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EPEA PTEROENTA:

CONVEYING

REVELATIONS OF THE PAST.

BY

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AUTHOR OF BYTHNER'S LYRE OF DAVID, 1847; ARAEESHEE MAHPIL, FROM THE
HINDOOSTANEE; AND STRICTURES ON MOSHEIM'S MIDDLE AGES.

Ehr Söhne Teut's! erkennet eure Ahnen
Die Erben der Unsterblichkeit—
In diesem Bild!

K. Mächler, An die Deutschen.

La contention des esprits a tiré la vérité du fond des abîmes.

L'ACADÉMIE FR., *Sur le Cid.*

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INTRODUCTION.

“EVERYTHING in ethnology is a balance between conflicting difficulties, and I can only hope that I have approached a full and complete exhibition of the ethnology of ancient Germany” (Germ. 1851, p. iv.). If the early founders of the three great and leading states, *Deutschland*, England, and France, be not sufficiently recognised in that exhibition, it may be permitted to attempt, by way of supplement, an approach to greater fulness and completion. If the learned author had been aware that Tacitus mentions the Jutes along with the Angli, he would have been more positive about the latter, and less against the former; if he had cultivated a nearer acquaintance with the Franks, he might have discovered in them the mysterious Cimbri Teutones, instead of declaring these, in 1844, to be Gauls; in 1851 “a greater mystery than ever” (*Germania*, last page); “if one of the two populations must be Gothic, the claim is the strongest for the *Cimbri*—so utterly worthless is the argument from the word *Deutsch*” (*ib.*, p. 135). Again, in 1857, the Teutones, “a population of which we find no definite trace afterwards” (*Celt. Nations*, p. 142), and the Cimbri “more likely to have been Kelts than Germans, and quite as likely to have been Slavonians as Kelts” (*ib.*). “I *think* that the Cimbri were Slavonians. That they had as little to do with the Cimbric Chersonese as the Teutones had with Dutch, I am sure” (*ib.* p. 151).

Nineteen hundred and sixty years have elapsed since Teutones and Cimbri appear together in action; two centuries later, we read in detail the glorious deeds of the Cimbri, and that finally they are triumphati magis quàm victi (*Germ.* § 37); in the above quotations they appear simulati magis quàm victi, but a real victory must ensue when the simulation shall be proved to consist in the fact that Cimbri is translated by Franks, whose second name Teutones radically remains the same; thus, in the ninth century, the latter becomes the parent

of deutsch, the former of Otfrid's frenkisg as the same; and whilst teutonic and deutsch are likewise the same, both in root and meaning, the immediate origin of the two is differently modified by time and circumstances. Dissertations, accumulated for the last three centuries on the origin of deutsch or teutsch, have their cause in justifying the orthographical choice incumbent on each author; the Deutsche Grammatik, 1840, thus decides for the D: "Wer den namen unsers volks mit T schreibt, sündet wider den sprachgeist" (Gr., p. 28-9). This might be admitted; but a spirit more sacred than the said sprachgeist is seriously offended at the Excurs über Deutsch, which exposes its ingenious author to forty errors for the purpose of mainly establishing two: firstly, that the same diot, a people, which in the fourth century produces piudiskô, heathenish, is the origin, whence, in the ninth, we obtain that national name; secondly, that the root deut itself has an inherent, though as yet mysterious, power of alluding to the German people and language. These two great sins wider den sprachgeist have been reiterated in the 2nd vol. of Deutsches Wörterbuch, 1860; the first, that deutsch comes from diot, a people, thus, col. 1144, "Diet, &c., volk, gens, &c. *das adj. diutisch gehört dazu;*" col. 1043, "da es von diet, goth, piuda, ahd. diot, diota abstammt, wie Gramm. 1³, 14, gezeigt ist, so bedeutet es ursprünglich gentilis, popularis, vulgaris; im gothischen heiszt piudiskô ἰθνικῶς;" the second, that the mere root contains an occult power of alluding to Germanic nationality; thus, col. 1038, "da aber ze diute in der redensart Ze diute sagen reden (Ben. i. 327) nicht blosz deutlich sondern häufig zu deutsch heiszt, zumal im gegensatz zu der lat. kirchensprache, so wird man auf einen zusammenhang mit dem goth. piuda, ahd. diota, diot geleitet, und *deuten wäre so viel als dem volk, den Deutschen, verständlich machen.*" The conjecture proposed by Dr. Heinrich Leo in Jahrb. f. wissen. Kritik, 1827, limits the original deutsch to the idea of heathenish, and thus, not interfering with the cognation to which the pretended piuda might belong, remains lucid, simple, and comparatively harmless, whereas the said bipartite system, holding the verdunkelte wurzel (Gr., p. 19) responsible for the power with which it invests an old Teuto (ib., p. 17, 20) to beget progeny of a family-likeness peculiarly Germanic, combines a strangely perplexed mysteriousness with those dangerous results briefly repeated in a national work, as if truly matured, after twenty years' deliberation, by a writer so universally and deservedly accredited as Jacob Grimm; but, instead of thus extinguishing a dim light of

