

Specimen of an etimological vocabulary, or, essay, by means of the analitic method, to retrieve the antient Celtic / By the author of a pamphlet entitled, The way to things by words, and to words by things [i.e. J. Cleland].

Contributors

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by John Cleland [1709-1789]



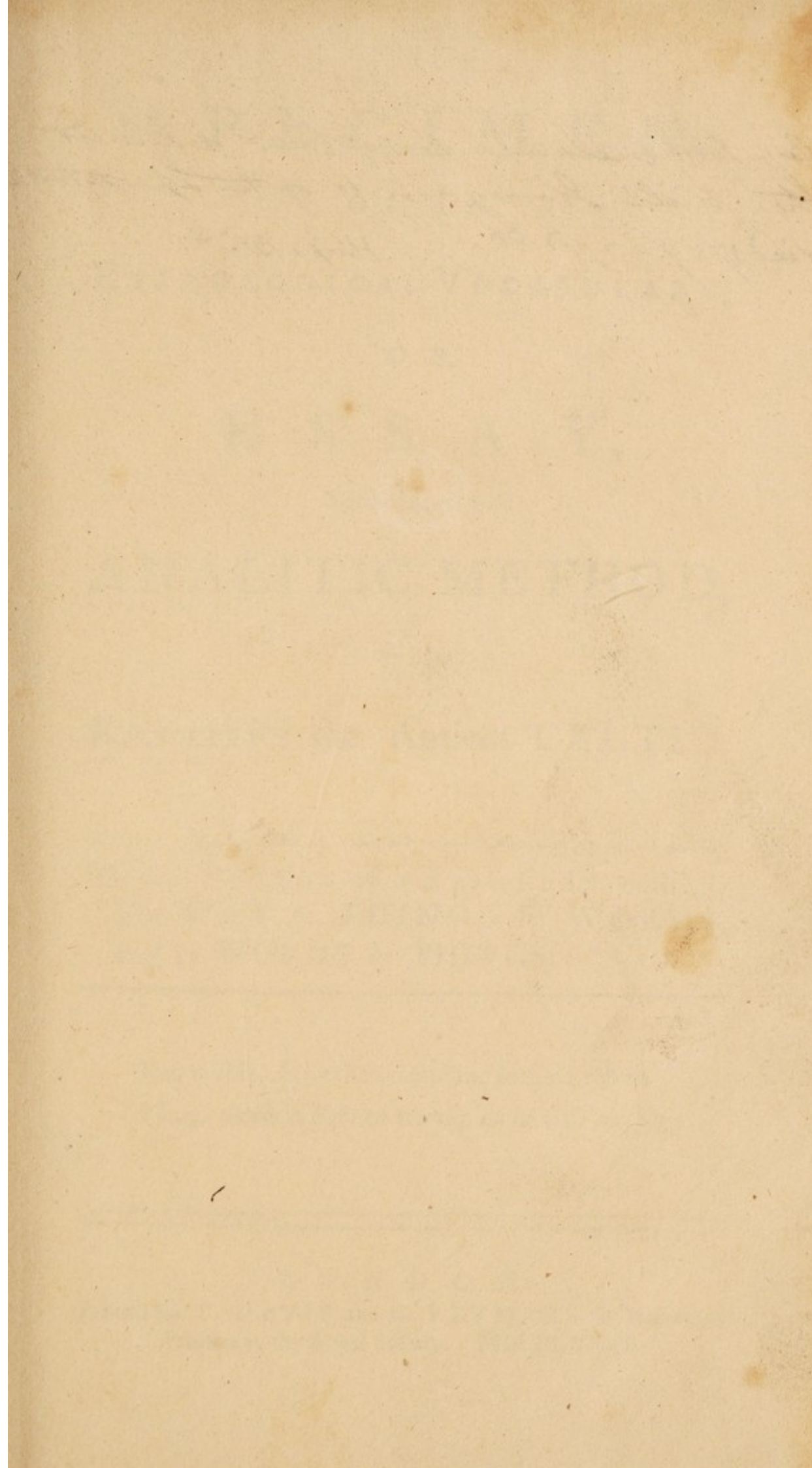
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By John Cleland son of Col. Cleland
the Will Honeycomb of the Spectator.
died 1789 - aged 80. Birk. Brit.

S P E C I M E N
O F A N
E T I M O L O G I C A L V O C A B U L A R Y,
O R,
E S S A Y,
By means of the
A N A L I T I C M E T H O D,
T O
R E T R I E V E the Antient C E L T I C.

By the AUTHOR of a PAMPHLET entitled,
The WAY to THINGS by WORDS,
and to WORDS by THINGS.

Res verbis, & verba accendunt lumina rebus.

Things throw a light on words, and words on things.

L O N D O N:
Printed for L. DAVIS and C. REYMERS, in Holbourn,
Printers to the Royal Society. MDCCLXVIII.

STEPHEN

ANALYTIC METHOD

OF THE

ANALYTIC METHOD



BY THE AUTHOR OF A PRACTICAL GUIDE
TO THE WAY OF THINGS & WORDS
AND A WORDS & THINGS

THE AUTHOR OF A PRACTICAL GUIDE
TO THE WAY OF THINGS & WORDS
AND A WORDS & THINGS

LONDON:
THOMAS L. DAVIS and C. R. TAYLOR, in London.
Printed by R. and S. B. at No. 1, Abchurch Lane.

ADVERTISEMENT.

AFTER my publishing that much too crude essay, *On the WAY to THINGS by WORDS, and to WORDS by THINGS*, I imagined myself acquitted of any farther inducement to trouble the public with my ideas on this branch of philology. Not even the approbation it was so fortunate to meet with from several of the first rank in literature, an approbation much beyond my hopes, or my pretensions, could tempt me to re-enter this career. In my diffidence of ever being able to carry this literary undertaking into effectual execution, so as to satisfy the public or myself, I had renounced all thought of proceeding farther in it.

Some time afterwards there appeared in the *Journal des Sçavans*, two advertisements of a discovery of the primitive universal language.

This pretention indeed differed from mine in two material points.

The first, in that the author styles it *universal*: whereas I dare not aver that the *Celtic*, at least so far as I can discover of it, and at the point from which I take my departure, was universally the elementary or mother-tongue. It was demonstrably so of the Greek, of the Latin, of most, if not all the languages of Europe, of part of Africa, of the two Tartaries; and how much further the roots might shoot into more Southern regions, I do not pretend to ascertain. But in this title of *universal*, it is plain that the *Celtic* is included.

Secondly. By the tenor of those advertisements, there appears a claim to the merit of the discovery or invention. But this is more than what I can any ways assume. It is with pleasure I confess, that I owe the way into which I have struck, how successfully I leave to others to judge, to its being pointed out to me by more than one author, who, with great justness, saw, in a recourse to the analitic method, the only chance of coming at various important points of antiquity. *Leibnitz*, *Sternhielm*, and the very ingenious President *Des Broffes*, besides many others, have all recommended this simplification of languages, by a reduction of words to their radicals.

Even the process itself of the analysis stands founded, and is only the more authentic for its being so, on rules, long, generally and uncontroversibly admitted ; so that I have no right to call any thing in my undertaking, a discovery, unless the novelty of the application ; of the justness of which the reader is to be the judge.

When then those advertisements appeared in the *Journal des Sçavans*, I was sincerely pleased to find, that, in a point so very important to literature, there was a light so much greater, and more comprehensive, than what I could assume to offer, proposed to the Public, no matter by whom, so the good was but done.

But while I was content, with perfect candor, to wish success to whoever should embark on a research of this kind ; it was suggested to me (for I may truly and unaffectedly aver that the thought was not mine), that, since I had already furnished some practical hints of this retrieval of the antient Celtic or elementary language, it was, in some measure, incumbent on me to maintain what grounds of title it might appear that I justly had to the honor
of

of procuring so great a benefit to the republic of letters.

This argument, personal as it was to myself, had not any the least weight with me : less yet had I the ridiculous vanity to imagine, that the literary honor of the nation could be any ways affected by the success or failure of my pretention to priority of discovery, so far as my part may be termed discovery, or rather retrieval.

It was then solely and purely in consideration of the utility likely to result to the public, if but from a light struck by a collision of competition, that, at length, induced me to resume a work, which I had condemned to remain under a sentence of suppression. It was besides obvious, to think, that the antiquities of this nation would not, with a foreigner, have that preference which I could wish.

But, in order to proceed effectually, there manifestly existed a necessity for me of taking the sense of the Public on the nature of this undertaking. This could not be done without furnishing more matter for its judgment than what was contained in that prementioned, crude, undigested essay. I also judged it fair to offer an object of comparison with the proposals of *Monf. Brigant*, above alluded to, and hereto candidly subjoined.

In this view, I had recourse to a collection which I had been long making, of certain mutual illustrations of words and things, with reserve to give them more order, and a more satisfactory expansion, in the case of ever publishing the whole plan of this proposed retrieval. And, as the time urged the submission of such matter of adjudication to the public, I have been induced to exhibit, in the following sheets, a few preliminary specimens of the result of my plan of etimology.

It is not indeed quite so pompous as that of Monsieur *Brigant*, in its promise of universality ; but so far as it relates more especially to the antiquities of this country, it will hardly be thought less interesting. How far I have, in that point, succeeded, or leave room to hope that I may succeed, I cheerfully submit to such men of learning as are the most qualified to judge of it, by their having exercised their faculties of enquiry on a matter, at once so noble, so curious, so entertaining, and so worthy to entertain.

I am very far from denying to other objects of the curiosity of antiquaries, their just degree of utility, and consequently of merit. To grace a cabinet with the rare medals of a *Herennius*, a *Hostilian*, a *Balbinus*, a *Pupienus*, a *Pescennius Niger*, an *Aquila Severa* the wife of an *Heliogabalus*, &c. ; to ascertain the obscure ones of a *Carausius*, a *Minnasar*, a *Driantilla*, &c. ; or to supply the deficient, the elliptic, or obliterated letters of an inscription on the monument of some Roman Centurion, or tribune of a legion, or even of some menial domestic of an emperor, may all have, or rather doubtless have, their use ; but surely an incomparably less one than that of but an attempt to discover the foundations of our present constitution of the church and state, in ages anterior to the invasion of this country by Julius Cæsar, whose ever execrable ambition, not letting him rest contented with annihilating the liberty of his own country, instigated him to the destruction of ours.

If then, I repeat it, If I am not mistaken in this method of analysing words by an individuation of ideas, syllable by syllable, and through every particle that constitutes those words, and represents those ideas, being traced to the primordial source of one discernibly elementary language of
monosyllabic

monosyllabic radicals, by means of which the existence of things may be found in their natural records and repositories, words satisfactorily explained, so as to convey undeniable truths by implication ; if, I say, I am not mistaken in my applications of this method, which of itself stands incontestable, the reader will find, even in these imperfect sketches, some principal fixed points, attended with such a train of implicit accessaries, as to form so many central lights ; which, diffusing clearness round them, at once illustrate objects actual, antecedent, and subsequent ; connect usefully the remotest ages with the present times ; and lay open to their very foundations customs of great importance, prevalent at this moment, under all the ignorance or obscurity of their primigenial causes.

It may, perhaps, at the first, sound rash and unwarrantable, that the words *Ecclesiastical*, *Diocese*, *Dean*, *Cardinal*, *Bishop*, *Priest*, and even *Religion* itself, do not originally mean any thing purely spiritual : being, in fact, in their origin, all terms of judiciary import, in those times when the law was absolutely blended with divinity, from which the law was proud of receiving its support. The law of the country was also its religion. A reverence for the Deity arose from a sense of justice, which, in return, was itself sanctified by it. The more this is examined into, the more will it appear to be strictly the truth.

Christianity succeeding to this disposition of things, in favor of its greater purity, renounced, from the first, the power of the temporal judges, and its clergy formed a class apart ; though, at the same time, adopting secular names of office, and modelling their hierarchy on the titles of that order of men, to whom they were succeeding.

But this authority, which they had probably, *bona fide*, disclaimed, they were, in a great measure, even compelled to assume, by the barbarism and ignorance, to which all Europe had become exposed by its enslavement to the sword, so that the people, in general, met more than half way the restoration of the Gown to its pristine influence. A great and sublime truth this, by the light of which, all the wonder at the power which the clergy arrogated over kings and emperors, and which, with so much false and frigid pleasantries, has been imputed to exquisite *priestcraft*, vanishes, and leaves it in the order of very natural occurrences.

The darkness of those ages did not suffer the essential distinction to be made between the *judiciary* and the *spiritual* power ; both which had long centered in *one* order of men, whose functions were not the less for that different, when law and divinity had their respective ministries, very probably, often, though not necessarily, united in the same person ; as the Druid temples were at once churches and courts of judicature, or as, at this moment, a rector of a parish may, at the same time, be its justice of peace.

No wonder then, that the Christian hierarchy became suddenly, and with the acclamations of the people, invested with such power. They were looked upon as some resource against the brutal ignorance and despotism of the military of those times. In virtue, then, of rooted and antient prejudices in favor of the gown, they might have got much more power than they actually did, if so many of the judiciary functions had not been inconsistent with their declared disclaimer of temporal jurisdiction. Even as it was, some great offices of the law were in this nation, for ages after the
 establishment

establishment of Christianity, administered by ecclesiastical dignitaries, in the present sense of the word ecclesiastical.

The Christian hierarchy did not then soon lose so much of the judiciary authority as could be exercised consistently with its spirituality : and even to this moment retains it in certain reserved cases, in a greater or less degree, in different countries.

It was then specifically owing to the purer principles of Christianity, that our kings, tired, at length, with the absurd horrors of their military code of decisions, were, in their own defence, and for the sake of quieting their own possession of power, forced, if I may use the expression, to create supplementally, out of the least ignorant of the laity, a different class of gownmen, in quality of judges and lawyers, which happily subsists to this day : then, and not before then, fair liberty once more rose, to clear the political horizon. Order and civil government emerged out of the chaos in which they had been plunged ; and parliaments resuming their existence, after having even lost their name, became the counsellors, the comptrollers, the judges, and occasionally, the support of kings, if they deserved it : sometimes too, their flatterers, or tools, through corruption or want of spirit.

Such however, and many other important points cannot but receive a great auxiliary light, from combining with known facts, and historical truth, a satisfactory explanation of the words and terms which relate to them, or are the capital depositaries of them.

If then, proceeding as I have done on established principles, on duly ascertained analogies, and often on unquestionable implications and inferences, I have followed the direction of those who have pointed out the way, the only way of reducing to

solid foundations that vague arbitrariness of etymology which brought that just reproach on it, of being *Eruditio ad Libitum*, my utmost hope is, that, on my being judged to have failed of that my purpose, of retrieving many valuable lost truths, and of exploding many vulgar errors, I may meet with a candid interpretation of my intentions : to which, with the less fear of offending, as I do not claim any the least share of merit in the discovery of this analitic method, it being undoubtedly not mine, I may safely add, that this method's being effectually conducted, clear of chimera, clear especially of prejudice or of party, might desirably open a new order of juster ideas, and form a not inconsiderable epoch in the annals of literature.

It cannot indeed be said, that this retrieval of the Celtic or elementary tongue will absolutely serve to learn by it any of the derivative languages ; but it must, very presumably, facilitate the acquisition of all or any of them, as well as give a more satisfactory foundation for those already acquired.

Sensible, however, that, to conciliate any favorable opinion of this method, it should be delineated in a more regular, more grammatical work ; and withal urged, as I am, I repeat it, by the propriety, and indeed, by the indispensable necessity of prepossessing the Public with the nature and utility of such a plan, I can only, for the present, offer, under all the disadvantages of its imperfection, the following specimen, resulting from the reduction of that plan to practice ; which, if this is approved, may hereafter be published.

In the mean while, I entreat the reader to believe me neither ignorant nor insensible of the insufficiency of etymology to the establishment of any point. It has sometimes led, sometimes followed my enquiries ; but I have never rested a proof upon it.

it. That would indeed be no better than an architecture of castles in the air.

Far also from deprecating, and indeed rather wishing, the severest examination by men of literature, as it is from them especially that I expect the greatest candor, I shall have no reason to fear that, should they discover here and there a fault, or what to some violent prejudice might appear a fault, they will make of it so unfair, and, I may add, so illiberal an use, as to propose it for a test of the merit of the whole plan. Any one may manifestly see, that it is of such a nature, as not to suffer a few errors or instances of fallibility to affect the totality, any more than in a large, well-founded edifice, one bad brick or stone would endanger, or, if plucked out, would bring the whole edifice to the ground.

The judging of a work, not by the general worth of it, but by the exceptions, is the scandal of criticism, and the nuisance of literature : a judgment that can dishonor none but him who makes it.

Nor do I wish to have it understood, that I do not need this prefatory protest against that too common injustice. All on my guard, as I have coolly and determinately been, against the illusions of my imagination, I dare not take upon me to be sure that my judgment may not have sometimes mistaken that *ignis fatuus* for the light of truth ; especially when, deceived by a similarity of sound, combined with a great affinity of sense, I have too rashly adopted a derivation that was not the most preferable one, on the strength of the temptation of its being the readiest ; a temptation, than which there cannot be, in this career of philology, a greater or more common cause of error. I have then experimentally found in it, abundant reasons for the

utmost caution, but none for a total despair of attaining by it, with almost an intuitive clearness in many objects of research, a satisfactory probability ; which is the most that can be presumed in points, by their nature, unfusceptible of positive proof, or of mathematical demonstration.

It is, in short, with etimologists as it is with physicians, who cannot well be pronounced able and trust-worthy, till they are arrived at knowing all the fallacy and uncertainty of their art.

F I R S T

ADVERTISEMENT.

Inserted in the *Journal des Sçavans* for September
1767. Translated from the French.

HERE follows a very interesting advertisement of the discovery of the primitive language, addressed to the inhabitants of Europe: a discovery this pregnant with the greatest advantages to religion, and to humanity.

The Primitive Language, eclipsed for these four thousand years past, is, after so long a period, intirely retrieved. This language, the master-key of all others; itself composed of the most simple elements; of purely monosyllables, of which all the other languages are only combinations or derivations; capable of abridging, by three fourths, the study of the arts and sciences, and of operating, all on a sudden, the most happy revolution; to re-produce itself, only waits for an auspicious encouragement, worthy of an invention so much beyond the reach of human hope.

The author, who, in this, proposes nothing but what he is conscious is in him to perform, offers to his times this discovery, which is great enough to immortalize the memory of whoever may chuse not to slight the occasion of contributing to the restoration of one of the noblest gifts that God ever made to man; one of the most admirable monuments of a knowledge useful to human kind.

Such

Such as chuse to promote this undertaking, may communicate their intentions, either by writing directly (post-paid), or by remitting what they please, to M. Briaffon, Bookseller, Rue St. Jacques, at Paris, for Monsieur De Brigant, Advocate at Pontrieux in Brittany.

S E C O N D A D V E R T I S E M E N T

Concerning the *Primitive Language*.

Journal des Sçavans, February 1768.

THE ideas, not entirely just, which have been conceived of the proposed discovery, create, in order to rectify them, a necessity of explaining in what it is that this discovery consists.

The work consists of four parts.

PART the FIRST. *Discovery of the origin of the substantive verb to be, source and principle of all the other verbs in the human language.*

This verb, formative of all the others, and the same in all the languages of the universe, is found as simple as it is entire in that of the Celts, Gomerites, or Britons.

PART the SECOND. *Monosyllabic roots of the Celtic or British language, for the entire discovery of the primitive language, and of true etimologies.*

One thousand five hundred monosyllables, each with its proper signification, being the matter and the elements of words in all the known languages.

PART the THIRD. *The primitive language still existing in the elder branch of the children of Japhet.*

This language given to Adam; by him transmitted to Noah, through one only intermediary man; from
Noah

Noah to Gomer his grandson, and by him to the Gomerites or Britons, who still preserve it with the name of him from whom they are descended.

PART the FOURTH. *Extract of the annals of the world, relative to the elder branch of the children of Japhet.*

These extracts, beginning at the creation, demonstrating the origin and existence of this language, as well as its successive transmission in the nation to the time of the author, who, consolidating the links of this noble chain, offers to his age, in this discovery, the most pretious gift that was ever bestowed on human kind.

This work complete, which will not exceed two volumes in 8vo, or in 12mo, may come out in six weeks time, should the author be, in the least, determined to give it that dispatch. If not, he will only furnish the parts successively, which will retard the advantages, that might result from the simultaneous edition of them. Signed

LE BRIGANT.

ETIMOLOGICAL VOCABULARY.

P A R A B L E.

IF παραβολη, as used in the New Testament, was a Greek word, it would be superfluous to seek its etimon any where else. But while from the antient language we may in many modern ones deduce the two words *parhabul* (par maniere de dire) or by way of fable, is not there the highest probability that the spurious word παραβολη was formed out of the coalition of those two words *parhabul*?

This *habul* gives the word *Cabbala* to this day used in Italy for a fable. The Jews derive it from *Cabbal, recepit*. The reader will judge which is the most natural, and consequently the most likely.

But if you analise this word *habul* still farther, it gives very rationally and unforcedly a solution of the famous Pythagorean precept, *abstineto a fabis*. Nothing is more clear than that the *f* and the *b* were convertible letters. Thousands of examples attest it. *Ferrum* and *hierro*, *furnum* and *horno*, &c. Now *ul* being only accessory to *hab*, which signifies any thing commentitious or fabulous: the injunction of abstaining from fables, or but from idle talk, will bear a plain, literal sense: The mistification of it arising purely from the loss of that old language, which I have been endeavouring to retrieve from the ruins under which it has been buried. The Greeks translated this *Fabis* into κυαρμων.

It is also to be here observed, that *fable* was antiently not always used for invention. *Hablar*

(Fabulari) in Spanish signifies *speaking*, as *confabulari* to talk together. *Parabl.* itself, in the old language is *talk*, or *discourse*. The French word for a fable, *apologue*, does not with all its air of a Greek sound derive from *απολογειν*, but from the Celtic *Habul-laigh*, a fable in verse.

In our common English, the two vulgarisms, a *fib*, and to *fob* any one, are corrupted abbreviations of *fable*. The French vulgarism *Faribole* is a corruption of *Par-habul*.

D E V I L.

Διαβολῆς, being undoubtedly no Greek word, and, at best, strangely forced from Διαβολή *calumny*, receives an easy origin from the contraction of the two primitive words *The* and *Evil* into *Devil*. I have explained this more at large in *The way to things by words*, &c. p. 16.

M A G D A L E N.

Μαρια η καλεμενη Μαγδαλην. Here the *καλεμενη* plainly indicates the appellation of Magdalen not to be a patronimic, but a kind of nick-name. Now *Maaght* signifying *great*, and *Lena* a Courtesan, is it not extremely probable that you have here the true origin of the word Magdalen?

Leen, in the antient language, signifies properly a *loose* woman, that is to say, one not bound in a marriage-state; but exposed to a cohabitation transient and without the nuptial ceremonies and auspices. It differed from *meretrix*, in the same degree as a *kept mistress* from a common *prostitute* or *hireling*. The procurer of such concubines was called *Leno*; and their seductive caresses *lenocinium*.

The

The mother of Constantine was a *Lena*; of which the Greeks formed their *Helena*, in the designation of that personage. The Italians wrote her name *Alena*. But at that time, especially in Britain, of which *Helena* was a native, there was no sort of infamy annexed to this kind of concubinage. It was only esteemed in some degree less honorable than matrimony attended with its legal forms. The issue was without any reproach stiled a BASTARD, corruptedly from *BASE-tered*, or laid on the ground, because not entitled to the honours of filiation till by the father *taken up* from the ground, and owned in form. This ceremony was called in Latin *tollere*, after which the child was consider'd as little if at all inferior to what we now understand by lawfully begotten. In process of time the custom of *tollere* sunk into disuse; the name of *base-tered* (bastard) remained: but the derivation was lost in the remotest antiquity to which the custom belonged; and might in some countries be extended even to cases of matrimony, which had its different degrees of solemnity.

It is certain however that this *Helena* sunk the generical appellation of *Lena* into the proper name of *Constantina*, there being, at this day, Churches in Greece, under the invocation of *Constantina Agiata*.

Hitherto, I flatter myself that I have advanced nothing on this word *Lena* that is not tolerably well-supported. But as to what I am about to add here, I am not so clear, and give it for no more than it is worth, a slight conjecture.

If then my idea should not be absolutely a false one, of the *Iliad* and *Odyssæy* being only a translation into Greek from an Etruscan or Celtic bard; the name of *Helena* the adulterous concubine of Paris may have been allusive to that situation.

It is a name too that I do not remember to have been commonly given to the Grecian women, but then indeed that might be owing to *Helena* having scandalised it. And yet I should imagine the Greeks must have had some notion of the true meaning of the word *Lena*, or much of the poignancy of the *bon mot* of Demetrius's ambassadors would have been lost, when speaking of the bites he suffered from a dangerous Lioness, λεαινα, *Lena*. This was the famous Lamia. The mistress of that illustrious tyrannicide, Aristogiton of Athens, was called *Leæna*, more probably from her profession, than for its being her *proper* name.

Among other imputations to Simon Magus, or Simon the Druid (they are nearly synonymous terms), was that of his keeping a concubine whose name was *Lena*; mistaking a generical name for a proper one. Some writers indeed have interpreted this *Lena* of Simon Magus in a mystical sense, for the *soul*; but how forcedly or not, the reader will judge.

A N A T H E M A.

I am by the sense of this word led to suspect violently its being one of the Gallo-grecisms, we meet with in the canonical writings. That it is not a Greek word in that sense, is certain. It seems to be an old Druidical term Grecised: *an* privative and *aith* faith, *an-aith*, something liable to be cursed, or being contrary to the religion of the country. It is very observable that the privative *in* was sometimes placed at the end of a word, as in *barrin* not bearing *Wol-in*, (vulnus) not whole, &c. On which principle it may not be unjust to conclude that *Heathen* comes rather from *Aith-in* an *infidel*, than from *εθνος*? This is however only a doubt I am proposing.

B E A M

B E A M in the E Y E.

This word also offers some matter of question.

St. Luke, cap. vi. ver. 41. And why beholdest thou the *mote* in thy brother's eye, but perceivest not the *beam* that is in thine own eye?

The word beam (*δοκ*) though in antithesis to *mote* or *καρφ*) seems somewhat too *violent*. I should rather think the Greek writer translated the Gaulish word *t'ay*, which signifies equally a *beam* or an *ailment* of the eye; *une taye en l'oeil*, into the first; but his reason for it I do not presume to canvass. *Mite* or *mote* signifies an *atom*, or something extremely minute. On the same principle of preferring the most natural solution, I accede to the opinion of the word Camel's going through the eye of a needle, being mis-translated from the old word a *Cable*, as more in point than a *Camel*: the *m* and the *b* being notoriously convertible.

Here *obiter notandum* we have formed the barbarous word a *cataract* of the eye, out of an ancient word *Cakoeroc*, or *Cacoroco*, still in use in the southern parts of France: the meaning of which is, a speck or any gathering over the eye.

P A R I S H.

There is not, perhaps, a word in our language, that leads to more important truths, than the word *Parish*, if fairly liquidated and ascertained.

It is commonly and currently derived from *paroikia*, and that from *παρεχειν* *præbere*. But *præbere* what? Pomponius Lætus, in his summary of the life of Constantine, gives occasion to conjecture they were certain districts allotted by that emperor for the maintenance of particular military men.

This

This was far from improbable. Constantine, born and conversant in Britain, the son of a British woman, might avail himself of the established divisions of the land into *parishes*, and quarter men respectively on them: but the word itself *Parish* is of a much higher antiquity, and has no affinity with the Greek word *παρεχειν*.

Without here insisting on the similarity of the Government of Gaul to that of Britain, I shall confine myself to our own island, and particularly to *South-Britain*, long afterward called *England*.

In the earliest ages the Southern part, and perhaps all Britain, was divided into what we now call *SHIRES*, or went under the different dialectical appellations of *Hir*, *Cir*, *Chur*, *Sir*, &c. Each Shire was a distinct state, sub-divided into *Baronies*, *Parishes*, or *Pareichs*, or, according to the more ancient way of pronouncing the P, into *Barishes*, or *Bareichs*. I take no notice here of *Comots*, *Wapentakes*, &c. which belong to another discussion.

Par, or *Bar*, for they are univocal, signified a *Judge*, *reich* a *region* or *territorial district*. The *Pieves*, or rather *pioves*, in some parts of Italy, have this analogy to *parishes*, that they are still at once spiritual and temporal divisions of country: though *Piovano* no longer signifies a minister of Justice, but is appropriated to the spiritual function.

The *Bar*, or *Par*, was also called *Mage*, whence the word *Magus*: thence certain districts, more or less large, received the name of *PAGUS*. The Christians, it has been said, having embraced the Imperial Government of Rome, gave the name of *Pagans* to such as adhered to the Druidical system, which was so compounded of the spiritual and judiciary as not to admit easily a distinction, and remained longer in force in the *Pagi* or Country-districts than in the capitals or towns.

Reich

Reich is the etimon of *Regio*, and of our word *rich*, which originally signified a proprietor of a great extent of land; there being no other riches, properly speaking or comparatively admitted. The *riccos Hombres* of Spain were men of great landed property. That *Reich* signified country or district is certain.

York, is a contraction of y-Hor *Reich*.

y, the prepositive particle.	}	y-hor-reich. York.
Hor, Northern.		
Reich, Region.		

The *Ridings* of that *Shire* as corruptedly from *Radtings* governments, *Radt* signifying a subaltern ruler or provincial minister*.

Surrey is a contraction of South or *Sud-reich*, the Southern district: which we have also corrupted into *Southwark* for the name of the Borough.

Orkney Islands are a corruption of *Hor-reich*, *Innys*, or rather *y Hor-reichin-Eys*, Islands of the Northern Jurisdiction.

Now every *Shire* had a *Shire-hoff* or head of the *Shire* for Judiciary executions and maintenance of the civil power. From *Cir-Hoff*, head of the *Shire*, was made the word *Grave*, thence *Land-grave*. And as certain Ports had their especial district, *Shire*, or *Cir*, that officer was called the *Port-grave*, and by corruption, *Port-reeve*. This Office differed essentially, though not exclusively, from that of *Count*, *Koning*, *King*, *Cyn*, or *Quin*, all synonymous terms, and all signifying a *General*, or Head War Commander, *Ken-Er-al*, the Head commander in war. This King was also called

* A Counsellor of state was of old called a *RAADT*; the council was called the *Raadst*: thence whoever had the capital influence in Council was said to *rule the raadst*, or in the present pronounciation *to rule the roast*.

Heretog, or rather *Cirdog**, and ofteneft was Sheriff of the Shire. This *Heterog* or Military Officer was fubordinate to the Laws, and accountable to the People for any violation of them. The Druids, who were depositaries of the Laws, had however no power inherent to their office to punifh him, but laid him before the great national affembly in *March* or *May*. *March* did not take its name, as the identity of found would perfuade one, from *Mars* the God of war, but from *Bar*, or *Mar*†, both fignifying *Judgment*; when, if found guilty of aspiring to more power than the laws allowed, they depofed, fined, or even burnt him, with as little ceremony as they would any private individual. This would have been moft probably the fate of *Orgetorix*, mentioned by Cefar, if he had dared to ftand trial. *Ortan*, a Northern king, was burnt for having prefumed, on his own authority, to lay on a new tax.

The Shire then was, properly fpeaking, the *nation*: a diftinct ftate: and it was undoubtedly owing to Britain's being thus divided, that it fell fo eafily a prey to the Romans, as, fome ages before, Spain had, for the like reason, been conquered by the Carthaginians. Thefe divifions of

* In our histories we have for the proper name of a German General, who brought over troops to invade Britain, *Cerdick*. This is but a corruption of *Hertog*, the name of Office for a general. Thus of the old Gaulifh word for *Queen*, *Roine*, we have made the proper name *Rowena*.

† Thus, in corroboration of this common enallage of the M and B, as here applied, it is very remarkable, that the French give to our *Tuesday* the name of *Mardi*, and the Dutch *Dingsdag*: now, this word *Dingsdag*, which fignifies the day of *Pleading*, or Law-day, explains, by a moft probable analogy, the word *Mardi* to be but a provincial difference from *Bar-day*, the day of the week moft likely fet apart for hearing Common-pleas by the Judge of the Parifh. In farther confirmation of which, our word *Tuesday* is but a corruption of *T'Ey's-day*, or Day of Juftice.

land too, under different heads, afforded perpetually matter of contention, as well as of conflicts and jurisdictions.

Every *Shire* was a Barony, or divided into Baronies, and these again into Pareichs (Bareichs), or Parishes: and every Parish had its particular Ruler or Governor, charged with the civil administration, under different provincially dialectical appellations.

Barriſter, whence the French word, *Prestre*.

Pareicheſt and Pareichs on, whence our preſent words *Prieſt*, or *Parſon*.

Balac or *Belec*, is one of the antient words to ſignify a *prieſt*; it was alſo pronounced *Maloch*. That it is exiſtent in the Armoric language, to this day, may be ſeen in the vocabulary given of it by Llhuyd. — *Balac* of Baron's Ley, or contractedly *Brehon Ley*, furniſhes the ſolution of a vile vulgariſm, moſt probably, at firſt, uſed to ridicule the miniſters of the antient Laws of Britain. So much however is certain, that the word *Prieſt*, did not ſo much as ſignify a ſpiritual office, nor any farther implied ſpirituality, than a Commiſſion of the Peace, which is even often, at this time, given to a Divine.

It required a long and ſevere ſtudy, to qualify a candidate for ſuch a Judiciary office, which was always given to a Druid, or man of the gown; for, in thoſe days, there were not *two* gowns, the Lawyer's and the Divine's, as in ours.

Taking orders was then a neceſſary qualification for a Commiſſion of the Peace, and thoſe orders were conferred by an impoſition of hands, as *ordaining* is at this day.

That day, on which the Candidates for ordination were to be examined, was, from their appearance in white robes, or in *gala*, called, “ the
C “ white

“white day of *Ap-huil* *,” in the modern language, *Whit-Sun-day*. They were questioned, as to their capacity, or fitness, by the Druid Bishops, or Eysvogs (*Eveques*), who, on finding them duly qualified, did, by laying their hands on their heads, make them Ey-knights (*Egnatts*), dignitaries of the *Law*, and worthy of bearing the office of *Parreichest*, or Justice of peace of a parish, *Priest* in short. These had also, relatively to other Judiciary advancement, other names. *Dom*, a Judge †, *Baron*, a Head of a more extensive district, Eyscabin (*Efchevin*), &c. *Rachemburg*, *Sir*, or *Cir*, metonymically, for the ruler of a *Cir*, or Shire, whence *Kyr*, and *Herus*.

It is here to be noted, that in making these Judiciary graduates, or *Ey-knights*, the hand was laid on the *head*: thence the ceremony was called *Pen-tich-ghast*, the spirit of authority conveyed by touching the head:

Pen, head.

T'ick, touch.

Ghast, Spirit.

Christianity, which has sanctified this day of *Whitsunday* to another use, has also changed the meaning of *Pentichgast*, with a very small variation of the word, to *Pentecost*, taken, in a double sense, for the *fifty* days after Easter, and for the single day of *Whitsunday*.

This *Imposition* of the *Hand*, or *touch*, was, however, a solemnity of the highest importance, whether in the *Judiciary* or in the *Military* ordination; in virtue of which, the party who had passed

* *Ap-huil* signifies the *supreme* eye, or sun, whence the word *Apollo*. These assemblies, on the *Whit-sunday*, are nearly represented by the *Calata comitia* of the Romans.

† *Doom's* day-book, a book of direction for the Judges of the *Law*, ^{Judge Law} *Dom's d'Ey*-book, Judge's Law book.

his examination, proceeded a *Knight*, which is a contraction of *Kon-icht*.

Kon, Power, or qualification for power. } *Knight*.
Icht, Touch.

In the Law, the dignitary was termed an *Ey-knight*; in the *Military*, simply a *knight*. In both, the previous examination was scrupulously severe. The Law required it to be so impartial, that it would not suffer a father to give the knighthood to a son, as supposing him naturally too partial, in his private quality, for an act in which the public welfare was so essentially concerned for the choice of fitting subjects. This touch of the candidates was the signal of approbation by the censors *.

I have also some reasons to think, that, in dubbing the *Ey-knights*, or dignitaries of the Law, the hand was laid on the Candidates head; which was the conveyance of the *Ghas*, or spirit of authority, against which it was held treason, or heresy, to rebel, as, under the Druidical system, any resistance to a Person in charge with the public authority, was the crime against the *Holy Ghas*, and was punished without mercy. Not possibly

* It cannot be too much remembered, that the *touch* of the *bough*, different from that of the hand, in this function, was, a solemn ratification of all decisions, in a Judicial way, and, itself, the great symbol of authority. Every Judge, every Counsellor of State, every Sheriff, had his wand, bough, Staff, or rod of Office, and varied, in its form, according to the difference of functions, from that of the Chief Justice, to the Head-borough. The *Nosegay*, now affected by the Judges, is not, as is vulgarly imagined, a mere preservative against the closeness and ill effects of a crowded court: It is the relick of that primitive and ancient custom of the Judge's holding the *Bough*, or *Scepter* of Justice, in his hand. It was formerly called a *Boughet*, a diminutive of *bough*, whence the French took their word *Bouquet*, for a *nosegay*. In Spanish, a *nosegay* is, analogically to that derivation, called *Ramillete*, a small bough. *Baguette*, is also in French, a small *bough*, or wand; a corruption of *Boughet*, or rather *Boughweet*. *Geach* a *bough*, in *Erse*, gives the syllable *gay*, in *nosegay*.

then this sacred Law of the Gauls furnished to the penman of the Gospel, where the sin against the Holy Ghost is mentioned, this idea of an irremissible sin, though it is left undecided what that sin specifically is, in the Christian system.

But, in the military ordination of knights, the blow, or *alapa militaris*, was only laid, with a sword, on the shoulder, to express the inferiority of the military sword to the law, of which it was no more than the servant, or minister; as in the coronation of the Queens of Poland, the crown is put, not on the head, but on the shoulder. There was also another difference, instead of the kiss, or *osculum pacis*, given to the law-candidates; the *accolade*, or clasping round the neck, was used to the military knights. The king appoints the Judges, in quality of Chief Justice. In the remoter ages none but the Druids were the lawful censors for admitting either the Ey-knights, or military knights. But when the prevalence of the sword came to be established, Knighthood was conferred indifferently by spiritual or temporal dignitaries. But at this time, the body of the law retains, within itself, the authority of cooptation of its members in its *call of serjeants*.

Nothing, in short, can be clearer, than that the Druidical Judiciary class was superior to the *Laity*, which word is, itself, a corruption of *Leeity*, and means a *less* or secondary quality, without any thing disrespectful, as *temporal* is *lay*, or *lee* to spiritual, as Force is to Justice, or Peace to War. Nor is it a little honor to the present constitution, that, in the preference of the civil to the military power, it only adheres to the primitive spirit of our British ancestors in the earliest ages.

The national, or parliamentary assembly of the people, passed the laws, and the Druids, or men of the robe, were, very naturally, deemed safer depositories

depositories of them, than men of the sword. So jealous too were the people of their power, that they would not suffer a Druid Baron, and less yet simply a Barrister priest, or Justice of the Peace (all these are equivalent, or nearly equivalent terms), to put any one to death, without the concurrence of the Laymen. They might imprison, they might mulct (which was a corporal punishment *), they might fine, or they might fulminate the lesser or greater excommunication; but no condemnation to death, nor so much as the execution of the sentence of banishment, could pass without public assizes, or holding, a *Kearn*, at which the Head Bar, or Baron, presided, with the executive minister, called the *Tighearn* †, or *Tiern*, or *Magh-*

* The sense of the word *mulct* has been since altered, on the offenders being allowed to commute the penalty for a pecuniary amercement; an indulgence which afterwards degenerated into that abuse, of a *tariff*, for crimes, and, at length, even for murders.

† Some antiquaries, induced by the double similarity of sound and sense, found, in this word *Tighearn*, the etimon of τυραννος, *tyrant*. I rather conceive *tirannus* to be from *Tircan* (the *c* aspirating by a general rule), Head, or King of the Land. I also take the word *Tighearn*, to stand metonymically, for the appropriate office of the Sheriff, to open the Sessions, by placing the garland, or crown, on the Druidical symbol, or column of Justice, now called the May-pole. *Term-time*, is a contraction of *Tighearn-time*, expressing that ceremony. It was capitally, in virtue of this office, of crowning the May-pole, that he was the temporary head of the County, and always implied a character of high distinction and executive power. It has even been, like the word *Lord*, applied to the Deity, especially with the syllable *Mocht*, or *Macht* (great), prefixed. It is this most ancient ceremony that gives the true origin of the word *Turnament*, a corruption of *Tighearn-mott*, as *Parliament* is of *Par-Ley-mott*. At their *Tiern-motts*, or Assizes, not only the greatest solemnity of the previous Mass, of religious songs and joyous dances, round the May-pole (whence our word *droll*, or *Ter-ol*, round the pole) was observed; but all the festivity of which those early ages were susceptible, mock-battles, under the name of Tilts, Chariot-races, Hippodromes, Exercises, with every kind of sport then in vogue, all which were celebrated on occasion

tiern at his side, much in the nature, if not identical, with what we now understand by the Sheriff. And here it is observable, that a number of Shires might agree to chuse, besides their own respective *Tighearn*, or Sheriff, a superiour *Tighearn*, in which case they constituted a kind of federative union, or commonwealth, of which the Stadtholder was the *Vortighearn*, or *Head-Tighearn*: this was then, at first, an official name, and possibly the last British *Vortighearn's* designation is descended to us under the disguise, of the proper name, of *Vortigern*: as his consort was called *Rowena* (*Roine*), which was no great impropriety, since, in fact, the office of King, or Count (they are both the same word at bottom), was, properly, that of the *Tighearne*, or *Sheriff*, in subordination to the *Baron*, or Grand Justiciary. It was also his business to see to the levying the tythes, which were the charges of government, without any relation to spirituality. So that, after all, this famous word *Priest*, or *Prêtre*, did not so much as mean any divine office. The great mistake then lay in confounding two very distinct functions, the Theological, and the Judiciary: a mistake which arose from their being two branches of the same

of the *Tighearn-mote*, or Tournament, the Term-meeting, or *Affizes*; in short, some faint vestiges of this solemnity subsist, even to this day, on the reception of the Judges on their circuit. But the word *Tournament* was, in after days, generalized and extended to other occasions of pomp and festivity. Mr. Stukely has, with great justness, discovered, in the remains and purlieus of Stone-henge, on Salisbury Plain, traces of this ancient custom.

In fact, most, if not all, the antient *gemotts*, or popular assemblies, were attended with various sports: thence sport was metonymically called *Gemott*, whence that vulgarism *Gamut*, which, however, is the true origin of the word now in use, by contraction *Game*. It forms thus: *Gemott*, *Gamut*, *Gamt* and, at length, *Game*, as *Emmet*, *Emt*, *Ant*. *Game*, in the sense of catching animals, derives differently.

stock

stock, of Druidism: affording two different kinds and employ, the Spiritual or the Judiciary, much at the Imaums and Mullahs are now distinguished in Turkey, and which are at bottom of the same order.

While then I think myself warranted to explode the common acceptance of the words *Priest* and *Parish*, both words of law and civil government, I am far from denying that the Office of Divine existed, collaterally to the Judiciary, in the earliest ages of Britain.

The purely Divines, or Theologers, were stiled *Faidhes* (whence the Latin, *Vates*), who, on the day of the *Sun*, or of *Apollo* (Sunday), preached the *Faith*, or what of the tenets of religion, they chose to communicate to the people. This said Sunday was also called *Sab-aith*, or day of instruction in the faith. Most of the divine service was not only sung, but danced: a custom, at first adapted by Christianity, which still retains the singing, or musical part, and, at length, by slow degrees purified its worship from the apparent levity and indecency of dancing. I say apparent, relative to our present way of thinking, because there was not, in those ages, any the least ludicrous idea annexed, to the act of dancing, in those solemnities. The *Salian* priests, at Rome, were officially religious dancers.

The divine service was called *Miss*, whence the Romanists adopted their word *Missa*. It is univocal to *Mafs*, and *Messe*. As the Letters M and B were unquestionably convertible of old, I vehemently suspect that the President of those spiritual functions was stiled MIS-HOFF, or BIS-HOFF, the head of the Mafs, which was enough to furnish the handle for that *Celt-Hellenism* *Επισκοπος*. The present French word *Evêque*, deriving, as I have
prece-

precedently noted, from *Ey'svog*, or rather *Ey's-hogh*, the supreme of the Law.

But the most ancient word that I can discover for a Divine, is that of *Offeiriad*, a word preserved in our Welsh language, and of which the origin seems lost in the remotest antiquity. Even that excellent and ever-estimable Antiquarian *Llbuyd*, is at a loss to ascertain it, and has recourse to the Latin *Offero*, for the origin of this term. Without hazarding a negative of this derivation, I should rather accept that suggested by the word *Offeren*, for the *Mafs*, or rather *Ayfrin*, the meaning of which is the word, or service to be sung in the Church, *Ay-hir-bin*, whereas *Offeriad*, or *Ayfeiriat*, appears a contraction of *Aith-cir-aid*, the *preacher of the word, or Law*. *Cir-y-aid*, giving the word *Curate*, which has nothing to do with that forced Latinism, the Cure of souls. *Cir* signifying either a certain district, in the enlarged sense of *Shire*, or, in a more limited one, a *church*, which represented the *Shire*, infomuch, that a man, forbidden the *Church*, was implicitly banished the *Shire*. Every church, in every parish, was figurative of the *Shire*.

Among other functions of a Curate, was that of publishing Banns, or spiritual or civil sentences. They were said, or rather sung, with an audible voice, for the notice of all men. The word itself, *Ban*, appears to me a contraction of *be-han* (much as *sure*, is of *secure*), signifying, *Be it known* (nove-rint); thence the word *Banished*, signifies one expelled the *Shire*, or Church, by Public *Ban*, a ceremony necessary to exile, or outlaw a man. The *Ban* of the *Empire*, is a kind of civil excommunication.

The eminence on which the *Vaidh*, or Divine, stood to preach, or pronounce his excommunication, was, properly speaking, the *Stone of Power*; which,

which, in the antient language, had various names, according to the various countries where Druidism, or the traces of Druidism, prevailed. In Greece it was called *Βωμὸς*, or *Step*; in Italy *Altare*, the high-stone; almost all over Europe *Mein*, or *Fane* (they are at bottom the same word), whence the Latin word *Fanum*. This stone was then the *Jube*, or *Pulpit*, of the *Vaidh*, or Divine, whose habitation was commonly near it, in some sequestered consecrated grove. It was also called the *lech*, or *Liach*, *fail*, or *fall*: which is literally the stone of power.

In Italy, and other places, in lieu of the stone, there was a temple erected, which preserved the original name of *Fane* or *Stone*. The famous *Tan-fan*, or great Temple of Germany, is a contraction of *T-An-fan*, the Great or principal Fane.

These stones, especially in Britain, and in the North, were commonly surrounded each with a *Kir*, or circle of Stones; which, as before observed, represented, in miniature, the shire. They give you the origin of our word *church*, or *Kirk*.

The words *prophane* and *curfed* mean the same thing, an out-cast, by law, or *ban* from the church, or Fane. *Prophane* is a corruption of *fuor-fane*, outed or expelled the Fane. The word *curfed* will be explained more at large under the word *curse*.

These *Meins*, or Fanes, were always asylums or sanctuaries.

Under this head, it may be corroboratively remarked, that the combination of the office of the Divine, with that of the Judge, is not at all a forced, or a partial averment.

At this instant, we have an example of such a disposition in the East, and especially where the only restraint upon despotism exists, in the body of the Law, the ministers of which are originally understood to be Divines, and out of which the

Mufty is chosen, as the Druid Pope was out of the class of the Druids. The Mufty, the Cadilques, the Effendis, the Mullahs, are all belonging to the Judiciary branches, and constitute a standing check on the arbitrary power of the Sultan; and if not so effectual a one as they officially ought to be, that is more owing to their corruption or timidity, than to the want of foundation for their power in the authority of the *Law*, which, even in that tyrant-ridden country, is understood to be above the *sword*.

The Emperor of China's greatest prerogative is his being the chief magistrate of the Empire, to which that of being the head Divine is also annexed.

In Britain, the Head-man of the *Shire* or Nation, was the *Baron*, or *Judge* of it, in the quality of the *Justicia* of *Aragon*. The King was subordinate to him, in the nature of a Lord Lieutenant, or Sheriff. In the present political dispensation, it is by his being the head Baron, or Judge, that he is the Sovereign.

C H E S S.

I have elsewhere observed, that this game, the origin of which is lost in the remotest antiquity, I suspect, not without reason, to be of Druidical invention. But there is one remark occurs upon it, which, if not chimerical, tends to corroborate my averment of the Judiciary power being of old superior to the Military.

The appellation of *king*, given to the principal piece at this game, is of modern date; that of *Queen*, which is chiefly charged with the executive part of it, belongs to the second piece.

But, on my principle of graduation, the piece now called *king*, was originally the chief Baron,
a title

a title to which *king* is now substituted, both in Chess, and in the State.

