latter were a double adjectival accretion, first in סֵאִית, and then in אָט, just as in English from the adjectives black and blue are formed other adjectives like blackish and blueish, though not much in vogue in elegant speech or writing.

Another analogy of formation to be mentioned is one of considerable interest, and which, like the preceding, involves the meaning of the several proper names of Scripture. It refers to a mode of formation common to many dialects of the Indo-European family, and which, if our opinion be not incorrect, can also be traced in Hebrew and Chaldee.

In Latin this mode of formation takes place by adding estr to the stern or root, as in

Ped-estr-is, from Ped-s,
Sylv-estr-is, " Sylv-a,
Terr-estr-is, " Terr-a.

Nor is the formation confined to adjectives, as it appears in the substantive fenestra.

In Anglo-Saxon in like manner we find

Hulf-estr—rainy,
Cæb-ester—a halter.
Cenn-estre—a mother.

Although, as the first two examples seem derivable
from Latin, much cannot be built upon them, in Welsh, however, some independent testimony may be derived from such forms as

Arw-estr—a band or string, Ilan-estr—wasting,
Edd-estr—a war horse, men-estr—a wine taster.

Now, with this mode of formation may be compared the Chaldaic termination in רֶזַח, in such words as

Belsh-astr (Belsh-astr)—Belshezzar,
Beltes-astr (Beltes-astr)—Belteschazzar,
Nebuchadn-astr Nebuchadnezzar.

In Hebrew a somewhat different modification of the formative is found, the guttural נ, and the sibilant נ being exchanged for their commutable letters מ and נ, so that instead of רבָּא, the termination becomes רָו, as appears in such names as

Abie-zer, Eli-zer,
Achie-zer, Hadad-ezar.

A still softer form is found in some words in which נ, or נ, assumes the place of מ, or נ, as

Shalman-ezer, Tel-asser.

In this last word the element ת (tel) signifies a hill, and the whole name Telassar, might signify hilly, or abounding in hills.

If a conjecture be allowable as to the meaning of the name Shalmaneser, I would suggest that it is nearly equivalent to longimanus, a sobriquet by which an Artaxerxes was designated. At least a Celtic compound may be formed with such a signification, e. g.,

Sal-maun—large hand,
which, with the termination ידנסו, would correspond to רלמאנז zer (Shalmanezer)—large-handed.

In the analogies hitherto pointed out betwixt Hebrew and Celtic formations, with the exception of the last, our illustrations have been derived chiefly from the Hiberno-Celtic dialect. Another instance of formation, however, illustrated from Cymric sources, will now be given, showing that certain Hebrew names retain an element akin to words in the Welsh branch of the same great family. This circumstance is interesting as evidencing the great antiquity of those names, and showing that they originated prior to the separation of the primitive Celtic language into its different dialects.

In Welsh, then, a common formative affix is gar, corresponding to the mhar of the Hiberno-Celts. This affix appears in such words as


And a similar mode of formation appears to have taken place in some proper names of Scripture, as

ןוֹא—Ha-gar, שומָנ—Sham-gar,

and with some slight modification in בָּדָר (Bidkar).

1 סנֶנֶרֶץ (Sennacherib), the name of the fierce king of Assyria, may, in like manner, be traced to a Celtic Origin. כֶּאָטֵב—slaughtering, was an epithet applied to an Irish prince of the Eugenian race, known as שְׁמָנָטָב = slaughtering Daire (Daire being a name common to several kings, and compared by O’Brien to Darius). In like manner Sennacherib is compounded of the same element, כֶּאָט, and רעַמָּט—a fox. Cf. Oreb and Zeb = raven and wolf.
Now, all these Hebrew names may be represented by
the Welsh words

Hawdd-gar—loving, amiable,
Siom-gar—morose,
Beidd-gar—presumptuous,

interpretations at least as significant as those generally
assigned from Hebrew.

Let the following Hebrew names also be compared
with some Welsh words that seem to correspond with
them, and the idea of Hebræo-Celtic affinities will be
still further confirmed, e. g.,

\( \text{Coniah} \) (Coniah)—somewhat proud,
\( \text{Peleg} \) (Ffelaig)—leader,
\( \text{Amraphel} \) (Amryfawl)—haughty,
\( \text{Benhadad} \) (Pen-ciwdod)—captain-general,
\( \text{Koholeth} \) (Goholaith)—head of a family.

This last Hebrew word is a term of much obscurity
occurring in the Book of Ecclesiastes, where in our ver-
sion it is translated The Preacher. Its resemblance,
however, to the Welsh Goholaith is not a little remark-
able, and wise maxims coming from the head of a family
would be quite in character.