tradition by a still more obscure of reflection, we shall endeavour to improve the former by collecting its genuine rays of incidence with those of clear reflection, and thus exhibit, through the dense clouds of a distant horizon, a certain transmitted dawn as the true harbinger of day, truly Lucifer, such as the poet of Paradise sees the latter emerge,

Last in the train of night,
Sure pledge of day.

Descend, then, O Muse, who dwellest sublime in adamantine Epea Pteroenta, the work of all-encompassing Chronos, and thus inaccessible to mortal unassisted; descend to illumine these inveterate pages, dedicated to thee and Clio divine, whose interpreter thou art; vouchsafe, even here in the fore-hall of thy unerring shrine, to declare unto the nations, jahān geer, jahān afrōz, those who now *conquer and enlighten the world*, where, and who, are they, when rude prowess is yet their greatest excellence, and proud neighbours call them barbarians? To this and appertaining inquiries deliver due responses, in number and order the following seven:—

I.

May the three sons of Mannus represent the triad of Angle, Saxon, and Jute, and these be identified with the three superalbian tribes mentioned by Pomponius Mela?

Of Mannus and his, the Germania says: “Manno tres filios adsignant, e quorum nominibus proximi Oceano Ingævones, medii Hermiones, ceteri Istævones vocentur.” The statement by Mela is the following: “Super Albim Codanus, ingens sinus, &c. In eo sunt Cimbri et Teutoni; ultra, ultimi Germaniæ Hermiones.”

Pliny applies the name Cimbri to the Angles, and the identification of the double triad with the sons of Mannus will be the following:—

1. Ingævones. Cimbri. Angli.—The meaning of Cimbri is borderers, and suits the situation of the Angles between river and sea, like the στενοπόρα βάθρα (Iphig. 81), formed by the Euripus with the adjoining sea. From thus living στενωός, stined, in angustia, in der Enge, we may derive the first root of Ingævones, in agreement with Angli.

2. Istævones. Teutoni. Saxons.—Compounds of Is = teu = sac = water, and vōn = tōn = sōn = dwell; also tōn = sōn = low and = land occur alike; similarly teut = tōn = tan = land = low = settle.

3. Hermiones.—Better often Herminones, so that ōn is the

vōn of the preceding two, to which pair the Her-min is opposed in implying elevation, although this might consist in artificial mound as well as natural mount, hill. Hermin then becomes German, identified in passages like Or-tan-i qui et Germani; since ōr = elevation = beginning = border (ōr = initium, Gr., p. 338), and tān, as just mentioned; Germani is also rendered Tungri, contracted for Tun-ger-i, the tun being the said tan. The peninsular situation of the Jutes procured them the name Reiðgoths, compound of gota = aqua, and rið, clivus (Gr., p. 433), or else, ráus, arundo (ib., p. 99), whence reed and rush. The Sanscrit dandakā means peninsula (of India) from danda, stick, rod, &c.; Cher-son of South Russia, and Cher-son-es-us, show the Her, Ger, under consideration, and the sōn mentioned at Istævones, of which the Is agrees with ēs in Cherson-ēs-us.

II.

Besides the above triad, there are four specified in a different tradition, who are meant by these?

Quidam autem licentiā vetustatis, plures deo ortos, pluresque gentis appellationes, Marsos, Gambrivios, Suevos, Vandalos adfirmant: eaque vera et antiqua nomina (Germ., § 2).

Of Suevi Tacitus has two; hence the quaternion will consist of the following five:—

1. Marsi; originates in Mar-is, Mar-ais, old English marsh; Terra in universum *paludibus* fœda (Germ., § 5).

2. Gam-brivii; Borderers of the low-lands. These are the Cimbri of Germ. § 37.

3. Suevi; § 38 treats of these. The root sue = gam = border.

4. Suevi; § 9 pars Suevorum et Isidi sacrificat. They are the Visigoths of the Baltic.

5. Vandalii; the Ostro-goths of the Danube. Van = goth = water, and al = ostro = island in a river.

III.

How can Pliny's Germanorum genera quinque be reconciled with those ethnologic traditions by Tacitus? The agreement will be as follows:—

1. "Vindili; quorum pars Burgundiones: Varini, Carini, Guttones."