The *Quin* is his General, or first executive minister; the king in short, not *Queen*, which is, in our present language, a female appellative, and surely not a proper designation of that active office which is given to the *second* piece at this game.

The person of the Head Justice or Baron was sacred, which exactly answers to the ancient idea of the inviolableness of the Officers of Justice.

The word *Fol* in French, for what we call at this game *bishops*, is a corruption of *Fal*, a Chief, or Prince.

Rook a corruption of *Rock* *, which was metonymically used for a *castle*: most castles being anciently built on a high rock, to render them the more inaccessible.

Check-mate, is a corruption of *Check-mort*, or *maet*, the stroke of death; *Check*, simply, is a hit or blow.

SACERDOS.

This word, like many others, has lost its original sense by a false derivation. It has been currently deduced from the word *Sacer*; whereas it has, at bottom, some small affinity with it, but of a different nature from what is commonly supposed.

Every one knows that *Sacer* is employed occasionally, in a good or a bad sense: but the reason of this is, I presume, not so generally clear.

Inanimate things, a temple, a grove, a sepulchral monument; or a living person, such as the *tribunes* of the people of Rome, that were deemed

* The Proverbial saying, as sound as a *roach*, affords an instance of the too common corruption of words; *roach* for *rock*; as we have a double example in one monosyllable, *Church* for *Kirk*.

SACRED, were so termed from the penalty of the *Seg*, or *ax*, to whoever should violate them : and the delinquent was therefore called *Sacred* (*sacer esto*) because liable to the *Seg*, or *Sag*, for the violation, which was termed *Sacrilegium*, because made *death* by the *Law*. Thence the words were inscribed on some ancient sepulchral monuments, *sub ascia dicavit*, to obviate any plea of ignorance, and to give fair warning of such monument being under the special protection of the Laws against *Sacrilege*, or those especially * *de non violando busto*. There was probably some particular ceremony used for tombs thus privileged, or rather *consecrated*. But no thing, or person, could be made *sacred*, unless by some general, or by some appropriate Law, which bound all men to observance. Thence the Latin word *Sacro-sanctus*. The word *Sanctus* there, attesting the thing, or person's, having received, for their Sacredness, the *sanction* of the Law : the ceremony of which, in the earliest ages, was constantly in the following manner. The *formulary* of consecration was rehearsed, or rather sung (as was the custom in the divine, or formal service of those times, with an audible voice †) ; upon which the presiding person of the

* This crime was of old held so atrocious, that, even under Christian emperors, it was especially excepted out of acts of Grace. *Cod. Theod.*—*Valentin. Novellæ*.

† Nothing is more certain, than that the divine service was, in the primitive times of Britain, *sung*, long before Christianity existed ; which, at the first, so far adopted this popularly-established custom, that they sung the Christian *Mass*, the very name of which was taken from the Druids. The words appointed by the established church of the Druids, were called *Canonical*, that is to say, the authentic form of prayer, which was always sung by the Divines, who, from thence, were called *Canons* : as was the Clergy in general, that being one of their principal offices.

Whoever will consider that the Greek word *Κανων*, for a *rule*, was never employed in a theological sense, but, in the ages posterior to the introduction of Christianity, will easily allow, that the popular

popular assembly touched with a wand, a sacred bough, or *scepter*, either the thing itself, or whatever was to represent the thing, the person, or the act of the assembly. This ceremony of repetition, followed by that of the *ratifying touch*, was called *sanicht*, or *san-ich*, or giving with a touch *solidity*, or *integrity*, to the public resolution. Hence is formed the Latin word *sanctus*. This Sanctification, or Sanction, was what we now understand by the word *hallowed*, or made *holy* and inviolable by a general consent.

But the presiding Officer, who was charged with the power, in the name of justice, and of God, to give this *ratifying touch* with the bough; this *San-ich*, was always one of the heads of the Community; and for the time a kind of *Stadt-holder*. In Italy, long before the foundation of Rome, this Officer was called *Semo Sanchus*, and *Deus Fidius*: which, in the old language, would be reducible to *Seb-Sanch d'Eu-Feidh*.

SEB (*Chef*), head or principal.

SANCH, ratifier with the touch.

D'EU-FEID TH, in legal faith.

When this old Language came to be lost, and even the traces of the ancient customs came to be obliterated, *Semo* was derived from *Semi-homo*, that is to say, one no more than half a Divinity, the other *half-man*: a demy-God in short: whereas, it was originally, a meer official name, a designation of a principal man, and answered to the word

sense of that word is rather forced into the service, and the word itself employed, like many other Greek words, in virtue of a faint similarity of signification, to disguise a purely British or Celtic word; to write which more etimologically, it should be, *Ken bone*, or *Kan-bone*, proclamation. All the Laws, or Capitularies, were promulged in this manner; not said but sung. The scepter, with which the Bill, or thing, was *touched* (to give it *sanction*), was called the *raad*, whence the Latin words *Ratum*, and *Ratificatio*.

Sevir (*Chef-er*), which was more modern among the Romans, and signified a principal Officer of Justice : and *D'Eu Feidth* being latinised into *Deus Fidius* *, passed for a God of that kind, but whose divinity was never clearly accounted for in the heathen mythology of the Romans : as any one may plainly see in Ovid's *Fasti*. The *Sancho*, as a *prenom* in Spain, owes its origin to this office. *Sacerdos* then has no affinity with the word *Sacer*, any farther than that at bottom it derives from the same root *Seg*, or *Sag*, to *slay* † or cut. The true derivation of *Sacerdos* being most presumably as follows.

It was the office of a set of men, particularly trained up for that purpose, to extract the heart of the victims, for the *auspices* to give their opinion of its appearances. So that no sacrifice could be made without them. From this circumstance they received the name of *sagart*, or cutters of the *heart*, or rather *exēctores cordis*. Nor were brutes only the objects of the exercise of this office, it was sometimes extended to human victims. From this word *Sagart*, the Romans made their *Sacerdos*.

However, I do not by this mean any thing so false, or absurd, as to insinuate that these *Sagarts*, or *Sacerdotes*, had not collaterally other names, as well as functions ; but only that this was the capital one, from which they took their appellation, as being the most solemn part of the ceremony of sacrificing, from which the idea and act of killing

* He had a temple on the *Mons Mutialis*, besides other places, Montfauc. Ital. Diary, p. 189.

† Our word *slay* is a corruption of *SEGLAY*, the (*g* pronounced soft, as in many other words, *Nail* for *Nagle*) literally to cut down. *Seg* is the root of *sicarius*, of which the modern Italian makes it, *sgherro*. In the ancient Etruscan, *Sachins* signified *slaughter*.

were inseparable. No sacrifice without the *Sag*, and the *Sagart*, or *Sacerdos*.

C A R D I N A L.

If any one was crudely to aver that, in this word, there is not any, the least, implication of a spiritual function, and that being, in its origin, a municipal office, it is strictly synonymous to an *Alderman of the City*, the strangeness of the assertion would not prepare a very ready reception. Yet, there is the highest presumption of this being the case. However, those who chuse to adhere to the current derivation of it, from *Cardo*, or *Cardines*, hinges on which the Church essentially turns, will do themselves no injustice, if they should weigh the reasons of their opinions, against mine. They may, and doubtless will, at the last, decide as their own judgment shall guide them; and I am sure I wish no other.

Cardinal is composed of three, or rather four words, to wit,

Caër, a town.

d', the prepositive article.

Hen, elder.

Al, rule or command. Put these together, they give *Caerd'enhal*, an Alderman of the City. Some strictures, on the three principal constitutives of *Cardinal*, may not be disagreeable, or uninteresting.

Caer every one almost knows to signify a town. It was the *Caere* of the Etruscans, the *Cirtha* of Numidia, the *Tigrano-certa*, or *town* of Tigranes, probably the *Cairo* of Egypt, and certainly the *Carthage*, or town of the *Horse*, CAER-TH'ag. Καρχηδών, the armorial ensign of Carthage, was a *horse*, for a reason set forth in history. It was also called *Byrsa*, corruptedly for *Borg-s'agh*, also the
town

town of the Horse. This word *Caer*, in the sense of *city*, gave the name of *Quirinus* to *Romulus*, undoubtedly not the builder, but the restorer of *Rome*, from which he himself more probably took his name, than he gave it to that City.

Hen signified a Senior, and with a prepositive *Z*, or as it stands in the Erse *Sean*, is the etimon of Senator. With us, it became D'Hen or Dean, i. e. Senior. In Greece, they were stiled *ωρεσβύητοι*. In the character of Spartan Magistrates, they were called *γερωνες*; among the Saxons *Alderman*, a title not only of Age, but also of Office.

Al signifies *rule*, or Government, metonymically from *Ul*, or *al**, the staff of Office. Thence *General*, *Admiral*, *Caer-d'hen-al*. The *F* was sometimes prefixed to it, in which case, *Fal* still signified the Prince, or ruler. *Folding-stool*, or seat of rule (*silla curulis*), does not derive from its being a folding-stool, *un Siege pliant*, but from the rule, or authority, implied in the word *Fal*†. In many countries this same *al* received, in the same sense, the prepositive *B*. In Africa, *Hannibal*, *Asdrubal*, *Maherbal*, were as well names of office, as proper names.

Head Ruler.

Han-y-Bal.

I think *Asdrubal*, and *Maherbal*, might be analysed into names of Offices; but do not enter into the specification for fear of tiring the reader, or of appearing to him to indulge conjecture too far.

* This *UL*, or *Al*, in the sense of a Staff, was also called *wand*; hence to *command*, derives from *CON-WAND*. *Bar-wand* signifies a *Judge's warrant*. In New-England at this day, in some places, a warrant is executed with a *bough*, in lieu of constable's staff of office. The word *archimandrita*, is a Celt-Hellenism, composed of *Archi* ruling or head, *wand*, the *m* and *w* converting.

† *Throne* is but a contraction of *Tir-bone*, high ground; it answers to the *suggestum* of the Romans.

To return then to *Cardinal*. It appears very clearly to me, that while the Goths, or Northern Powers, had possession of Rome, they not only introduced some of their offices, but the names of those offices, which names subsisted long after those offices were abolished, or gone into another form.

Rome then had been, by the Gothic government, like London, divided into *Wards*, or *Bury's* *, both words signifying a district, subordinate to a *Bar*, *Alderman*, or *Caërdhen-al*, an office, which like so many others of the Northern ones, came, in process of time, to be totally spiritualised.

In Rome, at this day, an inferior officer of Justice is called *Sbirro*, from *Ish-Bir*; *ex Judice* (*mandatus* is understood).

Barigello, *Bar*, or *Marreischall*, a Marshal's tipstaff.

Barone, a term of reproach in Italy, signified one that had been brought to the *Bar*, or had been had before a Judge for some misdemeanour. It answers to the French expression, *Un homme repris de Justice*.

Bar, *Bir*, *Pair*, *Peer*, *Maire*, all signifying Judge, as will be more fully explained under the word Peerage, which follows.

* A *Bury*, in the country, whether a mansion-house, a castle, or a town, always signified a place where a *Court-leet*, or a Court of Law, was held. In the City of London, a *Bury* had the same signification. The word *Palace* had originally the like sense, the center, or place, of Public Justice. Thence it is that, in France, the *Maire du Palais*, was absolutely not a domestic officer of the King, but the authorised minister of Justice; the King, at that time, being considered as only the Generalissimo, who had left that capital Function to the Mayor, or Judge of the Court, which was the original constitution of the Gauls; the character of supreme magistrate, being absolutely an incroachment of the military power on the civil.

P E E R A G E.

Many things, which are the most currently received, would, on a fair examination, come out to be totally false: Nothing is more readily derived than our word *Peer* from *Pair*, and that from *Par*, equal. This is one of a number of instances, of the French running away from their antient language, or Gallic, in favor of deducing their words from the Latin, upon any, the least, encouragement from an analogy of sense; sometimes without it, as in the case of their *Lit de Justice*, where *lit* is but a dialectical variation from our word *Leet*, *Law*, but can never be tortured into any relation to a *bed*.

As to the word *Par*, it should be *Bar*, a *Judge*: but because the twelve * *Bars* of the Gauls were co-ordinate, they were called *Pares*.

In the antient Armoric language, you will find the town of *Paris*, called *Baris* (which does not much matter, as the *B* and *P* were constantly convertible), because it was the residence of the twelve Judges, or head-seat of Justice, of a great district. It was also called *Lutetia*, with the addition of *Parisi*orum: Here *Lutetia* is not very probably from *Lutum*, *mud*, no more than *Paris* is from the famous *Paris* of Troy, as *Rigord* derives it †, a

* It has been a very antient custom, for especially the European nations, to affect much the number 12. Twelve Judges. Twelve Jury-men. The Druid-bishop, and his *twelve* Clerks. Twelve Apostles. Twelve signs of the Zodiac, a Druidical device. Twelve Provinces of Etruria, &c. &c. &c.

† I should imagine that an affinity between the name of the City of Paris, and that of the seducer of Helen, might be rather less forcedly made out; on an adoption of my idea, that the *Iliad* and *Odyssey* were originally Celto-Etruscan poems, translated into the Greek.

For the frequency with which the stories of those poems occur, in the antientest Etruscan Basso-relievos, seals, and other monu-
name

name which he says expresses the *bravery* of the people. *Lutetia Parisiorum*, etimologically writ-

ments, with names inscribed in Etruscan characters, the Count de Caylus gives this reason, that those works of Homer had, by their beauty, so inflamed and filled the imagination of their most celebrated artists, that they took their subjects from them. This is nothing but what more than one modern nation has done since.

But to this reason I have two objections to oppose, which I submit to the reader.

In the first place, that imitateness does not stand with the original character of the simplicity of those early ages, especially as the highest Etruscan antiquities have a nearer conformity to the genius of the Egyptians, and in most respects appear independent of any connexion with the Greeks. This argument, I confess, singly considered, is not unanswerable: but it receives a great corroboration from the following one, to wit,

That the proper names of the personages, whether divine or human, in those poems, are obviously without sense or meaning in the Greek; whereas, traced into the Celtic, even in its compound state (for the Greek itself is resolvable into the elementary Celtic monosyllables), those names are pregnant with character and description.

Giraldus Cambrensis, Sir John Price, Sheringham, and other British antiquaries, have traced many of the proper names of the Greek and Trojan Heroes, to the Welsh, some less, some more happily. But this proper name of Paris, which gives rise to this note, Sheringham derives, I think not quite so clearly as might be wished, for the sense, from *Par*, a spear. My idea may not be juster, but it is different.

It is certain that in many countries, especially in antient times, the name by which a man was commonly known, took its origin from some remarkable circumstance of his life, of his character, or of his person. To insist on so notorious a point is superfluous: but how far I may err, or succeed in the application, I do not presume to decide.

Being very clear that *Par* is a word of the highest antiquity for *Judge*, may not the circumstance of *Paris* being chosen *Judge* of the three Goddesses, have given that name; as it is plain by Homer, that it was not his first or earliest appellation? I have already mentioned my suspicion of Helena's being a generical name for *concubine*. However, in this presumption, true or false, solid, or only ingenious in the bad sense of merely ingenious, that is to say with no foundation, but in chimera, *Paris*, in the quality of *Judge*, has a greater right to claim affinity with *Paris*, the seat of *Judge*, than by Rigord's giving to the *Parisians* no juster a foundation for their fame of bravery, than the name of

ten would be *Leeteth-Bar-ey's*, a Judiciary district governed by the Judges resident on an Island *.

Justice seat, Judges of the Island.

Leet-eth, Bar-Ey's. The antient *Lutetia*, or *Paris*, being in fact an Island, which had a great district subordinate to it; whence *Lutetia Parisiorum*. It was even, after the name of proper Gaul had merged in that of France, called *L'Isle de France*.

It was not the only place that took its name from being the seat of Judgment. The *Montbarry*, *Bar-sur-Aube*, *Bar-sur-Seine*, all have this *Bar*, in the sense of Judge or Judgment, for their source: much more probably than from *Bard*, a word, which I take to have another derivation. The word *Bar*, in this sense of *Justice*, answers to *Haye*, or *Gaw*, both meaning a place for the administration of Justice. Thus *Bar-le-Duc*, or *Barraducum* is analogous to *Haga-Comitum*. *Brisgaw* includes both, being a contraction of *Baris-Gaw*. Even in Greek, *Βασις* is a kind of Court of Justice.

“*La Cour suffisamment garnie de Pairs*,” is rather less forcedly interpreted, the Court sufficiently furnished with *Judges*, than if you substitute the word *Peers*, in the sense of *Equals*. Thence the word *Bar-on* of the Exchequer, is one of the head Judges of the Exchequer. The word *Barony* signified a certain district subject to a *Bar-on*, or Judge, which is a word of great importance to understand rightly, by the reduction of it to its true designation. The *House of Peers* is properly the House of *Bars*, or Judges. The terminative *on* being adventitious to it, and there means principal. Here, it is necessary to repeat that the *Maire du Paris*, of whom Hector, who knew him, appeared to have quite another opinion.

* *Leet*, in the sense of Justice, gave its name to certain districts of land. Kent, for example, had many divisions called *Leets*, or *Leets*. The antient *u* was most pronounced *ee*, as the Greek *τυρανν* gives in French *tiran*, pronounced *teeran*.

Palais,

Palais, was the *Judge*, or rather Lord Chief Justice, in distinction from *Roi*, or *King*, as being trustee for the nation and the Judiciary power, as the King was for the Military, which, by carelessness, or rather agreeably to ancient custom, certain kings left to its return to the *Maire*, who at length supplanted them, and, by uniting both, laid the foundation for that despotism, which has at length taken place. However, *Barony* is a purely Judiciary title. I have already observed, that *Parish* signifies a region, or district, under a *Bar*, or Justice of Peace. A Barrister was one qualified to be a Judge. The French have their word *Prêtre* from this Barrister, a word now employed in a different sense. Lord Lyttelton, page 79 of the second volume of his History of Henry the second, treats the circumstance of the Barons coining in their own names, as a violation of the rights of monarchy; so difficult is it not to judge of past things, by the ideas at present annexed to the names of them. The truth is, that the high Bars, or Bar-hons, had originally a territorial Jurisdiction, which intitled them, within their respective districts, to every act of constitutional Sovereignty. The High, or greater Barons, so called to distinguish them from the Justices of a Parish, or lower *Bars*, had all their officers, with the same names as those of the crown, Chancellor, Judges, or Eyn-knights, under themselves, &c. They had especially the prerogative of coining money, of which however they rarely made any use: it being too expensive in a country where there was a very little coined money in currency; and even those who did coin their money, made so bad a use of that right, by the baseness of its metal, and quantity of alloy, that, growing into a general nuisance, it was at length abrogated, and the power of coining, very properly, exclusively annexed to the royal

royal mint. In France, where the same grievance was felt, the King purchased of several of the Barons their right of coinage, and many of them voluntarily suffered it to be abolished by *non-use*. Baronies existed before that the *Reichs*, or landed property, from allodial, came to be feudal, which introduced quite a new system of government among them. At present, landed property is reverted to the allodial tenure, but not without retaining a great part of the feudal. A *Bar*, or *Baron*, in his Judiciary Capacity, was superior to any, in only a Military one: the Office of King was but a secondary to it, and meant no more than a General in the service of his Shire, or Country; and at length his highest prerogative came from the ingraftment of his military power into the Judiciary one, when he became *Primus inter Pares*, or the Head Baron of the Land. When he made war on the Barons, he was oftenest, more properly, in the case of rebellion, than they.

Breyher, is another British word for a *Baron*. It forms thus; *Bar-Ey-Her*, a Judge of the Land. This word *Bar* too admits of a very extensive signification; a *Burgher*, or *freeman*, was called a *Barman*, or *Burman*. The word *Free*, is itself a contraction of *Bar-ey*, which means one entitled to all the privileges of the Law, or of that political corporation, of which he is a member. It stands for *rectus in Curia*, in distinction from outlaws, and from slaves*, who had not the privilege of free persons. The word *Borough*, so near that of *Bury*, differs but little as to the sense, as it signifies a place, or town incorporated, and having

* SLAVE, a word corrupted from *Icht's-glebe*, *adscriptitius glebe*. I have some reason to think the Romans introduced the custom of tilling the land with slaves, which gave rise to this mongrel word.

municipal offices of its own: a place, in short, of Justice.

Bar, Par, or Peer, never however had, in the Law, unless by an abuse of the similarity of sound, the sense of *equal*. A man tried by his Peers, was a man tried by his lawful Judges: It was by particular privilege that *Peers* were only to be tried by *Peers*: If this derivation, or rather rectification, should be admissible, the word Lord Par-amount should be more sensibly spelt *Bar-amount*, or supreme Judge, *Seigneur Suzerain*. To Perleymot, may be preferred Bar-ley-mot, an assembly of the Judges, or depositaries of the Law, in the nature of the *Thesmothetæ* of Athens, which is certainly no violent strain of sense or sound, in lieu of *Parlement*, one of those French words, in which the modern French have run away from the antient Gallic. *Parlement* is rank nonsense, to express the meeting of the heads of the People, for what? to *talk*. They might as well have called it a Christening, or convention of gossips: as a *Barony*, in the antient Law, importing the right of *Peerage* (Barage), was an elective office belonging to a certain district of land, it was possessed by the territorial tenure, and went away with it. The dignity was tied to the land, till more modern laws, or rather abuses, that came at length to have the force of laws, made it personal and hereditary. All the *Druid* Bishops were Barons; though not all Barons were Bishops: and both might be kings or Generals: an office however chiefly reserved for the *Tighearne*, or Sheriff of the County, whose executive power was subordinate to them, in quality of *Νομοφυλακες*, guardians of the Law, which was above them both. For though the Barons were invested with the supremacy, in their respective Jurisdictions, or Baronies, they were nevertheless subordinate to the *Par-ley-mots*, or general assemblies

assemblies of the People, in the fields of March and May. It was in those Par-ley-mots, the Sovereign authority inviolably resided. There could be no innovation hazarded, or, at least, established, without the will, or consent of the People. But there is one *word* in the antient British Language, which shews in our ancestors, at once their great reverence to the Laws, and their tender considerateness of a good intention; for any action, unlawful in itself, manifestly hazarded for the public-good, they had an appropriate term *Mâdgyflavan*.

The British word *Bren*, is now translated into *King*, in compliance with the vulgar prejudice in favor of that title: but it is in only a contraction of *Baron*, or *Breybern*. *Brennus* is the same only with a Latin termination, a baron; in short, a title, in its judiciary capacity, superior to that of king, in his military, which, however, it did not exclude, though it did not imply it.

In France, at this very day, a Dutchy is an inferior title, till erected into a *Pairie*, which is but another word for Barony. *Duc et Pair* does not signify, as it is in France vulgarly understood, a Duke, and one of those nobles called, *κατ' ἕξιν*, *Pares*, or equals, but a *Duke* and a *Judge*, in virtue of which last title *only*, he has a seat in the Parliament, or *Par-ley-mote*, the assembly of Judges, an assembly which has not only lost its antient name, but from which the spirit and power have been long departed. We have, it is true, lost the name as well as they; but, thanks to our genius of liberty, we still retain the thing, though with some very essential derogations from the primitive and antient state of the Peerage, or Parliamentary dignity.

To investigate this point fairly and authoritatively, it is even in those remote ages antecedent to Julius Cesar's invasion, when, by the falsest of all
confe-

consequences from the plainest of all premisses, the Britons are imagined to have been little better than savages, though, in fact, they were, even at that time, under the most admirable of all human governments ; but, like all other human things, not exempt from faults, and especially that capital one which had brought Spain and Gaul under subjection to a foreign power, the fault of being divided into too many petty shires or independent cantonments, of which their Policy had not provided a sufficient spirit and means of a federative union and concert of action against a common enemy.

But, under that druidical System, the Barons or Dignitaries of the Law constituted the supreme jurisdiction, and, by what we can gather from the Roman authors themselves, their study for a qualification for that employ was long and severe. The examination of the candidates for ordination, which was a preparation for a commission of the Peace, was considered as a ceremony of the highest importance : and the imposition of hands, the Pentick-ghast to convey this *Rhadegast* * or spirit of

* *Rhadegast*, in the antient language, was the spirit of Council or authority, which was on this occasion invoked. Thence the term now in use of a Student being *called to the Bar* : thence too the word *Advocatus* : which the Greeks have translated παρακλητῆς or *Paraclet*, with this difference, that the Druidical holy ghost or *Rhadegast* was, on this occasion, understood to relate solely to Judiciary purposes ; but, by the Christian divines, the word received a sanctification in a theological sense. If I was apt to be carried away by mere similarity of sounds, I should be tempted to suspect something more than mere chance in the nearness of the word *Paraclet* to *Bar-ey-call'd*, or called to the Bar of the Law : a Barrister in short.

When the famous Manichæus, which was a generical, not a proper name, as he was nothing more than one of the Druids, who, being converted to Christianity, did not admit enough of the doctrine to satisfy the predominant party of the church at that time, called himself a *Paraclet*, it was undoubtedly nothing more than a designation of his degree of profession of the Law, an ad-

Council on the Druidical day of Apollo (the sun), set apart for that purpose (which answers as to the name to our *Whit-sunday*, or *Candidate-sunday*), was made one of the capital festivals of the Country. So that, under that antient dispensation, the national *Peers* or *Barons* had been prepared, by a due course of improvement, for aspiring to the great and noble task of the administration of Justice and Government of the State. This was the reign of the gown, by the Judiciary Spirit of the Laws.

After subsisting for ages, this Government came to be abolished. The Romans began the destruction, and subsequent invasions finished it: utter barbarism prevailed on the expulsion of the Druids.

The *Peers* or *Barons*, instead of the having been publicly examined by Judges, and elected by the voice of a free people, more commonly came into possession of Baronies by fraud, by violence, or by the private favor of some ignorant general, under the once inferior name of king. The procedure of these new kind of *Barons* was worthy of this new kind of title. The causes of Justice were decided by combats, by duels, and by force of arms. The *Barons* themselves, many of them, especially on the Continent, turned absolutely highwaymen, having built castles and strong holds to secure their

vocate: but the word was seized on by his enemies, as if he had styled himself *the Holy Ghost*.

Heu! quantas tenebras offundunt nomina rebus!

He had another name of station; *Cubricius*, from *Cob-reich*, probably the head of some little district: but as to *Maani* the Persian Painter, with whom he has been so absurdly confounded, it would be easy to show that there was not any the least foundation in fact or reason for blending their stories together, either in the Oriental or the Western account of them. Nothing can be clearer than that St. Augustin quitted the *Manicheans* for not believing quite so much as he grew to do, when he boasted of believing points because they were incredible.

As to the horrors imputed to the *Manicheans*, they are beneath contempt.

plunder,

plunder, and their power of plundering. This was the pure reign of the sword, in the true spirit of the lawless military.

At length these absurd horrors, by mere dint of their growing unsufferable, came to such a pitch as to render their continuance impossible. The Peerage, after various revolutions and changes of Government, came to wear its present aspect; but having unfortunately, by power selfishly employed, been made hereditary, against every protest of Justice, of common sense, and especially of the public welfare, we now see that class of heteroclite beings proceed, properly speaking, neither intirely judiciary, nor intirely military. The greatest causes, it is true, in consequence of their antient *name* of Barons (Judges), come before them, and in virtue of that *name* of Judges they still decide them; but how far they are the *thing*, or may have, in general, studied to qualify themselves for judging of any thing, those who know them best may determine. But surely they, with less pretensions yet, court and assume the distinctions of purely military titles, such as *Duke, Marquis, Earl, Viscount*, many of them without ever having seen an army in the field, or probably ever desiring to see one.

C O M M O N S.

Long before the existence of Christianity, nay, for ages prior to the foundation of Rome, the form of the government of this Country, and of the Gauls in general, appears to have been by popular conventions or assemblies in *the Mallums*, or fields of March and of May.

In that of March, I have reason to think the elections of their Barons or Magistrates, and of their Sheriffs or Generals, to have been one of the principal objects, together with the public deter-

mination on the internal and external policy of the nation, to enact laws or pragmatic sanctions. But that of May turned principally, if not exclusively, on distributive Justice.

As in those early ages there was hardly any nation, in these North Western parts, whose district of Jurisdiction was so large as not to admit the personal assembling of the whole body of the people, in the *Mallum* or field consecrated to that purpose, these *Par-ley-motts* consequently included at once the mass of the people, and their representatives.

In these great conventions, *Comitia*, or *gemotts*, the Bars or Barons had doubtless a considerable influence over the collective body of the people; but these were nevertheless so far consulted, that no Law or *Bill* could pass without their consent.

The *Plebiscitum* of the Roman Commonwealth, which was undoubtedly founded on the Druidical model of popular liberty, gives a tolerably just idea of the necessity of the Commons passing a *Bill* to give it the force of law; which, when passed, it became the duty of the Barons or Judges, to see to the observance of it, and to preserve it inviolable. They were officially the *νομοφυλάκτες*, and, though elective, they were probably for life: whereas the Office of *General*, of Quin (King), was, in most shires, and probably in the antientest times, only temporary and occasional, or at best anniversary, however some of them, in process of time, as the Judiciary Power declined, came, like the Barons, to be within that great and essential law, the *Tanistry* Law, at this moment subsisting in respect to the Emperors of Germany (when a King of the Romans is chosen), and to certain ecclesiastical dignitaries on the Continent.

However, the March *Gemotts* were stiled Common-councils, or simply *Commons*; but in May, that
of

of the Judiciary Assizes, or Sessions of Justice, took from thence the name of *Ey-commons*, or Law-meetings. The Greeks of Constantinople, to whom the Christian religion descended from the Christians, Britons, and Gauls, who composed the flower and strength of Constantine's army, pressed this word, as they did many other purely Celtic ones, into the service of the church, and tortured it into that barbarism of Οικουμενικόν, *Oecumenical*, because, N. B. because they respected the whole *habitable globe*!

In these *Ey-commons*, or *Fields of May*, the People, if they saw cause, deposed or punished their Popes, their Bishops, their Barons, and their Kings. This disposition lasted even after Christianity. *Bernard*, a King of Italy, and Nephew to Lewis the *Debonnaire*, was condemned to death by the *Ey-commons*, and the famous Queen Brunehaut to be torn to pieces by wild horses.

Every shire, every municipal town in Britain, when a town or circular staccade came to have a political incorporation, had its *mallum*, or *commons*, so called from the Commons assembling on the spot dedicated to that use. These assemblies had respectively various names, as *Folk-mote*, *Ward-mote*, *Mallum-mote*, *Par-ley-mote*, or simply *gemotes*. As to the word *Wittenagemote*, I am not perfectly clear that it bears the sense generally assigned to it, of the *Gemote*, of the *Witting*, or wise. It does not seem to have generality enough to express a great national assembly, and has more the air of signifying a *select* or *privy-council*. I am rather inclined to think it a mongrel word, formed by a coalescence, of which the first modern part explains the last antient one, *meeting* or *gemote*, the *m* converting as usual with us into a *w*. Thus the first syllable of *salt-cellars*, explains the French word *salieres*, corruptedly spelt *cellars*. There are many more ex-
amples

amples of this kind. However, I lay no stress on this conjecture.

In these Par-ley-mots, every act that was passed was called *DUN-WALLO*, *the will done or enacted*, or *placitum generale*; the Greeks too caught hold of this word, and formed that mongrel term, half Greek, half Latin, *pragmatica sanctio*, an expression which does not, I think, appear to have been employed before the time of St. Augustin. It signifies *an act of the People ratified* by the Sovereign, in virtue of their authority. Cambden, misled by Jefferey of Monmouth, and others, attributed to a British King, the name of *Dunwallo Malmutius*; the first signifying, as above specified, a Law, the other *Mallum-mote*, a meeting of the Commons or general Assembly. This was distorted into a proper name. Of *Martius* (the *Campus* being elliptic) they formed the name of an imaginary Legislator, whom they called *Martius*.

Will or *Bill* is probably the etimon of the Greek *Βελη*, and certainly so of the Papal word *Bull* for his edicts or Laws. It also gives you the true origin of the name of *Wiltshire*, which was unquestionably the seat of the grand British assembly, or meeting of the nations, in Salisbury-plains. *Malsbury* is a contraction of *Mallumsbury*, or place of Justice, relative to the great *Mallum*, and convenient for that great conflux of the nations, or but of the representatives of the various nations or shires of Britain, to those plains, where are still to be seen those stupendous remains of the remotest antiquity, coeval probably to the Pyramids of Egypt, and certainly contrived for a much nobler use. The word *Salisbury*, or *Sarisbury*, is a corruption of *Z'Ar-ey's Bury*; the Stone Seat of Justice*. The *Choir-gaur*

* *Ar* and *Al* equally signified *stone*, in the antient language: and though most seats or circles of Justice, in those ages, were of stone, this was called *Z'ar-Ey's Bury*, or *Salisbury*, κατ' ἐξοχην.

so falsely translated, *Chorea Gigantum*, or *Choir of the Giants*, is much more plausibly to be interpreted, the *Great Choir*, or *Circle*.

Wiltshire was probably chosen by the Britons as the most mediterranean shire, being, one may say, in the very heart of their country : in short, many of the names of places in that shire retain to this moment discernible traces of the antientest British words, all characteristics of the destination of that shire, for the seat of the great Ey-cumenical Councils or Ey-commons of Britain.

It was in these plains specifically that most probably the idea of a Nation forming a Parliament by its representatives took birth ; as the populousness of such an extensive country would never admit of the whole of the people of its different *shires* being personally present.

The support of the rights of the people of the several shires, counties and towns, such as they were in this great Assembly, devolved very naturally on their respective representatives, the Barons ; nothing being more natural than for the electors to be represented by their elected.

The greater Barons were the Barons of Shires or extensive districts ; the lesser Barons were the *Bars* or *Maers* of smaller Jurisdictions ; or municipal Magistrates, such as those of London, and other principal Cities, who were long afterwards, even so late as under the Saxon kings, stiled *Barons*.

But when the higher *Baronies* became hereditary, and their great and sacred trust was converted by martial law into the property of private families, an alteration, of which a few conveniencies were out-balanced by a thousand disadvantages, the Barons, or Peers, on ceasing to be elective, not only from that instant ceased to represent the People, not only fell a dead weight upon them, by usurping the dues to actual merit and service, but

after that their antient spirit of sovereignty and independence was evaporated in their contests and struggles with the king for the time being, sometimes for the public, but oftener for their private interest, they fell at last so low as to be the implicit followers of a king, the supports of arbitrary power, and the tools of a Court. Our History abounds with instances of this meanness. The very idea of liberty was like to have been abolished in this country, but for the *Commons*, who, by the very act of being elected by the People, are become their sole representatives. Thence it is that they are so properly the principals in the great national concern of the burfal acts, or money-bills.

Nothing however can, on consideration, appear more plain, than that, before the higher Barons became hereditary, the lesser Barons (who, in after-times came to constitute what we now call the House of Commons) were in those antient days distinguished in no other sense or degree from the great Barons, than by the comparative smallness of their districts or jurisdictions. Both, being *elective* by the People, represented the *People*, which is but another word for *the Commons*. There was absolutely, at that time, no distinction neither in the *name* nor in the *thing*. There were not two houses of Parliament: The capital division began when the higher Barons came to be chosen by the King, on a military or feudal footing, and afterwards grew to be hereditary. The minor Barons were still chosen by the people; but even the word *Barons*, with respect to being members of the lower house, received, in process of time, almost a total annihilation. It is still retained indeed as to the Cinque Ports, whose Barons are, in the quality of *elective Barons*, members of Parliament. But as to the lesser Barons, the very name of them for members is abolished; the true cause of which

was,

was, that so fast as the feudal system prevailed over the allodial, the Constitution itself growing military, the Judges of small boroughs, or districts, who, in that quality, had been elected, and were thereby virtually members of the national *Par-ley-mote*, had given way to military men. These left the State and government to the great Barons. But when the Court itself grew sensible of the expedience and utility of a more particular representation, the order of the lesser Barons, as members, was revived, but with other names ; and, for a long time, languished under the disregard or contemptuous treatment of the Court, who used them rather as the means of supplying its wants, or of serving its own ends, than as its comptrollers, or even agents in behalf of the people. At length, however, they came to feel themselves, and recovered their pristine dignity and consequence, so that the Court cannot proceed with them in the way of overawing or affronting them, as more than one Sovereign did formerly, till an example was made that put an effectual stop to it.

The Members, however, never recovered their true name of Barons, for this plain reason ; that they no longer served in the *Par-ley-mote* implicitly, and officially, in virtue of their being *Judges* or Barons ; but were occasionally chosen by the People, merely for Parliamentary service, without any respect to the judiciary character. The Barons of the Cinque Ports are indeed an exception, but then they only retain the bare name ; the thing itself being, as to them, as much out of the question as with other their fellow-members.

In short, the members or representatives of the Nation, or of the Commons, were antiently all Barons, Judges of districts, great or small. There was but *one Par-ley-mot*. The high Barons, being no longer elective, no longer represent the people.

The lesser Barons, long suspended, were at length resumed, and are the sole representatives of the people, their constituents. But they are no longer *Barons* in that quality, any more than Aldermen or Magistrates of the City are *now* Barons, though they were formerly so. Revolutions in Government have wrought these and many other changes both of names and things.

PARLIAMENT-ROBES, &c.

From the very antientest times of Britain and the Gauls, the Peers, or Barons, were distinguished by *robes of state*.

The Gaulish *Bar-gown*, or Judge's gown, was, by the Latins, called *Lacerna-Birrus*. *Lacerna*, a gown, *Birrus*, Judge or Peer. And here it is remarkable that Christianity having, in the very earliest periods, after the time of J. Ch. found its principal cherishment precisely in these North-Western parts of Europe, which were probably, I might add demonstrably, one of the first scenes of the propagation of the Gospel, the Christians did not only deign to adopt the identical appellation of the Druidical dignities, but even their specific dress. St. Cyprian, when led to *Martyrdom*, which is but another word for a *Judicial murder*, divested himself of his *Lacerna-Birrus*, or Episcopal robe, which differed from a *Pallium* in its being shorter, and much in the form of what we now call a *Cardinal*, or *Mantilla*. It is a kind of *rochet*. St. Augustin speaks of it, adding the epithet *Birrus pretiosus* very properly, for it was furred with *ermin*.

When a *Baron* sat in Judgment, he had, besides this *Birrus*, some very solemn *Insignia*; the bough, or scepter, in one hand; and the *mound*, or a sphere or ball, in the other: his crown on his head.

I have

I have already observed that the *bough*, or *wand* of the Judge, which is at this time discontinued, and only faintly represented by the trifling circumstance of a *nosegay*, of which even the antient use is not so much as commonly known (for the sense of things, as well as of words, is liable at length to become obsolete, or perverted), ranks among the primigenial ceremonies of our British ancestors. It was figuratively taken from the great standard of Justice, the *column of the May*, which it represents, under various forms, as the staff of authority, both in the civil and in the military. It was the *rod* (radt) of Justice, or of Council. It was the *truncheon* of the Field officers. It was called the *May*, which is but another word for lawful authority: a *Mayor* received his name from this *May*, in the sense of lawful power: it is also the radical of the French word *Pair* (the antient languages, the Welsh and Erse for example, abounding in those mutable consonants, as well as in convertible vowels) of *Bar*, *Bar-hon*, *Bir*, *Peer*, *Ver*, &c. But what we now, from a Greek word, call *Scepter*, was antiently called *Mace*, or *Vass*; and those impowered to carry it were what we now call *Nobles* *, men of sway, and authority; but especially in the Judiciary branch. This Celtic *Mace*, or *Vass*, is the true etimon of the Greek Βασίλευς, differing in this from τυραννῆς, or *tirant*, that this last meant a head of the land principally in the *military sense*; and it was from the abuse of the military power, that the name of *tirant*, which originally signified nothing more than *Prince* or *leader* of the forces of the state, came to be obnoxious to those free states, who would have the government purely municipal.

* The antient Etruscans called them *Foufers*, or *Bough-bearers*. We have this term preserved in an Etruscan *Lamina* or plate. *Mace* derives from the *May* in the sense of Justice, or *Fas*.

These *Vasses* * then were the antient *nobles* ; but this title merged at length in that of *Eytilmen*, or *Athelings*, which signifies men of authority, or Dignitaries of the Law : as *Gentlemen*, or *Gen-til-men*, is commonly understood of the military, though a generical word for men of *principal* or *head* families.

The *Bough*, *Mace*, or *Scepter*, was then one of the *Baron's* Insignia. Another was the *Crown*. This mark of dignity, this symbol of power, was also, like the *Mace* or *Sceptre*, taken from the *May*, or *Column* of Justice, being representative of the *Garland* or *Crown*, which, when hung on the top of the *May* or *Pole*, by the High-Sheriff or *Tig-bearne*, was the great signal for convening the People to the *Ge-Motes*, or *Affizes* of Justice, and from the form of which *Garland* or *Crown*, that of the *Barons* was nearly taken. The arches of it, which spring from the circlet, and meet together at the *mound* †, or round-ball, being necessarily so formed to suspend it on the top of the pole.

This *Circle*, or *Crown*, figurative of that of the *May*, was born by the *Barons* on the solemn occasions of administering Justice. It was placed round their *coif*, which, at this day, is still to be distinguished in the interior part of the coronets of our nobility. The circle or crown might be said to bind it. By the Greeks it was called *Διαδημα*, by the Celts, ‡ *Tiar*. Tier, or Tire, whence *Tiara*, a *circle*, and in the more modern Latin, *Corona*.

Of this *Tiar* there were two kinds, the *lesser Tier*, and the *greater*. The lesser was called

* A *Vavassor* signified one of an inferior class of nobility. *Baf-wass-sir*.

† Of this *mound* more will be said hereafter.

‡ If this word ever penetrated into Persia, or was known in their antient *Pehlavi* language, it undoubtedly pervaded so far by means of the Northern Conquests.

Wee-tier, or *little Mee-tier*, by contraction, *Mitre*, a *mitre*. This kind of *tier* was appropriated to those inferior dignitaries who were *Abbots*, or other subordinates or suffragans (*Sub-Bar-reichins*) to the high Barons or Bishops. The inferiority of their power or rank was denoted by the *break* of the *Coronet*, or *Circle*, in the manner it exists at present, that it is confined to the Bishops here, who received this diminution of the entire crown, which, in quality of Barons, the Druid Bishops originally wore, and were since reduced, in that respect, to the rank of Abbots, or other subalterns, by the prevalence of the military, who appropriated to themselves the ensigns of *crown* and *coronet*, converting into armorial those principally civil distinctions.

The entire *Crown*, or greater *Tier*, was called the *Mor-tier*: *Mor*, great; *Tier*, crown. This word *Mortier* is still retained for a distinction of the *Pre-fidents-a-Mortier*, or heads of the *Par-ley-mote* of Paris; but the thing itself is lost even to them, with the form of it: their *crown* being reduced to a *coif* or *cap*, by the same arrogance of the military power, which, throwing every thing into confusion, usurped the Judiciary authority with the utmost ignorance how to use it, and, for some time, reduced the secular pretensions and honors of the spiritual class. But this class, under favor of the military illiterateness, soon took its revenge, and regained its ascendant, in virtue of the old traditional respect, still preserved for the Judiciary authority of the Druids, with which the spiritual was doubtless combined. But it was in the spiritual quality substituted to the Judiciary, though often united with it, that the Christian Bishops carried their power to that height they were suffered to do in those barbarous times, at which we now wonder with so little reason. The footing on which they put their pretensions was, according to the Christian system,
a false

one; but, in those ages of almost utter darknes, the multitude could not see the distinction, and, considering in them the old government by their *gown*, preferred it to that of the *sword*. The antient one was, in quality of a tenure by *Law*, more favorable than the modern innovating one by the *sword*, of which too they felt the ridiculous and barbarous use. It was in virtue of this spirit that the Pope and the Dignitaries of the Christian Church naturally enough made their advantages.

The figure however of the *Crown*, taken from that of the *May*, and transferred to the human brow, was held in the most inviolable veneration. So sacred was the circular figure in general, and particularly this of the May-crown, that it was superstitiously affected, under the form of that clerical tonsure, on the summit of the head, which, from that particular circumstance of the *crown* figured by the *circular tonsure*, at this moment preserved by the Romish priests, gave, by metonymy, the universal name of the *crown* of the *Head*, whether in the *Laymen*, who never had their hair shaved in that form, or the Gownmen who had.

To the *Crown* however of the *Barons*, as one of the greatest *Insignia* of Office, the highest respect was paid: and nothing is more probable than that, in the earliest ages, the Bishops, in quality of high Barons, or Judges, wore it entire and undiminished: their seat was also called the *throne*. The common adjuration to them was *per Coronam tuam*. The terms of *crown* and *dignity* were peculiar to the *Barons*, till they became inclusively appropriated to the *King*, most undoubtedly not as King or General, but as *Head-Baron*, Primus inter Pares, or first Magistrate of the Nation, when the crown of the Barons shrunk diminished into Coronets and Mitres, and the Royal sceptre, like Aaron's rod, swallowed up all the other rods or scepters: the

Sheriff's

Sheriff's wand, or the Constable's staff, being only commissioned by the royal authority.

It is remarkable too that the King, who, in quality of General, was the great representative of the military power, assumed at length an exclusive distinction, and bound his Helmet with the *crown*, whereas the other crowns or coronets incircle only the *coif*, or Judge's cap. The King's is what the French call, *La Couronne fermée*, one of the *Insignia* appropriated to him in quality of *Generalissimo* *. The *Pearls* or *Beads* also, over the circlet in other crowns, and which are the symbols of *peace*, give way here to that kind of flowers or foliage, called *Fleurons*, but which were in fact meant to represent, allusively to the military power, the heads of spears and lances, wrought into that sort of flower-work †. When it was purely a radial crown, it represented merely the points of swords. This must have been a very antient form of a military crown, since the Greeks and Latins gave it to their *Gods*, who were undoubtedly in their origin Celtic generals. But when that origin was lost, the *radial* crown was imagined to be imitative of the rays of the sun, which neither the Britons nor the Gauls ever worshiped, though they had

* When Blazonry was erected into a separate art (the foundations of which were however much more antient) in the eleventh Century, it is probable that the bearings of the Crown, Coronets, and Mitres, were first ascertained nearly as we now have them.

† The *Lillies* in the arms of France have been said to be nothing but the heads of *spears*, or of *halberds*. The word *Lis*, in the sense of *Lilly*, is a *rebus* of *Li*, which signifies Justice, the seat of which, canopy, and back, began in the Gauls, to be powdered with these *Lillies*, or rather heads of spears, when first the military judges were obliged by Law to defend their decision by their Lances or spears. The *challenge* of *Judges* was then literally a defiance of them to *combat* in maintenance of their Judgment. Thence our expression to *challenge* a Juryman.

it in the greatest veneration. *Sunday* was their day of instruction.

As to the Barons, purely Barons, that is to say Judges, without any adulteration of those military titles of King, Duke, Count, or Earl, Marquiss, &c. the circlet of their crowns bore only *Pearls*, or rather *Beads*, which were the representatives in miniature of the great *Bead*, or *Mound*, which topped the crown, as well as of that which the Judge held in one of his hands, and which was undoubtedly the symbol of *Peace*, of which himself was guardian, and from which we derive the present name of *Justice of Peace*, every *Baron* and *Bar* being such in his own district. *Mun*, with the common Celtic epagogics, *t* or *d*, whence *Mounts*, or *Mounds* *.

However it is from this word *Mun*, in the sense of *Peace*, that the words *munia* and *municipal* are derived †. *Ead* has the same signification, with the idea of *legal* included, and expressed. It gives the word *Bead*.

It may not be from the purpose to add here that even the *tuft*, or *apex*, on the summit of the Judge's *coif* or *cap*, was an official ornament. At Rome, the *Flamens* took their name from this distinction, so great a one was it reckoned; though, with them, it was a mark of a purely spiritual office.

* Here it is very remarkable, that the antient words signifying the world, *Mundus* and *Bydb* or *Bead*, both express the idea of *habitation*, and are both tipified by a *mund* or *bead*. But whether this be matter of mere chance, or whether it may justify a conjecture, that the Druids were not ignorant of the sphericity of the world, and thus ingeniously, in the word and emblem, combined the description of the habitable globe, is left to the reader's own judgment. Our word *world* would seem, at the first sound, to signify its *rotation*; but I rather think it is from *ow*, water, *er*, earth, and *ul* matter or *plenum*, the *materia teraquea*.

* *Munus*, a present, derives differently, being a variation of our word *boon*.

C O N V E N T S.

The institution of Convents was purely Druidical, at least in the North-western parts of Europe. I make this distinction, because there have existed in the East, from the earliest times, these kind of sequestered Colleges, the origin of which is not my present concern.

The Convents, in our parts of the world, were founded by some of the most learned of the Druids, retiring from the world, and devoting themselves to studies, and a contemplative life. As such a system could but ill suit with the cares of a wife and family, they made it a rule to extend the enjoined or institutional celibacy of their batchelorship * (*Bas-scholar ship*) beyond that term of minority. In this they have been mimicked by the Romish monks.

Druidæ ingeniis celsiores, ut Pythagoræ auctoritas decrevit, sodalitiis adstricti consortiis, quæstionibus occultarum rerum, altarumque erecti sunt.