Another obscure and very difficult Hebrew word is
\( \text{Achashdarpen} \) (Achashdarpen), which in the plural form
occurs in the Books of Esther and Ezra, where it is
translated 'lieutenants,' whilst the corresponding Chaldee
word in the Book of Daniel is translated princes. The
initial Aleph in this word is generally allowed to be
prosthetic, and the word itself is supposed to be a com-
pound of the form chashdar-pan, which, according to
Bohlen, signified the satrap of the military force; but, according to others, guardian of the province. A third explanation represents the meaning to be guardian of the King's court, as if equivalent to khsha-derban.

Amid such variety of interpretation, an additional attempt at a solution, from a Celtic source, may be permitted. In Welsh, then, the word pen signifies head or chief, as in the compounds

Pen-ciwdod—captain general,
Pen-gwastrawd—chief equerry, master of the horse,
Pen-hebogyard—chief falconer.

Now, if in the second of these words the order of composition be reversed, the result is of the form gwastrawd-pen, which approximates pretty closely to chasdar-pan, the base of the Hebrew word in question; and though the signification master of the horse may not appear to denote an officer of such rank as that denoted by the Hebrew term חַשְּדָר, yet it must be remembered that under the Dictators of ancient Rome 'the master of the horse' filled a very important office, and was in fact the lieutenant, or second in command.

In a few instances, Hebrew names and other words are interpretable, not through one branch of Celtic, but through a combination of two; and this is evidence, as was before observed, of the antiquity of the names. Take, then, for example, the name of the great early conqueror חֶדֶר-לֹאֶם (Chedarlaomer), and, on resolving it into its constituent parts, it is found to consist of the following combination—

Cadwr-logion—famous warrior,
in which the first part is best represented by the Welsh, the latter part by the Irish language.

Once more, in Welsh the word *ael* signifies the *eyebrow*, and a derivative from it is

Aeliog—*having large eyebrows*.

A common adjectival formative in Irish is *rōe*; and if to the base *ael* be attached this formation, the result would be of the form *ael-rōe* (*elī*), having the same signification as aeliog, i.e., *having large eyebrows*. And to this form may be referred the Hebrew name ילווי (Elī), the interpretation of which, according to Hebrew, is simply *high*.

The Hebrew term for a *brick* is לנהון (lebenah), which is generally traced to ל单价—to be white; but it is of quite a different origin, and is in reality a compound, like the Welsh

Pob-faen—a *brick*, i.e., *baked stone*,

Pridd-faen—a *brick*, i.e., *clay stone*,

and is formed of the analogue of another Celtic word for *clay*, viz., ולוב, and of *faen*, or rather *maen*—a *stone*, making the combination

לוב-פאן—*clay or mire stone*,

from which the transition to לנהון was not difficult.

Another Hebrew word commonly deduced from the same stem ל单价—to be white, is לנהון—*frankincense*; but

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1 In this combination, the first part is *Irish* and the second *Welsh*—just as the English word *fathom* is compounded of words significant in different languages, or as the classical word *siren* is compounded of *shir-bhen*—*singing woman*, of which the first part finds its best representative in the East, and the last in the West.
with all respects to compilers of lexicons, another and very different etymon is to be sought for it. In fact, an initial ס- seems to have been lost from this word, which should be יִנְבָּן, and which is compounded of the equivalents of the Celtic

Διλε-βίνν—sweet-smelling,

the base of the first part corresponding to the Latin oleo, and appearing also in the Hebrew name of certain sweet-smelling trees called גִּנְתָּן (Almug) trees, as already mentioned (page 127).

If the interpretation offered of these last two Hebrew words be correct, it will evince how much need there exists for revision of Hebrew etymology.

Having now considered the Scriptural names of persons sufficiently to show how capable they are of interpretation through the medium of Celtic, it may be well to examine a few names of places, rivers, and mountains, which are of a still more permanent nature, and exhibit their Hebræo-Celtic affinities.

Taking, then, the name of one of the most ancient and loveliest cities in the world, Damascus, or as it appears in Hebrew פֶּתְד (Damesek), we find various interpretations offered with regard to it, as alertness,¹ as referring to it as a place of trade—place of weaving,² habitation of possession;³ and one of the latest, with some forcing from the Arabic, level and lovely spot.⁴ This last has indeed caught the true meaning, but it comes out without any forcing from the Celtic

Οεξβε-μιλεάτ—beautiful,

¹ Gesenius.  
² Fürst.  
³ Student's Lexicon.  
⁴ See Note B.
and further, another form of the name, viz., דָּרְמֶסֶק (Darmesek), also finds a representative in another Celtic compound

 valida—very beautiful.