Vindili are Visigoths, the Suevi last mentioned; the Burgundiones, afterwards Armalasi, now Ermeland. The remaining three correspond to Marienwerder, Courland, Esthland, or Esthonia.

2. "Ingævones; quorum pars Cimbri, Teutoni ac Chau-
corum gentes."

According to the above definition of Ing, and as every Angle is a Saxon, both, as also Marsi and Chauci, may come under the one term.

3. "Proximi autem Rheno Istævones; quorum pars Cimbri mediterranei."

The Gambrii; Bat-avi (= low watermen), Teutones, Cimbri-Teutones, &c., Sicambri, lastly Franks and Tyois Deusen.

4. "Hermiones; quorum Suevi, Hermunduri, Chatti, Cherusci."

The Cher of this last is the Her in Hermiones, whose two roots (Her-min) occur in Her-mun-dur-i, and while dur = us = water, the two compounds imply elevated water-abode, contrary to Saxon, Batavi, &c., situated low. The Suevi are those of Germ. § 38.

5. "Quinta pars Peucini, Bastarnæ." Like Germani, Teutones, &c., the Danubian Goths occur in a number of names, Bastarnæ, Vandalii, Melanchalæni, Jazyges, &c.

IV.

After giving the said triad and quaternion, Tacitus now treats of the vocabulum Germaniæ in a passage of forty-two words, which, being declared a locus corruptissimus by Bredow, in 1808, has since occasioned conjectures (reviewed in Bauer's D. Gr., 1827, i. pp. 48-53. See also Deutsche Gr., 1840, pp. 10-12), various and strange; the last is still to the effect that Tacitus is wrong in a seipsis invento nomine, and in "assuming a difference of *time*—one appellation being old, the other recent" (Germ., 1851, p. 27). Yet this assumption is not his, and applying recens to Germaniæ vocabulum in its *national* sense, the passage is perfectly justifiable by making Tungri the Gallic translation of Germani, this being originally *partial*. Great stress has been laid by Schmitthenner on the opinion of Acidalius, to dismiss non gentis in favour of in gentis, it being impossible that Tacitus could write Latin, which, in a logical exposition, would be as if he said: nomen nationis evaluit in nomen gentis, nomen gentis non evaluit in nomen gentis; yet all copies agree, as acknowledged expressly by the above mentioned Bredow, in reading non gentis; hence, if the genuineness of this expression can be supported by no interpretation but the one about to be subjoined, the certainty thus gained will add to the importance of the information conveyed.

TEXT.

Ceterum Germaniæ vocabulum¹ recens² et nuper additum²: quoniam qui primi Rhenum transgressi³ Gallos expulerint, ac nunc Tungri⁴, tunc Germani⁴ vocati sint⁴: ita nationis nomen⁵, non gentis⁶, evaluisse paullatim, ut omnes⁷ primùm a victore⁷ ob metum⁸, mox a seipsis⁹, invento nomine¹⁰, Germani vocarentur.⁷⁻⁹

EXPLANATION.

1. Germani vocabulum might imply, as supposed by exponents, the mere origin or etymology of Germanus; but the form Germaniæ excludes that particular sense which, in § 28, Germani has for the last time, after having occurred so for the first, in the year 222, Ante D.

2. It is recent in that universal acceptation; and added nuper, i. e. novum-per, by way of innovation, to Teutones, the national name already in use.

3. The first transgression of the Rhine alludes to that dreadful outbreak, about Ante D. 113, still remembered in the West-friesen-*lied* by the Swiss, and in the ob metum presently.

4. Those who still enjoy the name Tungri obtained it with the intention of expressing in Gallic that of the intruders, which was Germani. The intention is here meant by the subjunctive sint. Ger-man survives in Ger-vin-us, Irving, &c., so that whilst Ger = border, man = van = water, as in Merving, Mérovée, a compound of the same meaning, it is answered by Tun-ger-i, the first root implying low, those invaders proceeding from the *Lower* Rhine. If the artificially raised soil, dykes, mounds, affected the name, it might be explained by man = mun = mound, and tun, dun, hill; like the Latin altum, the root combines both, elevation and profoundness being cognate ideas, and so the Scandinavian tung, heavy, may co-exist with dungr, a mountain, in Guzeratee and Tangri, the Most High in Turkish. Tunga bala = loftiness and strength (Hitop., line 823).

5. The increase which the secondary, or nomen nationis, thus virtually obtained through the translation, began to prevail against the chief, namely, Teutones. Another name of the same people was Cimbri, which § 37 identifies. The present account of Germaniæ nomen involves an apology for using, in the work itself, Germani in two senses, one as in § 28, the other as equivalent to Teutones.