Marcellinus is in this very just, except where he brings in the authority of Pythagoras, who, on allowing it to be the proper name of a man, must have been many ages more modern than *Druidism*. Nothing however needs be plainer than that their convents are here indicated by the word *sodalitiis*, and fellowship by *consortiis*.

* I do not, in this term of *Bas-scholar-ship*, employ the orthography the most strictly archæical, or nearest to the result of the analitical etimology (a latitude I also use in other words) but that orthography which will the most readily present the primordial sense. For example, the antient word for *Scholar* was *caller* (whence *Clerus* and *Clergy*); but as that is not so generally obvious, and might require stopping tediously at every word for an explanation, I prefer the less scrupulous exactness, as being less inconvenient to the reader: without this latitude's being at all at the expence of the true meaning of the expression.

A renuntiation of matrimony being, at this instant, forbidden to the Fellows of Colleges, is undoubtedly a relick of Conventual Druidism, on which the Romish extension of celibacy to all Divines in general was manifestly founded.

Indeed all deep studies seem to have recommended this single life. It was not but till the later ages that the Students or Professors of Physic, who, imitatively of the Druids, were included in the clergy of the Romish church, had liberty to marry, and were, as we may say, totally secularized.

The marrying, or not, made a distinction, between the monastic and secular clergy, who, in the first ages of Christianity, were allowed to marry, and even to cohabit with concubines *, till the Pope thought it more conducive to the establishment of his authority to put them on the same footing with the monks, and, sacrificing nature to ambition, made superstition and ignorance subservient to its ends; then began to be in force, and universalized, that absurd and impious tenet of religious celibacy, so different in its views and principles from that of the Druidical recluses. These were a collection of learned men withdrawn from the world, to pursue their studies and meditations in the peace of retirement, and, renouncing

* That this may not appear too violent, or the sound of it scandalize such as judge of the antient times by the ideas predominant in their own, it may be necessary to observe here that *bare* cohabitation was, in those ages, absolutely a state of *matrimony*, though unattended with those forms and ceremonies, which alone render it lawful, and establish its permanence in our days, in the sense of

Connubio jungam stabili, propriamque dicabo. Virg.

It required a great length of time, and the utmost efforts of ecclesiastical authority, to extirpate the Latitudinarian Principles of the Druids, with respect to concubinage, which had been, at least in practice, and by a connivance that seemed to authorize it, adopted by a great number of the Romish Clergy.

matrimony,

matrimony, not in the least for any idea of religion or of superior purity, but for the greater convenience of their contemplative lives. Some of these were conductors and teachers of the Druidical Students, in places set apart for such Institutions, which were a kind of Colleges.

The first Christian monks, who succeeded them, most probably proceeded on the same principle, till, at length, superstition prevailing, and adulterating a very innocent and laudable motive, introduced that fanatic celibacy, which is, if possible, more absurd than the eunuchism of the frantic votaries of Cybele, to whom a peremptory operation once performed at least rendered the observance of their senseless institute less difficult, less a continual torment in its temptation, than to the Romish bigots, who consider as a merit to Heaven the setting at defiance one of its most manifest Laws, universally promulged by the voice of Nature *, which is, in fact, the voice of Divine Wisdom.

The convents then were undoubtedly of a much more antient origin than is commonly assigned to them. And as the fellows or members of them had, among other institutes, that of a community of goods, the monks became also their imitators in this point of domestic economy.

As the residents in the Druidical convents generally chose not only the most sequestered groves, or the most wild recesses among the mountains, but places consecrated by a circumstance which will be hereafter explained, the general idea of their being employed in the most sublime speculations, and the deepest researches, conciliated to those mansions the greatest awe and veneration. This the people showed not only by their behaviour to them, but by the name they gave to their mansion, that of

* *Nunquam aliud Natura, aliud Sapientia dixit.* Juv.

Convent, or of *Abby*, the one signifying a principal habitation, the other the residence of a Head-professor of learning.

Head-mansion

CONVENT, or *Con-wont* ; here the word not signifying *assemblage*, as in *convenio*, or *conventus*. It was also sounded *Coff*, or *Hoff-wont*, which has exactly the same sense : of which the French made their *Couvent*.

Habby or *Hab-bode*, dismissing its aspirate *b* commonly now pronounced as *c*, meant the appropriate residence of a head-professor of learning, as will be further explained.

Hoff-wont or *Coff-wont* (whence *Couvent*) presents, in the first syllable, the word *Hoff* or *Coff* (head); but the word *wont*, or *mun*, or *min*, for they are all at bottom the same, the *t* being only the common Celtic epagogic, and which here signifies mansion or residence, deserves a farther elucidation. It includes the idea of *settlement* or permanence. Thence our word *wont* (now indeed an archaism) for *custom*. It enters into the Latin word *Ceremonia*. *Cir-y-won*, a Custom sacred, passed into a Law by the *Shire-gemott*. From *Cir*, in this sense, the antient Latins made their *Cerus* equivalent to *Sanctus*. *Ceremony* answers in sense to the French word *Etiquette*.

Matrimony, a permanent *Match* or *mating*.

Sanctimony, *patrimony*, *alimony*, *parcimony*, all respectively include the ideas of permanency and habit.

Won or *mun* is also the etimon of the Latin *maneo*. In short, there are many reasons to be given why the so current derivation of *monk* and *monastery* from the Greek is liable to the suspicion of its being one of the numerous Celtic words barbarously distorted from their genuine sense and origin, by *Hellenising* them. I have strong reason to
think

think that the words *Monk* and *Minster* existed many ages before those of *μοναχ* and *monastery* that derives from it. I readily however grant that as fast as Christianity gave us new-invented Greek words for Celtic things, we adopted them, and forgot our own. But no idea of celibacy, which is but accessory, will ever make it other than nonsense deriving *monk* from *μον*, while monks are *assembled* in Convents. The same objection, however, does not lie against the Greek word *κοινοβι*, *Cenobite*, which is perfectly proper, and very seldom used, though even that word, all proper as it is, may be but a Hellenism, with a variation of sense, of the Celtic *KEN-AB-by*, or *principal Abby*.

And here, not having absolutely rejected, but much doubting, the antiquity of the Greek words, *Monk* and *Monastery*, which, however, unquestionably, on gaining footing, have obliterated the traces of the Druidical words from which I imagine them abusively distorted and formed, I propose here to substitute my idea, such as it has occurred to me, on combining sense with sounds, words with things.

Nor will it be very fair or candid to reproach me with offering my own *reveries* for revelations of etymology, while I propose them with all the diffidence due to their uncertainty, and give them for no more than they are worth, rather as hints or embryos of discovery for the reader's own consideration, if he thinks they deserve any attention, than as vain and impudent decisions of private opinion.

I have then many reasons to suspect that our word *Minster* is absolutely not a contraction (which, however, as to the formation, it might very easily be) of *Monastery*; especially as most monasteries were, in the earliest times, built in places where these *Minsters* had antiently been, whence the Greek word received its origin. I have an idea that the
word

word *Minster* is itself of British or Gaulish extraction, not a derivative, but an original, as hereafter explained.

We have undoubted certainty, nay, existing monumental proofs, that, in the antientest times, long before the Roman conquests of Britain and the Gauls, there were *Altars*, in the nature of *Azylums* or *Sanctuaries*, a custom so very antient that the Greeks adopted it from the *Celts*, or in that circumstance, as in many others, confess their Celtic original. The Diana of Ephesus, every altar in short, was, in a greater or lesser degree, an inviolable Sanctuary.

In Britain, before the Romans introduced their Deities, or built here in London temples to Apollo, Diana, &c. preferably, perhaps, in places usurped from the Druidical consecrated ground, there were certain *Altars*, or *Stones*, to which were assigned the privilege of sanctuary, with a determinate space, in some parts a very extensive one, within the verge of which criminals or debtors might find an inviolable refuge. This stone was called *MEIN* or *Mon*, whence the Latin *Fane*. It was very distinct from the common *Tir-fanes*, *Termini*, or Boundary-stones, which were also revered, but in a less degree. *Minster* or *Meinister* expressed the *area* or extent of the privilege of the sanctuary; with the common Celtic epagogic *t*, it would give *Meint*. But whether the *Mint* (now abolished) in Southwark derived its name from that privilege, or from some coinage once established there, of which however I am totally ignorant, I do not pretend to determine. But I sincerely believe that in the *West* of London there existed, in the very spot where the Abby now stands, such a *Mein* (*Fane*), *Meynt*, or *Minster*, and was called Westminster, for ages before that Græco-barbarism *Monastery* was so much as in existence.

I have also many reasons to believe that all over Britain and Ireland (not to mention the Gauls),
there

there were many of these *Meins* or *Minsters*. *Blackfriars* was probably one. It was also called *HALL-SUIDTH*, or *Hall-see*, or *Jurisdiction of Scholarship* (whence that corruption from which it was, in later times, called *Alsatia* *).

Anglesea and the Isle of *Man* both received the name of *Man* or *Mona* from these *Meins*. *Mein-Ey*, the island of the *Mein* or *Fane*. The collateral appellation of *Anglesea* was probably from *Han-cal-suidth*, or *An-cal-see*, a *Head-College* or *University*, it having been undoubtedly such in the time of the Druids, as the ingenious Mr. Rowland, in his *Mona Antiqua*, has clearly evinced. The account furnished by Tacitus of the ridiculous resistance opposed to the regular troops of the Romans, principally by the fanatic, effeminate croud on the shore, gives strongly the idea of a set of gownmen, unused to arms, at the head of some of their deluded, bigoted followers, defending a place consecrated by their laws. In Hadrian's time, it was already almost a desert; but as to the few inhabitants that remained, they were, in virtue of the antient claim held by the Britons, according to *Demetrius*, quoted by Plutarch, *sancti & inviolati*. I make here use of Camden's words.

The awful reverence then, in which these *Minsters* were held, in quality, not only of sanctuaries, but of the head-residence of the Druid-Professors, or Contemplative Theologers, whose dwellings or cells were in, or at least round, this consecrated

* These *Meins* had Druid Schools within their verge, to which, on that account, great privileges were annexed. They were a kind of *Benefit of the Clergy*.

It was imitatively of this privilege, of which the tradition remained long after the foundations of it were destroyed, that the Scholars of the University of Paris claimed and asserted their privileges with so high a hand. Perhaps it is obscurely at the bottom of the Westminster Scholars occasionally vindicating certain precincts from the reach of arrests.

ground, drew to them a confluence of students committed to their care and instruction.

These constituted a School or College, under the appellation of *Hal*, or rather *Cal*, the aspirate *b* resolving generally into *c* or *g*. From this *Cal* we have that so much distorted word *Clerus*, the etimon of *Clergy*; but in fact a barbarously latinised contraction of *Caller*. The true Latin term, though not much in use, was *Calator*. The abode appropriated to those scholars was called *CALLISTER*, and was probably, on the account of discipline, subjected to certain rules of inclosure or confinement. From this accessary and very natural circumstance, the Romish monks, who succeeded to those *minsters*, changing *names* and *things*, formed the word *Claustrum* (Cloisters) much as the Italians call the Grand Signor's *Serai*, which signifies a Head-mansion, *Serraglio*, from the accessary idea of inclosure or confinement, especially of the women. The Professors or Heads of such Colleges or *Minsters* being called *Z'Abs*, *S'Abs*, or *S'Offs* (the initials being adventitious, in quality of the prepositive particle). To this *Sab* add the Sil-
lable *Ey* or *Law*, you have that famous word *Sabey* (Sabeus) which has no more to do with *Sabæa* in *Arabia*, than with *Japan* or *Congo*. Nor is it any thing wonderful or forced, considering the universality and extensiveness of the Celtic, that the *Suffetes*, or Magistrates of Carthage, derive from *S'Off-Eyt*, or heads of the Law. But the Students or graduates of Learning were called *Cal-d'Eye*, whence you have the words *Culdees*, *Caldees*, or *Chaldæus*, which has just the same or no more affinity to *Chaldæa* a Country, than *Sabey* to *Sabæa*: though in *Chaldæa* there were *Caldæans*, in the sense of *Scholars*, even in mechanics, so far had our Northern language pervaded, in virtue of the
Northern

Northern or Scythian conquests of Asia. Northern and Scythian are synonymous.

Callister then signified a School-inclosure. There is in our islands a proper name of *Mac-Allister* *, which probably means either the head of such a Cloister, or the descendent of one who had the super-intendance of it.

The antient sense to which the admission of this derivation of the word *minster* would restore it, opens a farther view to the settlement of the meaning of the words *Monk* and *Fryar*, which is strictly connected with it.

This *Mein* †, or *Altar* of the *Sanctuary*, which gave its name to the *Minster*, gave it also to the *Monks*, or residents in the verge of the *Mein* or *Fane*. They were called in the antient language *Manks* or *Monks*, in the Latin *Fanatici*, a term which was not constantly used in the sense of sacerdotal, or in that of enthusiast, as Tacitus has employed it,

* It may here be noted, that many of our present proper names, which are grown perfectly void of meaning, had, as Leibnitz and others justly observe of all proper names, a cause of existence or choice, to the knowledge of which, the recovery of that antient elementary language, for which I am contending, would restore us. Thus *Kal*, in the sense of *Scholars*, has the same extension as *scholars* in the sense of being actually learned. Thus *Calverly*, *Hallett*, *Calvert*, all express a degree of skill, or learning. A justly commented nomenclator would throw a great light even on our antient customs.

† It may be here observed that the Christian writers studiously avoided, as much as possible, in words, every thing that might retrace the Druidical origin of their Hierarchy and discipline. This was probably one of their motives, combined with a reason of State, for preferably giving Greek names to purely Celtic things, or Greek terminations to Celtic words. This however could not always, and in all points, prevail over the attachment of the people of Britain and the Gauls to the antient names. Some Latin ones too were not rejected, especially when Rome prevailed for Mass to be said in Latin. They would not scruple to employ the word *Templum* for *Church*, but never that of *Fanum*, or *Mein*, being too Druidical, till the words *Monastery* and *Monk* gave it a sufficient disguise.

speaking of the Druids of *Mona*, but signified merely a residence in the precincts of the *Fane* or *Mein*.

The word *Monk* has precisely the like meaning; but (not excluding the appellation of Students or graduates, which, probably, some of them annexed to that of *Monk*), it was, in one respect, very different.

As the *Mein**, or *Capital Altar*, was, in virtue of its power of protection, so likely to draw numbers, of such as needed it for crimes or debts, to live within the verge of it, these were properly and specially speaking the *Monks*, some temporary residents, some possibly for life. The word *Moines* in French is nearer to the original *Meins*. But as this kind of *Monks* were, by the very nature of the

* The antiquity of these *Meins* has been already mentioned, but the form of them deserves notice. It was sometimes an oblong square stone, unpolished, much in the nature, though probably somewhat larger than that relick of superstition lodged under the old Coronation-chair in Westminster-Abby, said to have been brought out of Scotland by Edward I, but ofteneft it was totally rough and unwrought.

Pausanias mentions stones of this kind, *αεργοι λιθοι* (*αεργοι*), to have been among the Greeks universally objects of veneration much more antient than the statues or images of their Gods.

The anointing them with oil, and decking them with flowers, was a ceremony of the highest antiquity.

The *Caaba*, or famous stone of Mecca, one of the essential articles of the Mahometan pilgrim-visitation, which subsists at this day, is one of these altars, and a relick of the old Arabian superstition, which Mahomet would have destroyed with the rest, if he had not found it too firmly established. He then sanctified it with a fabulous origin, so as to make it consistent with his plan of extirpating the Arabian Politheism, of which this stone was a part.

In truth, the conformity of many of the most antient customs of Arabia with those of Great Britain and the Gauls, as well as that observed by Bishop Pocock between the Egyptians and the inhabitants of Ireland, would be astonishing, but for the consideration of the early conquering and long holding of Asia by the Northwestern inhabitants of Europe, the Atlantics. The reign of the Gods in Egypt was nothing but the reign of Northern or Scythian Generals.

cause

cause of their seeking sanctuary, confined to that spot, the straying or being caught beyond the boundaries of which would palpably subject them to the exertion of those laws, which they were eluding by their stay there, there was, at the same time, a necessity of procuring for them provisions and necessaries of life; and, though in some parts of Britain, in Wales especially, the boundaries of the Sanctuary were astonishingly extensive, it was not probably so in all, nor could it be expected that the dignitaries or guardians of the Minster, or *Fane*, were to maintain all those who had recourse to it for protection. How then were these *Monks*, or refugees in the *Minster-Sanctuary*, to have their wants supplied? For this service there were menials particularly licensed, in the nature of *ἱερατικοὶ* or *ἱεροδουλοὶ*: These went about, questing and begging for the *monks*, who, for obvious reasons, could not themselves perform that office *. How they came by the name of *Fryars*, is explained more at large under the word *Minster*.

Here appears the true reason why *Monks* were, in their origin, not in the least of the clerical order, though they were occasional or temporary residents in *Minsters*, afterwards called Monasteries. But how, after that their mode of existence came to vary somewhat under the Christian system, they re-

* Such sanctuaries remained long after that Christianity was established in this island, and that the true name of the refugees in them, that of *monks*, was transferred to subjects of another condition. The Privileges too of these sanctuaries had undergone various changes; but we have authentic accounts, from the earliest times of Christianity, of the religious favor those sanctuaries were in with the people. Both the judiciary and the military power were awed by their sacredness, and held them inviolable. It was also thought meritorious to give all possible assistance to such as were in the case of taking the benefit of them. This disposition of the people extended in them even to the greatest criminals. A superstition this which at this instant prevails in some Romish countries.

ceived a farther alteration, by being entirely adopted into the clergy, for the greater service of the Pope and his authority, may be seen more at large in the Ecclesiastical history. So far, however, is plain, that even the revival of the society of the *Monks* did not proceed on the footing of those who bore that *name* in quality of refugees in the Sanctuary of a Druidical Minster. The Christian monks, on motives, some of religion, some of policy, had recourse to the Collegiate life of the antient Druids, and had the name of Monks given them for an accessory circumstance, which, as to these latter ones, no longer existed. The derivation of the words *Minster* and *Monk*, being now referred to the Greek, contributed to extirpate every notion of their Celtic origin, and added one more instance to the many of a language running away from itself, and losing sight of its own primitives.

Those who may not be satisfied with this origin which I have here attempted to give of Monasteries and Monks, need only compare it with that adduced by those authors who have recourse to that certainly false and far-fetched attribution of the invention of a monastic life, to those primitive Christians, who took shelter in the deserts of the Thebaid, to Paul, to Antony, to St. *Pacomus*. They will hardly not see how forcedly the caverns and cells of Hermits have been confounded with the cells of the Druid professors in a *Minster*; and how the name of monks, fled to sanctuary for debts and crimes, became at length that of sequestered lay-religionists, for they were not, till lately, so much as members of the Clergy. So that, between the Druids of a minster and its *monks*, the difference was incomparably great, as great, in short, as between the present monks of a monastery, and the criminals who fly to the Church of it for sanctuary.

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But it was on the principle of the antient institute of Convents (*Coff-wonts* *) or Monasteries, as places of contemplation and study, that such mansions became, even in the times of Christianity, the receptacles and habitations of real learned Clergymen, distinct from *monks*, though residing in monasteries ; and it is to their cultivation of study and of sciences, that we principally owe the preservation of some of the most valuable remains of antiquity, in many of the copies of its capital authors : it was these, who, in their respected recesses, not only secured them from the rage or neglect of all the barbarism and ignorance that for some centuries overspread the face of Europe, but employed their leisure in making manuscripts of them, without which they must have been utterly lost to us.

We have even greater obligations than that to them. We owe most probably that invaluable deposit and rule of Faith, the Greek translation of the four Gospels, in the form that we now possess them, to some literary society of Christian Divines assembled in a conventual life in Gaul, of what country originally it is not easy to determine, but most likely Scholars in the Greek from *Mar-seilles*, and residents in the famous Island of *Lerins* in *Provence* ; nothing being more demonstrable than that the translators adopted a great number of Celtic or Gallic words, and gave them a Greek dress. Of this there are several instances in this vocabulary, besides those I have omitted †.

* *Couvent* or *Covent* is the nearer orthography to the Celtic original of this word. If it had come from the Latin *Convenio* or *Conventus*, it would surely, at some time, have existed in the Latin in that sense. But *monasterium* and *cœnobium* have been constantly the terms for it in that language.

† Many proper names, as well as of things, never current in *Judæa*, are employed in the Greek text ; probably substituted by way of equivalents to the original ones.

Nor in this idea, am I broaching any thing new, or much less yet tending to call in question the authenticity of the Gospels, as our undoubted rule of faith.

Many of the most orthodox Divines do not at all pretend to decide the question as to the language in which they were originally written ; not that they adopt the objections of their not having for immediate authors the persons whose names they bear, objections started in very early ages by *Faustus the Manichæan*, and others, whom the only orthodox Church was pleased to call heretics ; but they justly think, their own answer is full sufficient, that they contain all the essential facts and doctrine necessary to salvation, and that no *material* corruptions * of the original sense have taken place.

But if any make of it an article of their faith, to believe that the Apostles themselves, whose names the Gospels bear, or rather do *not* bear (for the *κατα* “ *according to*,” prefixed to the name of each

Peter (the supposed translation from the Hebrew *Cephas*, has three very remarkable significations in the Western languages. *Paster*, a *pastor*, Peter (Be-tir) a Fisherman of a *peter-boat*, and that of *Petra*, a rock. *Andrew* signifies a *Head-Druid* or Divine. Thence it was that when the Christians, by way of exploding the Druids, turned them into ridicule, in their *feast* or holiday of Fool, one of the buffoon Personages, was a *Merry Andrew*.

Of *Magdalen* I have already taken notice, and shall only add here that there was a tradition of her dying in *Provence*. Now, in *Provence*, or Gaul, the name itself, as I have precedently observed, signified a *great courtesan*.

* There were Christian Divines who took care to rectify errors as fast as they crept into the text. “ *Lanfrank*, a Benedictine Monk, Archbishop of Canterbury, having found the “ Scriptures much *corrupted* by copists, applied himself to correct them, as also the writings of the Fathers, agreeably to “ the orthodox faith, *secundum fidem orthodoxam*.” [Vit. Lanfr.]

A very learned Protestant Divine has this remarkable passage. “ Impartiality exacts from me the Confession that the orthodox “ have in some places altered the gospels.”

[Evangelist,

Evangelist, is even, by many, whose zeal for the authority of the Gospels is unquestionable, allowed its due weight against the opinion of their being the immediate authors of the Greek ones), they can hardly have more merit in their faith, than those, who, without believing so improbable a circumstance, reverence them nevertheless as the sacred deposites of the Christian religion *.

As in the Convent then of *Lerins* there existed a literary Christian Society, instituted by St. Honoratus, about the Close of the fourth Century, in a Convent not improbably of still a more ancient foundation; a kind of society *de propaganda fide*, to which the Church acknowledges itself indebted for many of its saints and eminent personages: can there be supposed a task more worthy of such an association than that of translating or preserving such a compilation as that of the Gospels, in which we find some passages, evidently the same as those quoted by the Fathers in prior times, from other gospels now either lost, or unadmitted

* “ *This is the disciple which testifieth of these things, and wrote these things; and we know that his testimony is true.*” St. John chap. xxi. ver. 24.

Nothing can be a stronger attestation of its not being the very identical St. John, of whom J. C. is made to say “ *He shall not die, but if I will that he tarry till I come, what is that to thee?*” (the word *this* (*οὗτος*) relating to him) who wrote the things contained in that Gospel. It was, it is true, even in the Greek stile and manner for a writer to acquaint the Public of his own name in the third person. So far then, nothing can be plainer than his being the *original* author of the Gospel. But the immediately subsequent words, *we know*, from the Greek *οἶδαμεν*, as clearly show that it is *not* the *original* we have, but the work of some translators, intimately well acquainted with the truth of the things so written, and attesting the same in the first person of the plural number, which otherwise it was so unsequential to employ, in the same breath, in the same period, relatively to one just spoken of in the third singular. This would have been nor grammar, nor common sense, nor any warranted licence of stile.

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by the Church, especially too, as this was the epoch, when, through the favor of Constantine, and his successors in the Empire, the seat of which had been transferred into Greece, the Greek was become the reigning language, and it therefore became a necessity to have the new Testament propagated in the language of that Court, to the authority of which, humanely speaking, it so principally owed its establishment, in the being made the religion of the State. If then there were many passages of these gospels antecedently quoted in Greek, even out of those very gospels, as well as out of others which had once currency, there is surely nothing contradictory, nothing forced, and less yet irreverent to the sacred authority of the scriptures, in the conjecture that this divine work was translated, where necessary, in order to be rendered of a more catholic use, by some learned Christian divines, either in this Convent of *Lerins*, or of some other society of the same nature, or, severally, by holy or eminent personages, though, considering the identity, or, at least, great similarity of style, they seem to come all from pretty much the same class of writers.

The most orthodox Divines allow that the Gospel of St. Matthew is a translation, and why not the others? Those, however, who contend for the contrary, would do well to consider, that, in such their opinion, they can hardly escape the being reduced to a number of absurdities, some of them impossible to be well explained away by forced comments and subterfuges unworthy of so sacred a cause, unworthy of their own good meaning.

One, and not the least, would be, the irreverent and even impious supposition that the divine gift of tongues descended on the Apostles in a degree of imperfection incompatible with the greatness of
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the donor, an imperfection which, in its grossness, rather deserves the name of rank Barbarism, than of that sublime simplicity of style, which, accommodating itself to the plainest understandings, would only be a recommendation the more. While the gift was bestowing, it would have been surely as cheap to Omnipotence to bestow it in the highest degree of perfection, as under such a manifest disadvantage.

Another supposition, and which would render the gift of tongues needless, as to the appearance of the Gospels in Greek, is, that the barbarous Gallo-Greek, in which they are now extant, was the common language or *Lingua-Franca* of *Judæa*. This notion has been started and defended by some men of literature ; but certainly the absurdity of it is so glaring as even to deserve compassion. They might as well aver, that the Arabic was the common talk of the lower sort of inhabitants along the coasts of Suffex and Kent. The distance is indeed somewhat greater ; but the affinity of the Languages not a jot less than between the Hebrew and Greek, with the farther considerations, that of all the people on earth, the Jewish nation was the least likely to admit or harbour among its subjects, such a foreign corruption ; besides that it is precisely with Gallicisms, and not Hebraisms, that the Gospels are interlarded.

It was then most probably owing to the learned Conventual Societies, that, while the original, inspired writings have been so many of them lost, we have the most valuable part, the sense of them, preserved by translators, who, not pretending to inspiration, gave it to us in the best manner they could ; and with such a degree of authenticity as has received the sanction of the Church in the earliest times, after the edition of them.

But as to the other point, how the Christian monks, after being, by the Papal power, made members of a body, to which they most certainly did not originally belong, came so to increase in number, diversity, and power, till, in process of time, they became a nuisance highly pernicious to society, belongs to a discussion, into which it is not here the place to enter, as it would be very easy to do, if the general contempt, under which they are so justly fallen, even in countries not yet delivered from the yoke of Popish superstition, or purged of that vermin, did not make them beneath animadversion. Writing seriously against them would be doing them too much honor.

M I N S T E R.

Having, under the head of Convents, insinuated a doubt of this word *Minster's* deriving from *Monastery*; I judged it more satisfactory to offer him that analysis on which I ground that doubt, and which I readily submit to superior judgment.

The existence of these *Meyns* or *Asylums* being once granted, and I hardly imagine it can be denied, gives the word *Meyn*, *Fane*, and even *Win*, *Man*, *Mon*, besides other dialectical differences of sound. You have then here the first syllable *Meyn* established, nor improbably.

As the antient word *Kist*, or *Chest*, signified *keeping*, the Latin words *Custos* and *Custodia* deriving from it, the resolution of the *k* into *b*, and thence either rejected totally for its quiescence, or in some instances preserved, gives the second syllable *Kist* or *ist*. The *Cista Mystica* was quite different.

Tir or *Ir* signifying *around* forms the third; which will then give *Meyn-kist-ir*, the *Stone* which *keeps* or *defends* all *around*.

Lapis circum-custodiens, the *Sanctuary-Stone* or Altar.

This *Min-kister* would then, not forcedly, according to the genius of the antient Language, give *Minster*, *Winchester* *, *Manchester*, *Ancaſter*, &c. all words which ſtrongly indicate thoſe places to have been the ſeats of antient Britiſh Sanctuaries ; and as, in ſome of them, Divines on the Chriſtian eſtabliſhment founded their manſion, theſe having ſo ſupremely in abhorrence the word *Fane* or *Meyn*, that they would never call their own Churches by it, though they made no ſcruple of uſing the word *Temple* † in that ſenſe, and yet

* *Manchester* gives in Latin *Mancunium* or Head-Fane or ſtone. *Meyn*, Stone ; *Cun*, head, latinified into *Mancunium*.

† *Temple* from *T'Imp-ul*, any given ſpace ſuppoſed, full of a divine ſpirit. And here it will not be improper to remind the reader, that, by theſe words *Temple* or *Minſter*, nothing ſo falſe is meant, as to convey any idea of their being buildings. Their ſacredneſs was matter of *Situation*, not of *Fabric*. The *Minſters* had, for obvious reaſons, cluſters of huts or cabbins in or round them. Before the Invaſion by Cæſar, there was not probably ſuch a thing as a ſtone or brick edifice, for religious purpoſes, in the two Britiſh Iſlands. The firſt Church built in Britain of Free-ſtone, by Biſhop *Ninyas* was, according to *Beda*, called *Whit-church* or *Whitern* (*Whit-Kern*). In which word you may obſerve that *k* is diſmiſſed or its aſpirating, and that *Kern* a *Circle* was antiently ſynonymous to *Church*. Thence the Abby of Weſtminſter was of old called *Thorney*, not moſt certainly from the *Thorns* before it, but from the *Carney* or *Church*, which alſo included a *place of Juſtice*. The Romans took the hint from this word *The Carney*, to give the name of *Carneus Apollo* to a temple they built to him there, uſurpatively from the Druids. There was another *Thorney* in *Ely*, alſo called by that name, according to Camden, from the *Thorns* about it ; as if two *Minſters* could agree to have the ſame name of *Thorney* from ſo ſingular a circumſtance. My derivation (the *Caern-Ey*, or the *Carnay*), ſolves it at leaſt rationally, if not acceptably.

The *Thorney* in *Ely* had alſo another name, *Ankerig*, which Camden derives from certain *Anchorites*, or Hermits, giving it that name ; but the word *Ankirig* has two very different ſignifications.

Fiſt, *Han-kir-reich*, the *diſtrict* of a head Church.

Secondly, *An-kir-igh*, one who withdraws himſelf from the Community. *An*, privative ; *Kir*, community or Shire ; and *igh*,

finding the common people tenacious of the words *Minster* or *Manchester*, &c. gave a Greek disguise to it, as they did to a number of other purely British words, which will be plain to whoever will deign to oppose prejudice to reason.

I have also cause to think that though there were many *Minsters* (whose vestiges, or names, or both, have been long irretrievably lost) without *Alburys*, *Ambrys*, *Aubreys*, or *Abirys*, there were no *Alburys* without the *Minster*, or privileged Sanctuary, which, being subordinate to the *Albrey*, its name of *Minster* would in time be abolished.

But as this word *Albury*, *Aubrey*, &c. opens views into the remotest British antiquity, I shall here summarily subjoin the result of my researches into it.

In my analysis of this word I discover that the first syllable *Al* stands, in the antient language, for what we now currently understand by the word *Hall*, for a College or place of Instruction. *Hal* or *Cal* signifying itself study or learning, thence the synonymous words *Haller* and *Kaller*, for a *Scholar* or Clerk. Thence *Al-Quin* signifies the Head of a College *. *Al*, College; *Quin*, Head.

Thence led from one presumably satisfactory truth to another, I have more reasons than I have room for specifying here, to suspect that the word

frequenter or *haunter*. This word *An-kir-igh* has been also *belle-nised* into *Anachoreta* (very happily as to both *sense* and *sound*) a *seceder*.

* When *Charlemagne* sent to England for a Head of a College, to furnish a model for the university of Paris; the appellation of the Person who went over in this service was *Al-cuin*, in quality of *Head of a College*. This does not absolutely imply *Alcuin's* name not being a proper name; but it seems very reasonable to think it was rather his name of Office. There was at Paris a place called *Calvi*, la petite Sorbonne. In the antient tongue, this would be the *little College*; *Cal*, College; *Wee*, little. *Les petites maisons*, or *Mad-house*, was probably so called from having been originally the charitable receptacle of Orphans or Children, a *Wee-house*. *Wee*, little.

Collegium

Collegium, so currently, so obviously derived from *Colligo*, is nevertheless much more justly, more sensibly, to be evestigated from the antient language, where it would stand thus *Hall-lig*, or *place of Instruction* or *Education* : *College*, in short, in nearly the present sense. I confess withal, that this derivation has no title to pass, without a farther elucidation. In the mean while I dare aver that *Collegium Pontificum*, derived from that same *Colligo*, carries with it a forced, improper, inadequate signification. Whereas the Celtic origin embraces every object of instruction in every science divine or human. Most arts had their respective *Colleges* in Rome, as they now have their respective *Halls* in London. All the difference is in the additional syllable *lig*, which signifies *place*, *Locus*.

This radical *Al*, or *Hall*, like most other radicals, received, in its dialectical diffusion, various alterations.

The *r* and *l* commuting, it was sometimes *Al*, or *Har*, in which form it is the primitive of *Art*.

It was *Col*, or *Coln* ; thence the origin of Colchester, which gave its name to the river *Coln*, *Col-avon*, not received it from it.

In Ely it was *Heil-Ey*, the Island of the College. In the North it was *Hol-Ey*, not in the sense of *Holy*, *sanctus*, but from *Holy-island*, having had a famous School, or College, from the remotest ages.

At Westminster, it was called *Heill*, vulgarly *Hell*, extending to what is now called the *Ambrey*, or *Hall-bury*.

The *l* liquifying into *w*, as in *al* (for the *deep sea*) it resolves into *aw*, or as in Salt (*Saut*) (*Salt juice*, *sauce*) ; so *Al-bury* becomes *Awbry*, as in the famous *A-bury* or *Aw-bury* of *Wiltshire*.

From *Heil* it melts into *Ey* (not *Ey* for the *law*, though so like it in sound, and with some affinity
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in sense) but from the common liquefaction of the *l*. Thence *Eboracum*, the Latin name for the City of York, derives from its *Halbury* or *Ey-bury*, while Yorkshire itself is from *Y-Or-Reich*, the Northern region.

That the right of sanctuary too was not always confined to the *Mein*, or sacred stone, I think is pretty clear from *Il-chester*, where the word *Heil* for Hall or School supplies the place of *Mein*.

Be it however here observed, that nothing is more common, nor more authentic, than these numerous alterations of an elementary word. The single syllable *ey* in the sense of *Sea* or of *Water* is liable to some hundreds, at least, of variations, *Ag*, *Eff*, *Aff*, *Icq*, *Ac*, *Sea*, &c. Nothing can be more incontestable than this principle itself, nor less so than the application of it, which, in all cases, is entirely, as it ought to be, left to the reader's own judgment, to decide whether admissible or not. If I observe to him, for example, that *Cannabis*, rejecting the idiomatical terminative *is*, becomes *Cannab*, *Hannab*, *Hanb*, and at length *hemp*, it is to himself that the justness of this progressive contraction is left to determine.

Hal, *Cal*, *Al*, *Ar*, *Heil**, *Il*, *Ey*, *Atv*, *Am*, &c. being all significant of *College* or *School*, it becomes

* *Heil*, in the sense of *School*, I take to be the true etimon of our word *Isles* (or Ailes as in French) for the *exedrae* or out-places of the great *Court*, or *Kirk*. In these were probably the *cells* or places of Instruction of Youth. The Great Choir itself was called the *Nave*, not from *Næos*, a ship, but from *Ken-have*, head or principal assembly-spot. It is very remarkable, that the *head-seat* or place of honor was called *Kon-ich*, by contraction *Conch*, which signifies *head-place*: this furnished to the Latins, the hint of giving to the Altar-part of the Churches, not only the name of *Conch* or *Shell*, but even its form of *curvature* or *coping*, which they could not take from the Druids, who had no fabrics, except circles of stones for their congregations: nor indeed in the first ages had Christianity any buildings in the nature of what we now understand by Churches.

very obvious, that *Albury*, or *Abury*, means a Borough (Bury) or precinct of a *College* or *School*. Add the word *Cant* for Head, you have surely, with very little straining of sound or of sense, *Cantalbury*, or Principal College-borough. This then I take to be the genuine origin of *Cantalbureich*, (contractedly *Cambridge*) no offence, I hope, to the writer who has superciliously enough asserted "that Cambridge coming so plainly from the Roman *Camboriturum*, authors trouble themselves needlessly to search for any other original of it."—May be so. But whence did the Romans take *Camboriturum*? That is the question. There are many reasons to believe that *Cantalbury* or *Cambridge* existed in the State of a Head Collegiate Borough, for ages before the Roman Invasion.

Nor do I believe it the only *Cant-Albury*. Though *Kent* or *Cantium* receives its name from the circumstance of being a *head-land*, the *Cant*, which enters into the word *Canterbury*, is not therefore referable to that; but to its antient *Cantalbury*, or *Cantarbury*, a head Collegiate precinct, of which no traces, it seems, remain, such as are competent to Cambridge or Oxford. All is resolved into the primacy of its Church.

As to Oxford, it appears to me the Saxon imposition of a name falsely distorted from the antient language, on the deception of a similarity of sound, without any sufficient warrant from the sense.

Rhidychen may, it is very true, signify a *Ford* for *Oxen* or *Kine*, whence *Oxenford* *, naturally;

Here, asking pardon for the digression, I shall just observe that from the word *Concha*, a *shell* used by the Northerns for a drinking cup, in their *Sliga crechins* or computations, the modern Italians took their word *cioncare* for carousing, and we ours to *junket*.

* I confess myself very little moved by Camden's quoting exemplarily for the word, the *Bosphorus* of the Greeks, or the *Ochenfurt* of the Germans on the *Oder*.

but

but surely, *Rhaadt-Ey-Ken*, the head place of studying learning, affords a much more natural and characteristic designation. It was also called *Caer Vortighern*, and *Caer Vember* *, both palpably expressive of its being a capital place, not only of qualification for Judiciary dignity, the great study of the Britons, *Ey, Law*, being even the generical name for learning, but also of the Government of the Shire itself.

But to return to *Albury*. If it be true, as I have reason to think it is, that there existed in and extensively around the spot of White Friars, such a Collegiate Seat, *Halfwith*, or *Alsatia*, as had also the name of *Al-bury*, why then nothing is more likely than that this *Albury* gave its appellation to *Salisbury Court* : in which case my idea (Page 38) of the *Great Collection of Stones* (*Ar* or *Al*) giving

As to the *Bosphorus* taking its name from an ox swimming over at those Streights, I believe the derivation to be at once very antient and very false. Perhaps it is even obscurely at the bottom of the fable of the Bull and Europa ; but the true source I rather imagine to be in the point of confluence of the two Seas at those Streights : thence *Bif-mor*, the two seas, and corruptedly *Bosphor*. I am the more inclined to adopt this etymology, for that *Bisantium* appears manifestly to me to signify the proximity of the two *Head-lands*, that of Asia and that of Europe. *Herodotus*, according to the Greek custom, derives it from the proper name of a man, from one *Bizas*, its supposed Founder. *Cantium*, however (*Kent*) in *Britain*, *Antium* in *Italy*, both *head-lands*, are at bottom the same words.

As to the *Ochenfurt* of the Germans, I do not enter into the discussion of its propriety, but I hardly think it an authority for such a circumstance as that trivial one of a stream *fordable* for *Oxen* (and why not for horses ?) to give its name to so considerable a shire.

* *Vember* would be better written *Pen-Bar* or Head-place of Judges. *Bristow* (*Baristow*) *Preston* (*Bariston*) all probably derive from this antient word *Bar* in the sense of Judge. The Roman *Prætor* was not impossibly from *Bar-Ey-tor*, a Judge of the Law.

The word *Bard*, equivalent to *Skald*, both signifying *Scholar*, especially in the sense of getting Poetry by heart, gives perhaps the true etimon of *Master of Arts*; it would etimologically be *Master of the Bards*, or of the students of any art or science, *Teachers* or *Sophs*.

the

the name to *Salisbury-plains*, is most probably false, as is also the commonly received notion that *Hol* (in the sense of a *wood*) gives *Holbourne*; whereas it certainly means the bounds of the *Hal*, College, or School liberties: this, not unlikely, is the true foundation of *White Fryars* * having remained traditionally a kind of *Mint*, or place of refuge, long after the destruction of the Druidical Hall or College, as well as of the Monastery, which succeeded to it, as usual in the Christian form.

The liberties, however, the immunities of such places continued in virtue of the antient sanction, for ages after that Druidism had been extirpated.

* Nothing so currently received as the derivation of our word *Fryars* from *Freres*, Brothers *lay* or *spiritual*. It will even at first sound like etimological chicanery to question it; and yet, for my own part, I much doubt it. I take it for one of those words in which the French, running away from their own language, have drawn us, as they have often done, into error after them. This institution, however, not being so much as pretendedly Apostolical, the point may surely be canvassed without offence.

Having mentioned (p. 59) the office of those allowed to go about begging for the *Monks* or Sanctuary-men, their name appears to take its rise precisely from that service.

Fuor or *Forth* signifying *out* or *beyond*, the several words by which they were called, which have no sort of affinity to *brother*, seem to indicate the true origin.

Frey, a contraction from *Fuor-Ey*, out of the bounds limited by Law.

Frayle (*Span.*) a contraction of *Fuor-Ey-val*, out of the precinct of the *asylum*.

Frade (*Port.*) a contraction of *Fuor-aid*; *Aid* signifying *help*, or legal protection, whence the Welsh word *naid* (an *aith* or *aid*) and *Nawth* for a sanctuary.

Fuor-higher, a *goer abroad* (i. e. out of the bounds) whence the words *Frere* and *Fryar*.

And as such licensed beggars for the monks, or sanctuary-men, belonged to different *minsters*, it is not improbable that they were distinguished by different colors of black, white, gray, &c.

In short, a *Fryar* was, without any the least affinity to *Brother*, a licensed beggar out of the bounds of the *minster*, for the sustenance of such as were confined to it for the benefit of its protection.

The very idea of *Albury*, or *Amblesbury*, and the territory around it, having been the place of a Druid College, and of a great national assembly, had been abolished, and yet it long preserved the old privilege of its ground being kept free from taxes, and sacred from the plough : “ *Amblesbury* “ *nunquam geldavit nec hidata est.*”

It is for the want of this antient language being restored, which cannot be called quite obliterated, since there is hardly a word we use in common conversation that does not contain particles of it discernible, if they are sought, that we rob not only places of the sense of their original names, but ourselves of the satisfactory knowledge of many interesting points, which the ascertainment of the true meaning of those names would clear up. How many customs of the greatest importance to us are there at this moment predominant, of which the origin lies among those very British Druids, about whom it is almost esteemed a kind of chimerical pedantry, to show any curiosity ! They left no written words, it is true : but their *spoken* words are at this instant in full use, though, for want of this language I am wishing to revive, we have lost their signification.

We say currently Marlborough-downs in Wiltshire. Restore the old language, it will be *Mar-Albury Downs* : *Mar*, great ; *Albury*, College, or *School-borough* downs.

On or near those downs, there are a number of Stones, called by the Country-people *Gray-weatherers*, words which present no sense. Restore the language, it will be *Kir-ay* or *Kir-ach-mote-ars*, church or *congregation-stones*. Here it is very remarkable that all the Druidical *motes*, or assemblies for passing Laws, or *Wills* (Bills) of the People, were preceded by a solemn invocation of the *Holy-Ghost*, thence by the Greeks called the *Paraclet*.
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The Assizes of Law were termed *Leets* ; and the service of attendance at those *leets*, or *Ley-gemots*, βουλευτικὸν λείβεργημα, a word preserved to us in one of *Julian's* Rescripts. The latter Roman Emperors borrowed a number of customs from the Druids. Their nomination of adscititious *Cæsars* they took from the *Tanistry-Law* ; the globe, a symbol of imperial power, from the Druidical *Bead, Pearl*, or *Mound*.

The *Ambry-stones*, or *roll-ricks*, an ingenious enough contrivance of the Druids, to make a large Stone moveable with a small force, were so called from commonly belonging to some *Albury*.

Ambrosius is the name of one bred in a College : it is the British *Aubrey*. The famous *Abaris* was probably a general name for a *Scholar* of one of these *Aburys*.

One truth leading to many, whoever dares for an instant divest himself of that vulgar prejudice of making of the antiquity of an opinion, a reason for not examining it, as a reason it certainly is for not lightly renouncing it, will perhaps allow some weight to the following representation.

University, in the sense of College or Colleges, has, in its derivation from the Latin word *Univerfus*, hardly a satisfactory signification. In the Latin itself, *Universitas* never bore this application, either in the word or in the thing.

I readily indeed confess that *University of Learning*, *University of celebrity*, *University of Benefit*, are all of them ideas far from incompetent to such places. But then they seem vague, indeterminate, and less principal than necessary, which last, however, is sometimes the case, when the secondary word supplants the primary ; yet not, I imagine, in this. Strip *Univerfus* of its terminative *Latinism*, it will be *Univer*, which will naturally enough resolve into *Quin-Abury*, a *Head-Collegiate-precinct* : much as *Alcuin* is undoubtedly the *Head* of a *Hall*

or College, or as *Cantalbury*, by an inversion extremely frequent in the old Language, gives *Amberkent* for *Albury Cant* *.

The derivation then of University from *Quin-Albury* (the *l* quiescent as in *Abury*) a Head-Collegiate precinct, I should imagine the most natural, manifestly as to the sense, and authorized, by thousands of examples, as to the difference of sound; but if a juster reason determines the rejection of it, I very readily give up my own idea, to which nothing attaches me but the superior probability I see in it.

I have precedently observed that this Island had many *Alburys*, and more than one Cant-Albury, or *Cambray*. London had, it is probable, no *Cantalbury*; for this reason, that, owing its greatness to its happy situation for trade †, and being thence the more populous, it would be the less fit for a place of study and learning.

If then my idea should not be quite false or chimerical, one may plainly, and without straining, see that the primacy of *Canterbury* (*Cantalbury*) very probably depends on a circumstance of Druidical institution, antecedent by many ages to the Roman Invasion, or to the prevalence of Christianity. The candid reader will however indulge me his tender consideration of how summarily, and, in course, imperfectly, the nature of this

* Nothing more common than these inversions and elisions, especially in our conjugations. We used to say indifferently, *I did make*, or *I make did*. This last has prevailed in the following progression of change, *I make did*,—*I maked*,—and (for euphony) *I made*. If *Bake* has escaped this last contraction, it owes it to the not being worn so smooth by frequent use. Another example. *I have did*,—*I haved*,—*I had*,—*I love did*,—*I loved*, &c.

† I have reason to think that *London* came at length to be called exclusively, and by way of excellence, the *water-side town*. *L'on-tuin*, by contraction from *L'aven-tuin*, as *City* from *Civitas*, *Lord* from *Laforde*: but this would require a dissertation apart.

publication condemns me to treat of matters, many of which would singly require a whole folio to illustrate satisfactorily. Some writers on the continent, praised at least for their diligence, have written a volume on an insignificant word, to ascertain its orthography, which it was difficult to do; and another to ascertain its pronunciation, which, it was utterly impossible to ascertain.

My task is to the full as hard, and more unthankful: the contradiction of many established opinions: a contradiction, against which I have the utmost aversion, which nothing could induce me to sacrifice, but a superior love of truth. If I have sometimes mistaken it, I have never deserved to mistake it, from the ardor with which I have sought it, purely for itself, without any vanity, selfishness, or obstinacy; and, under the full conviction that, if it is a fault, a very great fault, paradoxically to affect singularity, it is a much greater yet to be meanly afraid of it; while, at least, nine in ten of the most generally received opinions, on those things, especially of the utmost importance to human kind, are some of them demonstrably false, and the others violently to be suspected.

C A N O N S.

This too is one of the words purely Celtic, which are lost in a Greek disguise.

I have already (p. 20) touched on the insufficiency of its title to a derivation from *κανων*, a rule.

In the antient language, it is one of the general names, both of the office itself, and of the officiating divine, for proclaiming or chaunting all public acts, both of the Spiritual or Judiciary kind. These were likewise stiled *Canons* from their admitted authenticity, which intitled them to that
kind

kind of oral tradition *, and promulgation by psalmody. It was in that sense that they received the more modern denomination (also borrowed like the word *Canon* from the Greek, upon the like principles) of *Psalter*; thence the Psalters of *Tara*, of *Cashel*, &c. The *canons*, or singers of these, who, among the Druids, were members of the Clergy, when the Christian hierarchy took place, were called, *Κανωνικοι Ψαλμοι*, which has been explained canonical singers, but is, in fact, a pleonasm of the Hybrid or mongrel kind; such as that of *Mount Gibel*; where both words signify a *Hill*.

The Missal was termed the *Canon* of the Mass, because it was antiently sung. *Litany* signifies a set form sung. Consequently the Choristers or singers of divine service (*ιεροφωνοι*) held in the Christian Church a distinguished rank. He who led the *Antiphony* was stiled the *precentor*.