גַּלְיָון (Ajalon), the name of the valley mentioned in connexion with Joshua's great victory over the five kings of Canaan, seems to have derived its name from that event; for instead of signifying abounding with deer, as has been suggested, it may be traced to a combination corresponding to the Celtic compound

.excire—battle plain, or vale.

To the Celtic excire—a battle, corresponds the Sanskrit aji—a battle, and this combined with the Hebrew word גַּלְיָון, for plain, would make a close approximation to the Hebrew form of Ajalon.

The reader need not be reminded, if this interpretation be well founded, what an undesigned evidence is afforded for the truth of the Scripture narrative.

גִּלְגָּל (Gilgal), the name of the place where Joshua first encamped after crossing the Jordan, and which name, according to Hebrew, signifies a wheel, circle, and then rolling away, the name being given according to the received text, because there the reproach of Egypt was rolled away by the rite of circumcision being again renewed (Joshua, v. 9). This, however, appears to be a gloss of some transcriber wishing to connect the name with the occurrence. The true interpretation is, probably, the simple one of the name being derived from

1 clusa—a plain, corresponds to גַּלְיָון—a plain.
the reedy nature of the place, as evidenced by the Celtic

\( \text{Σιολς-άνιμι} \)— reedy, abounding in reeds.


\( \text{Moreh}, \) Genesis, xii. 6, is one of the first stations of Abraham in Canaan, and where he built an altar to the Lord. This name seems akin to the Celtic compound

\( \text{Μαγκ-αυρ} \)— plain of adoration,

which was a common appellation, well known in Ireland, for places where the Druids performed their rites. Hea-thenish worship existing in the locality, the father of the faithful would be more anxious to set up the altar of the true God.

\( \text{Beer-shemesh} \) (Beer-sheba), commonly interpreted the well of the oath, is rather to be explained as signifying the ever-flowing well, as equivalent to the Celtic compound

\( \text{βιογ-ριοτσιαν} \)— perpetual, ever-flowing water,

as if the Hebrew \( \text{עבש} \) signified not an oath, but ever-flowing. Compare \( \text{עב-ב}, \) to bubble forth.

The mention of this well suggests the name of another, which may be interpreted differently from the ordinary way of explication. The well referred to is that which Hagar had revealed to her in the wilderness, and which is called \( \text{לזר ריו לאר אר} \) (Beer laharo), i.e., the well of him that liveth and seeth me, as interpreted in the margin (Gen. xvi. 14).

The name, however, seems to have incurred a trans-

position of some of its letters, and might be written \( \text{ כיירר-הלער} \) (Beer-Callirrhoe), i.e., the well Callirrhoe;

Though the name Callirrhoe, as applied to a fountain, may signify fair-flowing, yet Callirhoc, as applied to one of the Oceanides, may pos-
and that was the name of a fountain in Palestine, as well as at Athens, the former being not far distant from the lake Asphaltites. There is, indeed, a twofold difficulty here, one in the Grecian form of the name, and the other in the fact of the spring being warm; yet with Celtic for a connecting link, the former difficulty vanishes, and the nature of the spring may have been altered at the convulsion of nature that overthrew the cities of the plain.

With regard to the names of rivers, we may observe that the **חֵבֶן** (*Abana*), and **חֶפְרָת** (*Pharpar*), rivers of Damascus, bear names closely allied to Celtic, the former corresponding to **אָבָן**—a river, and the latter being a reduplicated form of **חֶפְרַת**—crooked.

According to the author of 'Rob Roy on the Jordan,' the meaning of the name in Chaldee is very crooked; and that this is the character of the river appears from a diagram he has given of it.

The brook **חֶרִית** (*Cherith*) derives its name, not from being *dug or hollowed out*, as explained by some, but from its dark water, as appears in the Celtic compound **כִּשּׁנ-כִית**—dark stream, whilst in the names *Arnon, Gihon, Kishon*, the termination *on* is the same as the Celtic *on*—a river, which appears in the names of many western streams.