St. Jerom reproached the Montanists with setting the Canons (Cenones †) above the Bishops: for which the only color could be, that the Bishops were more of a secular nature, being undoubtedly

* This was the oral tradition in which the Druids instructed their youth, the matter of which was so various and extensive, that it took them up sometimes twenty years to get their *canons* by heart. One of their principal tenets was the immortality of the soul, in order to inspire their military with courage in war. This way of learning was certainly more tedious than in writing, as now practised, but probably made profounder impressions, and served greatly to exercise the memory; for which reason this practice is not even at this day entirely banished our Schools. Sir Henry Spelman imagined that our antient British system of not committing the common law to writing was taken from the Spartans, who used the same reserve with their *Πητται*. It is, however, extremely probable, that the Spartans derived it themselves from the Celts, and not the Celts from them. That immense farrago of our statute laws would almost tempt a regret of the antient Celtic *νομοι αγραφοι*, or unwritten laws.

† Cenones, or rather *Ken-ones*, is a juster orthography than *Canonici*, which does not come from *cano*, to sing, but from *Ken*, knowledge, and *Hone*, singer, and song.

heads

heads of the ministry of Justice, as well as of the spiritual function.

The quality of Precentor, in matters of solemn ceremony, must have been of the highest antiquity: the Roman proper name ANTHONY signifies precisely, in the antient language, *precentor*. I have seen it more etimologically spelt in a modern name *Ganthony*.

P R E L A T E.

Most *Barons* or Judges had an assessor, on the Bench, *per latus*; these two words have been corruptedly formed, by co-alescence, into a term for an Ecclesiastical dignitary, a *prelate*.

P R E B E N D.

This word is currently deduced from *Præbendo*, allusively to the exhibition, or pension, which it implies from the Church. I leave any one to judge whether this does not appear a forced derivation. The rise or origin of such pensions affords a very natural one.

In the most early ages, both Druidical and Christian, there was a custom of purchasing, from especially the spiritual communities, annuities for life. Latterly it was a practice among the Lay Christians to settle a competent sum of money, or a parcel of land, on a monastery, with agreement to receive a stipulated maintenance or exhibition for life, besides being entitled to the prayers of the Community. Those were called *POR-Ay-bend*, endowed for life or perpetuity, and, by contraction, *Prebends*.

In process of time, such annuities became ecclesiastical settlements on persons employed in the divine service, as they continue to this day.

M A G U S.

M A G U S.

Surely no word was ever more cruelly than this tortured out of its right sense by ignorance, prejudice, and barbarism. It constantly implied the idea of legal authority. Divested of its idiomatic termination, the Latin *us*, or the Greek *ος*, it resolves into *Mag*, or, as it was in the antient *Pehlavi* or Persian, *Mog*, whence the *Magi* of that Country, into which both the word and the thing had been carried by its Northern Conquerors. It there especially signified Men of the Robe or Gown, in contradistinction to the Military power, which got and held the ascendant, in virtue of the conquest having been effected by arms. This is most probably the true source of that despotism, which for ages prevailed, and exists to this moment in those countries won and kept by the sword. So true it is that incidents in the most antient times are often capable of making their influence descend to latest posterity ; human things forming a length of chain, of which the two extremities are not the less connected for their mutual distance, or for the links being imperceptible.

The office of the *Magi* then degenerated in the East into a state of subordination to the military Despots or kings of Persia ; but here, in the North, from whence it sprung, and where the sacred fire of liberty has never been universally extinguished, it has retained, and still in some parts retains, its supremacy, under the protection of the Laws. The *cedant arma togæ* was for many ages the general Law of the North-west of Europe, but especially of Britain and the Gauls. The moment too that it ceased to be the Law of Rome, Rome was annihilated.

But not only the thing was long preserved in Gaul, but the word itself, which at this very day

exists in modern France. The Magistrates of Montpellier are still called *Les Mages*.

The ridiculous notion of a *Mage* being a *Magician*, or *Sorcerer*, proceeded principally from that *wand* or *bough*, which was one of their insignia of Office ; and by which any person, in the name of Justice, being put under the circumscription of a line drawn round him, was obliged to stand fixed to the spot, under the severest penalties, both spiritual and temporal ; a mode of arrest, at least convenient in those primitive times, when there were no jails, no safe places of durance, especially in Britain, to confine a debtor or malefactor. The *religion* of the *Circle*, or *Ray*, produced our word *At-ray-est*, or arrest, and especially that law-term *Ray-ligion*. The fixture of the party arrested to the spot was called *superstition* *, and was, in those primitive times, an *indispensable duty* ; but as that *Ray-ligion* gave place to other modes of arrest and confinement, the word *superstition* itself sunk into ridicule, and grew a by-word to express any kind of ceremonies, in which the Faith had been lost in the acquisition of more knowledge, and more enlightened sense.

On this origin of Magic, magician circle, conjurer's wand, &c. I summarily touched †, where that simplification of them, by a plain and natural account, could be but ill received by such as preferably hug the marvellous, and make of that very simplicity, which one would imagine the greater recommendation, a cause of distrust.

But as if the Gauls especially had meant to show the strength and vigor of the Law, the greater for the weakness of those to whom they commissioned the execution of it, they delegated the civil

* In our antient language, Superstition was called *Cir-aigh*, or *awe* of the *circle*.

† Page 6, of a Pamphlet on the *Way to Things by Words*, &c.

offices of power, not only to men privileged with an immunity from arms, and for that very reason judged the safer depositaries of the laws, but even to women. A Druidess, in virtue of her wand, or staff of Office, might execute an arrest. In Gaul, that sex was pre-eminently chosen for this office.

From the *Circle* which they drew round the party, they, as well as the men, were called *Tirach*, and *Tiracho* (*circle-makers*); by contraction, *Drac* and *Draco*. You have here the true origin of the notion of *Fairies* being periodically transformed into *Dragons* or *Serpents*; a reason, it will be said, extremely silly, but surely not more silly, than the fable itself of the transformation, or of the like fables of Ovid's metamorphoses, which almost all owe their origin to some such similarity of sound.

The word *Fée* or *Fairy* itself, or as the Italians express it *Fata*, is in the original tongue a female minister of Justice.

This has little or no affinity with the Latin word *Fatum* or *Fata* *, any farther than as modern Romances made its resemblance in sound the foundation of their fictions of *Fairies-gifts*, or irreversible decrees. Nothing is, in history, more clearly attested than this employ and capacity in the Celtic women for judiciary offices. The Carthaginians, in a treaty with the Gauls, expressly preferred their Judgment on any differences that might arise to that of the men. The word *Fée* is a variation of *May*, as *Fairy* is of *Mairwee*, a female Judge. The circle of the *Fairies*, so long in vogue, and hardly yet exploded in some Country-places, is but the remains of the antient prejudice in favor of their power; so slowly are popular ideas eradicated!

* I have seen an inscription, *FATIS VICTRICIBVS*.

But as Christianity prevailed, there was nothing against which it set its face more strenuously than this, among other relicks of the Druidical system. The antient prejudices against the *Magi* were revived with all possible fury; they were deemed and decried as Conjurers: the touch with the wand, called *an Ick*, and by contraction *Nick*, gave, allusively to the penalty of being carried away by the Evil-Spirit (*the Devil*) in case of breaking the sacred circle, rise to the vulgarism, "*Old Nick will have you.*" The *Drac*, or *Drago*, who executed the arrest by this circle, was called, on the same principle, *the Old Dragon*. Playing the *Devil*, or doing marvellous things, is, to this day, in *Provence* called *Faire le Drac*.

The safety of the parties within a certain circle, and their danger in transgressing it, such as they are described in the old tales, and have not been quite exploded till very lately, alludes to that protection granted by the Druidical sanctuaries round the *Mhen* or *Stone*, already mentioned. This is precisely the type or origin of what we now call "*the Verge of the Court.*"

As the nobler subject of any name may rationally be supposed the origin of the like name, metonymically given to any thing commonly or necessarily connected with it, it is a hardly deniable postulate that *Ey* or *May* (the initial *m* being purely adventitious to it, as most initials are, being either plainly prepositive, or entative particles liable to mutability) is the origin of *Ay* and *May*, in the sense of a *bough*, *wand*, or *pole*, whence our pleonasm of *May-pole*. In French, it is called singly the *Mai*. This word then, *May*, in the sense of legal power and of justice, gives the word *Magus*, which in the Latin was softened into *Maius*. The Father of the celebrated Virgil was called *Magus* or *Maius*, either from its being his proper name, or

from his being the *mayor* of some little provincial village. From that circumstance probably arose the principal reason for the vulgar idea of *Virgil* being a *Magus* or conjurer.

But that *Maius* signified *Judge* * is indisputable. Its root was *Ey* (the Law), a word which, in course, implied *Power*, generally speaking *civil*, but sometimes military. It received the prosthesis of various letters ; of *R*, whence *Rey*, *Rex* ; of *B*, whence *Bey*, or *Begh* ; of *D*, whence *Dey*, Δειν¹ ; of *M*, whence *May*, *Magus*. All which variations are chiefly local or provincial.

And here it is remarkable, that the losing sight of the true origin of the word *Magus* conceals from us the right sense of the word *Eubages*, a class of the Druids, whom *Valesius* and *Frykius* confound with the *Vaidhs* (*Vates*), who were the principal Theologers or Divines, whose name at bottom comes from the same root *Ay*, in the sense of the spiritual law, which, though different in its function from the temporal, was intimately connected with it.

But the *Eubages*, or rather *Eybage*s, were called so by a kind of necessary pleonasm, to distinguish them as magistrates, or dignitaries of the Law. Both were *Vasses*, or *Nobles*, from the *May* or *Mace* which gave them the title : whence, as I have be-

* *Manilius*, speaking of the human conscience as an internal Judge, thus expresses it :

Scilicet est aliquid quod nos cogatque, regatque,

MAIUS, & in proprias ducat mortalia leges.

Maia was the Goddess of Justice : as *Rhea* was so called from the Ray, whence *Rhetor*, *Rhetoric*, properly and exclusively *Bar-eloquence*. A *Rhetorician* or *Bar-pleader* was implicitly an *Orator* : but an *Orator* might not be a *Rhetorician*. Thus *Cicero* and *Demosthenes* were both. *Cæsar* was only an *Orator* ; though most of the principal Romans were the one and the other, being officially obliged to defend clients, and to make speeches before popular assemblies, or in the Senate.

fore

fore mentioned, came the word *Βασιλευς* (*Vas-ul-eus*) and *Vavassor*, an inferior Noble, or Minister of the *Mace*. *Basilica*, the Hall of the *Mace*. But the juster way of writing *Eubages* would be *Ey-mages*, or Magistrates of the Law. The Latins wrote *Magus* for *Vaes* or *Mafs*; as in *Drusomagus* for *Drys-Vaes*.

Nothing was more common than this enallage of the *b* and *m*. They were, generally speaking, convertible, as Camden, Gyraldus, and others, have justly observed. Instead of *Mellaria*, for sweet meats made of honey, the Latins wrote *Bellaria*; for *Canimus* they sometimes wrote *Canibus* *; *Blendus* contractedly from *Malandus*; *Mal*, or *Mel*, soft, gentle, *μαλακ*®. On the contrary, *m* for *b*, *Munus*, in the sense of *Gift*, not of *Office*, from the Celtic *Boon*, whence *Bonus*, *Bene*, and other numerous derivatives.

In our own language, for *bend*, in the sense of growing better, we pronounce and write *mend*.

^{Sea waterish}
From *Mar-acquisb*, we have run into the word *Brackish*; from *Marine* into *Brine*; thus *Marine*, —*mrine*, —*brine*. From *Morwin*, somewhat black, or tending to black, we have made our word *brozon*, as the French their *Brun* †. In this contrary to

* Ambrogii's quotation of a manuscript Virgil.

† This enallage of the *m* for the *b* has probably occasioned a false attribution of origin to the name of *Maunday-Thursday*. I say of the name only because not in the least disputing the institution of that day's solemnity among Christians, to be owing to the religious motives assigned by the Church discipline, either that of our Saviour washing his disciples feet, or of the institution of his supper, and commanding his disciples to do the same in remembrance of him; I only doubt whether it is not rather more forced, its being thence termed *Dies Mandati*, than from what I apprehend to be the origin of the word *Maunday*.

In the remotest antiquity, there existed a custom on a certain day of excommunicating persons obnoxious to that punishment. This day was called *Bar-day*, or the day of *curfing*. Its falling
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the Precopian Tartars, who cannot so much as pronounce *b*, but substitute for it the *m*. Thus, for *Benghli*, they pronounce *Menghli*. From all this, however, I presume, that I have no cause to fear the being reproached for pleading, without satisfactory reason, this known, allowed, and common enallage of the *m* and *b*, or for concluding that *Eu-bages*, and *Eu-mages*, or rather *Ey-mages*, are at bottom, as to the sense, the same word.

M A R T Y R S.

This word, so justly revered in the Church, has, like so many others of a purely Gallic extraction, been distortedly derived from the Greek *Μάρτυρ*, in the sense of *Witness*. There is manifestly in this etymology, not only a quaintness, and an indirectness, unworthy of the gravity of the subject, but an utter needlessness, while its Gallic origin is so plain, and so apposite.

Martyr then is from *Mart-er*, a man put to death, or even but under sentence of death; in the interval between which and execution, his intercession had great weight in the Christian Community.

The general admission of the invocation of Martyrs, in quality of Saints, had doubtless the way greatly smoothed for it, by its having been an an-

out in the last week of the Druidical Lent made part of the solemnity of that week. Thence it was that, faithful to this original institution of *curfing* specifically on that day, the Pope used to put to the *Ban*, or excommunicate in general, all the enemies to the Romish Church, and some in particular, as for example, the King of Spain by name for certain invasions of the rights of the Church. It is true, he absolved them again on Good Friday, without any entreaty or atonement from them; but if the parties, by great hazard, should have unfortunately died under that tremendous sentence, in the night between the *curse* and the *absolution*, what must have become of them?

tient custom of the North-western heathens, to invoke certain of the dead, as may be seen in *Eccard's* list of their superstitions.

Thus the primitive Christians, where they could notwell extirpate an inveterate practice in Paganism, took care to sanctify it, by giving it a more orthodox direction. Pelloutier * accuses, in express terms, the Christian Clergy of having revived the prejudices of Druidism to keep the people in ignorance : I rather think that he accuses them falsely ; and that they did not *revive*, but, for the greater service of religion, yielded to the necessity of *continuing* them, under a less exceptionable form.

L E N T. E A S T E R.

Our British ancestors, in attention to the preservation of the young of various animals, passed a law, prohibiting all animal food for a certain number of days in Spring, which were from this abstinence termed *Lweanth*, or contractedly *Lent*, which I once thought derived from *Le-Gent*, the *g* aspiring as usual, or season of the young ; but on ulterior enquiry find it comes from *weanth*, with the prepositive article *l*, and which precisely signifies *le tems de faire maigre* †.

* *Bientôt même le Clergé Chrétien fit revivre les préjugés dont les Druides s'étoient servis pour entretenir les peuples dans l'ignorance.* Vol. I. p. 383.

† The Northern people had, in the antientest times, a custom of abstaining from flesh-meats once if not twice a week : which was with them, an institute not of religion, but of health. Our sailors call such days as they are not served with flesh-meat, *Banyan-days*, from the *Banyan* abstinence from animal food. This is unquestionably a salutary interval of suspense from salt-provisions. Probably the *Jours Maigres* of the Roman Catholics had no other foundation than their finding this custom established.

This

This was, with them, a very severe self-denial, as the antient Britons used very little or no bread, being remarkably carnivorous, and pastures accordingly the principal object, as well in Britain, as in the Gauls. Here times are to be distinguished ; for, after the Roman invasion, that circumstance, with many others, was much altered. Roots, wild chefnuts, and other vegetables, had supplied, of old, the place of bread. The Romans themselves had been long, in the first ages of Rome, even proverbially strangers to the use of bread.

The week before, and especially the eve of entering into that terrible season, the Britons used, by way of taking their farewell, for a time, of their darling animal food, to indulge great excesses in it, with all the usual concomitants of festivity, dances, drolls, and antics in their manner. Thence, when this custom came to be more diffused through Europe, in a Christian form, came the words *Carnaval* (*Carni-vale*) of France and Italy, and the *Carneſtollendas* of Spain ; as also *carême prenant*, for *Shrove-tide*, our expression for the three days preceding *Ash-Wednesday*.

This *Shrove-tide*, by the few scattered indications I could collect from the small remains of light on the origin of this word, have led or misled me to the following conjecture.

It was probably the first day of Lent, that was pitched upon for the ceremony of a formal condemnation of delinquents, to various kinds of punishment, some to the being publicly stoned, or knocked on the head, others to the being burnt collectively, inclosed in wicker Pageants. This last circumstance might give rise to that impu-

The mortifying on Turbots, on cray-fish-soupe, on cod with oyster-sauce, or carp stewed in claret, is a jest beyond conception : of all the diets on earth, that on fish is demonstrably the most prolific.

tation on the Gauls, by Cæsar, of a barbarity, which, after all, was more likely to be of a judiciary than of a superstitious nature. The burning Innocents, in default of guilty, enough in number to furnish a solemn execution, is not very credible; especially as Cæsar is notoriously, in that very place, mistaken in his attribution of the Deities of the Romans to the Druidical system.

However, the custom of a public lapidation, or rather knocking the delinquents on the head, which gives the French word *assommer*, equivalent to *condemn*, appears unforcedly the origin of that barbarous custom of throwing at cocks in the shrove-tide, the prelude, by way of exercise, to the mob of those times, to whom the execution of convicts was, in that form, abandoned.

From the preparation for such executions, the time itself would take the name of *Shrove-tide*, or *Sheriff-tide*; (Shire-hoff) or head of the shire, whose duty it was to see the sentence of the Judges, who were always *laymen* (for the *Barons* could only preside at the trial, but never condemn to death, that being left to the people assembled, or to the Jury), carried into execution.

The convicts then delivered up to the Sheriff, were exhorted, and pressed to confess the crimes for which they were to suffer. This was called *Sheriffing*, and their confession, *Shrift*: not that they made it to the *Sheriff*, but for its being made after being consigned to him; if they confessed, it was the more satisfactory to the Judges, and to the people: but if not, the execution still proceeded*.

* This would give to Cæsar's expressions a juster solution than what they now seem to bear. "The *punishments* (says he) of those who are *caught* in the fact of theft, of robbery, or of any crime, are deemed the most pleasing to the immortal Gods; but where there is not a sufficient number of such, they have recourse to the innocent for making a full execution." Not

The *Ash-Wednesday*, that followed the *Shrove-Tuesday*, received its name from the sprinkling the heads of the convicts doomed to the flames, with ashes, denotative of the punishment prepared for them. This might give to the primitive Christians the hint of making it the day for imposing on their penitents their ecclesiastical penance or mortification of sackcloth and ashes. This melancholy day, however, was not improperly the beginning of a season, which, while it lasted, was one continual self-denial.

But it was at the end of the Lent that, not only the dreadful general execution took place, but the sentences of the Ban, or excommunication, were fulminated against the absent or contumacious guilty, or such as were not amenable to Justice. Under the Druidical dispensation, this was the Passion-week; afterwards sanctified, like so many other Druidical customs, to a much more venerable purpose, and this one especially to the commemoration of the sufferings of our Saviour.

At the close, however, of this, in every sense, disagreeable Lent, began the Druidical Easter, not so called from the imaginary Goddess *Eoster*, but from the word *East*, to *eat* *, whence, with the prosthesis of the *f*, *Feast*. It took its name then from the liberty restored of eating animal flesh. And as our flocks had ever a great share in the attention of our ancestors, the principal dish was a lamb.

impossibly *innocentes* is here inaccurately put for *infantes*, which signifies persons criminal, but who do not *confess* their crime. *Sons*, *Σιων*, all derive from our word *Sin*, which means a guilt of conscience. *Σιωμαι* is, in the passive sense, I am sinned against.

* What! Did not the Britons then *eat* all the time of Lent? Most certainly they did. But here the word *flesh* is understood. All food whatever is strictly speaking to be called *meat*; and yet, by custom, we, at this moment, restrain it to *flesh*.

The

The *Eve* of the first day was, like other *Eves*, or *Wakes* of high Druidical Festivals, celebrated with lights, and with those fires on the Mountaintops, called *Belteins*.

It was then in this Easter-week that the Britons made a sudden transition from the dismal scenes and irksome self-denials of Lent, to good humor and joyous festivity. Pardon of criminals, suspension of suits, every mark of the public joy prevailed, though for different causes, according to both the Druidical and the Christian system. The missionaries of this last had, agreeably to their pious plan of converting heathen festivals to the service of the New Testament, recourse to the Jewish rites of the Old. Upon this foundation, they gave to the Druidical *Easter-lamb* the typical turn of a feast on the Jewish *paschal-lamb* or *Passover*, in memory of the time when God smiting the first born of the Egyptians *passed over* the habitation of the *Hebrews*. But, as the Christian religion was then in its infancy, in the second Century, the first missionaries durst not take upon them the authority of so violent an alteration as that of the paschal-day of the Jews, and of thereby conforming it to the *Easter-day* of the *Gauls* and *Britons*. Thence it proceeded that it was, by the docility of numbers of the new converts, adopted on the Jewish day of celebration.

But, as there were also great numbers who were tenacious of the old time of celebration, which was the first Sunday after (the day of *Apollo* *) in the season regulated by the antient institute of the Druid Almanack ; at length, in the fourth Century, *Constantine*, who, in consequence of his Bri-

* By this name of *Apollo* is not meant that he was worshiped in Britain in the manner he was in Greece or Rome, but to preserve its etymology from the British *Ap buil*, which signifies the *Principal* or *Head Eye*. In the Etruscan, he was called *Apulu*.

rish origin, preserved always a great veneration for the Sun, one of the capital objects of the Druidical observance, and who, in the year 312, even made offerings to Apollo, by way of keeping fair with the heathen part of his dominions, as appears by some medals of him, yielded to the solicitation of the greater number of the Britons combined with his subjects in Gaul *, and procured the substitution of the Druid Sunday, with the additional motive of sanctification, *the commemoration of the resurrection*. This was then, through Constantine's influence, established by the Council of Nice †. But there were still many in Asia, in the Gauls, and in Britain, who adhered to precisely the fourteenth

* The Manichean Party was greatly and long considerable in the *Gauls* and *Africa*. But their difference from the orthodox was not principally what has been pretended, their famous tenet of the Duality of the *Good* and *Evil* principles: a difference, by the by, practically speaking, not only much less than what an aggravating theory has made it, but absolutely misunderstood. The capital and odious point was of another kind; it was this: The *Manicheans*, as I have before observed, were such Heathens, as had embraced Christianity, but had not embraced it in so full an extent as the Church required. Too many of the antient prejudices of the religion which they had left, still stuck to them. Besides many other instances, the one in point is that, though willing to believe the main points of the Doctrine of the New-Testament, they could not accept the old. This would naturally indispose them, and those who resembled them, against receiving the regulation of the antient Easter, by the Jewish calculation.

It was against the Manicheans that the Orthodox were animated with the bitterest zeal, on the known principle that the enmity in matters of religious differences is ever the greater in proportion to the smallness of the difference. A Papist would sooner burn a Lutheran or Calvinist, than he would a sectary of Mahomet or Confucius: *Odia fratrum acerrima*.

† I do not pretend to enter here into any account of the various dissensions in the Church, about the final arrangement of this moveable feast: but it is very remarkable that at length the method prevailed of computing by the cycle of nineteen years (the *Enneadecaeteris*), which had been used in Britain many ages before Christianity.

day, who were declared schismatics, under the appellation of *Quartadecimani*. There were even religious wars in our country, upon this point of celebrating a festival, the origin of which had not any the least affinity to religion, being purely a matter of rural œconomy.

To M A Y, or go a M A Y I N G.

This is one of the antientest customs, which, from the remotest ages, has been, by repetition from year to year, perpetuated down to our days, not being, at this instant, totally exploded, especially in the lower class of life.

Among the various kinds of festivities, with which the Northern nations celebrated the first of May, we find the following one described by Olaus Wormius, and others.

The first of May being, besides its honor of beginning one of the great *Tighearn-times* (*Term-times*) or general assizes of Justice, was considered as the boundary-day that divided the confines of *winter* and *summer*, allusively to which, there was instituted a sportful war between two parties, the one in defence of the continuance of winter, the other for bringing in the summer. This was the subject of a solemn *Turnament*, so called from its being appropriated to a *Tighearn-mote*, or *Term-meeting*.

Both parties were composed of the youth of the country, with their respective leaders, and divided into two troops, each in the regimentals of their season ; the one clad in the winter-livery of furs, armed with fire-forks, and other emblems of cold ; the other, in the gay habit of the spring, their garments covered with green boughs, leaves, and flowers. The mock-battle being always fought booty, the spring-party was sure to obtain the victory,

victory, which they celebrated by carrying triumphally green branches with May-flowers, proclaiming and singing the song of joy, of which the burthen was, in these or equivalent terms :

We have brought the SUMMER home.

The law imposed on the conquered party was, for every one to take and wear the conquerors badge of distinction, some green boughs or leaves. Such as were caught in that week without something green about them, were condemned to pay a forfeit ; whence that proverbial expression long used in France, *être pris sans vert* : the being taken without any thing green about one.

It has been said that St. Patrick, seeing, or fancying that he saw, a resemblance to the cross in the *Trefoil* *, recommended to his proselytes the preference of that plant for their green trophy, which thence took the name, as it has done the place, of the summer-bough (by contraction *Shambrogh*) which is also the cause of its being worn on St. Patrick's day.

M I D S U M M E R, or St. J O H N the B A P T I S T's D A Y.

The reasons of this being called *St. John the Baptist's day*, and of the fires lighted on the Eve of that day (the hottest in the whole year), being so well known, I should not here so much as summarily touch upon them, but to introduce a point of antiquity that accounts for the Druid *Sunday* being called the *Sabbath day*, without any affinity, except barely in the sound, to the *Sabbath day*, or *day of rest*, of the Jews.

As the day of the *Sun* (*Sunday*) was particularly the day of weekly instruction by the Druid

* I should rather imagine it from its being *τριπτεταλον* (trifoil) allusive to the Trinity.

Sabs, whence it obtained the name of *Sab-Aith*, the Preachment of the *Sages* or of the *Wise*, consequently, of all the days of the year, that day in which the *sun* was the longest predominant, must naturally be in the greatest veneration. It was accordingly called, by way of excellence, the *great Sunday*: nor was it because the element of *fire* was the great representative of the *Sun*, as being

supposed the *mansion* of *fire* (*Ti Tan* or *Tein* *) the Druids, to express their regret of his leaving them in that retrograde motion which they attributed to him, and which gave the name of the Cancer † to that sign of the Zodiac in which it began, that they celebrated the eve of that day with fires and illuminations, but because such fires or *Belteins* were the usual Druidical annuntiations of the next day's being a great festival; a custom which is to this moment observed in most Romish Countries on the same eve of Midsummer's day, but under the Christian title of St. John the Baptist's day: a title founded on a rather far-fetched allusion of the Christians.

* In the antient language there occurs a perpetual source of mistakes, in that one word often represents different things. *Tan*, signifying *Earth*, gave the name of *Ti-tans*, *dwellers* in the *earth*, to those who had not yet exchanged their primitive subterraneous habitations or caves, with which all Europe antiently abounded, for houses in the open air. It was their residence, near the Mount *Vesuvius*, one of the *Phlegras* (for every burning mountain was a *Phlegra*) to the invasion of the Northerners, under the allegorical names of Gods, assumed by their generals, that makes the whole foundation of the fable of the War between the *Gods* and the *Titans*. They were also called *Gigantes*, from being born under ground, γιγγες.

† This propriety of the name of *Cancer* for that sign is surely not a little prejudice in favor of the names of the other eleven being instructively pregnant of meaning. The signs themselves have been long familiar in the East, whence they did not come, but were almost demonstrably carried thither from the West.

The

The Druids, considering *night* as the precursor of *day*, and which, for the awful solemnity and silence of its hours, they preferred for some of their greatest religious mysteries and wakes, naturally observed that as fast as from the epoch of the summer solstice the day decreased, the night must increase; the Christian Divines, in order to sanctify this day on a more orthodox footing, took thence the hint of consecrating it to St. John the Baptist, from his own words quoted by the Evangelist of that name,

He must increase, but I must decrease.

St. John, chap. iii. ver. 30.

The thought is rather quaint and false, in giving to the saint the character of light, which undoubtedly belongs more properly to his master. But, in those times, such improprieties might pass, there being especially no error of intention.

The day itself, however, was one of the most sacred festivals of the Druids. It was the grand *Sab-aith-day*, and a general meeting of their greatest dignitaries, to settle the Canons or Psalters, to examine the songs of bards, to perpetuate antient traditions, and especially to take a strict account of the merits and conduct of their lower Clergy.

Such was demonstrably the institution of this grand festival; and, if any meeting could, with propriety, bear the name of the great *Wittenagemote*, or Assembly of the *Sages of the Law*, this must have been precisely that *gemote*. I repeat the *if*, because I have precedently started an etimological doubt concerning this word, of the validity of which the reader will please to judge. On reflexion, I confess myself rather inclined to decide against my own objection to the existence of the word itself.

The term, however, of *Sab-aith* itself, which originally belonged to the weekly day, became
one

one of the occasions of the *Druid Sunday* supplanting the *Sabbath day* of the *Jews*, and taking its place. The question, how this came to pass, having been inserted in a public paper, an answer was given to it, which contained nearly the following attempt at a solution.

There is no passage, at least that I know of, or can recollect, in the Scriptures, that expressly countenances the substitution of our present Christian *Sunday* to the Jewish *Sabbath*. It is probably in respect to this silence of the Sacred Writings on this point of discipline, that there actually exists on the continent a sect of Christians, who, from their adherence to the Sabbath of the Old Testament, take the denomination of *Sabbatarians*.

But the cause of this alteration of the Lord's Day having sometimes exercised my inquiry, I summarily here offer the result of it, with all the submission of private opinion to superior reason.

In the remotest times of Britain and Gaul, many ages before Christianity, the first day of the week was more particularly set apart for the instruction of the laity, and distinguished by the name of *the Day of the Sun*. A *Saronide*, or Preacher, delivered his sermon from a *jube* or pulpit. The Druid church had many names. *Kirk*, *Meyn*, *T'Impul* (Temple), and *Ey-cil-Lys*, the inclosure for instruction or learning; from a contraction of which, that barbarous Gallogræcism *Eglise*, or *Ecclesia*, was most probably formed, in the earliest days of the propagation of the Gospel. The discourse delivered was called *Sab-aith*, or the word of the teacher, or wise man. Thence the day itself received the appellation of *Sabaith day*. The assembly was called *Sabat*, a term since most absurdly applied by the French to express a nocturnal assembly of witches and conjurers. In the

word *Sabbatines* it still preserves its original unperverted sense of *instructive discourses*.

When Constantine found the Pagan Sunday, or *Sab-aith*, so firmly rooted, by the practice of a number of ages, that, humanly speaking, it would have been matter of great difficulty to bring the people, especially of *Britain* and *Gaul*, to change their *Sab-aith* day for the Jewish *Sabbath*, so similar to it in name, and not much different from it in point of veneration ; his desire of making the periodical week-day of those heathen assemblies subservient to the cause of Christianity induced him to substitute authoritatively their Sunday to the then Christian Sabbath-day. In this, it is most probable that he had the concurrence of the Christian clergy, who adopted and gave their sanction to this alteration, which, after some little uncertainty and wavering, on the account of the innovation, became universal, or very nearly so : thus, this coalescence or ingraftment of the Druidical *Sab-aith*, or day of *instruction*, on the sacred stem of Christianity, which had already, in the like view, adopted the Jewish Sabbath (*Sabaoth*) or *day of rest*, answered at once both those laudable ends, a human relaxation from labor, and a due attention to the teachers of divine truths.

I have before observed, that the great and solemn anniversary assembly, for the preaching of Druidism, was on the eve of Midsummer-day, which was thence called the *Sabbath-mass*, or *Sabbatist* holy day. Upon this, the Christian clergy employed, as in many other occasions, the saving expedient of changing its name, by sanctifying and dedicating it, as I have precedently observed, to *St. John Baptist* ; so that though, in the *Romish religion*, the eve of it continues to be celebrated, as in the time of the Heathens, by fire-works and illuminations,

illuminations, the intention has received a more salutary direction, from the substitution of the name of *St. John the Baptist* to *Sabbatist*, which was the Druidical appellation to that holy day. Those who continued to solemnize it in their spirit of Paganism were reputed and called forcerers, magicians, conjurers, and the like, by the Christian writers, and by the people in general. There were so many of them in France, still existing so late as in 1609, and 1650, that *Filesac* a doctor of the Sorbonne, and *Zacharias de Lisieux* a capuchin, makes the number of them incredible. This word *Sabbatist* accounts also for the name of the *Christians of St. John the Baptist* being given to a wretched remnant of the *Sabæans*, still in being, on the borders of Palestine, and who, not being Christians, nor Mahometans, will readily profess an occasional conformity to either. Like the Manicheans, of whom they are most probably a branch, they have been accused of worshipping the evil spirit (the devil), and of other horrors worthy of such an adoration. Among these Sabæans, the priests were strictly forbidden to marry any but virgins. The pope Hilarius, in or about the year 464, laid the like injunction on the Romish clergy of his days. Possibly this conformity was pure accident : but it proves against the celibacy of the clergy, introduced by subsequent popes, in later times. The prohibition of marriage obtained also among the Druidical clergy ; but extended only to the clerks or students under age. They were called *batchelors* : but this is from my purpose.

To return to the word *Sabæan*, whence that of the Pagan *Sab-aith* is derived, it furnishes here such an occasion of rectifying an antient and almost universal mistake, as will, I hope, excuse repeti-

tion. *Cicero* himself has fallen into this error, where he says that *Chaldaean*, which implies *Sabaean*, is a designation not of *art* but of *country*. A stricter examination would shew, not only that the distinction of *Chaldaean* and *Sabaean* (*Cal-d'Ey* and *Sab-Ey*) is no other, literally speaking, than that between a *Graduate* and a *Master of Arts*, or of a *Scholar* from a *Doctor*; but that its distinction, as old as that of clergy and laity, is to be traced up to the very remotest antiquity, having pervaded an immense tract of continent from the North-west of Europe to the South-east of Asia, by means of those migratory expeditions, when the European armies, in that æra called the *Divine Age*, from the assumption of the names of the gods by the leaders, carried their conquests into Egypt, Syria, Persia, &c. Then it was that the doctrine of the Northern Druids penetrated so far East, and solves Pliny's conjecture of the Persians receiving it from them, which must have been in times, comparatively to which, the foundation of Rome is hardly not a modern incident.

The name, however, of the Druidical *Sab-aith* day having happily merged in that of the *Sabbath*, received by Christianity; not only the change of the day, but the primordial appellation of it, *Sunday*, still collaterally retained, in *our* language, confess its origin.

Before I dismiss this article, there occurs to me the propriety of clearing up a not uncurious point, which may serve to shew that spirit of ignorant and malignant barbarism, which characterized those ages in which Europe, and especially this part of it, having become the prey of the sword, sunk into almost utter darkness and confusion.

One of the capital objects of the great Midsummer assembly of the Druids, being to call the
ministers

ministers of justice to an account of their behaviour, in order to estimate their merits and respective claims to future preferment, when the parties thus examined would naturally seek to extenuate any *evil* of which they might have been accused, or to represent any remarkable *good* they might have done, in their respective departments.

Such was the purpose of this solemn questioning them, the charitable construction of which was as follows.

As the bigotry of those days saw the Devil in all those assemblies or conventicles, necessarily held by the poor remnants of Druidism in caves, or secret places, to avoid the rage of persecution, he was imagined to assist in them himself, *in propria persona*, to receive the adoration of his votaries, who had repaired to them, on broomsticks, or the like convenient carriages. But as to this great assembly on *Midsummer-day*, he was supposed to examine his imps, not on the *good* but on the *evil* they had done, in order to give them a proportionable degree of praise, which one would not imagine a very great or a very tempting honor. Such was the pious foundation of the calumnious interpretation of the Head-Druid's judiciary and official examination of his clerical subalterns. An accusation only fit to provoke pity, for the liableness of credulous ignorance, with the best intentions in the world, to become at once the bubble of bigotry, and the tool of its blind fury and black ambition.

The FESTIVAL of FOOLS,

La Fête des Foux.

There is nothing hardly that will bear a clearer demonstration than that the primitive Christians, by way of conciliating the Pagans to a better worship, humored their prejudices, by yielding to a
conformit

conformity of names, and even of customs, where they did not essentially interfere with the fundamentals of the Gospel-doctrine.

The ecclesiastical polity of the Romish church is, to this moment, almost wholly Druidical. And as that antient religion of Britain and the Gauls had its pope, its cardinals, its bishops, its deacons, &c. who were succeeded in their spiritual and temporal power and possessions by the Christian Clergy; these last, having assumed identically those titles of which the others had been deprived, devised, in order to quiet their possession, and to secure their tenure, an admirable expedient, and extremely fit, in those barbarous times, to prevent the people from returning to their old religion. They instituted certain days about Christmas-time, in imitation of the *Saturnalia*, which were called *the Fools Holiday*, *Festum Fatuorum*, when part of the jollitry of the season was a burlesque election of a mock-pope, mock-cardinals, mock-bishops*, &c. attended with a thousand ridiculous and indecent ceremonies, gambols, and antics, such as singing and dancing in the churches, in lewd attitudes, to ludicrous anthems, all allusively to the exploded pretensions of the Druids, whom these sports were calculated to expose to scorn and derision: such mimicries being designed as representatives or duplicates of those offices among the Pagans. The title of *Fatuitas tua* was, instead of *Sanctitas tua*, given to the mock-pope: and it is to this that probably *Philip le Bel* alludes in his famous letter to *Boniface VIII.* which he begins with, "*Sciat tua maxima Fatuitas, &c.*"

This *Feast of Fools* had, however, its designed effect, and contributed perhaps more to the exter-

* Among these buffoon personages, as before observed, they introduced an *Andrew*, or *Head-Druid*, whence we have our word *Merry-Andrew*.

mination of those Heathens than all the collateral aids of fire and sword, which were not either spared in the persecution of them ; but, as there is hardly a greater absurdity in the world, nor a more common one, than the continuance of customs after the original cause of them has ceased, the people, long after the cessation of any apparent political necessity for such drolls, remained so captivated with the merriment of them, the grosser the better for them, that, the primary object of them being vanished, the jest began to threaten a recoil on the clergy itself who had instituted them. Then it was that councils, popes, bishops, very earnestly set about the suppression of those anniversary buffoonries ; which, however, they have hardly, in some parts, accomplished to this day, though they have employed for that end, censures, interdictions, and even prayers, public processions, and fasts.

P O P E.

This word, in the original signifying *Head*, like *Quin* (King) also *Head*, receives its degree of importance from its context, tacit or express ; but by custom it has been appropriated to spiritual or judicial dignitaries. Every parish had its *Pope*, as every company of Tanners, or Shoemakers, of Bakers, had its *king*. *Paus* was also an antient name for the pope as the *head* of the law, divine and human : it is contracted from *Pal-vass* (the *l* liquifying as usual, and the *v* quiescent). It signifies the Head-magistrate*.

* *Pal-leet* or *Pal-Lys* signified the head-place of justice ; thence the word *Palatium* and *Palace*. It was not at all the residence of a king, any farther than as kings grew at length to be the heads of civil justice. At this moment at Paris, the *Palais* preserves its true original sense of a *Hall of Justice*. *Maire du Palais* was the lord chief justice of the nation, after that the Popes had lost

It was, however, in the antient establishment of the judiciary authority of the Druids, that the Christian dignitaries of the church, who adopted and modelled their hierarchy, as near as they could, by that of those antient possessors, found that facility of making good their claims of supreme power and pre-eminence over lay-princes, which is nothing wonderful, the force of antient prejudice and the barbarism of those ages considered, which followed the extirpation of Druidism.

Even the Roman Pope's tendering his slipper to kifs, was a custom practised by the Gallic Popes precedently to Christianity ; that is to say, if it be fair to conjecture that *Julius Cæsar*, in quality of *Pontifex Maximus*, borrowed from the Gaulish Pope, or Arch-Druid, that piece of state, when to *Pompeius Pænus*, who was returning him thanks for some favor, he held out his foot for him to kifs, shod in a slipper embroidered with gold, "*socclo aurato.*"

The real fact is, that that ridiculously impudent chimera of the pope of Rome's arrogating to himself the character of the Primate of the universe, was originally nothing more than a perversion to that end, of the hint taken from the local character of the *Pontifex Maximus* of Rome.

But, if any one chuses to rest his salvation on the believing his title of *Pontifex Maximus* well-grounded on his keeping the keys of that *door* to heaven, of which the cardinals are the *hinges* (*Cardines*), I have no sort of objection to any thing of their pious opinion, unless to their making it also an article of faith to burn all who may take the li-

that temporal character. *Basilique* and *Palace* are nearly synonymous. The first has an affinity with *Βασιλεις*, but does not derive from it.

berty of laughing at such an absurdity, which indeed deserves rather pity than derision.

KING of the ROMANS.

The existence of this title and office, according to the present form of the Germanic constitution, has its origin much higher than the custom of the adscititious Cæsars or Coadjutors of the imperial office, which, like many other customs, the Roman emperors did not disdain to adopt from the Transalpine regions. In this one particularly they were supported by the army, in despite of the senate. It is a remnant of that antient law, which for many ages had been observed in the Celtic countries, but especially in the British islands, where it was called the *Tanistry Law*. Certain great offices of the state, being happily elective, not patrimonial or hereditary, as too many now are, against every protest of common sense; a general, or king, or a bishop of a great district, where his office was for life, had, on any indication of insufficiency, from age or infirmity, a coadjutor chosen for him by the people, sometimes out of his family, sometimes not, but by much the oftenest, unless there were strong objections, at his own recommendation. This person was called the *Tanist*, *D'Han-ist*, in which it is easy to discern *the next head*, a kind of Δευτερος βασιλευς, who was not only to succeed immediately, on the decease of the incumbent, without any necessity of a new election, but, in the mean while, enjoyed certain great privileges in the nature of those of the *King of the Romans*.

Bishops had their *Co-adjutors* chosen for them; much in the like manner, and with the same right of official assistance, and of immediate possession, upon the demise of the superior.

This custom had its advantages, and its inconveniences ; but it was in virtue of this arrangement, that cardinal *de Retz*, on being chosen co-adjutor or *Tanist* to his uncle, had it so much in his power to plague *Mazarin* and the French court in the minority of Lewis XIV.

EM B A S S A D O R.

I introduce this word to correct an error of my own, in the false derivation hazarded, p. 81 of my preceding pamphlet.

Some have derived Embassador from the Hebrew *Hambassaroth*, the bringer. The sound answers well enough, but I take the word to be a barbarism of the lower age, and a contraction of *In pace viator*, a person *missus in pace* (*Inviado*, *Envoyé*) sent on a message of peace. *Viator*, in the sense of messenger, the *v* quiescent, as it most frequently is in compound words.

C H R I S T M A S - D A Y.

I have elsewhere (p. 95. *Way to Things*, &c.) accounted in some measure for the Druidical festival, at this season, under its antient name of *Y-Hule*.

But, on the sanctification of it to solemnize the birth of J. Ch. the old *Y-Hule* being abolished, received the name of *Nov-Y-Hule*, *New Yule*, and, by contraction, *Noel* in French, a less violent one than from *Natalis*, as some make it.

I need not here point out so plain, so obvious a consideration, as that, since the most learned of the Christian Divines never yet could positively ascertain the specific time of the birth of our Saviour, it was at once piously and politically done, to apply a merely heathen season of festivity, of which it
would

would have been, humanly speaking, hardly possible to extirpate a custom anniverfarily perpetuated ; to apply it, I say, to fo laudable a commemoration.

But it furely is not an uncurious matter of reflexion, that the Romans theirfelves took manifefly their Brumalian * feaft from this Druid custom, which, in virtue of the Northern conquests, penetrated into Perfia, where it was celebrated by kindling fires, efpecially on the mountain tops, as in Britain, and, if my memory does not play me false in my quotation of the learned Mr. Hyde, fo very lately as under his obfervation in Shropfhire. The *T-Hule-logs*, the *T-Hule-fires*, for Christmas-cheer, are not, at this day unknown to many other fhires, at leaft as to the name.

W E E K.

In antient times, the Druids, who, for a philofophical reason, gave the night precedence of the day, as being juftly deemed anterior to it, computed the time by the night, as *seven-night*, *fourteen-night* (*Sennight*, *Fortnight* †). Night being alfo the time of celebrating their *wakes*, the night before the day of *Ap-huil* (Sunday) the eve of that folemn day, or *Saturday-night*, was a periodical *wake*, and terminating the *week*, gave the word

* *Brumalia* has been derived *a brevitate*, from the *shortnefs* of the days in that feafon. It is a contraction of *Bor-im*, the *cold feafon*, *B-Oer*, cold, *im*, weather. It is from *im* in this fenfe the French derive *tems*, and the Italians, *temporale*. *Tems*, time, or duration of time, derives differently. By a remarkable analogy, *Fin* and *Edder*, both fignifying a *wing*, are refpectively original to *wind* and to *weather*. The Genii of the *winds* were, in their temple at Athens, represented with *wings*.

† Or *nos y ganer*, W. From the night that he was born. *Wythnos*, a *week*, from *Wyth*, eight, and *nos*, night, or fo many days as are included within eight nights.

or denomination of a *week*, as now pronounced by us, but more originally *wake*.

On this there occurs a remark strongly confirmative of the idea of the primitive Christians having, in a great measure, and surely with the best intentions imaginable, adopted and sanctified the Druidical discipline and practices.

It being apparent from *Eusebius*, from *Venantius Fortunatus*, from *Stillingfleet*, from *Usher*, and others, that, not only in the very first ages, but in the first years of Christianity, its apostles and missionaries penetrated into Spain, Gaul, and the British islands: No wonder then that we find in the Christian church so many vestiges of their conformity with our so antient customs, that Christianity itself is comparatively but a matter of yesterday.

They especially then adopted the *night-season* of religious worship. The *Eves* or *Vigils* (*Wakes*) the *media nocte*, midnight, were all preferably consecrated to devotion, and occasionally to festivity, or convivial entertainment. Not impossibly, this was, at the bottom, the cause of giving the name of *Supper* to the Lord's sacred institution of the Communion-table.

On the continent it is more emphatically called the *Night-meal*, or *Eve-meal* (*Nacht-maal*, *Avondt-maal*); the first the antientest, and probably the most characteristic.

But at this moment, something of this nature still remains in the observation of our *Eves* of *Holidays*: and especially in the Romish custom of candles burning on their altars in the day-time, a relick of the antient custom of the celebration of divine service in the night-time, when candles were really necessary, and not, as now, a ridiculous superstition.

It was however these nocturnal assemblies, innocently adopted by the Christians, as the means of an excellent end, that of making proselytes, that gave umbrage to the Roman government, and the more for their resemblance to the Druid conventicles, whom, for obvious reasons of state, it was bent on exterminating. Besides that, in those ages of despotism, all assemblies in general, not countenanced by the government, were suspected of being seditious associations. They were called *ἑταιρίαι*, or *sodalitates*, so that often, even under the least bad emperors, the innocent Christians suffered, the less pitied, in the false character of rebels to the Laws of the empire, while they were only attending the duties of divine worship.

And here it is necessary to distinguish times. These nocturnal assemblies, which had at the first been one of the *causes* of *persecution*, began at length to be an *effect* of *persecution*. Thus the necessity of seeking privacy and shelter from the rage of their persecutors added to the primordial preference of the night-season, the expedience of it: a matter of excuse against the reproach at first made to them by their enemies, which, at length, their enemies themselves were forced to allow. So that, in fact, it implies no contradiction to say, that they at first made the nocturnal hours their *choice*, and that those hours became afterwards a necessity, in consequence of that *choice*.

At this moment, the custom in convents of *night-service*, to which the *Fryars* and *Nuns* are called up, is a relic of Druidism; but the night was not so exclusively devoted to religious ceremonies, as not to admit the celebration of festivity and convivial mirth.

These festive *wakes*, or at least the most remarkable of them, had two names, the one *Min-easter*, or *Feast of Love*; the other *Char-easter*,

or

or *Feast of Grace*, or of *Reconciliation* ; both which, from their affinity or sense, received from the Greeks the common appellation of *Αγαπαι*, *Agapes*, or *Feasts of Love*.

Min was one of the antient words for *Love*, including especially the idea of friendship and good will ; with the adscititious word *Easter*, it becomes *Min-easter*, a social or amicable banquet. Independently of the articles of the *Fare*, there were generally attendants at it the *Bards*, in the character of *Min-singers*, or vocal performers at the *Min-easter*, not *love-songsters*, as the word seems at the first found to express : and the Minstrels (*Min-easter-uls*) which were players on instruments. These subsisted long after that the *Bards* or *Min-singers* were in disuse. The word remains to this day, and *Minstrelsy* derives evidently from it.

Char-easter might warrantably and plausibly enough, from its similarity both of sound and sense, be made to derive from the Greek word *Χαρις*, grace ; but the truth is, that this very word *Χαρις* is itself derived from that Celtic word, *Char*, or rather *Car*, which is original not only to the Celtic word *Char-easter*, but to the Latin *Charistia*, quite independently of the Greek.

The Celtic *Car* is a generical designation of every thing delightful to the *heart* (*Car*) ; it gives the name to many things, but especially to *friends* and *relations*. In the sense of *Char-easter*, it signifies a banquet of *grace* or *reconciliation*. Valerius Maximus has faithfully preserved to us its grounds of institution, which, like many other customs of the Latins, were to be evestigated from their antient and common Celtic origin.

“ Our *ancestors* had instituted a *solemn* banquet,
 “ and called it *Charistia*, at which none, but those
 “ entitled by consanguinity, or affinity, were pre-
 “ sent : that, in case of any feud or quarrel hav-
 “ ing

“ ing arisen among near relations, it might, in the
 “ sacredness of the convivial table, be made up
 “ and removed, amidst their gaiety of heart, and
 “ agreeably to the spirit of concord intended by
 “ the meeting *.”

These *Chareasters* were supplied among the parties invited, by common contribution ; and always at night, or at least in the evening, they sent to the place of meeting of friends, each his contingent of viands and liquors, the superfluity of which was given to the poor, who sometimes were served at the same time with them †. Now, whether or not these *Char-easters* gave the primitive Christians an occasion of applying them to a more sacred purpose, the *reconciliation* of souls, and the doing away offences to the Deity, is a point entirely at the reader's option to determine with himself. However, so far is certain, that in these *Agapes*, *Love-feasts*, or *Char-easters*, the ceremony of the *Eucharist* was antiently and primordially included.

TO C U R S E.

In the antient language, this word is synonymous to *ban*, in the sense of, To fulminate an excommunication. It was purely a judiciary act. The party liable to it was, by the proper ministers of the *ban*,

* Convivium etiam solenne *majores* instituerant ; idque *Charistia* appellaverunt, cui præter cognatos & affines, nemo interponebatur : ut si qua inter necessarios querela esset orta, apud *sacra mensæ*, & inter hilaritatem animorum, favoribus concordie adhibitis, tolleretur. *Val. Max. Lib. II. Cap. I. § 8.*

† Such entertainments then were, so far as they depended on each furnishing his part, literally speaking, *collations*, or more properly *clubs*, a word of the highest antiquity, though now in such vulgar use. *Ibb*, in the sense of *repartition*, or *dividend*, is original to *arithmetic*, to *rhythm*, to *tariff*, and to many other words. *Club* is a contraction of *Col-Ibb*, or *meeting*, at which each contributes his *share* or *contingent*.

solemnly *curfed*, or pronounced with a loud voice to be expelled fociety.

Curfed is a contraction of *Kir-ifh*.

<i>Kir</i> , church, fhire, or community.	} <i>Kir-ifhed</i> ,
<i>Ifhed</i> , expelled, or outed.	

There was, in the Druidical difpenfation, the greater and leffer excommunication: but, in atrocious cafes, as of felony, or high treason, this excommunication, or banifhment, which was all that the Druid juftices were impowered to inflict, was not deemed fufficient. The criminal was tried in the open field by lay-judges, where, on conviction, he was put to the kind of death appointed by the law for the feveral offences.

And here, without at all denying that the antient religion of the Druids might admit the doctrine of vicarious atonement by human facrifices, or fuccidaneous victims, a tenet which, probably, fmoothed the way for the reception of a more faving doctrine of that nature, I repeat it here, I have great reason to think, that that rawhead and bloody bones representation, by Cæfar, of men inclofed in wicker-images and burnt, is but an exaggeration of certain periodical executions of criminals, in confequence of national affizes, when the convicts were, inftead of being tied to a ftake, hung in a kind of chains made with withs, and fo confumed by a fire lighted under them, a death incomparably lefs cruel than that which long, and till lately, prevailed in Britain, of fuffering criminals hung in chains to die under all the exquisite, combined tortures of ftreight chains, hunger and thirft.

The Druids never dooming to death, or concerning themfelves with blood, any farther than prefiding, as our judges do, at the folemnity of trial, when they were always confidered as moderators of the law, the verdict of acquittal or of death,

death ever depended on the *Folk-gemotes* or Lay Juries. The Druid excommunication, or *curse*, was commonly no more than a preparatory impeachment.

But, that their power did not extend to take away life, is strongly corroborated by those ancient romances, where, as in Homer's *Iliad* and *Odyfsey*, the *Costume* of the remoter times of Britain and the Gauls is preserved with tolerable justness. The best of them derive their origin principally from Great Britain. The romance of *Amadis of Gaul*, as the learned *La Croze* observed, begins with *Garinter*, king of Little Britany (*de la poquenne Britonne*), which incontestably took its name from the having been colonised from Great Britain. In those romances, or at least in most of them, you will find that the *Magician*, which is but another word for Druid, may inchant, confine, or detain in durance, but never puts to death.

The *Barons*, who sat upon all controversies and causes, within their respective jurisdictions, whether under their sacred oaks, or on those eminences called *Mote-hills* *, could not either, upon their own authority, condemn to death: that was always referred to the people, or to a jury. This was the law; but, in process of time, every thing being thrown into confusion, the assembling a Folk-mote, or the impannelling a jury, through corruption, through relaxation of discipline, fell into disuse. The barons, however, not daring to take on them the dooming to death, confined themselves to excommunication, to bodily punishments short of death, and to mulcts or fines, for certain

* There was in Rome itself a *mons mutialis*, which had anciently served for that purpose. *Mooting* a point derives from these *motes*: to which *the bench* is now substituted.

offences, even murders and other enormous crimes included.

This commutation of capital punishments for fines, was certainly a great abuse of the *Baron-law*, and not improbably continued from a spirit of avarice prevailing over the cries of popular justice.

It was from the table of these mulcts, that very likely the Romish chancery took its idea of a tariff of sins.

From the Druid *curses*, however, came the antient Roman sentence, banishment, or interdiction *ab aqua & igne*, which was implicitly a *Kir-ish* or excommunication *.

This was of itself a kind of *capital* punishment, being a *civil* death. The party, according to the spirit and intendment of the law, figuratively speaking, lost by it his *head*, that is to say, his faculty of being polled † among the subjects, citizens, *leuds*, or *true men*.

This *capitis pœna*, or *civil death*, differed from the *ultimum supplicium* or *real death*, though, in atrocious cases, it was a preliminary to it, on the cognizance of the people, or on arraignment before them.

The formularies of *Cir-ishing*, or *Cursing*, were, doubtless, according to the degrees of guilt in the

* There is great reason to think that the word *Iscariot*, applied to *Judas*, who betrayed Jesus Christ, is *not* a Hebrew proper name, nor the designation of his birth-place, but a Celtic term of reproach. *ISH-CAR-Jood*, the *accursed Jew*.

† The analogy of numbering by the *head*, in more languages than one, is very striking.

Censeo, *census*, all include the *telling* by the head. *Capite censi* is a pleonasm. *Canvassing*, *counting*, &c. all come from *Kun* or *Kin* in the sense of *head*. *Censeo*, *I opine*, derives from *Kan*, the *head*, as *penfer* from *pen* the *head*.

Civis, *Civitas*, answer to *Chef* the head. Πολις, city, in Greek, is from *Poll*, head, not as a head-place, but as the citizens were numbered by the head.

parties offending, various ; some rather warnings, or suspensions, and only aggravated in case of contumacy, others fraught with the bitterest imprecations that could be devised, much in the stile and manner of some of the sentences of excommunication fulminated by the pope, with bell, book, and candle ; which certainly are not very edifying models of religious charity and tendernefs.

The Cretan form of *cir-ishing* or *curfing* is preserved to us, for its singularity. On excommunicating an obnoxious member of fociety, their worft wifh was, that his lot of life might thenceforward be caft among thofe who refembled him. This curfe would now be received as a bleffing, by fuch as have no idea of life out of company as worthlefs as themfelves *.

* To fay but the truth, there does not appear to have been candid enough allowance made for the neceffity granted by St. Paul, for there being herefies : “ For there *muft be* alfo herefies “ among you.” 1 Cor. ii. 19.

Humanly fpeaking, they were unavoidable : in the infancy of Chriftianity efpecially, when the converts were made, not only out of various countries, but out of various religions, nothing would be more likely (unlefs you interpoze divine infpiration, which indeed filences every objection) than that, out of each country, out of each religion, fome tincture of the antient errors and prejudices would refpectively cleave to the recent profelites, or converts : and the more for that they could not but obferve, fome of the moft univerfally revered faints, and fathers of primitive Chriftianity, at variance among themfelves. St Paul differed from St. Peter. St. *Justin*, *Irenæus*, *Melito*, *Tertullian*, *Origen*, *Clement*, *Eufebius*, &c. had all their feveral opinions, held orthodox by their feftaries, unorthodox by the prevailing party. Even Ey-cumenical councils contradicted Ey-cumenical councils. At that time that impudent and ridiculous chimera of centering a fpiritual monarchy in an *infallible* defpot, or vifible head of the church, a folly infinitely greater than the attempting to make a pin’s head pafs for the cupola of St. Paul’s, was not fo much as in exiftence. A Britifh convert then would naturally retain fome tincture of Druidifm, efpecially as he would fee the church allowed to be Orthodox borrow its whole hierarchy from it. An *African*, a *Greek*, an *Afiatic*, a *Platonift*, a *Stoic*, would alfo mix fome of

Under this head of *curfing*, I take the word *heresy* properly to fall, as I have many reasons to think it purely a Celtic word, most egregiously, most barbarously, distorted into a derivative from the Greek *αἵρεσις*, a *choice*, or *preference*, as for example, of a general (*σερῳληγε*), of a doctrine in physic, as *μεθοδικη αἵρεσις*, and *εμπειρικη αἵρεσις* (Galen), or of any particular sect of philosophy, but never in any black or atrocious sense. It is even joined with good, as in *καλη αἵρεσις*; and surely a man may as well make a *good* as a *bad* choice, and even the last innocently, if through accident of birth, or of connexion, or for want of better judgment. *Αἵρεσις* (heresy) then, carrying in its sense so little affinity to that idea of horror, into the conveyance of which it has been so untheologically tortured, and with which the idea of burning has been, and is at this moment, in the countries subject to the absurdities of the Papal system, so currently and familiarly associated, I am apt to think it one of those many *Celt-Hellenisms* of which the origin was carried from the West of Europe to the East, and

their respectively national or philosophical prejudices, with the new religion; for the misfortune of such an error in their *Choice* (heresy) they were surely rather to be pitied than piously devoted (*αἵρεσις*) to temporary flames in this world, and to eternal ones in the next. To make then of a point of *heresy* a case of fire and faggot, must be a horror incomparably worse than any of which the Druids could be accused.

Even atheists, execrable as their madness is, and a madness it manifestly is, must be still less execrable than that of believing a God capable of being hugely pleased with the savoury regale of flogging such a sacrifice, the consummation of which by the inquisitors dining on the roast meat of those human victims would be less horrid, less impious, than their infligating and disowning their hand in the cruelty. What a mockery! They entreat that death may not be inflicted, which they surely know will be inflicted, and which they would be in a devilish rage if it was not, and the writ *de Comburendo Heretico* not effectually issued.

returned

returned to us in a disguise, under which it is not easily, or without reflexion, discoverable.

On granting, however, a postulate, authorized by innumerable examples, the *c* being, in fact, archaically a mere aspirate *b*, the word *bir-ish* *, restored, on the faith of both sound and sense, as near as can reasonably be expected, signifying or implying that kind of excommunication, which, according to the nature of the offence, included various punishments, and in the higher degree, a delivery up of the convict to a popular condemnation to the flames, *heresy* becoming thus *cir-ish*, or curse, receives apparently a clear illustration. Not that I presume to decide it so, but only that it seems more adequate, more agreeable to the sense, than the Greek *απεισις*. The reader will himself consider the degree of weight this substitution ought to have with him.

* The Druids, above all figures, affected the circular. Their *Cir*, *Hirs*, *Shires*, *Churches*, all took their appellation and form from the radical *Hir* or *Cir*, for a circle. This too was adopted among the antient Germans. Their *circles* are, at this day, a kind of military shires. In antient Italy, an army was called *ex circum community*

Ish - *bir* - *Cyd* (*Exercitus* most certainly not from *exerceo* to exercise) collected from the country *a round*. Where, *Cluverius* says, the *Æstii* (whom I take to be more particularly called by the Britons, *Easterlings*, and very probably an emigrant colony from Britain, and who had diffused themselves from the borders of the Rhine, into *Livonia* and *Prussia*) were distinguished into *Hirri* and *Scirri*; he takes most probably the name of a division into *Hir*, or *Scirs* (shires) for the proper names of those people. There is the strongest reason to believe that those Saxons represented as the invaders of Britain were, in fact, originally descended from Britons, and looked on the re-vindication of this country to themselves, as a piece of justice exercised against the inhabitants who had called them over, and for whom they could not have the greatest regard, as considering them in the light of having been long provincial slaves to the Romans. Thence their union with the *Piæts*, who were most probably no other than South-Britons, who had taken refuge Northward, in a disdain of subjection to the Roman empire.

I shall

I shall conclude this article with observing, that, it was by *Kir-ishing*, or *curfing*, the party was made *anaith* or *outlaw*. Among other privileges of a subject, it deprived him of the right of sanctuary. *Anaith*, as before mentioned, p. 4. gives the origin of that barbarous word *Anathema*. But, with the addition of *Mar* (great) to *Anaith*, it becomes *Maranatha*, or the greater *curse* or excommunication, and always implied the deserving of death. This derivation affords an easy natural solution of this word *Maranatha*, as employed by St. Paul *. The syllable *hem* in *anathema*, answers to the French word *preconiser* ; *a* is the common Gallic terminative, as in *Bara* (far) bread. The meaning of these words *Anathema*, *Maranatha*, which has perplexed so many critics, is simply as follows : “ let him be considered by you as a person excommunicated with the greater excommunication, “ one unworthy to live.” This was, doubtless, designed figuratively to express the utmost abhorrence of any one capable of not loving Jesus Christ, and not to recommend persecution.

Ecolampadius has gone the nearest to the sense, in his conjecturing this word *Maranatha* to imply a sentence of death : nearer at least than St. Chrysostom, and St. Jerome, the one saying it is a Hebrew word, meaning that “ *the Lord is come* :” the other rather a Syriac, in that sense, “ *Our Lord is come*.” Most probably it was neither without its necessarily following, that it is, as I firmly believe it, an old Gallic word, in the very sense above set forth.

T R E A S O N.

This is one of the words in current use, of which the investigation of the origin is so greatly dis-

* “ If any man love not the Lord Jesus Christ, let him be “ *Anathema, Maranatha*.” St. Paul, 1 Cor. xvi. 22.

couraged by the too easy acceptance being established of a derivation utterly unlikely to be the true one. That of the word *Treason*, from the French *Trahison*, or from the Latin *traditio* and *tradere*, had ever appeared forced and suspicious to me, even before I had seen so much cause for rejecting French derivations in general, for this plain reason that they are for ever running away from their own proper primordial language.

The origin assigned for that word is, that certain intimidated Christians fell under the opprobrious appellation of *traitors*, because they had delivered up (*quia tradidissent*) to the Heathen powers, certain holy books in their possession; but this carries with it no face of probability.

Even the less far-fetched case of delivering up strong holds to an enemy (whence the Latin word *Proditio*) is too particular for a crime of such general designation as *treason*, especially divided into *petty* and *high*.

Here the analysis of this word, by means of the antient language, furnishes, at least, a more satisfactory solution. It may not, after all, be the right one; but I presume, it will hardly be judged the least probable.

Readily granting that our word *treason* comes from *trahison*, as that from *trahir*, to *betray*, all that I contend for is, that the word does not come from *traditio*, but from the antient Gallic *or-ay*, and with the common Celtic prepositive *t*, *t'or-ay*, thence *trahir*.

T. Prepositive.	}	Toray, Tray.
Or. Transgressive.		<i>Trahir</i> .
Ay or Aw, the Faith, or the Law.		to <i>betray</i> .

This *Or-ay* is radical to the Latin *Fraus* * (For-aw)

* *Fraus* in Latin does not merely signify the *act of defrauding*, as it is commonly understood, but also a *liableness to an accusation of treason*. Its general sense is a *breach of the law*.

to *proditor*, to the Dutch *Verraadt* (*For-awd*) to our Welsh *Brâd* (*For-aud*), to the Erse *Braiteor* (*For aith-eoir*), and to the Armoric *Trabittur*, Traitor. But this last *Trabittur*, I suspect of being rather a modern adoption of the false etymology of *traditor*. All signify a criminal breach of faith or duty, in a higher or lower degree.

A breach of Faith to the *Circle* or *Nation* was liable to the highest punishment: as in the case of betraying it to foreigners, or of domestic rebellion against *lawful* government. The punishment for this crime, I have great reason to think, proceeded antiently, in much the same manner as of those now convicted of high treason *.

As to the plucking forth of the heart and bowels, previous to the burning, I look on it to remount to the highest antiquity imaginable, but to have been long altered from its original purpose, having been used, with a superstitious intention, on foreign captives of war, and thence adopted for the execution of domestic traitors.

It was customary for the *Sagart* (*Sacerdos*), a character different from the judiciary Druids, though of the same order of men, to rip up and cut forth the entrails of the victims, whether human or brute, and thence to pronounce their pre-
 fages of future events.

But, in cases of breaches of *faith* to private persons, such especially as a wife's poisoning or murdering her husband, a servant his master, the crime was deemed *petty treason*, and the punishment was reduced to simply burning, in the manner precedently mentioned.

(we- * Beheading was a kind of death borrowed from the Romans. Hanging, burning, and stoning were the common capital executions in the Gauls.

F R E E.

This word has two senses, of not a little affinity. They derive however differently. In the sense of absolute liberty, it comes from *Fuor-Ee*.

Fuor, privative. } Free.
Ee or *i*, tie. }

Analogically to which, the Latin forms its word *liber*. *L'ee-ibh-er* *.

L, Prepositive. }
ee, or *i*, tie. } Liber.
Ibh, privation, diremption. }
Er, idiomatic. }

Free, signifying a person entitled to the privilege of a town, or community, is a contraction of *Barry*; it is equivalent to *Burgher*, or to *Burman*.

C O R O N E R.

This officer has been supposed to take his name of office from his “*dealing wholly for the King and Crown*.” The truth is, that it has nothing to do with the *Crown*, the word being forced into that sense, from that vein of complaisance to the regal form of government, which made every thing and every word be referred to it, that furnished any the least handle for the compliment.

Coroner is purely a contraction of two words, the one signifying a *corpse*, the other *inspection* or *cognizance*.

* Our word *Leather*, the Dutch *Leer*, derives from this *Lee* for *tie* (t'ee) for its being antiently in use for the traces of horses, and in general, for all manner of *ligature*. On the like principle, we give the general name of *Pewter* to the metal made use of at first only for *pels*, or spoons: thence *Pel-t'ar*; the *l* liquifying as usual, makes it sound, *Pewter*.

In the old language it stood thus—*Corph-Conner*. The *c*, by the general rule, aspirating, the two words easily enough, in their coalition, slid into *Coroner*.

Corph was the antient British word for *Corpse*; thence *Corph-lan*, a church-yard, or inclosure for corpses.

Conner signified an inspector. It derives from *Con* or *Ken*, to know, to take *cognisance* of any thing; as in *Ale-conner*, the officer who took *cognisance* of the measures of ale: *Corph-conner*, the inspector of dead bodies, who was to take cognisance of how they came by their end; thence the *Coroner's Inquest*. It must have been an office of much higher antiquity than that of *kings*, in the present sense of that word.

R E G I M E N T.

This word is a variation of the antient word *Reich-mot*, as *Parliament* is assumed to be of *Parley-mot*. *Reich-mot*, certainly not from that barbarously imagined word of *Regimentum*, signifies a body of men martially appointed, arrayed, and collected out of any particular shire, of which it bore the name, as in France, *Regiment de Champagne*, &c. or, as we would say, the *Reichmot* (Regiment) of *Surrey*, of *Middlesex*, &c. *Reich-motes* were precisely what Tacitus calls *catervæ nationum*, speaking of the battle of Caractacus. Each shire was then a nation, and every regiment consisted out of the picked men or *militians* of the shire; so that, on a coalition of the shires into one great nation, the formation of regiments promiscuously out of all the shires needs not be considered as a deviation from the antient practice. On restoring however the militia by a law that should indispensably enroll every subject capable of bearing

ing arms, and injoin him hours for discipline, compatibly with any occupation or calling whatever, as was the practice of Greece and Rome in the days of their liberty, the regiments of such militia naturally formed out of the respective shires could not but bring great and essential advantages, and none greater than that of rendering that spurious and ever dangerous ingraftment on our constitution, a standing army, totally unnecessary; but then the militia must be ordered in quite another manner, than the sickly, faint, inadequate, form into which it has been thrown, by way of saving appearances of complaisance to the party of liberty; and, at the same time, of doing it so slightly and ineffectually as to let it die of itself.

The *Coronel*, or *Colonel* of a *Reich-mote*, is an interversion of the word *General* (*Ken-er-al*), who was commonly the Sheriff of the shire or county: its *Vortighearn*: the king, in short, subordinate to the *Baron* and the *community*, and sometimes himself the *baron*, though not necessarily, the privilege of a *baron* being an *exemption* from war; a privilege rarely renounced by our present *barons*.

M Y S T E R Y.

The common definition of this word, when derived from the Greek *Μυστήριον*, is some *arcanum* or secret, known but to a few, relative to sacred things, and incommunicable to any but initiates.

This incommunicableness does not essentially belong to the word, any farther than as the Greeks applied it to sacred things, which were not to be profaned by divulgation. Custom here established, as it does in all words, the idea. For, otherwise, the origin of the word itself, the Celtic *wist*, from *wise* (*sapiens*) is rather contrary to the

definition of *secrecy*. It signifies *knowledge*. It is the radical of *history*, and of *mystery*, the knowledge of any thing, whether of sublime theology or of mechanical callings *. A play was stiled a *History* or *Mystery*, from its being a *historical* representation. It is the radical of the Latin *Histrion*, the actor of such *mysteries*. In antient Britain the word *Mystery* had no sort of theological meaning annexed to it. The Arabs, to express *mystery*, use the term *Gheib*, which signifies a fable.

TRAGEDY and COMEDY.

Tragedy is one of these mongrel words, so natural and so frequent, where one country adopts a custom from another, and compounds the designation of it by a word which partly retains the foreign origin, and partly a word of its own, from being more obvious and current. Such is the *Ὠδή*, the known Greek word for a *song* or *recitative* : but as they probably borrowed from Italy, the custom of celebrating the festival of

* The word *calling* here is not from calling, a *vocation*, but from *cal*, learning in general. It also signified a *candidate*, learner, or student, whence, by the bye, I much suspect the expression of Matthew (xx. 16.) πολλοὶ γὰρ εἰσὶν κλητοὶ ὀλίγοι τε ἐκλεκτοί, to be at bottom an allusion of the translators, in order to express the stronger the meaning of the original, which had probably some such custom of examination for probation (as what civilized country had it not ?) analogous to the Celtic ritual of admission. If this idea should not be groundless, as I am very certain it has nothing strained, or contrary to sense, or to *religion*, the translation would be, "Many are *candidates*, but few are *chosen*." Compare this with the present translation : *Many be called, but few be chosen*.

Called presents there a vague, indefinite sense, and Κλητοὶ may have no more affinity to καλεῖν, than *calata comitia*, undoubtedly has to it, held at Rome for the election of the *candidate*, *pontifices* and *flamens*. With us, it was the day of *Gala*, (of *White*) *Whit Sunday*, or *Pent-ich-ghast Gemot*, for the conferring orders on Druid candidates.

Bacchus, which is undoubtedly a Celtic archaism, they made the old Italian word *Trabea*, waggon, or *Tunbril*, a part of their *Τραγωδια*, a song from a cart or waggon, probably just in the rude manner, in which Thespis brought it to Greece :

Dicitur & plaustris vexisse poemata Thespis. Hor.

In Greece, it received that great improvement, which made the word lose sight of its original. But surely, nothing can be more forced than the deriving *Τραγωδια*, either from the reward of a goat being given to the poet, or from the characteristic sacrifice of goats to Bacchus on his festival. I know of no worse etimologists than the *Greeks*, except the *Romans*.

Comedy as little owes its origin to the word *Κωμῆ*, in the sense of village, because supposed to be originally acted in *villages*. It was, for its subject being mirth, or familiar life, antithetically distinguished from tragedy, which turned upon serious, sublime, or mournful subjects. *Comus* then, the Deity of pleasantry and mirth, offers a very natural etimology ; and I confess, I cannot see why Vossius should be unfavorable to it.

N E P T U N E.

An objection having been, as I was told, particularly started to this word, of which I have, (p. 8.) of my precedent pamphlet, given no more than the summary definition, “ *the Ruler of the Sea* ;” I offer here this supplement to my deficiency.

The analysis of this appellation, which was originally given by the North-western Druids to the appropriate *ruling Spirit of the Waters*, seems to be, by the rule of contraction, of which there are numberless examples, a co-alescence of *Ne-up-t’une*.

Ne,

* *Ne*, negative,
Up, rising.
Tun, the water. } *Neptune*.

Importing the power not only of setting bounds to the sea, against its overflowing the land, but of quelling its surge or rising.

An idea surely not unnatural to the simplicity of those ages, in which the word was first composed : “ *He bindeth the floods from overflowing.*” Job xxviii. 11.

It was this power, his own want of which the famous *Canutus* meant to show, by ordering his chair of state, with himself in it, to be set at low-water mark, by way of rebuke to the flattery of his courtiers.

In the Scandinavian, the very idea is, with a striking analogy, preserved in the name of the Deity of the sea, *Nichuder*, which imports the like controul, as it were, “ *Water, thou shalt go no farther ;*” or, more emphatically, the ne-plus-ultra of the waters, so that *Neptune* and *Nichuder* are nearly equivalent †.

In the Greek name, *Ποσειδάων*, Neptune has been by some etimologists metonymically for the sea itself : quasi *ποσι δεσμον έχων*, *having chains on his feet*. This, though confirmative of that controul of the sea, which gives the Latin name for *Neptune*, I think too quaint and too forced for me to

* *Ne-up*, in this very sense, is to be found in *Ne-up* tides, whence *Neap-tides*, or tides not rising high.

In *Tun*, the *t* is prepositive, and *un*, in the sense of water, is radical to *unda*, to *mundus*, which originally signifies *cleansed by water*, as *purus* by fire, *πυρ*.

† The forming definitions by privatives was (as has already been remarked) very common in the elementary language. *De-up*, for *deep* ; *De-all*, for *dale*, or *de-hill* ; *De-uns*, or *de-owings*, the point at which the waters are stopped by the sand-hills, or *Downs* (Dunes) from *de* privative, and *und*, water.

Downs for plains, forms quite differently:

avail myself of it. Many conjectures have occurred to me on the origin of Ποσειδάων, of which I offer here, what has appeared to me, the least unsatisfactory one.

Ποσειδάων is manifestly not a Greek compound word, no syllable of it presenting a probable sense, which being in truth the case of most of the names of their deities, stands uncontrovertibly an indication of an origin, either foreign, or existent in a lost language. There are then few names of the Greek Deities that may not be traced into the elementary Celtic : but this word Ποσειδάων has hitherto, to me at least, eluded that research, unless the following exception to the general rules of their derivation from their respective attributes, or proprieties, may be thought admissible.

This name then seems to me to have been taken from a place of great celebrity for a temple of Neptune, and which appears to have been of an antiquity so remote, as abundantly to authorize the opinion of the Greeks having, possibly, taken thence the name of the God of the sea. This temple was at *Possidonium*, which certainly did *not* take its name from Ποσειδάων, the Grecian name for *Neptune*, but from its local situation on the East side of Italy, in like manner as *Lestrigones* which carries the like sense. More probably then, this temple furnished to the Greeks this name of the Deity, much as the Italians now distinctively say, the Lady of Loretto, leaving out the proper name of *Mary*, as the Greeks did both the name and the word Deity, using, for brevity's sake, only the word Ποσειδάων. Now, readily granting that the Greek language was perfectly familiar in those very parts of Italy, where this temple stood ; yet, if the reader will but consider, that there is barely a possibility (probability there is none) of such a coincidence as that of a part of a country,

country, a local position, having identically the same appellation as the Grecian deity, in a country too where the name of Neptune was the prevalent one; and he will hardly not allow that there is some grounds, some color, for this conjecture. *Possidonium*, as the name of a place, has an evident meaning; as the name of a Greek deity, it has no meaning at all, or at least, that has been hitherto discovered.

As to *Amphitrite*, whom the fable has married to Neptune, nothing is so plain as the derivation of it; not most certainly, as has been said, from *tero*, *tritus*, *quod terram mare undique terat*, the sea wearing away the land which it encompasses, but from its actual encompassing the earth.

<i>Amphi</i> , round.	} AMPHITRITE, <i>Terram ambiens</i> .
<i>Tir</i> , earth.	
<i>Ite</i> , going.	

If any one should here object that *tir* (the radical of *terra*) is not a Greek word, that $\gamma\eta$ is the proper term, the answer is at once general and just, that many antient Celtic words are very good Greek when in syllabic composition, which have not the shadow of Greek out of it. This was what Plato very clearly saw, when he advised the seeking for the roots of his language, in those that were called *barbarous*, which, by the way, and as before observed, is only a word for strange or remote.

L E C H S, or C R O M L E C H S.

Few words have more than this exercised the penetration of our British antiquaries. I submit here to better judgment, my solution of both.

First, As to the derivation of those words, analogy offers a reasonable assistance.

In

In Britany in France, at a place called *Carnac*, there exist to this day several ruins of an antient *Carney*, or place of judicature, whence it takes its name ; as Westminster-Abby was once called Thorney (*the Carney*) Abby, from that circumstance. I repeat this with pleasure, as it may satisfy some readers to find, that the vety spot in which the law is at this instant administered was, in all human probability, that in which the Britons held their courts of justice for ages before the Roman invasion, and before the Saxon (possibly) revindication of the territories of their British ancestors ; that is to say, if they were the *Æstii*, or a branch of the *Æstii*, as there are great reasons for believing that they were.

However, in the *Carnac* of *Britany*, there are extant some antient stone-monuments, which, if not exactly *Cromlechs*, or if only *Gorsfeydhs*, *Barpens*, or head-seats of the Druid barons, or judges, afford, in the name current for them in that country, a satisfactory conjecture, as to the meaning and propriety of certain monuments of something of that nature here in Britain, being called *Cromlechs* ; of which the capital *Lech*, or impost-stone, gives the name to the whole of the monument itself, as well as of the *area* or circle, which it serves to crown ; upon the same principle that in Britany, *Lech-a-ven*, or *Lig-a-pen*, which signifies the stone lying a-top, was the generical name of the impost, or architrave stone, supported by two or more jambages.

In Britain and Ireland the name of *Cromlech* was more particularly appropriated to such stone-monuments, many of which are still extant, as were generally constituted of three jambages, or supporters of a *lech* or large stone, horizontally resting on the tops of them.

Now, according to description, the remains of the *Carnac* of Britany, called *Lech-a-pens*, or, at least, the greatest part of them, are no more than *Gorswydhs*, or *Barpens*, the seats of the head Druid barons or judges; whereas our *Cromlechs*, or *Lechs*, bearing on three jambages, had probably a more important destination. They were certainly not so called from the circumstance of the people *bowing* to them, out of the veneration which they probably paid to them, and without in the least denying that the fillable *crom* implies the idea of bowing, from *cir* (*incurvatio*), but because the derivation presents itself more naturally in its analogy to the word *Lech-a-pen*, or *Lech-a-ven*, used for any impost-stone.

Cromlech appears then a contraction of *Cir-hum-lech*, or *Cir-um-lech*; *Cir*, circle; *hum*, on; *Lech*, the stone lying on the top of the circle.

This *impost-lech*, or *top-stone*, would then unforcedly give its name to the whole monument, because, in that very stone, there resided capitally the sacredness, which it communicated to the stones that supported it, and to the circle or area which it covered, or as far as its influence extended. This will appear more clearly, from a consideration of its uses, for it had more than one. *Cromlech* being a general term for such stones as were imposts or architraves to three uprights: as *Kerne* was a common term for a *church*, a *court of justice*, a *circular* sepulchral monument of *honor*, or of *infamy*, for any *circle* in short, as in French, to this moment, there is *Cerne*, and *cerner*, in that sense. Thus also the word *Llan*, in the antient British, was generical for any inclosure, a church, and, in composition, a *church-yard*, an *orchard*, a sheep-fold, &c. *Kil*, in the *Erse*, had, it seems, the same meaning and latitude; signifying an *inclosure*,
thence

thence it came to exprefs a *Cell*, a *Hall*, &c *. It is the radical of *Celare*.

From all the lights then, which remain of the destination of the *Cromlechs*, there is no fufficient reason to conclude, that they were designed either for *sacrificial* or for *sepulchral* purposes. Not that but, for this last efpecially, they might, on occafion, fecondarily ferve : but, moft undoubtedly, this was not their primary defign.

Their general caufe of institution feems then to have been, at once, of a judiciary and of a religious nature. Instead of being called *bowing stones*, they would have been more properly termed, afylums, or mercy-ftones †. They were alfo in ufe for adminiftring oaths to parties ; and, in both thefe qualities, were in the moft antient times diffufed all over Europe. They ferved alfo for repositories, or *Kift-vaens*, of confecrated treasures.

* More glad of feizing an opportunity of throwing what I conceive to be a fatisfactory light on a *British* antiquity, than on any *Roman*, *Greek*, or *Egyptian* one, I offer here the true etymology of the two words, *Ludgate*, and the *Fleet*.

Ludgate is a pleonafm. The modern word *gate*, being explanatory of the preceding fillable *lud* or *lid*, which, in the antient language, fignifies a *gate*. The other city-gates loft their generical name of *Lid*, in fome acceffary, as *Dowgate*, from the water, *Bifhop's-gate*, &c. *Ludgate* retained it, on the account of its acceffary. *Holl*, or *Hil*, *Hil*, or *Hollid* was contracted into *Hlid*, the gate of the *Kil*, or *Hil*, the *College-gate*. York had a *Calmanlid*, a *College-gate*, from *Hal-meyn-lid*. *Kal* being there relative to the *Abury*, or *Al-Meyn*, fo famous under *Septimius Severus*, whence the town had the name of *Eboracum*, not to *Cal*, a wood, a miftake which was alfo made as to *Holbourne*, where *Hol* is not wood, but *Cel*, *Cil*, or *Hol*, a *College*.

The *Fleet* took its name from the aspirate *h* converting into *f*, and making of *blid*, *flid*, and at length, *fleet*.

† In that quality, they were called *Naiids* or *Nawths*, and were grown fo numerous, as to be a nuisance, both before and after that *Christianity* was eftablifhed. *Naid* fignified grace or indulgence, in oppofition to the rigorous courfe of the law. It is the *Meyn-ni-ey*s of *Britany*.

But, in Britain and Gaul especially, where the barons or judges would occasionally repair to try causes in the open air *, and in the place most conspicuous, or otherwise most convenient, such *cromlechs* would be erected, not only near the circles or carns, but in places where no circles or carns ever probably existed. A *baron* of a certain district would, for example, chuse that spot for the *cromlech*, or examination of parties upon oath, which would best accommodate himself or the people.

This swearing upon these stones was a practice of primitive antiquity. In Italy, this *cromlech* furnished the expression of swearing *per Jovem lapidem*, which, very plausibly, considering that various divinities were worshiped in the form of a stone, sometimes a rude artless one, like the *impost-stone* of the *Crom-lechs*, gave the idea of Jupiter being called *Jupiter Lapis*, not to mention collaterally the fiction of Saturn's swallowing a stone in his stead, which has probably an allegorical meaning ; but, in this view of swearing, *per Jovem lapidem*, the derivation is not strictly just. This *Cromlech*, being in fact the *head-stone*, was called in the Celtic descriptively *Y-Hoff* †, or *the bead*, which specifically answers to *Cromlech*.

* It is very observable that, under the Druidical dispensation, they thought they could not administer justice too manifestly, in the open air, and in the face of broad day ; whereas, for their divine service, or doctrinal instructions, they thought they could not seek the covert too much, in gloomy groves, sequestered cells, subterraneous caverns, and especially, in the dead of the night.

† The reader will please to stop here one minute, to consider the propriety of this analitic method for understanding the Greek and Roman mythology. In this word *Jove* or *Jovis*, which last was often nominatively used, and is, in fact, so irregularly, the genitive of *Jupiter*, though a very different word, the common etymology pretends that it comes from *Juware*, to help. The Celtic will tell you, that it comes from *Y-Hoff*, the *head* or *principle* of all things. A *Jove Principium*. Analogically to this,
The

The parties swearing by it were not allowed to touch it, and indeed, in some places, it was set too high for them to reach it; it was therefore on the *jambages*, or supporting stones, they laid their hands, when they pronounced the prescribed formula on the occasion. These stones were called *ARÆ*, and only the top, or *high stone*, *ALTARE*. But it was the *aræ* they touched.

Tango aras.

Virg. *Æn.* Lib. XII. ver. 196,
Arasque tenentem,

Audiit Omnipotens.

Æneid, Lib. IV. ver. 219.

The uprights, or jambages, being the *Aræ*, and the *Lech*, or *Architrave-stone*, the *Altare*, or high stone (*Alt - ar*) give a tolerably just idea of our antient British *Cromlech*.

The form of the antient altars having been, in subsequent times, changed to something more regularly modelled, more shapely, and nearer to a cube, does not in the least invalidate the conjec-

he was also called *Janus*, for the very same reason, *Y-Han*, or *I-an*, the *Head*.

Han, *ben*, *an*, *en*, all signified the *Head*. Thence *I-an-year*, the *head* of the *year*, or spring. *Eag*, with the Celtic prepositive *y*, the *year*; in Latin, *Januarius*; French, *Janvier*; Ital. *Gennaro*; Spanish, *Enero*. Nothing so frequent as rejecting the initial *h*, *g*, or *k*. Here you have a plain, unforced account, how the *Etruscans* came so ingeniously to tipify the first day of *January* by a double head; one old, looking back to the old year; one young, looking forward to the new one.

Strictly speaking, *Jupiter* has no genitive. Etimologically written, it would be *Z - Eu - Pater*. ^{the good Father.} Sinonimous to which, is *Theutates*, but less latinised.

The, the.

Eu, good.

Tad, Father.

Es, idiomatic terminative.

}
}
}

Theutates, the good father, or
Jupiter.

Thoth is a contraction of *the God*, or *the Good*.

ture of their having been originally in the form of our Cromlechs, such as some of them remain at this instant. A *Lech* differs from a *Cromlech*, in that it means the top-stone of a *Cromlech*, or any sacred stone; whereas *Cromlech* expresses its adjunct stones and circle underneath it. They were promiscuously used.

There is also reason to think that though almost all these *Cromlechs* were applicable, or in use, for judiciary purposes, and consequently all in great and sacred veneration, they were not all alike extensively privileged. Their quality of *Naid* or *Nawth*, the British word for an *Azylum*, was common to all *Cromlechs*, but not in an equal degree of power or convenience.

Probably the same *Carney* might have one or more of these *Cromlechs*, according to the exigence and number of causes depending, as there are more courts than one in Westminster-Hall; or every particular judge, who would be at the expence of it, might have his own appropriate *Cromlech* *, either in such a *Carney*, or in a place remote from one; or some might be erected commemoratively of any signal event.

But, though nothing is more sure than that the Druidical system included a variety of devotional or consecrated stones, spirit-rocks, Talismans †,

* The *Pouqueleys*, or Druid monumental remains in Jersey, are, as to the name, which is strictly of the same signification as the *Lech-a-pens* of Brittany, probably rather *Gorswydbs*, or *Jubes*, than *Cromlechs*; or at least most of them.

† A *Talisman* was not an image, as some have erroneously thought; but, in those times and countries, when and where the opinion of *magical characters* prevailed, a stone bearing such *figures*: it derives from *Talwist*, mystic lore, and *Meyn*, a stone, *Talwistmeyn*. It was somewhat in the nature of the *Basilidian Abraxides*. Boiardo, Ariosto, and other romance-writers, have made a great use of these *marmi incantati* in their fictions.

Tolmens *, Rock-bafons †, Gigonian ftones, landmarks, circles, or *Caerns* of different kinds, *Gorfwyths*, *Barreichmund-fwyths* ‡, and other forms of ftone-monuments; and that, confequently, there is no neceffity of ftaining for two kinds of *Cromlechs*, for the folution of any difficulty about their apparent difference of deftinations; it appears, I repeat it, that they had not all the fame degree of privilege, or of reverence, belonging to them.

There were then fome *Lechs* or *Cromlechs*, which, from their fttuation, caufe of erection, defect of ceremonies, or other circumftances, were fimpfy facred for their altar-form, or judiciary purpofe, and, whole privilege of fanctuary or refuge, was ftrictly confined to the perfonal touch of the party who had recourfe to their protection; whereas, in *Carneys*, or particularly hallowed circles, one of thefe *Lechs*, or *Cromlechs*, constituted the *cove* or *head*, being upborn by its ftone jambages or *aræ* to keep it from the earth, that center, according to the Druidical doctrine, of all evil and of all impurity. This was in the *Conch* of the *Nave*, or chancel, the crowning *adytum* or *penetrable* of the hallowed circle. Its *area* was, in the ruder ages,

* *Tolmen* is a ftone with a myftical hole or perforation in it. Mr. *Borlase* has very juftly explained it.

† The antient Britons were, not only in their *civil* character, remarkable for a fpirit of cleanliness in their perfons, which would defend the homelinefs of their garb, principally of fkins for the common people, and of robes of ermin for the higher barons, from any idea of difguft; but efpecially in their religious ceremonies, for ablutions that might vie, in exactnefs, with the Mahometan *abdefts*. All their *circes*, or *churches*, had *fents*, or rock-bafons. Such a difpofition would much prepare a favorable reception of the doctrine of baptifm.

‡ *Bar-reich-mynd-fwyths* were a kind of *Gorfwyths*, *Barpens*, or eminent feats or benches of juftice, the feats of the parifh juftice of peace. We have this word fpecifically preferved in the word *Bermondsey*. *Bearbinder's lane*, is an abbreviation of *Barreich-mynder's lane*, the lane of the parifh juftice of the (*mynd*) peace.

partitioned

partitioned off, probably with nothing but a quick-set hedge of evergreen, or boughs so plashed as to render the interior impenetrable to the sight. In time, they came to present a more artificial ballustrade form of rails, or lattice-work, but ever with a rigorous attendance to privacy; in which they were long imitated by the Christian Ecclesiastics, who succeeded to them, and who separated this *cove*, or part of the church, indubitably taken from the Druidical form of this chancel, by a veil, *antependium*: which last might indeed allude to the *veil of the Jewish temple*. This custom, of privacy of the chancel, has been in more modern times disused, and reduced to terms of only a respectful separation from the nave or body of the church.

These boughs or rails, were called *cancelli*, from being the *head spot*, or *high-altar-piece*. Here stood the *Lech*, or *Cromlech*, supported by its three jambages, and was perhaps the prototype of the oracular tripod of Apollo *. It was, by the modern Greeks, called the Βημα, probably from the steps of ascent from the chancel necessary for officiating at the *Cromlech*, its elevation considered. The *Manicheans*, who were only half Christians, half Druids, retained so high a veneration for this *Cromlech*, or Βημα, that they kept a festival day in honor of it.

However, it was a *Cromlech* of this kind, which, being itself so sacred as to have the people swear

* It was not the only thing by many that the Greeks had, directly or indirectly, from the British or Hyperborean Apollo, whom they converted into a real deity, with the Britons nothing more than a much revered luminary.

The proof of this origin of a number of the Grecian customs, and especially of their mythology, would be far from difficult: but this is not the place for entering on that subject.

by it, though not *on* it, as on other more trivial, and less inaccessible *Cromlechs* *, that constituted the Kist-faen, *Meyn-kister* or *Minster*, the precincts of which were (as before observed) so extensive. But as the stone itself was inaccessible to any but to the abbot, to the head Druids or guardians of the *Minster*, the laying claim to the sanctuary was effected by only touching the chancel, and invoking the *Cromlech* or *Minster*.

This chancel alone was in such veneration from the sacredness communicated to it, by the *Minster* or *Kistvaen*, to which it served as a fence, that the bounds or verge of the *court*, or *choir*, were called, by metonymy, the *chancel* †. A circumstance which must have even passed the Alps, or had something of a similar nature existent in Italy, since Cicero metaphorically makes use of the word *Cancelli* ‡, for bounds or limits : and certainly this word never meant the bounds of *possessions*, or of provinces.

* Much as in the Roman Catholic countries there are some crosses on the road side, and others on their altar-pieces ; all of the same form, but have, practically at least, different degrees of veneration paid to them. *Cromlech* then was the generical name of the *form* : *Minster*, that of distinction or special privilege from certain situations of them.

† The *chancel* derives from *can-cell*, a head-recess, or *cell*. Some recesses or cells were under shelter, some not. The range of cells collateral to the choir, on each side, were doubtless covered. The two ranges formed the cells, *Heils* or *Hels*, from which the *Circs* which had such *exedrae* (for all *Circs* had not them, because all *Circs*, or churches, were not colleges or *minsters*) were stiled *Alata Templa*.

‡ “ Si extra hos *cancelli* egredi conabor quos mihi circum-
“ dedi.” *Cic. Orat. pro Sextio*. This is no wonder. Italy had its sanctuaries in the earliest ages, as well as Britain. In the time of Tiberius, they were grown such nuisances that he was forced to abolish them. In King Ethelbert’s time, they were, it seems, remarkably numerous in England.

T

There

There can hardly then be a very solid reason assigned why the altar-piece of Westminster-abbey should not, at this very moment, stand on the identical spot, which was the seat of a *Minster*, or *Cromlech*, perhaps thousands of years before the existence of the temple of Apollo, which took its name of Carneus from *the Carney*, or *Thorney-abby* of Westminster, and before the sanctifying that precinct by erecting a church on it, to the honor of St. Peter, in the London Albury. Most probably too connectedly with the *Carney*, or substitutively to it, Westminster Hall now stands where the antient British courts of justice were held, many ages before the invasion by Julius Cæsar; so that, well considered, not the antiquities of Rome, nor of Athens, nor of even Egypt itself, can well be traced to a period more remote than our own, and traced without any the least illusion of the imagination; and even under all the disadvantages of our having so little literary guidance, so little assistance from fragments of monuments, and scarce any thing to light us through those dark primordial times, but broken rays and desultory glimpses of perception.

DRACONTIUM, OR SERPENTINE
TEMPLE, AND
TEMPLA ALATA.

The modern names of *Dracontium*, and of *alata templa*; the one meaning simply a circle or *church*, the other a winged circle, were purely owing, like so many others, to such mistakes of antient words, as arose from similarity of sound, the rectifying of which throws on the antiquities of Britain a light that cannot be but satisfactory to
those

those who prefer the simplicity of truth, to the marvellousness of falsity.

For the word *Dracontium* then, there were two coinciding reasons.

First, The *circles* or *churches* (for they are synonymous), were originally formed or built by the Druids. Among their names, for they had many, was that of *Drac*, or *circle-maker*; this also signified a *Dragon*. One reason this for the word *Dracontium*.

Another: Such circles had commonly sanctuaries, *Lechs*, *Cromlechs*, *Meyns* or *Minsters*, belonging to them; these were called *Naid*s, and, with the particle *tir* annexed, expressive of the precinct-ground or *verge* of their influence, this would give *Naid-tir*. Now *Naidr*, signifying a *snake*, can there be any thing forced in the presuming that, as the Druid churches became exploded by Christianity, the name of *Snake temples*, as the more invidious, or contumelious, might supplant the real one of *Sanctuary-temples*?

The circle's representing the coil of a snake, either in its outline, or inward circular partitions, I might adduce as a farther reason; but I think it rather too quaint, too forced, to be the principal cause, though it might contribute to give still more foundation for the misnomer, and help to fix it: As to the *Alata templa*, I take this to be obviously a mistake of the like nature.

The collegiate circles of the *Alburys*, or *Cantalburys*, had collaterally to them, a range or ranges of *Heills* or *Halls*, both for the instruction of youth, and the administration of justice. These were called Heils, or Halls; thence our *Isles* of a church. Thence, in Gaul, they were stiled *Ailes*, wings, a term confirmed by some affinity of form, answering to the *πίλον* of the Greeks, and, in time,

generalised to signify the out-buildings of any fabric, sacred or prophane. This was, however, not unlikely the origin of the *Alata templa* of the Druids, and indeed of those of Christianity *.

* In these *wings* metaphorically given to the serpentine temples, you have most probably the genuine origin of that absurd impersonation of them, in the *winged serpents, dragons, or griffins* (*Cir-effins*, a word expressing a *snake temple*); especially too, as in those temples, it was of old customary to deposite consecrated treasures. I would be loth to be too positive, that *Strabo* did not mistake *Lechs* (or *Cromlechs*) for the Latin *Lacus*; and thence translated it *λίμνες*, and why not, as well as some historians took the Celtic *hatchets* for acetum, *vinegar*?