Possibly have a different meaning, and signify *fair-faced*, the last syllable being akin to the Persian *royi* in such compounds as *gul-royi*—*with a rosy face*, or *pari-royi*—*with the face of an angel*. 
In like manner, in the names of mountains, such as *Salmon* and *Hermon*, the termination *mon* is most probably akin to the Celtic term for *mountain*, and allied to the Latin *mons*. As to the names of these mountains, the former may mean 'the shady mountain' (a sort of black forest), or 'the craggy mountain,' from a word allied to a Celtic term for crag; whilst the latter, which is presented in the Septuagint as Αἰρομων, may in this form be traced to the Celtic ἀερίου (aer)—snow, as if the *snowy mountain*, its top being perpetually covered with snow. A very remarkable confirmation of this is afforded by two other names given to this mountain; "which Hermon the Sidonians call *Sirion*, and the Amorites call it *Shenir*" (Deut. iii. 9)—for the name *Sirion* is equivalent to the Celtic compound

*Sioi-πιον (Sirion)—perpetual snow,*

whilst the name *Shenir*, or more properly, *Shinir*, is the very same word with the order of composition reversed, viz., *Sioi-ιολιν (Shinir)*, the first letter of the last part being in each case aspirated, and therefore silent.

This example is particularly valuable, as the three names for the same object serve to check the explanation offered.

Other mountains, as, Pisgah, Nebo, Horeb, Sinai, all bear names which are capable of explanation through the medium of Celtic, e. g.,

Pisgah = ρίς-γαδε—rugged,

Nebo² ἱναεβ-υιάξ—the saint's grave,

¹ In Welsh, *eira*—snow. ² Where Moses was buried.
Horeb (בּורֶב) = 5616 —rough, uneven.
Sinai = 1אֶתֵמוֹן —the bawler,

the last name given, it may be supposed, after the promulgation of the law, and if the derivation be true, affording still further evidence of the truth of the sacred record.

Before concluding this Chapter, it may be well to consider a few very difficult words not reducible to any of the foregoing classes, such as Selah, Hosanna, Urim, &c.

Selah, then, which occurs so often in the Psalms, and is thought to denote some musical direction, is, perhaps, allied to the Celtic Com—everlasting, perpetual,

which in the abstract form would denote eternity, perpetuity, and thus applied would be somewhat allied to the eastern acclamation, "O king, live for ever!" and make much better sense than the meaning usually attached to it affords.

Urim.—This word, which is generally connected with Thummim, and which denoted some mysterious appendage of the High Priest's breastplate, by which the Divine will was made known, is a very obscure word.

Selah—tempestuous, may be thought a more probable derivation by some. Cf. serral with τευματικόν—azure, blue.
It, along with its fellow word, is translated in the Septuagint, δηλωσεις καὶ ἄληθεια, and in the Vulgate, doctrina et veritas. Both are generally supposed to denote some antepectoral exterior to the breastplate. As to the word θημμίμ, I do not at present offer any suggestion; but the word Urim appears to be a compound; and perhaps some light may be thrown on its origin by a certain Celtic compound which in like manner related to a mysterious ornament worn by a high functionary. The compound is

οὐό-μοφμί—Moran's collar,
supposed to be so called from the judge who wore it, and which had this mysterious property, that whenever he was about to pronounce a wrong decision it tightened on his neck and caused him to forbear.

This Celtic compound, although in appearance a trisyllable, is pronounced as a disyllable, somewhat like oorin, or yoorin, and is probably of somewhat similar origin to the Hebrew דירימ (Urim), which is to be regarded, not as a plural noun, but a compound of which the first syllable is equivalent to the Celtic οὕο (yoo)—a collar or chain. If, now, the Hebrew word were written in the Chaldee manner, with י- instead of ב- as the final letter, it would assume the form יירימ, still more resembling the pronunciation of the Celtic compound 燋όμοφμί. Could we determine the meaning of the final element μοφμί, some light might be thrown on the Hebrew word; the common notion of μοφμί denoting a judge of that name seems merely a myth to account for the expression. Possibly, μον—mystery, may have some connexion with it.
The titles of some of the Psalms are the most obscure portions of Holy Writ. I do not venture to suggest explanation of the greater number, but in a few cases a reference to Celtic may serve to evolve the meaning. Thus, in regard to the title of the ninth Psalm, על המות לָבנ: if, as has been by some suggested, the meaning is, "on the death of the champion," that is, "of Goliath," the suggestion derives some plausibility from the Celtic word beine, which signifies a champion or famous hero, a meaning which can only be obtained in a very forced way from Hebrew.

In like manner the title of Psalm XLVI., על-עלמהו, which is rendered, "upon Alamoth," and which is generally explained to mean, as sung by virgins, is capable of explanation by Celtic, though in a different sense. The original form was, probably, על-עלמה-מוה, and the literal rendering should be super terrae motu—concerning the earthquake, the word מוה corresponding to the Latin motus, whilst על, which in Arabic signifies the world, if taken in the sense of earth, corresponds to the Irish word כַּלָּם—earth, as it appears in כַּלָּם-כרך—an earthquake. How suitable the title thus explained would be to the subject of the Psalm appears from the opening verses.—"God is our refuge and strength, a very present help in trouble, therefore will we not fear though the earth be removed, and though the mountains be carried into the midst of the sea. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

The last Hebrew word to which I would direct the reader's attention is a word used to denote writing, and
which is of the form בְּחָלָל (cath-ab), and in which the base appears to be cath. This base seems akin to the Celtic gath—an arrow, and in this way connects the origin of the term for writing with the ancient arrow-headed characters of Persepolis and Assyria.