A single rock unluckily fallen a-crofs a pathway on the Alps, was enough to obstruct Hannibal's whole army: this a few Celtic *hatchets* would clear away in a few instants, which a thousand tons of vinegar (*acetum*), if he had had so much in his camp, would hardly have effectuated in as many years. As these *Lechs* then were *Kist meins, lapides custodiæ*, in every sense, and, in that quality, not only safe-guards of men, but of treasures, whether consecrated, or deposited there for safety, might not the word *Lech*, by its sound, impose on *Strabo*, a Greek? Who can conceive that *lakes* were not more proper *reservoirs* for fish, than for treasure? It is barely possible, but very improbable, that they were put to such an *unexampled use*. The lands on which the *Lechs* or *Asylums* stood, might be sold by the Roman conquerors; but *Lakes* were not commonly objects of property. The great temple of Tholouse, which *Strabo* mentions, belonged doubtless to a *Lech* or *Cromlech*, not to a *Lake*, and was some such *Minster*, as the other *Meyns* or *Fanes* of Britain, or Gaul.

M. *Bourguet*, in his dissertation on the Etruscan alphabet, p. 15, takes notice of an extremely rare Greek word ΕχχϞ, in the signification of *Temple*, which he thinks may be the etimon of the Venetian *Zecca* or mint. This rather comes from *Z'ick*, to *strike a coin*. But if ΕχχϞ, in the sense of *Temple* or *Fane*, dismisses its idiomatic terminative Ϟ, and assumes the common Celtic prepositive λ or l, it gives precisely our British *Lech*, the import of a *Cromlech*, itself the *Fane* or *Meyn*, and giving the name of *Temple* to the whole precinct or *Church*. Most of the Greek words, on a fair analysis, will be found purely Celtic.

The *Druids* or *Dracs* were officially the guardians of such treasures. Thence the antient fiction of assigning the guard of precious things to *Dragons*. In short, the winged dragons, and their guarding treasures, may very well take rank with the hippogriffins, with fairy-dances in a ring on the green, and

The

The *Nave* of the Greeks for a temple, I take to have an origin, though purely Celtic *, different from our word *Nave* or *Nef*, to express the body of the church. This rather derives from the connection of the *circle*, or main spot, to the *Hoff*, or *Hab*, the head (*Con-hoff*, *Con-hab*); this was the

with other productions of fancy and chimera, most of them to be traced to such mistakes, or childish play of words, which have not been the less seriously believed in the times of barbarism and ignorance.

* *Nave*, for temple, I take to be by a contraction frequent in the Greek and Latin languages, to stand for *Kenave*; in which the *Ken* does not the less, for its not being at all Greek, enter into the composition of that language. This is the case of many other monosyllables of the elementary language. They are not Greek, but they contribute to form the Greek. The Celtic *car* for *heart*, is not Greek, but it forms *Kardia*. *Ken* is one of the old Celtic words for *head*, in which sense it enters into *Γινωσκω*, *I ken*, or *kenow* (know). In *Nave* for *Kenave*, it means a *head place*.

If the reader should here think I take an unwarrantable liberty, in presuming the elliptic letters, I offer to his own consideration the following examples.

Take the Latin words, *Nascor*, *Natus*, *Natura*, and the French *Né*, for born. Analyze them, and you will find that,

Nascor, being but a *frequentative*,

Natus, a common idiomatic termination,

Natura, the same.

Né, the same :

This reduces all these words to this single, initial letter *n*, which offers no sense. Restore the two elliptic letters, *ge*, cut off by the usual tendency of languages to *contraction*, or to *euphony*, you have *genascor*, *genatus*, *genatura*, *gené*, in which *gen*, the radical of *generative*, of *kind*, of *beginning*, &c. and of hundreds more, gives a clear sense : nor will it escape the reader, that *Ken*, head, and *Gen*, generative, have so great an analogy, as to be, at bottom, the same word. Nor is this the only word by many. *Notus*, in Latin, has the same origin as the Greek *Γινωσκω*, of which only the first Iota is elliptic in *Γνωσις*.

The postulate then of variation of the same words stands incontestable. Even in proper names, where one would the least suspect it, it is astonishingly great. *Alfred*, *Galfred*, *Aubrey*, *Jeffrey*, *Ambrose*, *Alvarez*, and very possibly *Abaris*, are, at bottom, all the same name, though some of them preserve so little of the family-likeness. They all derive from *Allury* or *Ambry*.

head-

head-sanctuary or altar-piece ; collateral to this *Nave*, were the *Isles* or *Wings*, the *Heils* or *Halls*. Such was the disposition of the Druidical collegiate churches, which gave them the name of *Alata*.

There is, if I mistake not, the remains of a Druid serpentine temple in Westmorland, called the *Shap*, a contraction of *The Ab*, the *head*. Here be it observed, that even the word *Nef* signified antiently a *serpent*, as if every thing had concurred to this denomination.

This head, *Hoff*, or *Cove*, was specifically the place of the sacred *Stone*, *Lech*, or *Meyn*, which was considered as the capital part of the whole precinct, whether an *Albury*, or a *Cantalbury*. It is now represented by the *altar-piece* and *chancel*.

And here I must entreat the reader's retrospect to page 52, where *Conwont*, or *Coffwont*, it is the same word, is represented in its true connection with the antient word *Minster*, which I have so much reason to think it is so far from deducible from the Greek *Μοναστήριον*, that, on the contrary, itself gave birth to that barbarous and false Hellenism.

And surely, the more he considers the circumstance of convents having been so familiarly multiplied in Europe, so very early after the prevalence of Christianity, he will be the less ready to believe that *monasteries* could derive their original of living in the society of collegiate life, from the *example* of the *solitaries* or hermits of the Thebaid in Egypt: it is even a *contradiction in terms*, unless you will force the word *μονή*, from *single* life, allusively to celibacy, a word *never* in that sense made use of in Greek, where *αγαμή* or *αγαμήνη* was at once so much more expressive, and so obvious to conception.

What likelihood is there, that, unless the conventual or collegiate life of the Druids had smoothed the way for the institution of Christian convents,

convents, they should have all at once, and in those countries especially where the Druids had confessedly the greatest, or rather exclusive sway, the notion of convents, and that it should be so familiar, as it appears to have been in the earliest ages of Christianity?

Besides which, the distinction was always kept up between *hermits* and *collegiates*, not only in the name, but in the thing. As to the Druid monks, they formed a class apart, which I have precedently explained.

But they offer to me here an opportunity of retrieving the lost sense of an antient British word, which will greatly corroborate my proposition of the priority of Druid *Minsters* to Christian *Monasteries*. Its degree of weight, or validity, I submit to any judge of literature; the severer the better.

You will find that the modern Welsh make a promiscuous use of the words *Corphlan* and *Mynwent* to express a *church yard*: for which they are justly reprehended by the learned Dr. Wotton, the editor of *Howell Dha's* laws. He proves very clearly, from the text of the laws themselves, compiled in or about the year 942, and probably the most of them much more antient, that *Mynwent* and *Corphlan* have, essentially, different significations*.

Corphlan he makes very naturally come from *Corph*, corpse, and *llan*, inclosure; but as to *Mynwent*, it is plain from his own showing, that he

* *Corflan* & *Corphlan*, apud hodiernos Wallos, *Corflant* & *Mynwent*, pro cœmeterio vulgo usurpantur. In Legibus diversa sunt. *Mynwent* fuit Atrium Ecclesiis adjacens. *Corphlan* exterius fuit Atrium interius illud undiquaque ambiens, in quo Cadavera sepeliebantur. [Vide How. Dha, lib. ii. cap. viii. § 6.]

Corphlan a *Corph*, Corpus & *Llan* septum. *Mynwent* dicitur quasi Monumentum. Cœmeteria erant extra Atria, ne corrupta cadavera fidelibus in ecclesia congregatis incommodo essent. Sed hæc omnia a compluribus ab hinc sæculis confusa & indistincta sunt.

WOTTON.
mistakes

mistakes the derivation. For, even were it, what it rarely is, necessary to have recourse to a Latin word, in a matter of British antiquity, the sense of *monument* does not here warrant the recourse. It plainly there means not a *monument*, but a *court-yard*, by the name of *Mynwent* *.

Myn, the Stone, or *Minster*. { *Mynwent*, the Residence about the
Went, or *Wont*, Resident. { minster.

It differs from *Coffwent* (Convent) only in that it means the inclosure of the *monks*, or of those who, being admitted to the benefit of sanctuary, had their place of residence marked out to them in that circle, which was the outermost except the *Corphlan* or church-yard, on which it abutted, and which was also included in the sanctuary.

And as every point satisfactorily cleared up, that is relative to British antiquity, can hardly not be interesting to a British reader, I offer him here a not uncurious instance of the sacredness of those *Meynts* or *Azylums*.

I have before observed, that the antient Britons were particularly favorable to those sanctuary-men, or *monks*, whom they considered as persons in distress. This was in the true spirit of the national character of good nature. Not content then with allowing them in some places a vast extent of

* *Mynwent* is the word used, as in the declination of it *Fynwent*. Just as *Mam*, mother, is occasionally converted into *Fam*: this is expressive of sustenance or nourishment. It is radical to the Latin word *Family*, to *Mam-Malec* (Mamaluke) such as were maintained at the king's expence. *Mam*, maintenance, *Malec*, king. The *Household* troops of Egypt were most or all of them Circassian slaves. These were they, who, getting the kingdom into their hands, governed Egypt, till destroyed by Selim.

I subjoin this note, purely to indicate the origin of the Latin word *Farum*, *Fane*, from the British *Meyn*, or sacred stone: the *Lech* or *Cromlech* of the ministers.

sanctuary-precinct, not content with impowering *friars* to go about the country, to beg in their behalf; they even indulged them the liberty of going about their own affairs, beyond the sanctuary-limits, without fear of molestation from their prosecutors or from officers of justice, *provided* that they carried with them some authenticated mark, a bough of evergreen for example delivered to them by a Druid conventualist, the producing which maintained their title to sanctuary *, though caught out of the lawful bounds. It was a kind of *day-rule* to them. This testimonial was called *Crair*, contractedly from *Cir-ayer*, the bough or warrant from the church, or hallowed circle. But when Christianity prevailed, under the dispensation of which it was very natural for the ecclesiastics, in their care for the prerogative of the church, not to give up so material a one as the right of sanctuary, they retained this privilege of *Naid*, or sanctuary, with no difference but that of substituting to the *crair*, or bough, the *relicks* of some saint; which relicks, however, retained metonimically the antient name of *Crair*, and *Naid-y-Craireu* was called the *protection of the relicks*. By these the antient Christianized Britons used to swear, as they formerly did on the altar, or the sacred bough, instead of kissing the *book*, as is now practised.

O V U M A N G U I N U M, O R
S E R P E N T'S E G G.

Pliny, in his *Natural History*, having described the *Druidical egg*, it may not be improper to pre-

* Not improbably, you have here another reason, not at all inconsistent with the first (p. 94) of the French proverb, "*être pris sans vert.*"

mise here his account of it: having treated of eggs in general, he adds as follows, lib. xxix. cap. 3 *,

“ There is, moreover, a kind of eggs of great
 “ celebrity in the Gauls, the notice of which has
 “ been omitted by the Greeks. In the summer
 “ season, a prodigious number of snakes, assembled
 “ and wreathed together in an artificial fold,
 “ form, with the saliva of their mouths, and the
 “ froth of their bodies, an *Anguinum*. The Druids
 “ say, it is tossed on high with their hissings, and
 “ must be received in a kind of blanket, so that it
 “ may not touch the ground. The person who
 “ catches it must get off with all speed, the ser-
 “ pents pursuing him, till they are stopped by
 “ some river. The test of its virtue or genuine-
 “ ness is its swimming against the stream, or with
 “ its setting in gold. And as *the magicians are*
 “ *industriously sagacious in concealing their frauds,*
 “ they *pretend* it must be procured at a certain
 “ time of the moon, as if it depended on the hu-
 “ man will to make this operation of the serpents
 “ coincide with it. This kind of egg I have my-
 “ self seen. It is about the size of a middling

* Præterea est ovorum genus, in magna Gallorum fama, omis-
 sum Græcis. Angues innumeri æstate convoluti salivis faucium cor-
 porumque spumis artifice complexu glomerantur, anguinum ap-
 pellatur. Druidæ sibilis id dicunt in sublime jactari, sagoque
 oportere intercipi, ne tellurem attingat. Profugere raptorem
 equo, serpentes enim insequi, donec arceantur amnis alicujus in-
 terventu. Experimentum ejus esse, si contra aquas fluitet vel
 auro vinctum. Atque ut Magorum solertia occultantis fraudibus
 sagax, certa luna capiendum censent, tanquam congruere opera-
 tionem eam serpentium humani sit arbitrii. Vidi equidem id
 ovum mali orbiculati modici magnitudine, crusta cartilaginis ve-
 lut acetabulis brachiorum polypi crebris, insigne Druidis. Ad
 victorias litium ac regum adytus mire laudatur: tantæ vanitatis,
 ut habentem id in lite in sinu equitem Romanum, e Vocontiis, a
 Divo Claudio interemptum non ob aliud sciam. Hic tamen com-
 plexus anguium & efferatorum concordia causa videtur esse quare
 cæteræ gentes caduceum in pacis argumentis circumdata effigie
 anguium fecerint.

“ apple,

“ apple, with a cartilaginous incrustation, full of
 “ articulations, in the nature of the legs of the
 “ polypus. It is the *insigne* or distinctive mark of
 “ a Druid. It is wonderfully celebrated for its
 “ virtue in carrying causes, and giving favorable
 “ access to princes: a pretension of so great va-
 “ nity, that a Roman knight of the family of the
 “ *Vocontii* was put to death by Claudius, for no
 “ other reason that I know of, than his having,
 “ with that view, one of those eggs in his bosom,
 “ at a trial of a cause.

“ This embrace or amicable congress of these
 “ infuriate animals seems, however, to be the rea-
 “ son why some foreign nations have bestowed
 “ on the *caduceus* employed in negotiations of
 “ peace, the wreathing of serpents *.”

But, before I enter on a discussion of this Drui-
 dical egg, some little preamble may be necessary.

I must then previously entreat the reader to con-
 sider how many important errors have arisen, and
 taken course, merely from verbal mistakes.

Not to mention what might perhaps be called
 begging a question, that the name of *Ludgate*,
 though signifying nothing more than a college-gate,
 has been traced to an imaginary King *Lud*, I shall
 only here offer to consideration the following cir-
 cumstance, which is, that, even in matter of legis-

* I rather think that this *wreathing of serpents* round the *Caduceus* is owing to an ingenious, hieroglyphical representation of the *earth*, by the figure of a *serpent*, the motive for which is obvious. So that two *serpents*, *καταγλωττίζοντες και εκπεπλησμενοι*, *mouth to mouth* (*abouchés*), and *clasped in folds*, give a surely not improper figurative sense of two countries agreeing to an amicable congress, and treaty of amity or concord. The *wings* added, not only to the *Caduceus* itself, but to the *Hermes* or *Caduceator*, are *types* of the *dispatch* recommendable in such transactions. *Hermes* literally signifies a *middie man*, or *inter-agent*, as *Caduceus* derives unforcedly from *Cad*, battle; *eeek*, cessation; and *ay*, parley; *Cad-eeek-ay*, a treaty of armistice.

lature, so gross a perversion of language could prevail, as to make of *Dunwallo Malmutius* a British king and legislator, and of one *Martia* a queen.

This fiction, against which the best and most learned of our antiquaries have justly stood up, had been, however, seriously adopted and repeated, by many grave and respectable writers.

You find the attribution of British laws to this imaginary lawgiver, *Dunwallo Malmutius*, in the very text of a preamble to one of *Howel Dha's* laws, lib. ii. cap. 9, which is, however, exploded by a note subjoined by the learned and judicious editor. Yet none that I know of ever gave the explanation, which is simply that *Dunwallo* answers to *placitum generale*, a bill done or past *, and *Malmutius* is a contraction of *Mallum-mote*, or popular assembly.

Martia is merely an absurd substitution to *Campus martius*, or the great March-assembly †, or *comitium* (gemot).

Such a verbal error, however, as that of *Dunwallo Malmutius*, would perhaps not deserve so much attention, if it did not tend to insinuate the falsest of all conclusions, that Britain was antiently

* There was another word for such laws. They were called *Bill-y-ken-ey*s, heads of a law, or capitularies.

Ciffrraith has exactly the same signification, capitularies of the law, and, by *synecdoche*, the law itself. A pragmatic sanction was purely a *Dunwallo Malmot*.

† Here I beg leave to stop the reader one instant, for him to reconsider my averment of the word *Martius* to be there a term of judiciary, from *Mar* or *Bar*, not of military import, as *Mars* would at the first sound imply. For it was also stiled the *Leed* month; not certainly from the loud noise of such assemblies, but purely a variation of *Leet* month, the *Larw-month*. It was reckoned of so great importance, that antiently, and until very late years, it gave the beginning of the political year, from the public acts being in that *Leet month*; as January was the commencement of the *natural* year.

under kingly government, or legislation. It was purely democratical, with the support of barons or judges, and never under kings, whose service was only occasional, and always subordinate ; that is to say, accountable to the people, and to the civil power.

But I have introduced it here, to engage a favorable suspension of prejudice, in order to examine, no matter how severely, the plea of this mistake of words, towards my clearing up this point of the *Ovum Anguinum*, on that principle of its being founded, like so many other fictions, on a verbal error.

By what I have then premised on the article of *Dracontium*, or *Serpentine Temple*, the reader will not be unprepared for my surely not unsequential, and only the more receivable for being the more coherent, extension of the word *Neidr*, or *Serpent*, in precisely the same vein of error to the imaginary *Serpent's Egg*, of which Pliny has given so particular a description. Pliny says, he himself saw what *he was told to be one* : of which I make no more doubt, than I do of its *not* having been produced by serpents.

In the first place, there is great reason to think that he did not see a right *Anguinum*, which was certainly always of *glass*, as the word imports, *Glain Naidr*. The one he saw must have been some counterfeit, or made up like some of the *Mandrakes* shown about by our *Jugglers* or *Cheats* : or like the skeleton of the centaur, imposed on the people of Rome. As to the account which he subjoins to it, so far as relates to its being produced by snakes, it is palpably too big with absurdities to deserve refutation. Mr. *Borlase*, for whose judgment I have the greatest deference, resolves it into a fiction “ propagated, in order to set a price “ and value upon trifles, and no doubt make the “ credulous

“ credulous multitude purchase them from the
 “ Druids order only, as by them only regularly
 “ and ritually procured ; and of full virtue at no
 “ other time, or from the hands of no other per-
 “ son than a Druid.” In which case, it would
 analogically come into the rank with those wretched
 baubles, erected into objects of traffic by the Ro-
 mish superstition, *Agnus Dei's*, *Chapelets*, consecrated
Roses sent to princesses in labor, *Veruncias* (imita-
 tions of African *Grigris*), and the like ridiculous
 trumpery with which that worthless religion made
 its scandalous harvest of the abused credulity of
 mankind, inhumanely burning those it could not
 deceive, and sovereignly despising those they did, or
 they durst not have attempted such gross insults
 on their understanding.

The egg then of Pliny's, supposing it to have
 been really such an egg as passed for an *Anguinum*,
 the word *Neiddr* being generical to any composi-
 tion produced by *serpents*, would but the more
 prove the common origin assignable to them, and
 to the *Glain Naidrs*, and would but the more con-
 firm the proposition I have to offer on this sub-
 ject ; which is, that there is a natural solution of
 these serpentine eggs, whether of glass, or of even
 such a form as is described by Pliny, who I rather
 suspect of being himself, imposed on, than of any
 design to impose on others. To do his Natural
 History justice, and readily admitting some valuable
 truths to have been preserved in it, he does not
 seem to have had less than a competent share of
 credulity.

Stripped of all the marvellous, the fact will ap-
 pear, that certain *Naiders*, or minster-men, not in
 quality of *monks*, but of menials or retainers to the
 Druids, residing in the *Naidrs*, were by them em-
 ployed in making those eggs, or those *glass-beads*,

or *Glain Naidrs*, which, so far from being any thing of a pious fraud, or superstition, were purely parts of the Barons or Druids ceremonial dress, and must have been furnished in such quantities, as totally to invalidate any supposition of their being procured in that miraculous manner pretended, even if that manner had not been in the nature of things an utter impossibility. Miracles are hardly supposed to be by thousands.

These *beads* or *mounds*, or globes of glass, were used to distinguish their *Mor-tiaras* (greater coifs, *mortiers*) or their *Wee-tiaras* (their lesser, or *mitars*, mitres), not only by being set round the borders in guise of *pearls*, as they are at this moment in heraldry, but by forming the *button* under the *apex* or tuft *.

There was more yet. A judge on the bench always held one in one hand, with the bough of justice in his other. It was an indispensable symbol or mark of his authority †. The foolish Roman knight's idea, for which he was put to death by a very foolish Roman emperor, of the *charm* annexed to such a bead, *Glain Naidr*, or *Snake-stone*, in its enabling the possessor, or him who held it,

* This *mound* or *globe* came at length, under Christianity, to be over-topped with a cross; and formed a part of the crown itself.

† Such symbols have been mistaken for mere matter of ornament, when in fact they were *insignia* of magistracy. A chain round the neck (a *torquis*) was denotative of office. It was long preserved in our aldermen's golden chains, and is so to this moment in the collars of *Effes*, on solemn garter-days. The British language had a particular name for office-jewels; they were called *Oferdlyseu*. The Druids grew at length to a great pitch of luxury in them.

Then, as to such *Naidr-eggs*, or *Glain Naidrs*, procuring a favorable access to the great; the wonder would be if they did not, since they were marks of the highest distinction and authority, entitling the party who wore them to a familiar equality with princes. The same may be said of a cardinal's red hat.

to gain any cause, appears to me to have arisen from a very just proverbial saying of the Druids, " that a man was sure of winning his cause, that " was himself the judge of it ;" a judge always officially holding in his hand, when he tried causes, this *mound* or *bead*.

Nothing of this will appear a strained or forced attribution to the Druids of more than their real shrewdness, or a degree of refinement incompetent to those times, if it be considered that it was much and of old in the character and manner of the Druids and their bards, to convey their opinions and doctrines in a stile of metaphor and allegory ; and that the whole, I repeat it, the whole of the Greek and Roman mythology, cleared of that contemptible adulteration of it with the scraps of personal history of their gods or northern generals assuming mythological names, which, blended with it, make of it a chaos of nonsense, is demonstrably the production of the Druids, and one of the noblest efforts of the human genius for giving, in favor of the memory, to very solid truths and precepts the passport of instructive amusement.

Such of the *Glain Naidrs* as I have seen, that is to say, if I was not imposed on, as I suppose Pliny to have been by another kind of them, and which, after all, might only be a different sort of productions by the *Naidrs*, as chapelets or rosaries differ in make and substance from *Agnus Dei's* (though all produced by workmen for the *service* of religion); these *Glain Naidrs*, I say, appeared to me smooth *beads* or *globular compositions*, not of chrystal (though there were also chrystal ones), but of factitious glass ; an art which, for very good reason, I make no doubt of their having had amongst them, and not impossibly invented. Egypt itself had it very probably from the western nations, the Etruscans especially. I have seen
a metalline,

a metalline, Egyptian, human image, with a composition of colored glass in the breast, that had, at least, all the air of the remotest antiquity. It was in baron *Stoche's* collection.

But that the Druids possessed this art in an astonishing degree of perfection in the earliest times, is presumable from the passages, where Diodorus Siculus, lib. ii. § 47, mentions that Hyperborean island, from which “*the moon was to be seen*” “*apparently at a small distance from the earth, and*” “*exhibiting on its surface several eminences or inequalities.*” A description of the moon so philosophically just, that one of the two most magnifying telescopes that ever perhaps were made, one for the Marlborough family, the other for the king of Spain, could not furnish a juster solution, in its plainly showing these hills, or eminences in the moon, with the projection of their shades. In fact, the thought of such a power as that attributed to the *Magi*, or *Druids*, of *cælo deducere lunam*, could never have entered the human head, unless upon some such foundation *. This discovery, so serviceable to that astronomy or study of the celestial motions which Cæsar and so many others allow them to have cultivated, was very likely the effect of a happy hit or chance to them, in the course of their vitrifications, as was the revival of

* Some have attributed to the antients the use of telescopes, but without glasses : upon what foundation I do not pretend here to examine. Such instruments might perhaps serve to fix the sight the more undistractedly ; though certainly not to magnify or approximate objects. Their effect would be precisely the contrary, as any reader may instantly satisfy himself, by making, of his fingers circularly contracted over the palm of his hand, a kind of *perspicillum*, or dioptrical tube. This will present to him the objects at once sensibly diminished, and apparently more remote (somewhat in the manner that the visual rays would be affected by an inverted spying-glass), and consequently less clear, less cognizable.

it merely accidental, many ages after that it had been lost on the extinction of their order, in which the secret had lived and died with them, in consequence of that their possibly political, but certainly illiberal, uncommunicativeness of their sciences, which gave cause for the reproach to them of "*Magorum solertia occultandis fraudibus sagax*—" "an industrious sagacity in the concealment of "their frauds."

But as to these *Glain Naidrs*, or pearl-fashioned beads, even in the account of their production, such as it stands in Pliny, blended with so much absurd falsity, there appears discernibly a ray of misapplied truth, not indeed predicably of the beads, but of glass-work in general, or of some particular imitation of these *Glain-neidrs*. What is said of "the egg's being tossed into the air, by the "hissings of its dam, and received before it falls "to the earth," which is certainly no operation so much as supposable of a serpent or adder, may be obscurely allusive to the *Nadders* or workmen blowing the glass, and catching it in a proper receptacle. This interpretation, far from forced, simplifies every thing, and, at the worst, cannot be less receivable than the nonsense either of a single adder's blowing its egg in the air with its hissings, or of any company of adders laying their heads together to form such beads, or various-colored glass-rings, by blowing a kind of bubble. Is not that same *bubble* much more clearly that of glass blown?

The snakes stopped in their pursuit by water, the egg swimming against the stream, and the rest of the marvellous in Pliny's account, are probably nothing more than such metaphor and allusion, as the alchemists made use of to disguise their process of the philosopher's stone, a kind of Rosicrucian jargon.

jargon. In the point of imposition and credulity, all ages are similar.

As to the word *Maen-magal*, applied to those productions of *Naidrs*, or convent-work, it would signify the stone or gem of *office* of a judge; but if *Mynd-magal*, as I rather think it, that would be precisely the *mound* or *globe* of the judicial office, *Mag-al*, or *Mag-fail*. It can have no relation to a *web* in the eye.

As to the term of *Mil-prev*, or a *thousand worms*, I am far from denying its being a Cornish word of that sense; nay, I add, that in the Celtic *worms* (*Orms*) signified serpents; but I rather think here, *Mil-prev* disfigured or distorted from some such expression as *Mynd-bar-neyff*, or *Mil-bar-neyff* *, a *mound* or *ball* for the judge's hand.

Such, however, is the result of my examination of the true meaning and origin of the *Ovum Anguinum*, which I dare not hope will be as satisfactory to the reader, as the simplicity of the solution, stripped of any thing marvellous, renders it to myself.

Here, before I dismiss this article, I beg leave to correct an error which escaped me in the foregoing part of these sheets, p. 48.

Having therein very justly given the word *mound* or *mund*, the Druidical *bead* for the *symbol of peace*, and implicitly of the principal office of a justice to

* It may be said, *Neyff* does not appear to be a Cornish word for *hand*: but, independently of so just an answer, as that Cornwall, as well as Wales and Ireland, had doubtless obsolete expressions, there would be no violence in the substitution of *leyff* Cornish for a *hand*, which is but a variation of *neyff*, as *level* is of *nivel*. Shakespeare, if my memory does not play me false, has somewhere, "give me your *neaf*," i. e. give me your *hand*. There is in French a vulgarism for a blow with all the might of
great hand blow
hand, *mornifle*, from *mor-neaf-fell*. *Murnival* also signified a
great hand at *gleek*, an old game at cards.

keep that peace, I derived *munia* and *municipal* from it, rightly as to the sense, but wrong as to the etymology. In which acknowledgement, I had much rather give to the reader a bad impression of the whole of this essay, than have to reproach myself with the want of candor, or of courage to confess a mistake.

Munia then undoubtedly comes from *myn*, in the sense of *head*, analogically to which, the word *office* derives from *hoff*, or *coff*, also *head*. Thus *Eadmund* is *head* of the *peace*, including the idea of *legal*. The *bead* then at once signifies *peace*, the *world*, and the *human head*. But most probably it is allusively to the last sense, that the Druid judge held a *bead* in his hand. The word *myn* is only a dialectical variation of the British word *pen* for *head*, occasionally used for a *head*, a chief, or first in office, especially in a civil employ, as in *Penteuleu*, a comptroller of the household. *Pen-gwastrawd*, head-groom, &c.

Mind, *pen*, and *head*, are synonymous. *Offices* and the Latin word *Munia* have the same sense.

In that same page too (48), there is a gross slip of the pen; *epagogic* for *paragogic*.

U M P I R E.

One chosen by two, four, or any *even* number of arbitrators (on their being equally divided, on their award) to give the casting vote. It is a corruption of the word *Impar* for *odd*.

M O N E Y.

The word *Money* is a corruption of *Min-ey*.

<i>Min</i> , metallic matter.	} <i>Money</i> , or legal currency of
<i>Ey</i> , lawful.	
	} a metalline matter.

Thence the Latin word *Moneta*, and ours *Mint*.

Coin

Coin is *moneta cusa*, whence the Saxon *Mancus*, agreeably to the derivation of that learned and estimable antiquary, Mr. Clark, whose work on *The connection of the Roman, Saxon, and English Coins*, is, for its utility, and the interesting lights he throws on that subject, a valuable acquisition to literature, and indeed an honor to this nation, if profound, solid literature may be reckoned among its honors.

The word *Coin* itself, is money struck on the *coin* or *head* of the flattened metal, by which word *coin* or *head* is to be understood the *obverse*, the only *side* which, in the infancy of coining, bore the stamp. Thence the Latin *Cuneus* from *Cune*, or *Kyn*, the head.

This side was also called *Pile* *, in corruption from *Poll*, a head, not only from the side itself being the *coin* or *head*, but from its being impressed, most commonly with some head, in contradistinction to the reverse, which, in latter times was ofteneft a cross. Thence the vulgarism *Cross* or *pile*, ^{Head} *Poll*.

Pecunia seems rather derivable from *Peck*, to strick, and *cun*, head, than from its substitution to the mode of barter with cattle. (*Pecus*) in lieu of money.

Zecchin signifies a head struck. *Zecca*, the mint or place of striking.

Ducat, I find in Mr. Clark, has been derived from such coin being first struck in Italy, under *dukes* chosen by the principal cities: but, without denying to those dukes either the power or the act of striking their own coin, I rather imagine the

* Nothing antiently, so common as this permutation of vowels. It runs through all languages. As *head* derives from *head*, *pileus* does from *poll*.

word to include the radical *Ick*, to strike, which, assuming the prepositive *d*, would give *Dicked* or *Ducat*, money struck, *moneta cusa*, or *mancus*.

Penning, *Penningar*, *Pfenig*, all include the idea of *head* or *coin*.

Cyniog, or *pennich*, in Welsh, is evidently a head struck.

Cupeek in Russia, the same.

Shilling, a corruption of *Zec-haelin*, a struck whole, a struck *solidus* or *sol*, relative to its susceptibility of division into *Sceattas*, which is a contraction of *Seg-weets*, a splitting into smaller parts.

S M I T H.

This most antient word has, in most northern languages, lost sight of its original, by being contractedly written and pronounced.

It is an abbreviation of three monosyllables coalesced into one, *Ish-cheim-ickt*.

<i>Ish</i> , from.	}	Schmidt, smith, or smed, <i>ex igne percussor</i> .
<i>Cheim</i> , fire.		
<i>Icht</i> , striker.		

To *smelt* is a contraction of the same nature, from *Ish-cheim-melt*, *melting* or *softening* by fire : from which quality Vulcan had the name of *Mulciber*.

I have elsewhere observed that *Cheim*, in the sense of *fire*, was radical to the Spanish *quemar*, to burn, to *caminus*, to *chimny*, &c. But Lucian has particularly applied it to the Deity of the *smiths*, or of the *forge* *, to *Vulcan* or *fire*, whom he calls *Καμινεύς*.

D R E A M.

The etymology I have to offer of this word, is so little satisfactory to myself, so deficient in that sim-

* Forge from *Fer-ich*, to strike iron.

plicity requisite for the producing a derivation intuitively striking, such as all derivations ought to be, to entitle them to admission, that I should not have ventured to propose it, but for certain not unuseful reflexions, which occurred to me in the course of my investigation, and did not appear to me the less just, for the etymology itself being, at best, uncertain, and consequently, liable to rejection: as, in arithmetic, a true calculate may be discovered by the rule of false.

On considering the word, *I*, at first, currently derived it, with *Spencer*, by a very common metathesis, from *dormio*, the Latin of *sleep*; nothing too being more frequent than for a word signifying a principal idea in one language, to be used in another, for conveying an accessory one analogous or allusive to the primitive. In this persuasion, I had recourse to what I took to be the original, *dormio*; but *Varro* left me at a loss in it, which, however, is as much preferable to his common staringly absurd etimologies, as no light at all is to a false one, or sheer ignorance to sophisticate knowledge.

My point then was to seek, in the undoubted mother-tongue, the elementary Celtic, and common spring-head both of the Greek and Latin, as well as of most if not all the languages of Europe, the true derivation of *dormio*, which I took for granted was the origin of *dream*. But the result led me to a very different conclusion, which is, if my ideas should be just, that *dormio* comes itself from *dream*, and not *dream* from *dormio*: that is to say, if one comes at all from the other, of which their similarity of sound and affinity of sense seem, at least, to warrant the suspicion.

But the cause of this my preference of the Celtic origin of *dream* strikes so deep into an opinion current in the remotest ages, and universally diffused,

fused, of the source and nature of dreams, as will, I hope, acquit me of any charge of frivolous pedantry, so justly reproachable, where an etymology, or the attempt at an etymology, does not lead to some useful discovery or point of real scientific curiosity.

The doctrine of spirits being primordially that of the Druids, they divided them into two principal classes, susceptible of innumerable subdivisions; I say only two principal classes of *good* and *evil* spirits, because they admitted some occasionally both, or indifferently middle essences. This was the general tenet, however, which subjected the Druids of Britain, and the *Magi* of Persia, to that odious article of the charge of Manicheism, the duality of supreme principles, which is even a contradiction in terms; for *supreme*, being the superlative epithet, excludes the comparison implied by duality.

In fact, nothing could be more false than the charge against the British and Persian sages, of attributing to the ^{Devil} *evil* principle, a power co-ordi-

nate with that of the ^{God} *Good*. Would it be candid, would it be fair, to reproach St. Paul for making a *god* of the *devil*, because he figuratively calls him so, 2 Cor. iv. 4. 'Ο ΘΕΟΣ αἰώνος, *the God of this world*? A divine, never suspected of heterodoxy, employs much such a figure in the same sense; "Consider that there are *two* most powerful *kings*, *God* and the *Devil*, who, each of them, *ardently desires* that you should serve respectively *under his banner*." But nothing from this manifest appearance in the expression of the two principles of good and evil contending for masteries (when by the bye, unfortunately, the *good* does not always prevail) can be concluded in favor of the Devil's equality of power to that of the Omnipotent,

Omnipotent, and Supreme head, essentially and even so exclusively good, that J. C. himself, in all humility, declined that epithet, as being appropriate to his Father *.

The Druids then were not so impiously absurd. They were only misled in their search of what has been so long in vain sought for, a solution of the great difficulty, about the origin of evil, so as to avoid falling into that execrable absurdity of making the fountain of all good, directly, or, by the implication of permission, indirectly, the author of evil. They denied then all real or positive evil, and only admitted an apparent, relative evil, of which they attributed the cause to that class of spirits, whose malignant influence they imputed to their specific locality, or terrestrial mansion, as every thing gross, impure, and disorderly, they imagined to proceed from the earth.

These spirits had, among other names, the generical one of *imps*, a name common with them to all *spirits*, whether *nymphs*, or even to God himself, whom they called the *Imp-mor* †, the *Great spirit*; whence the Gothic proper name of the giant *Ymer*. As they placed then *dreams* among the natural evils, they did not fail of ascribing their origin to the earth: and this idea, like many other points of their doctrine, pervaded into Greece.

Χθών μητέρα Ονειρων.

Earth, the mother of Dreams.

Euripides.

Consequentially to which, in the Druidical manner of animating every thing and every place with spirits, they called those dreams, spirits of the

* “Why callest thou me good? (αγαθόν) none is good, save one, that is God.” [St. Luke, xviii. 19.]

† The *Hell* of the *Spirits*, *Col-Imp* (the *c* aspirating) is the true Olympus of the Greeks. *Y-dha* (*Hill* being elliptic) the hill of God, or of *Jove*.

earth, *Ter-Imps* ; whence, not impossibly, might be formed the word *dream*, and from that, *dormio*, antiently written *dermio* *.

However, *Milton*, in his admirable poem of *Paradise Lost*, has finely introduced this antient opinion of dreams. Homer calls those imps of the earth, *the people of dreams*. Δρυμῶν Ονειρων.

In the idea, however, that dreams were a *natural evil*, the Druids were manifestly right : their wrong consisted in their nonsensical accounting for them, by spirits, the whole sitem of which, I have many reasons to think, was only their exoteric doctrine, being one of their principal holds on the minds of the vulgar. But their studies were too refined, their meditations on natural philosophy too profound ; their speculations, in short, too sublime ; for themselves to be the bubbles of such puerile illusions.

Dreams, without being spirits of the earth, or *Tir-imps*, or but terrestrial vapors, are, unquestionably, an apparent evil ; but that evil is from within, not from without, and great in proportion as they prevail over that universal calm and insensibility, which is the character of sleep in perfect health. This is nothing new ; but what I have to add on this head is, if true, too interesting to mankind, not to excuse its digressive obtrusion here : and, if false, it is not without propriety introduced under the head of *dreams*.

My idea then summarily of them is, that they are in a greater or lesser degree, according to that of the distemperature of the body, from whatever cause ; from passions, from too full or too empty a stomach, from any obstructions in short, exactly of the nature of those deliriums produced by

* My conjecture here may not be acceptable ; but it will hardly appear more forced than that of Scaliger, who derives *Dormio* από των Δερματων from *skins*, because people *slept* upon *skins*.

a fever; the cause of them is that feverish heat, for ever intended by nature as the relief of some disorder or complaint; insomuch, that the very name of a malignant fever is nonsense; an error, as gross and as absurd as that of mistaking a real able physician for the disease he is called to cure, and which being, as it sometimes happens, without any impeachment of his skill or intention, past his power to cure, it would neither be proper, nor fair, to say, that the patient died of his doctor. No man, since the creation, ever died, or can die, of a fever. It is in spite of the fever he dies, which is some difference.

In dreams, the heat which produces that commotion of spirit, great or little, tumultuous or gentle, of which dreams consist, is not the less surely existent within, for the little or no indication without, and will have always done some good, if not quite enough to hinder certain disorders, too great for its periodical relief, from getting ground, and ultimately prevailing over its beneficence.

This kind of phrenic heat then may very properly be termed the *dream-fever*; and is, in fact, nature's great promotion of her favourite operation, ever renewed, when needed (unless she is too much disturbed or overpowered), that concoction of humors or crudities, without which, digestion and nutrition are so ill-performed. Dreams are, therefore, so far seemingly bad, as they are infallible symptoms of a distemperature; but without that heat, or commotion of spirits, which produces them, while it comes to remove that distemperature, the case would be still worse. In short, a dream differs in nothing from a delirium, and proceeds from the same cause *. The same good

* In saying that a *dream* differs in nothing from a *delirium*, I do not pretend to advance any thing new. Our English word, to

effect too is ever produced by that cause, with that uniform certainty which attends nature in all her operations ; but then that sleep must be the spontaneous gift of nature, unprovoked by art ; otherwise it is to be feared, that the kind of sleep obtained by opiates is, generally speaking, as bad practice as it would be to raise a fever, because a fever is a benefit of nature, who will not, however, be forced in her march, by the impertinence of art. The reason is obvious ; but I have already, I am afraid, too unpardonably digressed, to enter into such a discussion, which does not belong to my present purpose.

E N N U I.

I have asked in vain several Frenchmen of literature, if they could give me a satisfactory derivation of the word *Ennui*, so expressive, so emphatic, so current in their language, and so much wanted in ours. We are perishing of the *thing* for which we have not a *name*.

One of our noblemen, Lord *Cornbury*, wrote an English ode on this passion, for a passion it undoubtedly is, if unvoluntariness may be allowed the constitutive character of passion ; and was forced to give it for title, the French word *l'Ennui*, for want of a word in our language to express it.

The Spanish *enojo* comes somewhat near it in the sound, but carries with it too different a sense, including an idea of resentment and anger.

rave, is from the French word *rêve* (a *dream*) which is itself from *resvario*, a *delirium*. All that is, I do not remember to have met with dreams being ascribed to an occasionally regenerative fever, which, however, I think demonstrable. Nor will this sound so much as improbable to such as will consider fevers in their undoubtedly true light of constant benignity, and curative intention.

Enfado

Enfado comes much nearer to it, in its meaning somewhat of a mental fatigue or peevish weariness; but here the sense does not quite answer, nor the sound at all.

In the Italian, neither *noia* nor *fastidio* sufficiently represent the idea.

The Latin *tædet*, *tædium vitæ*, have great affinity to it in the sense, though not in the sound.

But the nearest origin, both in sound and sense, occurs in a Northern or Swedish word for pleasure or contentment, *Noije*, adding to which the privative *an*, it would give a privation or cessation of pleasure, *annoje*. Nor am I withheld from the adoption of this derivation, by the knowing that the particle *an* is rather a British than a *Swedish* privative, since nothing is more common than such a mixture of dialects in composition, in antient languages; but the word itself, even in that sense, is not sufficiently satisfactory, as it does not convey with it the principal idea contained in the word *Ennui*, of a yawning tiresomeness, which is not barely a privation of pleasure, but a positive pain or languor of restlessness, a gasping for life, like animals who, having exhausted the air of some close place, turn sick, and pant for fresh.

I had then long despaired of discovering the origin of the word *Ennui*, when mere chance offered to me what I take to be the genuine one, and in which if I should find I have been preceded by others, it will be the greater pleasure to me, as it will confirm the rectitude of my conjecture.

In an old French book, I met with a passage where the author, speaking of a company assembled for mirth, and sitting up late in the night, makes use of this expression, *l'ennuit les avoit gagnés*; by the context of which it was plain he meant that the common influence of the *night*, in
bring-

bringing on heaviness and yawns, had come upon them. Now the word *ennuit*, in this proper sense, is totally antiquated ; but the figurative expression *ennui*, most probably taken from it, remains in full currency at this day. *Ennuyer* is a verb plainly formed from *ennui*.

To those who may not think this derivation satisfactory, I heartily wish them a better.

S U L P H U R.

The opinion of fire divides the chymists : some adopting the *ether* of Boerhaave, others the *phlogiston* of Stahl, which he resolves into the elementary sulphur. *Bicker*, a late writer of a very ingenious treatise on *Fire*, adopts the idea of *Stahl*. Now, is it not somewhat remarkable, that *Sulphur* and *Phlogiston* are strictly convertible terms ?

Z, the prepositive particle.

Ul, materia.

Phur, fire.

Give in the synthesis *Zulphur* or *materia ignea* : the *phlogiston* of the Greek. Brimstone is evidently a contraction of brenning-stone, or burning stone.

E U P H R A S Y.

Gesnerus, in his catalogue of plants, may well say he never met with the word *Euphrasia* in a Greek or Latin author. It is purely a term made out of the following words, *Eu-por-ay's eye*, good for the ailment of the eye ; an *ophthalmic* in short.

W H E Y.

The finer part of the milk. It derives from *Wee*, little ; its substantive *Lbaeth* or *milk* is understood.

stood. Analogically to this, is formed the French word for *Whey*, *Petit lait*.

S C A L E S.

This word is, in our language, catachrestically used for the basons of a beam for weighing. A scale, in its true origin, signifies the *scapus*, or what we now call a *steel-yard*. It comes from *Seg-ell* (by contraction) scale. *Seg*, cut, and *ell*, a yard, or *arm*, notched or matched for the different degrees of weight. The weight in Latin receives its name of *pondus*, whence our pound, from being hung (*pendens*) on the steel-yard or Roman *trutina*, or *scapus* *.

Uncia denoted a notch *an-ich* in the steel-yard, dividing the *pound* into lesser weights.

Literæ unciales is an error of copyists for *Literæ initiales*.

F A R T H I N G.

Is the *fourth* part of a penny, as a *doit* (*d'huit*) is in Holland the *eighth* of a *styver*. I only insert this to show (amidst thousands of more examples) how we run away from the original language, by the subjection of spelling to common pronuntiation. *Fourthing* would be more etimological.

A R S E N A L.

A corrupted contraction of the *arx navalis* of Venice. *Arce navale*.

Æ Q U O R.

Is synonymous to *Marmor*, or rather to *Mar-maur*, which signifies the great sea. It comes from *Aig-*

* ——— *trutina penseris eadem*. Perf.

gor, the main or great water. This is its literal sense. But, when applied conjunctively to other things, as for example, *æquore campi*, it is then figurative, and paints the level of it: that level, which it is the property of water to seek; whence derive the words *equal*, *equity*, &c.

Q U I N T E S S E N T I A.

This is one of the many words, of which, while the sense has been conceived tolerably justly, in virtue of the context, the origin has been mistaken or lost.

Deceived by a similitude of sound in the Latin word *Quintus*, fifth, many have deduced it thence, and imagined a *fifth* essence as somewhat of a high degree of perfection.

The truth is, that *quintus*, in the sense used by Horace *, has no relation (as indeed it would be nonsense if it had,) to a *fifth* part, or to any thing of number. It is one of those archaisms, of which the Roman poets occasionally made so happy an use, and which must be lost in a great measure to those who do not conceive the true origin of them. *Quinta* here derives from *Quin*, the head; and signifies *principal*, *supreme*, or *top*. It is in this sense, that our appellative or proper name *Quin* is but another way of writing *king*, which signifies head, either in the literal or the figurative sense. A general, as before observed, was a *king*, in quality of head, or (*le header*) leader.

F A V O N I U S. Z E P H Y R U S.

Both signify the *West wind*. *Favonius*, from *Avon*, the evening: the sun *westing*, or setting in

— Dulcia barbare

Lædentem oscula, quæ Venus

QUINTA parte sui nectaris imbuit. [Lib. I. Od. XIII.]

that

that *point* which thence takes the name of *West*; which, in the antient language, signifies *decline*.

Zephyrus forms upon the same principle.

<i>Z</i> , the prepositive.	} <i>Zephyrus</i> , the West-wind, or Western air.
<i>Ebb</i> , privation.	
<i>Ir</i> , air.	
<i>Us</i> , idiomatic.	

Ebb is radical to *Eve*, whence our present word to express the sun's leaving us (l'Eve), and to the word *tenebræ*, which is a contraction of *Tein-ebb-ur-æ*.

<i>Tein</i> , fire, or the Sun.	} <i>Tenebræ</i> , darkness.
<i>Ebb</i> , privation.	
<i>Ur</i> , time, hour.	
<i>æ</i> , idiomatic, as in <i>horæ</i> .	

SOUTH-WIND. AUSTER.

The *watery* wind.

Sud, *ex udo*, ^{water} *Z'euth*.

Auster forms as follows.

<i>Aw</i> , water.	} <i>Auster</i> , the watery wind.
<i>Ist</i> , point of consistence.	
<i>Ir</i> , air or wind.	

WOOD. WORT. CRUDUS.

Wood in composition, in lieu of *weed* (wild), is apt to convey a false idea. Custom must be obeyed; else, would it not be better to write or pronounce *Southern-weed*, *Worm-weed*, &c. instead of *Southern wood*, *Worm-wood*, &c.? In like manner we corrupt *vert* (green,) into *wort*; as in *Spleen-wort*, *Cole-wort*, &c.

Kruid, the antient word for *green*, and still used in Germany and other countries, is one of those

archaisms of which Virgil was so fond, that it made him forget he was committing a pleonasm in the following verse ;

“ Jam senior, sed *cruda* deo *viridisque* senectus.”

Cruda and *viridis* are there strictly synonymous. *Crude puella viro*, *cruda poma*, all signify *cruyd* or green. *Crudus* has indeed other significations, but manifestly not in the verse I have quoted.

D R A G O N.

Δρακων. The common derivation of the words, is *απω τε δερκειν*, its (quickness of) sight. But, on referring it to the antient language, it is a contraction of ^{Terra aqua} Tir-acq-on, an amphibious serpent. The water serpent or snake the Greeks called Οφεις, of the kind of *effs* or *newts*, only larger.

A M A R A N T H.

A name given to the *Flower-gentle*, from its never withering. It is currently derived from *α* privative, and *μαραινω*, to fade or wither. A derivation so agreeable to sense, seems to rest it there. But there occurs to me still a more plausible one. The terminative *anth* is so obviously the Greek *ανθος*, flower, that I rather suspect the etimology of *αμαρανθος* to stand thus.

α, privative.

μαρ, the *Celtic* word for death, whence *μαραινω*, a fading, or tending to death.

ανθος, flower.

un-dying - flower

A-mar-anth. *Θανατος*, the Greek word for death, forms on another principle, of which *θαν* or *tan*, *terra*, is the principal power.

However, the Greek word *ανθος*, on tracing into the elementary language, presents clearly the sense of *head*, or termination of the *stem*: analogically to which the word *flower* is formed of *Poll-^{head}ougher^{growth}*, contractedly, *flower*. But *anth*, in the sense of *head*, gives especially our word *Garl^{round the head}anth* (garland), a coronet, chapelet, or wreath round the *head*; as for example, round the *head* of the May-pole.

The more leading way of spelling *anth*, would be with the prosthetic *c* aspirate, *canth* or *hanth*.

The outward binding of a wheel, or fellies, was called *Canthus*. Virgil's *croceo acantho* I suspect to be only a yellow border. Virgil was remarkably fond of those archaisms. *Acanthus*, the name of an herb, or plant, called *Bear's foot* (not a flower) proves that *anth* or *canth* signified originally a *head*, *ανη*, a pointed, and *canth* a head. The epithet of *mollis*, bestowed on it by Virgil, must relate to its flexibility: for it is from its shaggy leaves that it receives its appellation. It is said to have given, in the form of its foliage, a hint of the ornament of the chapter of pillars; but I have reason to think that *Acanth* and *Chapter* or *head*, are all synonymous. The foliage of which rather represents the loppings of the tree, which is imitated in the form of the column or pillar. *Tragacanth*, goat's thorn, or branch-hiicin, has been taken for the *Acanthus*: but both express a shagginess of the *canth* or *head*. Here it is very remarkable that what we understand by the word *skin*, forms analogically to *pell*. *Kin* and *pell* being only a variation of *kan* and *poll*; both signifying the outer or upper integument. *Skin*, quasi *ish-skin*, from the top or head integument. The Italians

derive their *scannare* from it. *Poll* varies into a number of kindred terms, *wool*, *fell*, *vellus*, *peel*, &c.

GERMANY. ALLEMAGNE.

No etymology appears more natural, more likely not to have been forced, for the name of a country, than its being taken from some striking situation or circumstance. The least unsatisfactory account then of the appellation of *Germany* seems to be as follows.

I take it to be a contraction of *Her-um-ania*. The land of the inhabitants of the woods. And why specifically woods? Because Germany was almost one continued wood, or thickset of woods, till in later years *disforrested*, and thrown into towns, arable lands, and pastures.

In the antient language, *Er* or *Her* signified a wood: it is radical to the word *Forrest*; to the Greek *ἄρξ*, to the Latin *Fera*, to our word *Deer*, and to many other words including the idea of *wildness*, but especially to *Hercynia*, *Silva* being an explanatory pleonasm.

Her, forest.

Cyn, head.

Ia, idiomatic.

} *Hercynia*, or head-forest.

The Germans then were so called as we might say, *Ex. gr.* men of the wilds (woods) of Kent.

As to the French word *Allemagne* for Germany, it derives very differently. Some have indeed attempted to force it from *All-man*; as if Germany was made up of the conflux of *all* nations to people it. This is unquestionably very absurd of a people whom Tacitus, with so much reason on his side, allows to have been of old, "*nullis aliis aliarum nationum connubiis infectos, propriam & sinceram*" "*& tantum sui similem gentem extitisse.*" Nor is this

this absurdity saved by a distinction of the more modern times, in which such a mixture might have taken place, from the more antient ones, in which that adulteration did certainly not exist. For the word *Allemagne* is really very antient. But then it was purely local, confined and relative to particular countries, for the following reasons.

The Gauls, the French, and neighbouring countries, and they alone, gave to this part of Europe the name of *Allemagne*, from the river *Mayne* or *Mehaigne*, which signifies the middle water, or boundary. Thence they called the inhabitants *Alla Meyns*, or people beyond the Meyn, as in Portugal, the country beyond the *Tagus* is called *Alem-Tejo* *. In process of time, this appellation was extended to all Germany by the French, but was never adopted by the rest of Europe.

THE CORITANI OF BRITAIN.

This word *Coritani* is merely a relative, and signifies a *Northern* people. Thus *Norfolk* is specifically relative to the Southern shires to it, to *Sussex*, for example (South-folk.) *Cor* or *Hor*, Northern, is the etimon of *Corus*, the North-wind, of *Or-reick-in-eyes* (Orkneys) or islands of the North region: to the word *North* itself, and to a number of derivatives. *Y-Hor-reich* for *York-*

* The *Mare Atlanticum* is so currently derived from *Mount Atlas*, that I hardly dare suggest a doubt of this mountain's giving its name to the Western ocean. May it not proceed from a very antient Spanish term of designation of it, by the circumstance of its being the *ulterior* or *outward* sea relatively to the *Mediterranean*? Thence it would be called *Mare Atlanticum*, corruptedly from *Adelanticum* (adelante) onward or farther on; *ulterior*, in short. I lay no stress on this; any farther than that I think it has more of simplicity than the attribution of its name to *Mount Atlas*.

shire or Northern *shire*. But *Eboracum*, the town of York, takes its name from its famous *Albury* or *Minster*. Thence *Abury* or *Ey-borough*.

THE HOOPING-COUGH, OR CHIN-COUGH.

The first of these expressions is purely a pleonasm: *hooping* and *cough* being strictly synonymous.

But, not to couple an antient word with a more modern one, the proper term should be, *chin-hooping*, or cough incident to children.

As to the last part of this word, *hooping* or *coughing*, nothing more needs be said.

Chin requires illustration. The word signifies *child*, or one very young. It is a corruption of *kin*, an antient word for *little* or diminutive. It is, in fact, a disorder, chiefly, if not exclusively, incident to children. *Kint*, a child, has only received the common paragoric *t*. Thence our word for the pregnancy of animals, to *kindle*. The French word *enceinte*, pregnant, is from *inkint*, with child. But, to express the chin-cough, the French use the word more descriptively of the disease, than relatively to the age the most liable to it; they call it *Coqueluche*, from ^{cough water gush} *Hocq-eau-luche*, coughing up water or phlegm.

C H I N.

Having, in the precedent article, mentioned the word *chin*, as applicable to age or size, it may not be incurious to consider it as part of the human face.

Just below that swell which we vulgarly call chops (jaw-ups) and the Latins *malæ*, begin the
cheeks,

cheeks, which signifies little or lessening (*chico* or *chick*, little). The Latins call this *genæ*, which is but a variation of *chin*, also *little*, than which we have no other word to express the termination of the lower part of the face. But the Latins have their *mentum* (in French *menton*), which gives the same idea of little or diminutive. So that *genæ*, *cheeks*, *chin*, *mentum*, contain, all of them, one radical idea, that of diminution.

From *chwean* *, a youth, or stripling, we have our word a *fwain*. *Colin* is also a term of youth. The *Calones* of armies were what the French formerly called *grivois*, from *gry* and *boy*. The sense is now altered, so far as to mean a common soldier, but still includes, or should include, the idea of youth.

Kal, among other significations, has that of *new*, or *young*: thence the word *Kalendæ* comes from *kal*, new, and *len*, the moon, *VEOPANVIA*.

Our word *spring-gall*, to express a *stripling*, has an exact analogy to the antient Etruscan word *Arnthal*, which signifies precisely the same.

Spring, verdure. }
Call, a youth. } *Springall*.

Arnthal.

Arnt, the spring. }
Hal, youth. } *Arnthal* or *Springal*.

The modern Italians, from this idea of spring, took the name of *Zerbino* or *Springal*.

CHANCELLOR. CHANCERY.

This word offers a necessary caution against the frequent mis-guidance of etymology from the simi-

* In the Islandic *Swean*,

larity of sound, in words especially where there is withall a great affinity of sense.

Chancellor, in the quality of the officer who held the great *seal* of the state, in contradistinction to the *privy-seal*, derives manifestly from *hand-sealer*, or officer, *a manu sigilli*.

But *Chancellor*, in the sense of *judge* of the court of chancery, has a very different derivation, though latterly united in the same person; an union not impossibly suggested by the proximity, and at length, identity of sound, and by the fitness of office.

This officer and office existed in Great Britain probably for ages before *seals* were in use.

The *Fanes*, *Azylums*, *Minsters*, *Lech**, *Naiids*, *Alburys* or *Cantalburys*, had, where there were collegiate bodies, all of them a regular government. The Head of such bodies was stiled the *Chancellor* or CANCELLAUR. This word derives, with the usual variations, as follows.

Cancell. *Chancel* or *College-precinct*.

Maër or *mawr*. The Head-ruler.

The *m* liquifies by a general rule, as in most comparatives. Thus we say *fuller* for *full-more*, *readier* for *ready-more*, &c.

This *officer* or *governor* had the power annexed to his office, not only of governing the district of the *Albury* or *Minster*, but of deciding such causes as came before him, relative to the various claims of the right of sanctuary. And, as the word *Naid* expresses it, his court was a court of *grace* or *indulgence*, particularly designed to relieve or soften

* This word *Lech* solves the difficulty, which puzzled even that great and worthy antiquary *Lbuid*, who, finding *Belech* in the *Armoric* language, to signify an office in the church, owned he could not account for it. It derives from *Fal*, ruler or principal person, and *Lech*, the *minster*. In composition, *Belech*, *Falech*, or *Mallech*. Thence the *Felicks*, or *Felloes* of a college.

the rigor of the common, or *gemott*-laws. In which disposition, you may plainly discern the foundation and original spirit of our high court of chancery. It was this spirit of protection that undoubtedly rendered it so popular, and endeared it so to the community, as to render those sanctuaries sacred and inviolable.

By the best lights I could obtain, it was precisely a violation of the right of sanctuary, that paved the way for the invasion by Julius Cæsar. Imanuentius, a *chancellor* of one of the London *Alburys*, had been murdered for his attempt to defend the jurisdiction of his *college* against Cadfallon (Cassibelaunus), a military officer or general, for so the name imports *, who had invaded his district, upon a quarrel about the cognizance of a murder. His son *Mandubratius* † fled upon this to Cæsar; and the Londoners, exasperated against the general, did not fail to recommend the protection of the injured party to Cæsar, who was ready enough to seize so fair a pretext of intermeddling with the affairs of this island.

There also exists a strong reason, among many others, for the conjecture that *Ireland* was governed on nearly the same system as Great Britain,

* *Cad fal-on*, head of a camp. *Cadfal*, in that sense, is the origin of *Camulus*, of the appellative of *Campbell*, and of *Camalodunum*, a town formed upon the plan of a camp or military inclosure. *Hamilton* and *Camalodunum* are the same word, with only a dialectical difference.

† *Mandubratius* is known in the British tradition by the name of *Afarwy*: but both are certainly names of office: which does not indeed exclude either's being collaterally a proper name.

He had probably succeeded to his father. Whence *Afarwy* is a variation of *Hoff-Abury*, head of the *Albury*, as *Mandubratius*, a corruption of *Meynt-y-barth*, the judge of the *Meynt*, or *Minster*. The Greeks had another name for him, that of *Androgeus* a corruption of *Andrew*, a *Head Druid*, or *Pen-Dragon*.

and consequently had its *minsters* and its *chancellors*.

The city of York, the antient *Albury* (*Eboracum*) or *Eybury*, had a *Hal-meynt* or collegiate *minster*, whence *Calmanlid*, the gate of the college minster, our *Hlid* (*Fleet*) or *Ludgate*.

Ulster in Ireland, or, to sound it more British-like, the *Wiltshire* of that country, had also a famous *Hal-meynt*, most graphically described by the words *Kermant Kelftack*. Not surely an *idol* as has been alledged, but merely such a *Minster* or *Albury*, as on Salisbury-plains in *Wiltshire*.

Archaically written, it would be

Kir-meynt, Kell-stack.

Kir, the church or circle.

Meynt, the *Lech* or head-stone.

Kell, the *Hall* or college.

Stack, the place or precinct.

All together describing the *Minster* and precincts of the college*.

Their word *Ar-maght* † signifies precisely a *superior court* or hall of justice. The reader will be pleased to observe that generally speaking (for there are some few exceptions) wherever there was a Druidical *Minster*, and especially a *Cantabury* or *Quinabury*, you will find that Christianity either left the *Quin-Abury* (university) as it found it, only with due variation, as to the objects of theological study, or erected either a bishoprick,

* The *Ichonography* of a Druidical temple is, with very few variations, that of a Christian one: with this difference, that the one had no walls, or other fabric, than the *Cromlechs*, and circular arrangement of stones; whereas the Christians affected more the oblong figure, and raised walls for their churches. The Britons only covered their *Cells* or *Halls*. The Christian churches were solely places of divine worship: the Druid fanes comprehended the service of both divinity and justice. In the one they used much reserve and secrecy: in the other, the utmost openness.

† *Almach* or *Armagh* were founded indifferently.

or *archbishoprick*, in which two lights we have Oxford, the two *Cantalburys* (Canterbury and Cambridge), *Cambray* (on the continent); besides many more which have the like original.

Surely a British glossary that would reduce words nearer to their original sound would not be without its use.

Respectively to one of our antient *Alburys*, how disfigured is the word *Bridewell* from *Barreicht-Hell*, the *Hall* of the *Precinct*! The church of *St. Bride's* is formed with about as much propriety as *St. Mary Over*, of the words *St. Ferry-over*: the ferry being there before London-bridge was built. *St. Bridget* as to *Bridewell*, and *St. Bride's* is an imaginary faint.

May I have leave here to repeat, that *An-cal-fwyth* or seat of a head-college or *Cantalbury* gives you the true derivation of the island of *Anglesey*, as *Alfwyth* of the place in London formerly called *Alsatia*? *Mona* is a corruption of *Meyn-ey*, the minster-island. Thence its name, common to the other *Mona*, or isle of *Man*, which had also another *Meynt* or *Minster* of the like kind.

G O D - F A T H E R S.

The present meaning of this word, and the destination of the office signified by it, need no commentary, being sufficiently understood.

But, among the antient Celts (the Britons most probably included, who, not impossibly, were also the authors of the custom), there was a difference in the practice, not however so great as to invalidate the suspicion of the Christian custom being, like so many others, derived with variations from it.

Among those people, there was a general custom, or rather common law, that no father of any note

or rank should, after a certain age, educate his own child, especially of the male sex. The law, on consideration that every subject was born for his country, preferably to his family, required that kind of education, which was likely to qualify him the best for its service. In that just but severe view, they would not trust so important a point to paternal fondness. They insisted that the child, on his attainment of his seventh year, when he was taken out of the hands of the women, should be committed to the care of proper persons, charged with bringing him up in whatever way the father should chuse for him. If the judiciary, he was sent to the Druid-colleges; but if military, he was, in quality of *page* (Bas-age) put out to the service of some knight or officer of distinction. Besides the name of *page*, they had also that of *varlet*, a diminutive of *Var*, man, and contractedly *Valet*, once no term of degradation, since it was even in modern times, given to the sons of a king of France, but the knight or master (for such he was) was called the *Good Father* or father in law; not as in *later* times for being married to the mother, but for his being the lawful substitute to the natural father, in educating the child. He was also responsible not only in honor, but to the law, for a just discharge of his duty. Consequentially to this disposition, the *Pen-tich-gbafst* or *Whit-sunday* * was their general day of examination of the Druidical and military youth, for proceeding *Ey-knights* or simply *knights*, when the different merits of the Godfathers would appear in proportion to that of their candidates or wards †.

* *Whitsuntide* is the time of examination of the Westminster collegiates, for being sent to the universities.

† No parent was allowed to judge of his son's merit, or pretension to knighthood. On this principle it was, that a king

This was the antientest practice ; which was not wholly abolished on the prevalence of the Christian system : but, in process of time, after that infant-baptism came in, and God-fathers pronounced their obligation at the font, over children just born, the bigotry of succeeding ages produced in some countries, and in Ireland especially, a most perverse and irrational custom. The God-fathers took immediately the children home, where they were delivered to their wives, or to what nurses they could get for them ; and what was worse, the antient custom being broke through, these God-fathers were indifferently chosen from among the meanest of the people, and lost the name of *God-fathers* in that of *foster-fathers*. Very possibly in some families, the distinction of the two characters was justly made and kept up ; but, in general, there is reason to think they were confounded together. However, any mother, jealous of her child's love, would not do amiss to read what Camden, after Gyraldus, says on the head of foster-fathers, and on the endearments from lactation.

But, if those foster-fathers who, especially after the military system prevailed, were often chosen from the dregs of the people, gave their pupils an education accordingly, they enormously deviated from the institution of youth by the antient knights, whose severity of discipline was even excessive, in training up their wards to all manner of bodily exercises, to inure them to hardships, and to qualify them for war, with the utmost at-

could not knight his own son. But especially as to the Druids, there were such arduous requisites for receiving approbation, that though *many were candidates, few were chosen*. It was reckoned an auspicious event when the yearly election was numerous.

tention

tention to instill into them an enthusiasm for honor and for military glory.

To show how much those exercises were held a duty, which gave agility to the limbs, and vigor to the body, I beg leave to remind the reader of one of the antientest Celtic laws, which imposed a fine on those whose corpulence should exceed the statutable standard, on a presumption, perhaps not always strictly just, that the parties could never have acquired such a habit of body as disqualified them for personally active service to their country, but by a remission of those exercises, which, naturally speaking, would have served to keep down that inconvenient and always unwholesome increase of gross humors : of such a law, however, it is hard to say, whether it was the most conducive to the good of a country in preserving the powers of the subject to serve it, or to the subject himself, in defending him against his own idleness, and keeping him from burying himself alive in his own fat.

Such however was the public-spirited idea or end proposed by the *Celts* in this law, which might or might not extend to our antient Britain ; or it might even, with other points of discipline, have come from our Druid ancestors. But nothing is clearer, if you will distinguish times, than that, before the Roman invasion, the consequences of which were a number of innovations, but especially before that horrid chaos of ignorance, barbarism, and lawlessness, produced by the judiciary powers of this nation giving way to the military *, the

* Two capital instances of the good sense and virtue of the military, when they got the law in their own hands, were, first, the deciding civil and criminal causes by *duels* or *combats* ! The second, the converting the *public* lands or benefices, appropriated to pay military or civil service, into estates for their private families, unincumbered with the duty of such service, which is left to be performed and paid for as it may, by the whole community.

state of this island in those ages presents an aspect possibly not so incapable of supporting even a favorable comparison with the actual present one, as the common prejudices against the simplicity of life in those early ages are apt to suggest.

Two mistakes of opinion, in different extremes, have been adopted concerning those times.

The first, that of a paradisiacal *golden age*, which never existed, nor ever could exist.

The other is more near the truth, but so far false, as it does not make allowance enough for the difference, in progress of time, between merely savage life, and a certain progress of cultivation, short by much indeed of that pitch of refinement among us, to which the present age is arrived, but perhaps not for that the less eligible.

It is extremely rare, and must be greatly difficult for nations to stop precisely at that point of improvement, at which it would be salutary for them to stop, before that art, abusing its advantages, ceases to be subordinate to nature, and commences false refinement. The amiable simplicity and youthful vigor of taste is then degenerated into the lothsome affectation and silly dotage of a luxury verging to its own death in that of the state itself, which it will have brought on under a thousand diseases.

E N G L A N D.

This word has been, and continues to be, currently derived from the *Anglo-Saxons*. These are said to be a part of those Saxons who are supposed to have invaded the country, after the expulsion of the Romans. I repeat here what I have before observed, that there are historical reasons for believing that they returned here in quality of auxiliaries, naturally enough invited by the British
Vortigbearn

Vortighearn or generalissimo, as being the posterity of the British emigrants, the *Æstii* or Easterlings. But, I own, I had never, till lately, doubted the derivation of the word *England* from the *Anglo-Saxons*, considered as a branch of those Saxons. Yet it had always appeared to me rather a force or strain upon the sense, that a small branch of the Saxons should have swallowed up the names of the other branches. The Welsh and the Scotch, after the success of the Saxons, gave to their dominions a very proper name, *Brofax*, or jurisdiction of the Saxons : *Bro*, country ; *Sax*, Saxons. But the name of *England* belongs to much more antient times. I did not, however, reject the generally received etymology, for its not being so well-warranted as one would wish, by history, or indeed by common sense. I knew that language had, though rarely, its caprices ; and this might be one of them.

In my etimological researches, there, however, occurred to me another foundation for this name of *England*, which, being more natural, more plain, more proportionate to the subject of the name, induced me to adopt it ; with what justness the following discussion will show.

The level, or comparatively level country of this island, and especially South-Britain, was called *Albuin* or *Albwëan* (whence our word *Albion*), which being a diminution of *Alb*, signifies comparatively low land, in distinction from North-Britain, which, from its remarkably high mountains, was called *Albanich* (Albany) ; thence *Albany* and *Albion*, *Highland* and *Lowland*.

But the more distinctive name of the lowlands, or country, exclusive of *Wales*, of *Cornwall*, of *North Britain*, was *Loegyr* ; that is to say, the *circles* or *shires* of the comparative levels or lowland. This then was one of the designations of that tract of country.

There

There was also another much more antient word, *Ing* or *Eng*, which signifies a plain or level tract of country: now the *Saxons* would naturally prefer this word *Ing* or *Eng*, as being more northern, more antient, and more familiar to themselves. And surely the composition of the word *England* will appear far from forced, in the following manner:

Eng or *Ing*, a plain. } *England*, Level-land, *Lloegyr*,
Land. } or *Low-shires*.

That is to say, *Lowland* (though with hills interspersed) comparatively to the more mountainous parts of the island; and as this tract was, for some space of time, the whole, or at least by much the greatest part of their dominion, they would naturally call it *England*, out of which the name of *English*, or inhabitants of the plains or lowlands, grew in consequence: so that they were called *Anglo-Saxons*, very properly, to distinguish them from the other Saxons who had remained in Germany, and were therefore German-Saxons.

This conjecture will receive the force almost of demonstration, if the reader will but consider two capital objections to the current derivation of *England* from the *Anglo-Saxons*.

First, *Camden*, with all his diligence of inquiry into a point of so great importance to this subject, could never ascertain the particular part of the continent from which these *Anglo-Saxons* specifically came. Consistently with his candor, he could not, in the faith of merely a resemblance of names, fix it, or in the desarts of *Jutland*, or in *Westphalia*, or in *Pomerania*, or in a little obscure province of *Denmark*, or indeed any where; and indeed how could he? The place was a non-entity. Nor do we find that any particular country ever laid claim to the honor of producing this predominant

minant tribe, whose name swallowed up that of the rest of the *Saxons*.

Secondly. While the Saxons were giving the names of *Middle-Saxons* (Middlefex); *South Saxons* (Suffex); *East Saxons* (Eflæx); would not there, at least probably, have been some trace or vestige of *Anglo Saxons* * ? But no; neither on the *continent*, nor on this *island*, did there ever exist any such distinction. Many more reasons might be alledged, but these may suffice.

The name then of *Anglo-Saxons* ever comprehended the whole body of the Saxons who settled here, and who, for the cause above deduced, took their name from *England*, and not *England* from them: especially too, since even the word *Eng* or *Ing*, for a plain, is an old British word, in present use in many places.

England then is only an antient word, equivalent and most probably precedent to *Lloegyr*, for *plain country*, in contradistinction to the Highlands of Wales, Cumberland, Cornwall, and North-Britain.

The name of *Britain*, in short, which signifies Northern island, was a name general to the whole island of Great Britain; that of *England* was, by an antient distinction, specifically appropriated to a certain part of it, from which the *Anglo Saxons* took, very naturally, their appellation; whereas their giving that appellation to it has not any the least foundation in nature or in history.

This derivation can, I think, hardly fail of preponderating, unless the vulgar obstinacy of prejudice should be thrown into the other scale for a make-weight.

* As to the word *East-Angles*, its local relativeness to *England*, on its *eastern* coast, and not to *Germany*, will plainly evince that it has nothing to do with the distinction of *Anglo-Saxons*, and rather corroborates my proposition.

For, independently of the preceding reasons for the name of *England*, there exist in history other causes for attributing a greater antiquity to the name of *English*, and to the distinction of the *English* language, than the prevalence of the *Saxons* in this island. My grounds for this opinion I submit to the reader.

It is an uncontrovertible truth, that *Constantine*, that *Maximus*, and other Roman generals, draughted from this nation, and specifically from this part of it, the flower of their troops. At the court of Constantinople, *Britons* and *British* posterity had for *ages* served as life-guards to the emperors, much in the same way as the Scotch, till lately, at the court of France. They were eminently trusted, and were called *Varangs* *, or battle-ax-men †. They retained at that court the *English* language. At the emperor's table, πολυκρονιζεσι οἱ βαραιοὶ καὶ αὐτὴν παλριαν γλωσσαν αὐτῶν, ἥτοι ἰγυληνισι τὰς πελεκεῖς αὐτῶν συγκρατίζουσιν ἀποτελεῖν. Cod. p. 90. They cry long life, *in their own country language*; or, *in the English manner, brandishing their battle-axes, make a clash of arms.*

Now as these Greek writers belong to the lower empire, the chronology is not quite inconsistent with such mention of the *English* being allusive to the supposed *Anglo-Saxons*. There would be no

* The use of this battle-ax was common to all the Northern people. It was their capital weapon. Thence it became with the Turks a general designation of European warriors, and inclusively nations. The *French* took their name from it, in distinction from the *Romans*, who were otherwise armed, and whom they drove out of the possession of Gaul.

† Εθι.⊙ δ' εἰσι τέττε BPETTANIKON βασιλευσι Ῥωμαίων δαλευον ANEKAΘEN. [Cinnamus, l. i. p. 4.] *These men were Britons from time immemorial in the service of the Roman emperors.* Other Greek authors, Bryennius Cæsar, Nicetas Chroniata, &c. attest the same. Pachymeres especially mentions Ἐγγὺς ἐξ Ἑγγλῶν, *Harry* (for *Henry*) one of the *English*.

great wonder if their military genius had carried them to that court, in the times of *Alexius*, of *Andronicus*, &c. This circumstance then, singly considered, would conclude little or nothing in my favor. But, in the first place, you have a most clear, historical cause of *Britons* going much earlier, in a large body, to Constantinople, and of their favor at that court, from *Constantine* a Briton, made an emperor by *Britons*, and who would naturally prefer them for his *life guards*: in which, quality it is plain, his successors in the empire continued them*; so that the *ανεκαθεν* or *antiently* of *Cinnamus* must relate to that remoter period, not to the more *recent* one of the Saxon revolution. The epoch is unquestionable. Secondly, the words *Εγγλινων* English, *Ιγγληνισι* in the English manner,

* The description of these *British* life-guards, battle ax-men, by *Anna Comnena*, the daughter of the emperor *Alexius*, is not uncurious:

Οἱ δὲ γε ἐπὶ τῶν ὤμων τὰ ξίφη κραδαίνοντες, πατρῶν παραδοσὶν καὶ οἷον παρακατάβηκην τινα καὶ κληρὸν τὴν εἰς τῆς Αυτοκρατορίας πείσιν καὶ τὴν τῶν σωμάτων αὐτῶν φυλακὴν ἀλλ' ἐξ ἄλλης διαδεχομένοι τὴν πρὸς αὐτοῦ πείσιν ἀκραδάντων διατήρησι, καὶ εὖδε ψιλὸν πᾶσιως ἀνεξοῦλαι περὶ προδοσίας λόγον. p. 62. “*These carry their battle axes slung over their shoulders*; and have, from their *ancestors*, received as a sacred
“*deposite and inheritance, the trust of the emperor’s life, as*
“*body-guards. That traditional loyalty of theirs, they have*
“*preserved uncorrupt, and will not bear so much as the least*
“*mention of treason.*”

They were much in the nature of our yeomen of the guard; that is to say, particularly appropriated to the palace, but had still greater trust. The keys of any town in which the emperor slept were brought to them. Even the treasury was under their charge, as appears from their not suffering the famous *Palæologus*, the guardian of the emperor *Lascaris*, a minor, to take any thing out of it, without the presence and consent of the *co-tutors*, or rest of the guardians. They were so passionately tenacious of their own language (another mark this of their *antient* British original) that they got the Slavonic nick-name of *Nemitzes*, or speakers of a foreign, unintelligible language. They were, at one time, dispersed into the confines of Judæa, and into the West coast of the *Euxine*.

speaking of the *Britons*, are used too familiarly by the Greek writers, of specifically that body of men, which was undoubtedly of *British* not of Saxon origin, not to have been, among those Britons, the specific *British* distinction of that part of the country, from which they came, the *low lands* of Britain or *England*. As foreigners had given to the island in general the name of *Britain*, or *Northern Islands*; the islanders themselves, being divided into various governments, would naturally distinguish themselves according to the parts of the country in which they were respectively born, in *England*, the plain or level, in *Loegr* the low shires, or in the *Kymbros*, or *Albanns*, the mountainous boundaries. Even the *East-Angles* palpably took their name not from German-*Angles* *, or *plains*, but from the *Eastern Ings* or plains of this country, as their local situation by the map abundantly demonstrates.

I R E L A N D.

This word is a contraction of *Jarland*, or rather of *Ivarland* (the *v* quiescent as in *city*, being commonly an aspirate in the antient language).

Ivar, *Hiber*, or *Hiver*, all signifying the *Western land*: *Ierne* and *Hibernia* derive from *Hiber-Innis*, the *Western Island* †.

Analogously to this, the name of the shire of *Argyle* is contracted from *Jargaoil*, the *Western country*.

* Germany had its *Angli-Suevi*, the inhabitants of the dale or plains at the foot of the hills of Westphalia. *Eng* is, in Swedish, a plain. *Ing*, the same in the Danish. In Erse, *Ing-er* is a plain country.

† It had other names. *Tirvolac* or *Tiarfolk* the *Western people*, and *Banney* or rather *Wanney*, the *lesser island*, analogously to *Minorca* in its relation to *Majorca*. Of this *Banney*, there was formed the name of an imaginary saint, *Bannab*.

It is remarkable that this Celtic particle of *Iv*, or *Ibh*, in the sense of *privation* (the *Sun* is understood), gives the words *Eve*, *Evening*, and *Avond*, while from the cardinal point in which the *Sun-set* brings the *evening* that quarter takes the name of *Iver*, or *Western*.

Thence it is, that not only *Hibernia*, in its composition, acknowledges *Ibh*, or *Eve*, for a radical ; but *Iberia*, Spain ; and another *Iberia* on the *Pontus Euxinus*. Some very great authors have, in order to solve this identity of names for two countries so very distant, imagined a conquest of the Spanish *Iberians* by the *Iberians* of the Black-sea : whereas there is not the least shadow of authority from history, to support such an improbability. The name was generical, in common to both, from parity of situation in the *West* respectively to other countries.

Celtiberians is strictly the Western Celts.

Hebrides is a Latinism for *Hebereys*, Western islands.

But this *Ibh*, the radical of *Zephir* and *Favonius* for the Western wind, gives, on the like principle, the origin of *Devon*, which signifies *Western* in general, formerly extended to *Cornwall*, but latterly restricted to a shire of that name. The *m* and the *v* being, in the Latin, respectively to the British. univocal, as Camden and many others have justly observed, gave the word *Davononia*, and, by contraction, *Damnonia*, the Western country ; *Dyvneint* in the *Armoric*. In the name of *Devonshire*, especially, there is another example of the common quiescence of the *v*, since it was so vulgarly called *Denshire*, as *Ireland* for *Iverland* ; *Denmark* for *Devonmark*. There are many other instances adducible to fix this *Ibh* or *Eve*, as the radical ingredient of the names of other
Western

Western countries and places, which it would be superfluous to enumerate; but there is moreover a connexion with this particle *Ibb* or *Eve*, that will throw a still greater light on the employ of it in the sense of *Western*.

I have elsewhere * observed that the word *West* was antiently used in the form of a verb, to express the decline of the sun, as in Chaucer;

As sone as the Sone ginneth to West.

Now this *West* gives only the sense of *diminution*, of *lessening* (as our word *Morning* gives that of *growing*); but, when connected with *Ibb*, it paints the vergency of *West*, or diminution into *Ibb* † total privation. This constitutes the archaically compound word *Wes-ibb-urus*, and, by contraction, *Vesperus*, the evening.

<i>Wes</i> , diminution.	} <i>Vesperus</i> , or the time between the <i>Wes</i> (decline) and <i>Ibb</i> †, (total privation or setting.)
<i>Ibb</i> , privation.	
<i>Ur</i> , time.	
<i>Us</i> , idiomatic.	

The *v* being, by a general rule, an aspirate, resolves naturally into *b*, and gives *Hesperus*, both in the sense of *Evening*, and of a *Western country*. Thence it is that *ania* and *eria*, being generical terminatives of names of country, and signifying land, you have, I should imagine, with all desirable clearness, the two words *Hesperia* and *Hispania*, both signifying *Spain*.

* P. 34. *Way to Things*, &c.

† Total privation is signified by the word *Tenebræ*, where the *heb* or *eb* is absolute. In the antient British, *heb* signifies *without*, *tein heb* is, without light or sunshine, *ur*, time. *Eve*, in the sense of *separation*, gives our English word *every*, which means *single* or *separately* taken.

‡ If I do not mistake the *Erse* derivation, nothing can be more picturesque than the word *Feasgor*, to signify the evening, from *Weas*, in the sense of the day decreasing, and *Gor*, great, allusive to the *disk* of the sun presenting a larger orb at setting.

Hesibberia,

Hesibberia, Hesperia. } Spain, or a Western
Hesibbania, Hispania. } country.

In *Lusitania*, Portugal, there is a dialectical difference. The *lbb* is there dropped, and the *Vis* or *Wes* only retained; thence *Lusitania* for *Lvisitania*. The *Vis* stands there for *West*, as in *Visigoths*, the Western Goths.

Lestrignons, the Western inhabitants of Italy, forms upon the same principle.

P E L A S G I.

This word, which has given room for such a variety of conjectures, receives a very easy and fair solution from the investigation of its origin.

In the antient language, *Bel*, or *Pel*, signified a *hill*; and *aifg*, a *ridge* *: put these together, they form *Pelaisg*, a ridge of mountains. Thence the inhabitants of such ridges were termed *Pelasgi*, till that denomination yielded to more modern ones.

Italy, Greece, Judæa, had all their *Pelaisgs* and *Pelasgi*, in course. Palestine is a contraction of *Pelaisg-tan*, the mountainous country. At this

* Mr. Borlase has, in that most estimable work of his, *The Antiquities of Cornwall*, mentioned a *Kaern Leskys*, in the parish of *St. Just*, with the translation, *The Karn of Burnings*, in which the word itself will certainly bear him out. But as he withal gives us the situation, to wit, “a large ridge of rocks descending from a very high hill,” may not (and I submit it to himself) the word *Leskys*, at least as probably express their *Karn*’s being such a ridge (*Paisg*) as the circumstance of the *burning*, there assumed to be general to other *carns*? This question I do not start from the meanest of all spirits, that of literary cavil and chicanery, but purely in the essay of ascertaining the meaning of that most antient word *Aifg* or *Efsg*, in the sense of a mountainous ridge. It had also another appellation, that of *Truim* or *Drum*, which has no etimological affinity to *Dorsum*, though not improperly translated by it. It comes from *T’er-him*, or *T’er-hum*, a length or chain of *summits* or ridges of mountains.

instant,

instant, the mountaineers near the Caspian sea are called *Lasgees*, or rather *Llasgees*.

In Theffaly, the *Pelasgiotæ* were lowlanders who inhabited the vales bordering on the *Pelaisg*, or ridge of mountains, which divided that tract of land. Their country was in analogy to what Piemont is to the Alps, or *Podogorfe* (*Submontana regio*) to the Carpathian mountains in Polish Russia.

They are called *Pelasgiotæ*, much as the *Dalecarlians*, inhabitants of the dale or valley, have been termed the *Highlanders* of Sweden, from their relation or proximity to the Norwegian Alps, at the foot of which they are situated, and constitute three parishes.

In the Peloponesus, the name of *Dorians* succeeded to that of *Pelasgi*, which is nothing more than that the word *Pelasgi* for mountaineers growing obsolete, that of *Dorians* also signifying mountaineers, from δ' Ορῶ, mountain, took place; just as we now more currently use the word *highlanders*, instead of the antient one of *Albanians*: or, as *Attica*, which signifies a litoral country, a tract lying along a sea-shore, took place of the antient name I-onia, Jonia, which has the same sense *, and which that tract of maritime country, on the coast of Asia, preserved for ages afterwards. The Greeks, like the French, and indeed, too much like ourselves, running away from the antient

* Here the single syllable or Celtic *i*, represents the *sea*, as it does occasionally an *island*; where the word significative of *land* is elliptic. Here *Ionia* answers nearest to *Zealand*: *Onia* being a generical termination for *land*, as may be shown by various instances, *Caledonia*, *Laconia*, &c. *Lestrigonia* signifies a certain part of the western land of Italy. It also signifies the *eaters of the slain*, L'Esther-Ich-on. Most probably from that similarity of sound proceeded that fiction in Homer of the *Cannibals* in those regions. Part of Italy, lying on the water, was, from that circumstance called *Ausonia*.

Celtic, had recourse to their usual expedient for derivation from proper names, and set up one *Ion*, an imaginary founder, in which some authors have found the scriptural name of *Javan*, more piously, I imagine, than justly.

Arcadia, from its mountainousness, furnished also the generical name of *Pelasgi*. The inhabitants of the Apennines of Italy, being also stiled *Pelasgi*, were confounded with the *Umbri*, whose name seems to have been only a more modern one for *mountaineers* actual, or diffused from the mountains into the adjacent vale. Greece, among other names, had that of *Daunia*, and the Greek that of *Danai*, probably a contraction of *Davonia* (as *Den* is of *Devon*, a *Western* country), relative to *Asia*, or to the Eastern opposite shore.

The appellation of countries, being changed, did not probably so much depend, at least generally speaking, on the proper names of persons, or on imaginary migrations, on conquerors giving new names to places, but by much the oftenest on the power of innovation, to which all languages are liable, in process of time; though less perhaps in the names of places, than in any other objects of denomination.

Greece was, it is said, antiently called *Pelasgia*: for this there might be two reasons; each of them sufficient of itself, to give it that name.

As that country is every where almost intersected with *Pelaisgs*, or ridges of hills, it might take its name from that predominant circumstance, as it did that of *the Islands of Elisba* from that multitude of them, which constituted so capital a part of Greece. The great Continentalists might especially treat *Greece* as a cluster of islands, and every where peninsular: while, from the other geographical circumstance of the number of *Pelaisgs*,

laisgs, it might naturally enough receive the appellation of *Pelasgia*, as Judæa, for the like reason, did that of *Palestine*, *Philistine*, or *Pelaisgtan*, or the present *Llasgees* on the borders of Persia. There was also another cause of that appellation. On the depopulation of Greece, by that partial deluge, so well-attested in history, no tribes would be so likely to re-people it, as the inhabitants from the *Pelaisgs*, or ridges of mountains; and who, for a long time, at least, would retain in that name the mark of their original. Independently too of which, those Pelasgians, in the general character of all mountaineers throughout the globe, would naturally, and especially in the earlier, uncivilised ages, spread themselves into the more fertile valleys and low lands of Greece*, as the *Pelasgians* of the *Apennines* would into the adjacent plains of Italy.

To the name of *Pelasgia* succeeded that of *Greece*, from another geographical circumstance, that of being every where *maritime*. Γραιοι †, *Græcia*, *Achæa*, *Peloponnesus*.

* According to *Strabo*, this spirit of plunder and incursion in the *Pelasgians* was so prevalent, that the Greeks, settled in Thessaly, were obliged to build a wall or defence, extant in his time, much in the manner that the Roman emperors or generals, who not improbably thence took the hint, attempted to wall off the North Britons. No wonder then that these tribes of wanderers and invaders should be found every where in Greece, till the name, with time, fell into disuse. I shall just mention their city *Larissa*, at the foot of the Thessalian mountain, merely to observe that *Larissa* was a generical name for cities in a similar situation. There were several *Larissas*, *L'or* or *L'arish*, from the hills.

† *Kirachey* (Γραιοι contractedly for Κίρ-αχαιοι) an antient Celtic word for lying on or round the water or sea. *Græcia* (*Kir-achaica*) and *Achaica* form upon the same principle. *Laconia* and *Morca* both include the designation of a maritime country. *Magna Græcia* in Italy was not so called from being colonised by

As to the names of *Hellas* and *Hellenes*, though there is an antient word *Hellan* for an insular land, I rather think they are antithetical to the *Pelasgi*. Nothing more frequent, or more natural, than such a division of country into *Highlands* and *Lowlands*; when the predominant name for the *whole* will be taken from that *part* of which the inhabitants make the principal figure. Thus the *Pelasgi* prevailed at one time, and the *Hellenes* at another: till at length the very name of *Pelasgi* became obsolete. For the name then of *Hellenes*, it is certainly as cheap and easy to refer it to some imaginary *Helenus*, one of those personages who gave his name to Greece, about as justly as one *Brutus* did his to Britain.

Certain however it is, that by far the greatest number of geographical names draw their origin from the nature and situation of the places indicated by them, and few indeed from the proper names of personages, fabulous or historical.

Italy has been said to receive its appellation from one *Italus*. Let us a little examine whether it may not be more satisfactorily traced to a geographical circumstance; considering the subject, it will hardly appear a digression.

On descending the Alps, the vales of Italy would naturally present the idea of *Ydale*, the *dale* or

Greece, but for that the coasts of Italy, which were the nearest to Greece, having the same cause of appellation from their maritime situation, belonged to an incomparably larger track of country. Many parts of Italy, in fact, received their name from their lying on the water. *Tuscany* was from the antient *Osc* or *Uisc*, with the prepositive *t*, *T'Oscania*. *Etrusci* signifies the *inhabitants* of the *other shore*, whatever that was, such appellations being relatives. Thus the *Tuscans* of one side would be *Etruscans* to the other, till subsequent ages fixed their names. *Uria* (*Ora*) was another word for *shore*, whence *Liguria*, *Etruria*, &c.

valley-country. *Y* is notoriously the antient prepositive, and stands for *the*. This would be generalized, and extend to the whole tract of land, Transalpine to the Celts; thence, without any very objectionable violence, the word *Italia* *: not that Italy has not itself many mountains; but the name would occur immediately to the nations in or beyond the Alps, to whom, on their first descent, the *dales* (*Y-dale*) would appear in a light striking enough to give the whole country forward this generalised name. This was the prospect, which Annibal, when he had cleft his way through otherwise impassable rocks, not with *vinegar* but *hatchets* (whence the absurd mistake of *acetum*, vinegar) showed to his army for their encouragement.

Upon the whole then, the *Pelasgi*, whether in Italy or in Greece, appears purely a name of situation. As to the *Pelasgic* letters, there have occurred to me two significations of the word *Pelasgic* applied to letters, neither of which exclude

* *Dalecarlia* is evidently formed upon this principle, as already observed. *Idalia*, the grove of Venus in Crete, took its name from the situation in *Y-dale*, at the foot of a hill, which itself, by reflection, took the appellation of *Idalus* from the celebrity of that grove. Thence invertedly in poetry, *Idalius vertex*. But surely the sense of *Y-dale* is here not forcedly presumed. *Italia* has been said to be antiently called *Latium*, a verbo *latere*, because *Saturus* hid himself there. I should rather think that, on that supposition, *Lat*, in the antient language, a foot, was, at the bottom, the origin of *Latium*: it would be implicitly the name of *Piedmont*, or foot of the hill, extended by *synecdoche* to all Italy. This is certainly not forced, nor that extension without example: yet it does not satisfy. The word *Latium* belonged most properly to the territories between the Tiber and Liris. And as *Lade* signified a fenny country, and especially the mouth of a river or outlet to the sea, I should imagine it the preferable origin of the appellation of *Latium*, which, as the Roman empire became enlarged, was greatly extended; but never so much as to comprehend all Italy.

the

the other, being in fact independent of each other, or of any spirit of system.

The Romans themselves, in the observation that the Latin letters bore a great resemblance to the antient primitive Greek ones, which were undoubtedly *Pelasgic*, gave up the Latin claim to the origin of them, and concluded that it was from the Greeks that the Latins received them.

I have on the contrary many reasons rather to think, that the Etruscan, the *Umbrian*, or in another word for *Umbrian* * the *Pelasgic* of Italy, were more antient than the Greek, or even than the Egyptian literature.

Thus we ourselves attribute to a number of British or Celtic words a Latin origin, whereas, in fact, it is from the common stock of our antient language that such words are taken †.

But to establish satisfactorily this proposition, of Greece having received her antient literature

* The antient Etruscan offers in its Alphabet a great resemblance to the *Umbrian* or *Pelasgic* of Italy. *Linus* and *Orpheus* were said to have written in the *Pelasgic* characters, not impossibly too in the *Pelasgic* language, as I vehemently suspect Homer's works to have originally been, though translated into more modern Greek by some able hand, in which case the translation has survived the original. *Homer*, *Orpheus*, *Linus*, are not Grecian names.

† This is strikingly the case with regard to the *letters*, the words relative thereto being discernibly Celtic, as I take the liberty of repeating here.

LITTERA from *L'Ich-t-ur*. *Ich* to *grave*, or *strike*, *tur* frequentative.

CHARTA from *Ar*, *stone* or *metal*, the primitive matters for receiving characters metonymically, *Charta* for any thing serving for the like use, thence *ixarare* to *write* and *Aratio*, an old Latin word. It is at the bottom of *χαρτῶν* and *χαρᾶσσω*.

STYLUS *Ich't*, *s*, *til*, or *Ystil* the tool (*telum*) for writing or striking the letter.

LITURA *erasure* of a writing, from *L'Icht*, to scratch out.

rather

rather from the *West* than from the *East*, would require a dissertation, into which I do not propose to enter here.

The *Pelasgic* letters however in either case are of the highest antiquity, and indirectly furnish no inconsiderable part of our present British Alphabet, whencesoever it was immediately taken.

Leaving then the origin of the *Pelasgic* letters to either Country indifferently, to the *Pelasgi* of *Greece* or of *Italy*, for both certainly had them, there occurs to me a farther doubt as to the word *Pelasgic* itself applied to *Letters*.

This doubt, with its foundation, I propose here with the utmost diffidence, and without laying any the least stress on it.

An observation, that some Antiquaries even of note, had mistaken the term of *Runic* applied to *Letters*, for the name of a People, though certainly nothing more than the designation of *antient writing*, or monumental characters, started a suspicion that, with respect to *Pelasgic*, the certain and real existence of more than one Nation or People of that name might have been the cause of losing sight of the origin of *Pelasgic* when joined with *Letters*.

I do not mean to insinuate any thing so absurd as that the *Pelasgians* of *Greece*, of *Italy*, of *Palestine* (*Pelasgan*) had not letters; but I think there may be a reason offered why *Pelasgic* may, as well as *Runic* undoubtedly was, be a generical designation of antient letters, particularly circumstanced.

The North-western Nations of Europe, Sweden and Denmark especially, claim a priority of discovery of the art of writing, which they trace to the remotest antiquity *: They even pretend that

* Nothing is more currently received than that the *Phenicians* were the inventors of the art of writing. But if any thing so
the

the Southern Parts of Europe had it from them. Among other arguments, they alledge that the primitive use of letters among them, was to inscribe them specifically on Rocks, or *Craggy brows of Hills* *. This would be literally *Pelasgic* character, graving on *Pelaisgs*, a practice for obvious reasons, very presumably antecedent to the use of any regular monuments or obelisks. Nor was this confined to those regions: *Gibal-El-Mah-Kittab*, in the

slight as similarity of names was sufficient to establish a conjecture, the Northern nations have a very plausible claim. The Scythians had from the Greeks the modern name *Russi* or *red men*; *Φοινικες* was most probably the more antient appellation. *Russ*, being a general name for Northern, certainly included *Sweden*, and probably the North in general.

Gens quædam est sub Aquilonis parte constituta, quam a qualitate corporis GRÆCI vocant Russos: nos vero a positione Loci vocamus Nordmannos, Aquilonares homines. Luithprandus Tic. p. 144. "How got this art from the North to the South?"—Ans. with the Northwestern Conquerors, some ages before the Trojan Epoch, and before that the *Druids* had prohibited Literature.—"How came the PHENICIANS of Asia by their name?" They were very probably a Northern Colony; the art of Navigation itself has been traced to the North; nay specifically to the British Seas.

* There is nothing in this claim of the Northern nations inconsistent with the circumstance of Letters being forbidden by the *Druids*. If they were forbidden, they certainly existed. The Invention was prior to the prohibition. Nor, though the *Druids* were undoubtedly diffused all over the North, is it but probable that the *Druids* of all those Nations might not unanimously agree in the rejection of Letters.

It has been said, that the Irish *Druids* differed from the British *Druids*, in admitting Letters, which these never did, or against which they at least very early procured a law, to which they invariably and rigidly adhered. But this difference, if ever it existed, must have been in the very latter times, after that the example of other Nations had greatly weakened the force of the *Druidical* system, when the use of letters forbidden in matters of theology, certainly found at length entrance into the *Druidical* Colleges in more than one Country, perhaps, by way of self-defence; for some of the *Druids*, we are told, wrote against Christianity.