Our subject has now reached its conclusion, and although it has been but very briefly entered on, yet it is hoped that enough has been done to show the linguistic value of Celtic. The comparative study of it will be found interesting, not merely to the philologist, but to the student of Scripture; and if through its means any additional light be thrown upon the interpretation of the sacred oracles, it will be an abundant cause for thankfulness, and a sufficient motive for applying diligently to the task of comparing together languages hitherto esteemed so unconnected and widely separated.

1 See Note C.
NOTES TO CHAPTER III.
NOTES TO CHAPTER III. 175

Note A.

To persons unacquainted with the Celtic dialect of Ireland, words like eA|-'6A|Ad, spelled with some aspirated letters, must present a formidable difficulty in regard to recognising any suggested resemblance to the words in other languages with which they may happen to be compared; yet to the Irish scholar there will be no trouble in tracing the following etymons:—

Achsa, . .  ṣiṭcebA|Ad—given to pleasure,
Dinah, . .  ṣomimAc—idle, gadding ?
Elijah, . .  eil MeyoA|Ad—reproving, calling to account,
Ezra, . .  teA|-griwaA|Ad—of ardent zeal,
Ezekiel, . .  veA|gil—of very occult meaning,
Gog, . .  caṭbuwaA|Ad—victorious in battle,
Jael, . .  oA|il—comely,
Joel, . .  wA|oimA—proud, arrogant,
Tola, . .  wA|i—left-handed,
Zerubabel, . ḫA|n-balA|il—stammering much.

Note B.

In Celtic, veA|g is an intensive prefix of frequent occurrence, and it appears to have existed also in the parent language. Traces of it are to be found not merely in proper names like Delilah (page 141) and Damascus, but even in ordinary words. Thus, from יבּ—to rejoice, would be formed by the conjunction of this prefix יבּ—to rejoice greatly, to exult; and this is probably the verb used in Psalm xx. 5, where in our version it is rendered set up banners, to the top of the parallelism, which is preserved by the true interpretation, "will rejoice in thy salvation, and in the name of our God we will exceedingly exult." The Prayer Book translation, indeed, in some measure retains it—"We will rejoice in thy salvation, and triumph in the name of the Lord our God."
**Note C.**

Not merely the Hebrew word denoting *writing*, but, strange as it may appear, the very names of the *letters* of the Hebrew alphabet seem capable of explanation by means of Celtic. It is true, the explanations in most cases differ from those usually received, but they have the advantage in sundry instances of being confirmed by hieroglyphic representatives of the various letters. A few examples may be given:—

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Celtic</th>
<th>Hieroglyph</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ain—an eye,</td>
<td>Ain—an eye,</td>
<td>an eye,</td>
</tr>
<tr>
<td>Nun—a fish,</td>
<td>Nun—a wave,</td>
<td>a waving line,</td>
</tr>
<tr>
<td>Gimmel—a camel.</td>
<td>cιωνδευις— a hair bodkin,</td>
<td></td>
</tr>
<tr>
<td>Cheth (Greek ητα)—a fence,</td>
<td>ειςε—a feather,</td>
<td>a feather,</td>
</tr>
<tr>
<td>Beth—a house,</td>
<td>bιτ— a bow—Greek βιος,</td>
<td></td>
</tr>
<tr>
<td>Daleth—a door,</td>
<td>νο— λοτ— two feet,</td>
<td>two feet,</td>
</tr>
<tr>
<td>Lamed (Greek λαμδα),</td>
<td>λαυνο— two hands,</td>
<td></td>
</tr>
<tr>
<td>Aleph—an ox,</td>
<td>Δλ— a hand and arm,</td>
<td>a hand and arm,</td>
</tr>
</tbody>
</table>

1 From *lav*—hand, by a very common transposition of the liquid and vowel, comes *alv*, whence *aleph*. The word for hand seems to have had some relation to the number *ten*, as if suggested by the ten fingers; that *alve*, or *elve*, signifies *ten* in the parent of the English tongue seems plain from the words *twelve* = *twa-elve*, and *eleven* = *elve-ane*, like δωδεκα and ενδεκα.

THE END.
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