As to Britain, Letters were received in it with an enthusiasm of veneration, on the abolition of the *Druidical* power, but were chiefly confined to the Clergy.

desart

desert of *Sinai*, or Written mountain, covered with inscriptions, contributes to attest, if not the antiquity, at least the practicability of this kind of memorial writing, which like the Country itself of Palestine (*Pelasgtan*) may, without any impropriety, or violence to the sense, be termed *Pelasgic*.

Such inscriptions have been lately discovered in very remote Northern parts, on the brows of hills, or on rocks, and are properly enough *Pelasgic* by that circumstance: but on any other monument of stone, metal, or wood, they are by a more general term *Runic*, in which, as well as in what is called *Pelasgic*, in another sense relatively to particular Countries, there are some discernible vestiges of our present Alphabet.

C I M M E R I I, C I M B R I.

This article is proposed to the reader under all the diffidence involved in the ambiguity of these two words.

They have been often confounded, though presumably very different both in the sense and derivation.

Cimmerii appears to derive from *Kim-mer* the confluence of two seas, a circumstance common to the Thracian Bosphorus, to the Northern Chersonesus and to the streights of Sicily, of all which the Inhabitants were naturally stiled *Cimmerii*, a word improperly extended to *Cumæ* *, from a proximity of sound, which is the source of a number of mistakes, where a language is grown obsolete or departed from itself.

* *Cumæ* is a general name for such places as were noted for their sulphurous soil, or subterraneous fires. It derives from *Cheim*, fire.

The proverbial term of *Cimmerian* darkness may possibly come from the circumstance of the cloudy or gloomy weather observed to prevail on the *Euxine Sea*, which has even from the Turks got it the name of the Black-sea, *Kara-Deski*.

Strabo, by his own confession, accounts very unsatisfactorily for it. If my idea could be relied upon (which without its being duly proved I am far from expecting) that the *Iliad* and *Odyssæy* are originally Celtic Poems; the word *Cimmerian* might without much violence be deduced from *Kimmerian*, and would then signify those Northern wintry regions, which were supposed by the antients never to feel the benign presence of the sun, but to be constantly wrapped up in clouds and darkness. The application of this term to any part of Italy could then only proceed from the so common mistake of similar names.

But, leaving that to an uncertainty beyond my reach to remove, I proceed to observe that this word *Cimmerius* seems to have been groundlessly corrupted into *Cimbricus*, and itself to be synonymous or nearly so to *Bosphorus*, which I have precedently observed to be only a dialectical variation of *Bis-mor* or *two seas*. It is in fact the confluence of any two bodies of water * through streights, as the *Euxine* and the *Palus Mæotis*, the *Euxine*, and the *Propontis*, the *Atlantic* and the *Mediterranean*, the *German Ocean* and the *Baltic*, where the *Cimbrica*, or rather *Cimmerica Chersonesus*, has, geographically speaking, so great a resemblance to the *Cimmerica Chersonesus* of Preco-pian Tartary.

Cimbri offers a different derivation. It is from *Kym*, one of the most antient Celtic words for

* The word *Kymmer* exists at this day in that sense in the British Language.

mountain, scarce now discernible in any language, unless in composite words. It is a corruption of *Kean* head, and radical to *hummock* a small hill, but especially to the Welsh *Kymbro* or region of mountains. *Kym* * mountain, *Bro* regio. Thence *Kymbroaig*, or *Combraig*, the Welsh Language, which however if any one chuses to derive from *Gomer* the son of *Japhet*, he will not at least reproach me with having given it a less antiquity, since I presume the Mountains of Wales are at least coeval with *Gomer*.

The analogy of *Kym* to *Pen*, the more modern Welsh name for Hill, will appear very striking, on reflexion that *Kean* and *Pen* both signify *Head* or *Eminence*. *Kean* or *Kim* growing obsolete with the Welsh, the origin was forgot. There is more yet; *Kean* and *Pen* are at bottom the same word, as the Greek and Welsh $\omega\sigma\mu\pi\tau\epsilon$ and *pemp* are the Latin *quinque*. Of this there are many other instances, that would put it beyond a doubt. *Censeo* and *penfer* are the same words. *Pembroke* and *Queenborough* are at bottom univocal.

You have also this word *Kym* or *Hill* in the names of *Cumberland*, *Northumberland*. They both mean a mountainous Country.

The syllable *North*, prefixed to the last, is adventitious to it from the Saxons. But neither have originally any relation to the Humber (or *Abus*), as the sound would at first tempt one to imagine.

Humber strictly signifies, a water of separation from the Mountains, *Cym-ibher*. Possibly the Saxons were led into that application of the word

* *Coom* a Valley is contracted from *Co-Hum*, connecting two Hills. I need not, I hope, here repeat that the *K* and *H* are, in the antient language, so generally convertible, that their *not* being so is the exception.

North by the water or *Humber* *, being so far North on the Eastern-shore, and consequently likely enough to give them the designation of that County; not improbably too *Kymbro*, *Cumberland*, and the *Umbria* of Italy, are equivalent terms.

This name of *Cimbri* then means nothing more than Mountaineers, or inhabitants of the Hills or beyond the Hills, a term which might equally denote Germans, Gauls, or Britons, in short any *ultramontani*; but there is great reason to appropriate, in this case, the name of *Cimbri* to the Mountaineers in or about the *Cimmerian Chersonesus* in our Northern Seas; whence probably the confounding the two words *Cimmerii* and *Cimbri*, which, in fact, were *both* proper to them, though for different reasons †.

C E L T I C.

This word has been so often and so long used in a vague indefinite sense, that, should the etymology of it which I am about to offer appear satisfactory enough to fix a just idea of that name, it

* It is remarkable here, that this radical particle *ibh*, or *separation*, gave, for an obvious reason the generic name of *river* with various initials, the *Hebrus* of *Thracia*, the *Tiber* of *Rome*, *Iberus* of *Spain*, all including the idea of *division* or *partition*.

† Thus the highlands of Scotland have a double title to the epithet of *High*, not only for the actual height of their mountains, but for that of their Latitude, comparatively to that of South Britain. Thence also the name of *Scot*, which is but a corruption of *Scuit* the same as *Scythæ*, a general name for the people of the North, or nearest to the *Arctic circle*. The Greeks termed such Northern regions *ανωτερινα μερη* or upper divisions. Lapland is but another word for *up-land* *L'up land*. The Laplanders gave to their country that of *Sameland*. The Northern Irish like the North-Britons were both necessarily *Scots* or *Scythians*. I have heard a derivation of the word *Scot* from *Scout*, but this is a vulgar contraction of *Jeek-out* formed into a substantive.

will

will hardly be thought an inconsiderable service done to literature.

So much however is certainly true, that it is with the utmost freedom from prejudice, or from spirit of system, that I have conducted the examination, the result of which I here propose, with all due diffidence and submission, to the reader's own judgment.

The inhabitants of Italy separated from the Gauls, by the Alps, gave to the inhabitants not only *of* those mountains, and *near* them, but *beyond* them, the generical name of *Celts*, which, in this triple view, signifies mountaineers, neighbours to the mountains, and at length in an infinitely more extensive sense, all *beyond* the mountains, so that, in fact, all the rest of North-Western Europe was relatively to Italy *Celtic*, as at this instant, all the Nations, under the last description, are *tramon-tanæ* * to that Country. Nor could the sense, thus variously modified, occasion any perplexity, being always clearly ascertained by the context.

The Greeks, who most probably took their names of places ulterior to Italy from the Italians, adopted the name of *Celtæ*, of which the three above noted divisions are especially to be noted.

The merely *Celts* or *Inalpine* inhabitants.

The immediate *Transalpines*.

The Transalpines in the unlimited sense of all Nations beyond the Alps, indistinctly called *Celts*.

The *Celtiberians* were the Western Celts, or borderers on the Pyrenean Mountains.

Hereby it appears how perfectly justly some authors have given such a latitude to the word *Celts*,

* *Tra* in the antient language did not signify as in Italy at present *among*, but *beyond*, or *ultra*, as it still does in the Cornish dialect now subsisting.

by extending its description to the farthest parts of the North of Europe.

But, if the Italians called the *Tramontani Celts*, the Celtic nations in return, and correlatively, gave to the Italians, upon the very same principle, the name of *Celts*, which answers to *Ultramontani*; so that in fact, and very probably from that circumstance, Europe itself had the name of *Hellotia* or *Cellotia*, till the Asiatic appellation for it of *Europa*, which signifies a land facing or opposite to the East, $\text{Ευρος} \& \text{Ωψς}$, at length prevailed, and continues in force to this day.

The name of *Celts* was convertible with that of *Galli*, which being, in fact, nothing but a dialectical variation of sound, signifies respectively to Italy, the same as *Tramontani*, except indeed *Gallia Cisalpina* *, which forms upon the like principle of *All Gall*, or *Cell*, both signifying *hill*, but with an obviously different modification. Our *Wales* or *Gallia* means literally nothing more than a mountainous country, a *Kym-bro*; whereas the word *Celt* or *Gaulish* admits of that relatively reciprocal extension above noted.

* This word offers here a fair occasion of accounting for those famous distinctions of party, the *Guelphs* and *Ghibelines*. One of those names have been, like so many others, deduced from a proper name; the other, without the shadow of reason or propriety, from some obscure or non-existent village in Germany.

The party of the Papalists gave to themselves the name of *Guelphs*, a corruption of *Qui-Alp*, Cisalpine, on this side of the Alps. The Italian party, in short.

To the Imperialists, or German party, they gave the nick-name of *Ghibelins*, taken from the *Lingua Franca*, which signifies *Tramontani*, from *Ghibal*, a mountain. Whence that pleonasm *Mont-gibello*: whence *Ghibaltari* (Gibraltar), the mountain of Tariff, the Moorish general who made good his landing there. But, in this solution of the word *Guelph*, you have the true derivation of that appellation of the house of Brunswick, which was originally of Italian or Cisalpine extraction.

Thus

Thus Germany was *Celtic* or *Gaulish*, respectively to Italy, as Italy was *Celtic* or *Gaulish* to Germany. And accordingly, at this instant, the Germans call the Italians *Gaulish* or *Walsh*, on that principle of an ultramontane situation, “*over the hills and far away*,” as the song has it. Nor is this all. By an affinity of ideas, this word of *Gaulish*, or rather *Gael*, besides its principal sense of mountainous, or ultramontane, received the accessory one of stranger, foreign, or outlandish: and it was from this accessory idea, that the Saxons, with no friendly disposition to the native Welch, who were defending their own country against them, absurdly enough affected to give to the word *Welsh* (*Gaelish*) the secondary sense of *Strangers*: the appellation of *Gael* being, in fact, almost universalized in that accessory signification; so that the word was sometimes used in the one sense, sometimes in the other, and often in both.

It is also observable of the denominations of most countries, of most nations, that they originally received them, not from themselves, but from borderers, or inhabitants of other countries, who gave them, or from some striking situation, or from the make of the arms they used, as the *Longobardi*, the *Cossacks* *, the *Saxons* †, the *French* §, &c.

The word *Scotch* for *Scuyt*, a Scythian, or man of the North, was only at length adopted by the *Scotch* from the force of custom.

The word *Celts*, or *Gauls*, was a term of description probably first given by the inhabitants of Italy.

* Not from *Cosa*, a goat, because they skipped like goats, but from *Cossa*, a kind of *scythe* or *faulchion*, they used in battle.

† Saxons from their kind of arms.

‡ *Franks*, by contraction from *Warangs*, battle-axes, the common military weapon of the North.

But if the reader should require a still farther illustration of the fitness of admitting our word *Hil*, or, as the Swedes wrote it, *Hel*, for the radical of Celts, as I desire nothing to pass without a rational proof, I offer here a few out of many instances from the Greek of the enallage of the *b* and the *c*, or kappa, which is often totally dropped.

Καρδια, *heart*.

Κεαρ, with the common paragoric *t*, also *heart*.

Καδ@, Cadus, discernible in *Hogshead*. *Hog* signifies there *liquor* in general.

Κιω, Eo, ire, to *hie*.

Καλεω, to *hail* or call.

Καλ@, *Al* signifies white, radical to *Albus*.

Κοιλ@, hollow.

Κηδ@, heed, care.

Κερδ@, hire, lucre.

Καλα, *at*, in the sense of *against*.

Κερας, *horn*, more discernibly in the word *herald*, one who blows the horn.

There are many other words in the Greek, which would, at once, prove the community of a Celtic origin, and the convertibility of the *c* and the *b*; but to enumerate them would carry me too far.

The truth is, that the *c* and *b* are so convertible, even at this moment, that the Tuscans pronouncing the *c* in *Cesare*, gutturally make it sound the *b*, as *Hesare*.

You may even find in antient inscriptions, that the letter *b*, in the Pelasgic character, repeatedly supplied the place of the *c*; as for example, in REHTE for RECTE.

So much, however, is certain, that, in our antient language, the *c* and *b* were certainly of the same sound, and convertible by a general rule. Of this we have a number of instances.

KADDOCH,

HADDOCK, instead of *Coddick*, a small kind of cod.

HARTICHOKE, for *Carduus-choke*. H omitted, as no letter: thence our *artichoke*.

HEMP, contractedly for *Cannabis*.

HAP, to *take*; radical to *capio*. Thence *Swan-happing* for *Swan-capping*.

HAND gives *Gand*, a glove.

HURRY, *curro*.

HENRICK, *Kendrick*.

HALTER, *Col-tir*, from *Col*, neck; *tir*, round.

HOOPER, *Cooper*, a merchant, a salesman, *caupo*.

HAROLD, *Carolus*.

HORNS (callous excrescences in the feet) *Corns*. *Cornua* in Latin.

HAIL, *Gelu*.

HALLOO, to *call* loud.

HAZARD, *Casurus* (as *chance* is contracted from *cadence*).

HAM, *Gam* (*Leg*) whence *ambulo*, *amble*, and *aller* in French.

HALCYON. This mythological term, like most of the rest, whether Greek or Roman, is purely a Celtic compound, which stands thus. *Hal-lig-y-un*, *Hal*, fair or *calm*: *Lig-y-un*, lying or brooding on the water.

HALLER, *Caller*, a scholar; whence *Clericus*, *Clerus*, and *καλοισερ*, *vox Hybrida*.

HARVEST, *Carpest*, time of reaping. *Crop* is a contraction of *Car-rip*, or rather of *Cer-reap*. *Cer*, the *corn* (whence *Ceres*) and *reap*, to cut or separate. *Ripe*, metonymically for fitness to *reap*; as *maturus*, on the like principle, from *meto*, to cut down; whence *messis* and *temetum*, for ripe grapes.

HOUSE, *Casa*.

HUSK, *Cufg*, or *Cuf-ig*, what *forms* the *case*, especially of grain.

HOSTIA, from *Coff*, head, in the double sense of a *devoted head*, and of *Coff**, purchase; from which last we have *Copst*, contractedly *Cost*. All sacrifices were considered in the light of *purchase*, *redemption*, or *payment*. Thence *Hostia*, in the *sacrifice* of the Romish mass. Certainly not from *Hostire*, in the sense of to *strike*, a word of which I doubt even the existence.

There are many more examples to be quoted; but these may suffice. This convertibility, however, of the initial *h*, or *asper*, runs through all languages; and is not confined to the *c*, the *g*, or the *q*, since it occasionally resolves, as *v*, *f*, *b*, &c. as into other letters, and is often totally dropped, especially in the Latin. The affected Roman knight, on whom *Catullus* jests for his adhering to the guttural archaism of pronouncing *Hinsidias*, was right; grammatically speaking; but wrong in his pedantry of not submitting to custom, in which are sovereignly vested the "*Jus & norma loquendi*."

But the preceding instances I have adduced, not so much to prove so clear a point, as the postulate of that permutability of the *c* and the *h*, as collaterally to furnish certain articles of literary curiosity,

* The reader may please to observe the analogy of words, in the examples of to *cope*, of *vendo*, and of *πωλεῖν*, all including the idea of *head*: *Coff*, *ven*, *poll*, are the radicals, all signifying *head*, and occasionally *sale*, or rather *barter*. Not impossibly this from the very antient Celtic custom of carrying on trade chiefly by *heads of cattle*; long before and since the use of *money*, or coined metals, was known.

Adoption among the Romans was performed by purchase. Archaically written, *adoptare* would be *adcoptare*: this explains the meaning of the act of Augustus, when (as in Suetonius), "*Caïum & Luciam adoptavit domi per offem & libram emptos a patre Agrippa*." The *c* there, as usual, is *elided* by its liquefence. *Optare* and to *hope* both come from *cop*, head, but on a different principle of idea.

and

and to submit withall to the reader, whether I press the rule into the service of imagination, or apply it with fair judgment.

Thus I conceive that *Helvetii*, the present *Swiss*, received that denomination from *Cell* or *Hill*, thence *Helvetii*, inhabitants of the *hills*.

This *Cell*, in the sense of mountain, you have perceivably for the etimon of *excelsus*, of *culmen*, of *excellens*, of *collis*, and in many other words, importing *eminence* and *height*. The power of the root is, however, in the *al*, *el*, *ul*, or *ol*, the vowel being, in fact, indifferent. *Ol-imp* is manifest the *hill* of the *spirits*.

The words, *Gaul*, *Celt*, *Alps*, *Welsh*, &c. are all but dialectical variations of a word, at bottom, conveying the same principal idea, but more or less extensive, according as it is pregnant with accessories.

A D D I T I O N S.

Article P A R A B L E, page 1, line 15. For a note to the *Abstineto a Fabis*, add :

Pliny (*Nat. Hist.* lib. xviii. cap. 12.) speaking of beans (*Faba*), has, “*Hebetare sensus existimatur,*
“*insomnia quoque facere, Pythagorica sententia*
“*damnata (ut alii tradidere), quoniam animæ sunt*
“*in ea. Varro & ob hæc ea Flaminem ea non vesci*
“*trahit.*” With Pliny’s and Varro’s good leave, the sense is much more obvious, that the immortality of the soul was by *some* reckoned among the *Fables* (in *Fabis*), and not in *Beans*. It would be incredible, but for Polybius and other authors, how soon the Romans departed from their antient language, and lost the meaning of its archaisms. The sense of Pythagoras is a very just and natural one, in its being an injunction to his scholars to abstain from *fables*, or from *fiction*: all the reasons assigned for understanding this of *beans* are absurd, or, at the best, only ingenious.

Where Terence (in his *Eunuch*, act ii. scene 3), makes a slave, who had suggested to his young master a device or stratagem, say, upon reflexion on the consequences, *At enim isthæc in me cudetur faba*; will any torture force the word *faba* there to signify a *bean*? But how clear and easy will the interpretation be; “*I am afraid this fiction or fable*
“*will fall heavy upon my shoulders; I shall be the*
“*anvil of it.*”

L E C H S, or C R O M L E C H S, p. 135.
after the words *explained it* :

This word *Tolmeyn*, or stone with a hole in it, is at this moment the proper name of a family: allusive, no doubt, to some circumstance of those perforated

perforated stones. The odd, whimsical sign of *the hole in the wall* has probably some relation to these antient mystic monuments. They are not unknown in the East, where a passage *through* them is used for a *purification*.

OVUM ANGUINUM, p. 151. l. 3.
after the word *thousands* :

May not even the island of *Glasteney* (otherwise called *Avalonia*) have received the surname of *Glasteney*, or *Glass-Island*, from being precisely the spot where that art was exercised by the *Naidrs* of a Druidical minster there, and by them kept a profound secret?

P. 156. l. 12. after *human head* :

The holding the *mound* or *bead* in the hand was probably the mark distinguishing the *head* or presiding judge, from his assessors or prelates (*per-latus*), who wore only the small *Tiaras* or *Mitiaras* (*mitres*); while the president wore the larger *tiara* or *mor-tier*, more amply garnished with those mounds or beads, which we now in blazonry call *pearls*. They were doubtless among the *insignia* of high office, and account very naturally for the balls, or pearl-fashioned globules, with which some of our most antient British coins are powdered.

CONVENT, p. 54. l. 13.

There is under this head a surmise started, that the *Mint* of *South-reich* (Southwark) does not owe its name to any royal or other coinage established there, as in truth, allowing such a coinage to have been ever carried on in that borough, which I rather doubt, what affinity is there between a *mint* in that sense, and a *mint* as a place of refuge for criminals and debtors? A *mint*, which, deriving unforcedly from the *Meyn* or *Fane*, the radical to
Manchester,

Manchester, to *Winchester*, to *Minster*, &c. accounts so naturally for that having been of old a place of refuge or sanctuary : much as *Whitefriars* was, and other privileged precincts, some on a Christian adoption of the Druidical origin, by building *monasteries*, *abbies*, and *churches*, where those *Meyns* antiently stood ; whereas others, for various reasons, might never receive that honor.

But, relatively especially to this *mint* of *Southwark*, the admission of my idea will clear up a point of British antiquity, in a manner hardly unsatisfactory.

It is notorious, that, on the banks of the river in Southwark, there were, for a long time, tolerated or rather licensed stews, under a certain police. They continued, if I mistake not, so low as till Henry the eighth's time. The loose women, or prostitutes, belonging to those brothels, were, in derision, nick-named *Winchester-geese* ; upon which it has been suggested that a bishop or bishops of Winchester founded a part of their revenue on the support and protection of these stews. This I conceive to be a mistake : not that such a toleration, or even licensing, was so scandalous, or so grossly out of character, for a bishop to countenance, as, in the ideas currently now affixed to such a licence, would appear ; since the pope and clergy of Rome, among a number of institutions manifestly borrowed from the Druids, adopted also that of tolerating or licensing such women. Thence the name of *Cortigiane* or *Curtezans*, which may be interpreted *women of the verge of the court*, or protected by the *court*, a word that has there an ecclesiastical sense. So that, in fact, such a bishop, in the Roman Catholic times, might have justified himself by so authoritative an example. But I rather conceive that the word *Winchester*, as connected with these

these licensed prostitutes, is rather a designation of their belonging to the antient *Winchester*, *Mint*, or *Minster* of that borough. It might, however, very consistently with this proposition, fall, in process of time, under the jurisdiction of some bishop of Winchester; a circumstance which would be no impeachment of the origin here assigned to the *mint*, or to the licensed stews belonging to that precinct.

Here it may be objected that there never was, in the *Mint-precinct*, or what I take to be the place of the antient *Winchester* or *Minster*, such a fabric as could deserve the name of a *Minster* or *Abby*. But this objection rather favors my suggestion; if by it should be meant a Christian *Abby*, or *Monastery*. If no such capital edifice ever existed in that part, it is the more likely that the name of the *Mint* is purely owing to the Druid *Minster*, of which, not to run into chimera, a very different idea must be formed from that of any superb fabric, such for example as Westminster-Abby. Ranges of cells for the principal Druids, cloisters for the students, all, at the best, of nothing better than *lath* and *plaster*, and space-ground for the *monks* or sanctuary-men, furnish the just notion of a *Druidical Minster*, which, on its dissolution, would leave, in a few years, no traces of its existence, unless in traditional privileges and immunities, which have, by force of custom, existed, in some degree, down to the present century.

The veneration then of the people, in those days, could not well be conciliated to such an assemblage of cells, or huts: it was, in all likelihood, principally concentrated in the *Meyn*, or *Kist-Faen*, oftenest deeply imbosomed in a grove, or fixed in some recess or cave, inaccessible to the vulgar, and partitioned off from the *Karne* by a *chancel*, which gave
its

its name not only to the whole *precinct*, but to the *Chancel-maër*, or *chancellor* of it. Dr. Stukeley has given a good idea of such a sacred inclosure, and Dr. Borlase still a clearer one, in his description of the *Kerris-Roundago*, vol. i. p. 187.

This *Kist-waen*, or head-stone, might, by a very just figure, be termed the *Key-stone* of the Druidical precinct of their *Minsters*, *Alburys*, *Naid*s, &c. The whole depended on it.

With the Britons, it was the *Cromlech*.

With the Latins, or Etruscans, the *Jupiter Lapis* or rather *Jovis Lapis*, literally the *head-stone*, *X-Hoff* (Jovis), the *head*; *Lapis*, stone.

With the Greeks, the *An-meyn*, corruptedly *Ammon*, still the *head-stone*. *An*, head; *Meyn*, stone.

This name penetrated even to the deserts of Egypt. The Arabians had, and have at this moment, their *Caaba*, or *head-stone*.

Our *Altar* signifies literally the *high-stone*. When then the Christians succeeded to the Druids, and generally chose for their churches and abbies those very spots, endeared to the Britons by a long habit of veneration, where their *Carneys*, their *Lechs*, their *Naid*s, or sanctuaries, had specifically stood; it would be no small attractive of them to the Christian religion, their seeing the Dignitaries of that Faith decorate, with comparatively superb edifices, those antient consecrated grounds, which, by this means, received an additional splendor; not to mention, that the other changes, collaterally introduced, were as few and as little as can be imagined. The passage was every way smoothed, and the more easy for it being the less perceptible. Of this there occur, in this essay, numerous instances. Even the great doctrine of vicarious redemption was no novelty to the Druids, and appeared to the people in a much more amiable light under the new Gospel-dispensation.

All,

All, however, of those antient *Mints* or *Druïdical* abbies might very well, and for different reasons, not have obtained Christian superstructures.

This leads me to the consideration of another court and place, the name of which I conceive to have, like that of the *Mint* of *Southwark*, been traced to a false origin, the dutchy and court of *Lancaster*. This has been said to owe its origin to Henry IV. “ who, deposing Richard the third, “ and possessing the dutchy of Lancaster, in right “ of his mother, was seised thereof, as *duke* as “ well as *king*. But, imagining his right to the “ dutchy *better* than that to the *crown*, he resolv- “ ed to *secure* the same by *separating* it from the “ *crown* ; which being *effected*, he *created* this “ *court* for its *use*, wherein all matters of law and “ equity, belonging to the *dutchy* of *Lancaster*, “ are heard and decided by the *chancellor* thereof.” (*Maitland*).

Now, without admitting or denying the hereditary right in this dutchy to have been in this same Henry IV ; confessing even, that such a distinction of a patrimonial estate, from the property of the crown, would be nothing improbable or extraordinary ; since the house of *Braganza* have, ever since their accession to the throne of *Portugal*, affected not to *make* but to *continue* the like separation of the dutchy of *Braganza*, and, as has been said, for the very same reason ; yet, with all this, there is great room to think, that this *separation*, attributed to Henry IV. was either totally imaginary, false in the fact, false in the hypothesis of our laws and constitution suffering such a separation, and especially of that king’s himself, by such an act, pleading implicitly, guilty of usurpation ; or, that if he really did make any such separation,

ration, it was merely throwing into greater order and form of law the management of a precinct, grown more immediately his possession, whether as duke of Lancaster, or king of England, or both, which last is at least more likely.

But, by whatever incident the Lancaster-precinct, in or about the *Strand*, came, in after-times, to be connected with the shire, or with the name of the dutchy of *Lancaster*, it is most probable they had, originally, no other affinity to each other than a mere generical identity of name, which signifies a *Minster-inclosure*, or precinct; just as *Anglesey* and the *Isle of Man* were both called *Mona* or *Meyn-ey* (*Islands of the Fane*), from their having both alike a *Minster* or consecrated *Stone*, without any other relation to each other.

Such a precinct, or *Lancaster*, like the rest of those *Lancasters*, must, originally and antiently, have had its own peculiar *chancellor*, or governor, with other extra-parochial immunities and privileges, of which it would be no wonder that Henry IV. should have procured a legal confirmation, instead of their precariously depending on the extinguished and abrogated system of Druidism.

It is not even impossible, that a long-destroyed Abby (I mean in the Druidical manner of abbies) might, in remote ages, have stood precisely where the *Savoy* now stands, which may be a corruption of *S' Abby* or *Z' Abby*, the habitation of a Druid *Soph* or *Head*. For, as to the name of *Savoy* taken from a certain *Peter* Earl of *Richmond* and *Savoy*, uncle to Eleanor, the consort of Henry the third, there are many invincible objections to that appellation's being owing to such a personage; but into that discussion it is not here the place to enter.

If any one, however, shall still think it very arch and shrewd, to reproach me on this or any other point,

point, with seeing Druidism every where ; my answer is plain, and drawn from the strict truth of things, coolly, and clear of all the confidence of enthusiasm. Nothing is more true, than that, treating of the ancient times, and investigating words and things from their primitive source, I see Druidism almost every where especially on this island, and diffused through it in every thing worth notice. With good reason too I believe it extended of old much farther, even over almost the whole Northern hemisphere. Not only then the greatest and the most curious of the Grecian, Roman, and British antiquities have demonstrably their source in it, but many of the most essential parts of the present constitution in church and state have manifestly their foundations in it : so that, if it be true, that, to know things rightly and solidly, they must be traced to their origin, we have, surely, hitherto, not taken the best road, in seeking that origin, every where but where it was to be found, precisely at home, in Britain itself. But such is the waywardness of human kind ;

“ *Transvolat in medio posita, & fugientia captat.*”

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46	32 for <i>inclusively</i> read <i>exclusively</i> .
48	15 for <i>Epagogics</i> read <i>Paragogics</i> .
68	5 read <i>disdain</i> .
127	26 read <i>West</i> side of Italy.
140	Note, read <i>Impost</i> of a <i>Cromlech</i> .
161	Note, for <i>Hell</i> read <i>Hill</i> .

V I E W
O F A
L I T E R A R Y P L A N,

For the Retrieval of the ANTIENT CELTIC.

In aid of an Explanation of various Points of ANTI-
QUITY in general, and of the ANTIQUITIES of
GREAT-BRITAIN and IRELAND in particular.

THIS Plan would, of itself, and from the nature of its design, claim, under the most favorable title, the patronage of especially the learned public, if its opinion of the probability of the undertaking being satisfactorily executed was, in any degree, answerable to the merits of the pretention.

Happily, towards forming a judgment of what on this subject may be expected, the foregoing sheets, preceded by a publication, in 1766, under the title of *The Way to Things by Words, and to Words by Things*, offer two specimens: and, if I may be allowed to draw into consequence the approbation which they have met with from some of the most distinguished characters for learning, I need not despair of encouragement from all those, to whom the interests and progress of literature are not, at best, indifferent.

As to this recourse to a subscription, I have no apology to make for it, but one, which is, that it is necessary, as being the only one. Not that I am insensible of there being many and just objections to this method, but the candor of a liberal construction

construction will hardly rank among them its being liable to an abuse. This is no more than what it has in common with the best of things.

Whoever considers the vast comprehensiveness of this plan, and the aids of all kinds which it must, to have justice done to it, indispensably and implicitly require, will easily allow the undertaking to be not only impossible to a small private fortune; but, even where there might be a large one, the work itself to imply so much of proposed utility to the public, as not to be without some right to solicit the assistance of the public.

It was the failure of that assistance, that, probably, lost to it one of presumably the most useful and valuable works that any language or any nation could have had to boast of, the second part of *The British Archæologia*, of one of our greatest and solidest antiquaries, *Edward Lhuyd*, who, or suppressed, or dropped, or, at least, did not effectually carry it on, from his disgust or discouragement, at his having been forced to publish the first part at his own heavy expence: a loss this to the British republic of letters hardly reparable! Need I mention the celebrated Dr. *Hyde's* boiling his tea-kettle, with almost the whole impression left on his hands, of that profoundly learned treatise of his, *De Religione Veterum Persarum*, admired by all literary Europe, and neglected at home: so low was the taste for literature, in this country, already sunk! For the republication of this work, we have now, however, the obligation to the public spirit of Dr. Sharpe, that patron and promoter of literature, of which himself is at once an ornament, a judge, and a support, with the greater merit for his not deserting it in its present state of disgrace.

With so cold, so unpromising a prospect before me, and very justly conscious of not only an incomparably

comparably less title to favorable opinion, but of having much more to apologize for, than of any merit to plead, I have only, in extenuation of my presumption to address the public under such disadvantages, one solemn and unaffected truth to offer ; and this it is. Finding this retrieval of the Celtic (that language actually existing no where as a language, and every where as the root of all or most of the languages in Europe, dead or living, modern or antient, and entering into the composition of almost every word that we now, at this instant, use in common conversation) ; finding, I say, the retrieval of this elementary, or mother-tongue, at least included in proposals from *more than one* foreigner, I have thought it my duty to form a wish, that it might not be my fault, if the British public was not, as early as other countries, in possession of the benefit of such a retrieval, for the satisfactory elucidation of some of the most interesting British antiquities. But how far I may find the public disposed to second that wish, or to enable me to fulfill it, must remain entirely at the discretion of that public.

Mean while, the design of the work is, to furnish a full and clear description of my method of analysis, supported by a radical vocabulary, or competent number of words, reduced by it to their respective primitives ; words, the choice of which, out of various languages, the Greek, the Latin, but especially the present British, with other modern ones, will not only serve to establish incontestably the right of the Celtic to the quality of elementary or primigenial tongue, but implicitly contain curious explanations of certain obscure points of mythology, of history, of geography, with the genuine reason of names of countries, of men, of things, so as to extirpate a multitude of popular mistakes, and substitute truth to false opinion.

It

It cannot indeed be said, that such a retrieval of the elementary, or mother-tongue, will serve to learn by it any of the derivative languages ; but it will manifestly facilitate the acquisition of all or any of them, as well as give a more satisfactory foundation for those already acquired.

Such, with many other interesting applications of this retrieval, will be the result of these archeological researches ; an utility this, to which etymology must owe all its claim of regard or attention : an utility which is unquestionably not devoid of entertainment, since no truth of any importance, especially if it serves to supplant a prejudice, or extirpate an error, can enter the human mind, without bringing with it such a sensible and grateful pleasure, as amply rewards the merit of seeking and of embracing it : and surely, without such utility, etymology must be as futile and as contemptible as any other play on words ; it must trifle superficially, or sink with its heaviness : the froth or the dregs of pedantry.

Of the rules of the analysis, being unsusceptible of an extract, I can here offer no specimen ; and could therefore only present, in the foregoing sheets, a part of the result of those rules, for a ground of opinion.

CONDITIONS of the SUBSCRIPTION.

THIS work, of which the foregoing View will, it is hoped, be thought sufficiently explanatory, is intended to be printed by subscription.

THOSE friends of antient literature, and especially of that which is proposed to be at once curious, entertaining, and useful, who are inclined to promote and patronize such an undertaking, will be pleased to contribute their assistance, as soon as possible ; the work waiting for nothing towards its being carried into execution, for publication, but a competent encouragement.

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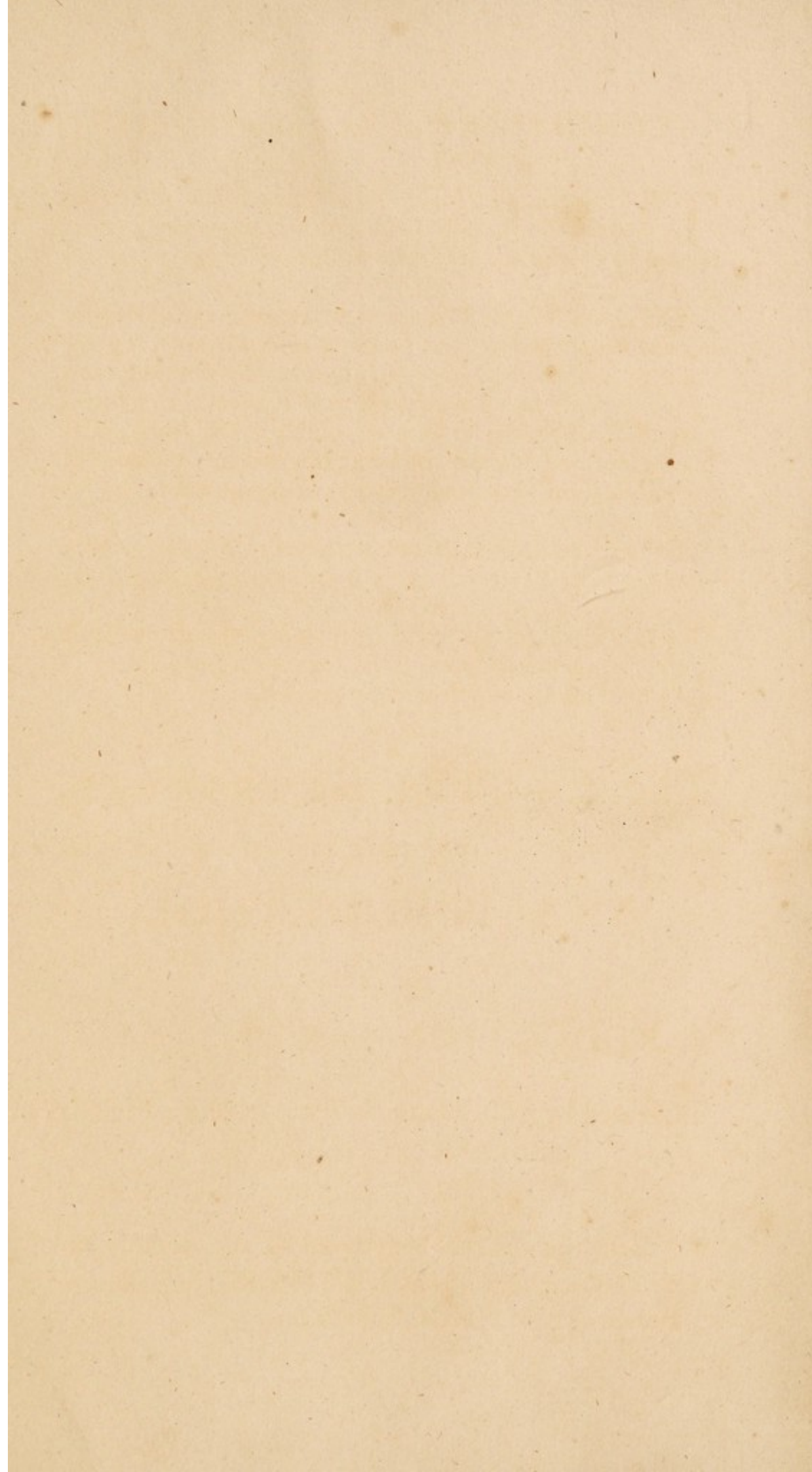
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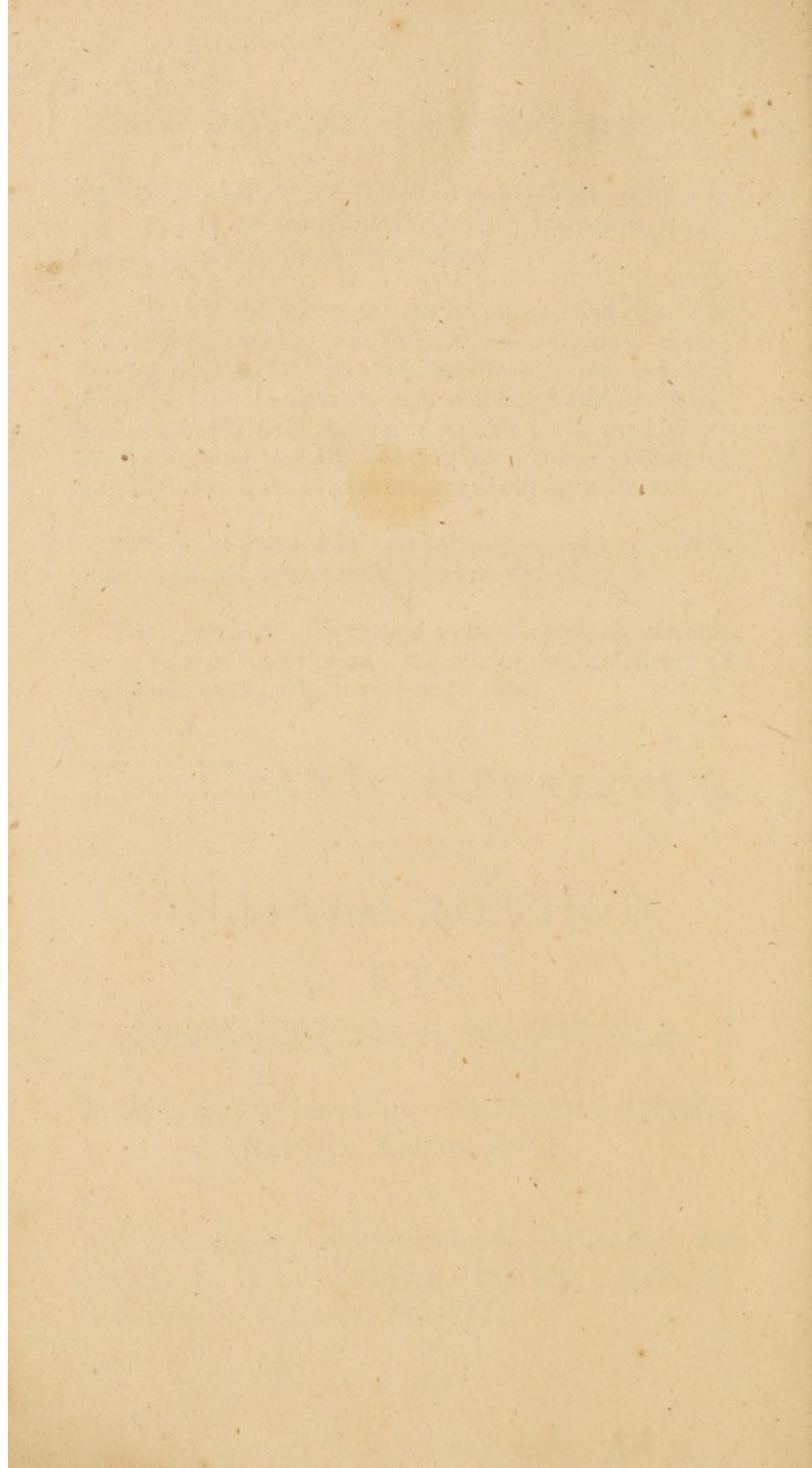
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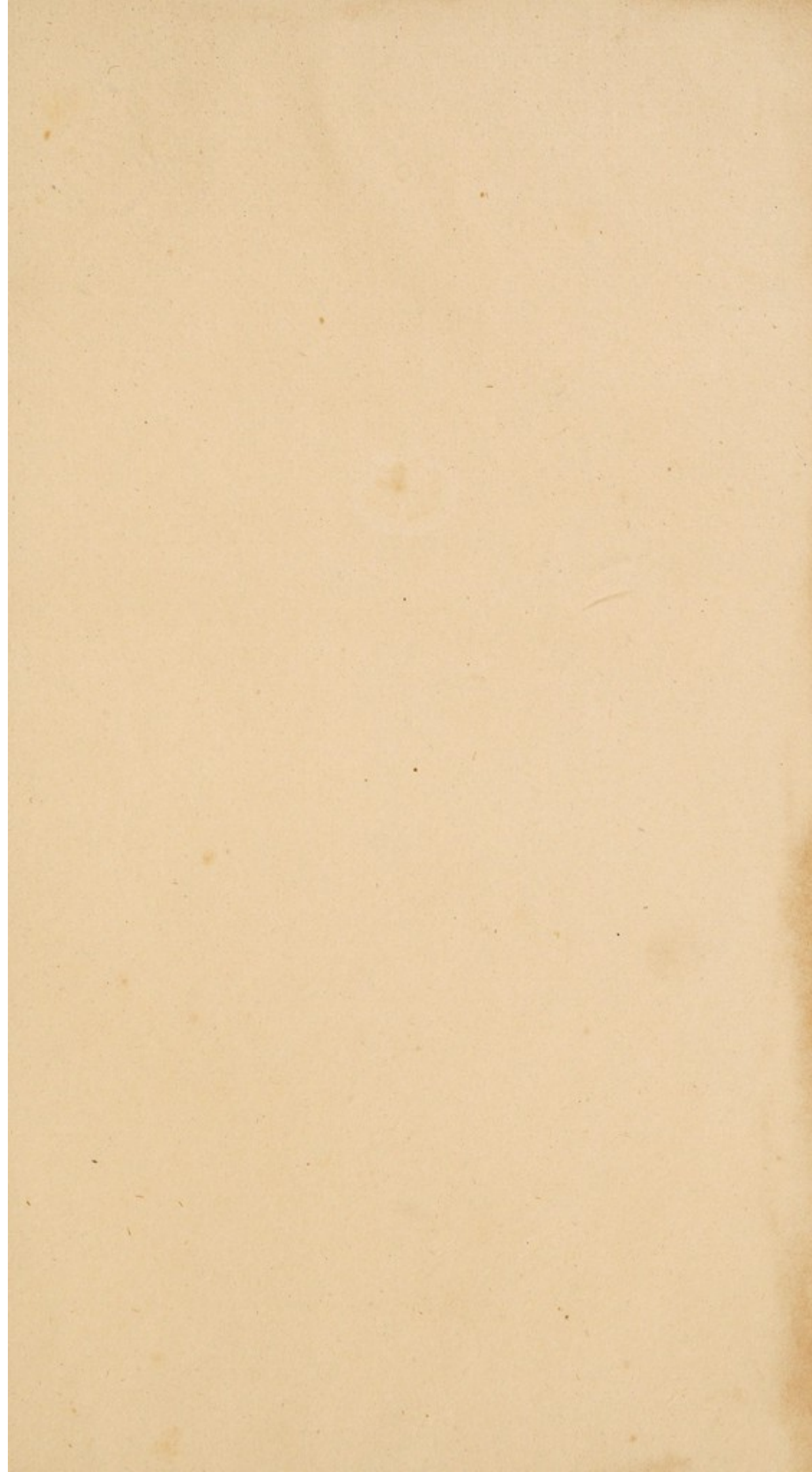
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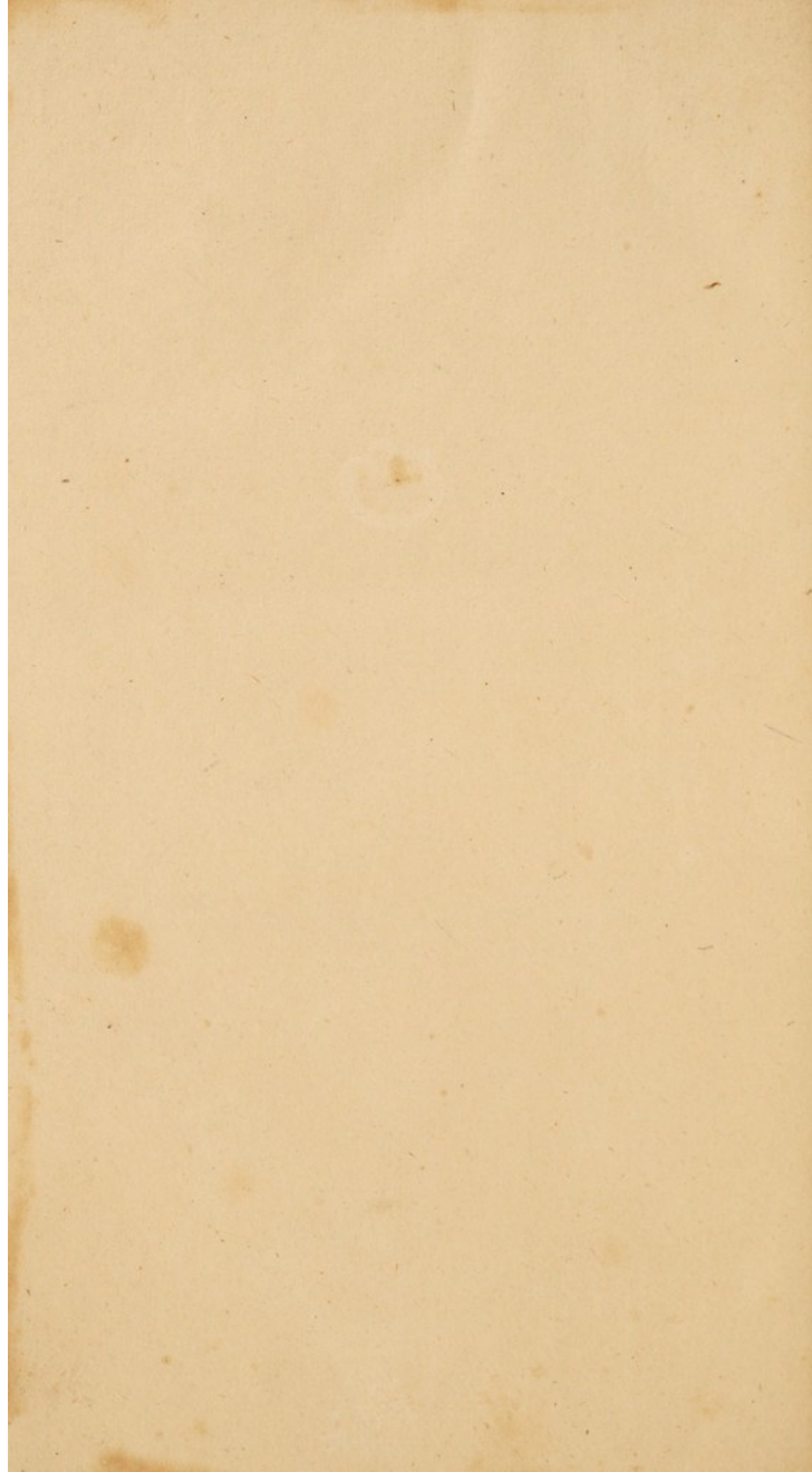
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