6. The nominal decrease of this last abroad in consequence of the term Germani rising instead, the historian

thus briefly intimates by *nationis nomen, non gentis, evaluisse.*

7. The universal denomination began through the irruption, after the Victor, who lived among the Gauls.

8. Among the general *popular* names hitherto given abroad to Germans, that of Teutones was least, but Cimbri, Germani, or some translation equally understood, then the terror of their late irruptions, adding preponderance and impression, rendered the secondary name current also with the literary Romans.

9. What had begun through the Victor abroad, and after him, soon was improved after their own selves who were not abroad.

10. The name itself being no innovation, but of ancient existence at home.

V.

Is the Angle group of the Germania reconcilable with Bede's triad of the British invasion?

The identity becomes evident through the fact of Tacitus mentioning Jute as well as Angle, and his seven or eight names being easily comprehended in those three, especially when four, designated South, North, West, East, thereby acknowledge a community with a reference to some general name, which in the present case will be Saxon, without, perhaps, excluding Angle, notwithstanding that the latter is one of the series of those eight under consideration, as specified in the Germania, § 40. The territory exhibiting them is Lauenburg, Holstein, Schleswig, Jutland; it forms part of the details in the first of these sections.

1. Langobardi. The paucitas ascribed to them is still true, as Lauenburg is by far the smallest of the four just mentioned. Lang signifies meadow, as in Langensalza, Erlangen, &c., and is the first part of the name Lauenburg, whose Bardewick, the capital until 1189, has as first part their second. Bard meaning water (as in Prutenia, Britannia, &c.) entitles them to the general name Saxons. The seven now following have a worship in common, and *fluminibus aut silvis muniuntur.*

2. Reud-ig-ni. The two roots correspond to *Reið-goth*, which once gave a name to Jutland, this last being a later application from the Eudoses or Jutes.

3. Aviones; *av* = aqua, *ōn* = dwell, hence equivalent to Saxons.

4. Angli. Origin of Angeln in Schleswig and the name England.

5. Varini. Sanscrit varee, the same as the preceding *āv*. To judge from the three following, the Varini lived eastward, and east is likewise contained in *var*, *vor*, *vorn*, *morn*, *morning*, *Morgenland* is east; *var*, *voir*, *ware*, *beware*, hence *warn*, to make see, caution. Angli and Varini long remain together, so the *Waeringwic* acted a prominent part as Warwick.

6. Eud-os-es. Eud-or, now the Eyder; *ōr* = *ōs* means border as well as water; eud = south; personal in Eutheo (Engl. L., 1850, p. 10), local in Eutin and Jutland. The primary idea which engenders eud, *süd*, &c., is that of low.

7. Suardones, Westerns. The wind blowing from the *water* was called West, the idea of *side* has entered its name zephyr, as in Suevi, sword, swe-ord, the weapon which hangs at the swe = side, and such was the direction of the Suardones.

8. Nuithones living to the north. Aquilo is of the root *ochil* in such names as Achel-ous (= high water), so is Nord opposed to Süd, as in Noricum, Norway, &c.; hence Nuithones means north either through the idea of night, *Mitternacht*, or by taking *r* instead of *i*.

Thus the interpretations admit the last four to be subdivisions of the first three, so that Reudigni, Aviones, Angli, are Jute, Saxon, Angle, the above specified triad sons of Mannus.

VI.

Are there similar triads recorded of other nations?

Water, Plain, Height, or Forest, were universally the three great natural features, which offered themselves for ethnological nomenclature, especially to those of whom as yet we read: *Colunt discreti ac diversi, ut Fons, ut Campus, ut Nemus placuit* (Germ., xvi.); hence frequent groups of three, although *Border* is often conspicuous among the numerous additional names or modifications. In the subjoined list of triads, &c., we shall designate symbolically the said four by the initials *f*, *c*, *n*, *b*, in parenthesis:—

A. GERMAN.

1. The sons of Mannus. Is (*f*), Ing (*c*), Hermun (*n*). Triads mentioned by Pliny, Mela, and that of the British Invasion, are of that situation, which is the Lower Elbe.

2. Rhine. Triboci (*f*), Vangiones (*c*), Nemetes (is not derived from *nemus*).

3. Symbolic names of Longobardic leaders by P. Warnefrid: Ayon (*f*), Ibor (*n*), Gambarā (*b*),

4. Roman designations: Pannonia (*f*), Rhaetia (*n*), Noricum (*n*), Vindelicia (*b*).

B. GALLIA.

5. Aquitani (*f*), Belgæ (*c*), Celtæ (*n*).
6. Togata (*f*), Braccata (marsh), Comata (*b*).
7. Tectosages (*f* low), Tolistoboi (*f* high), Troemi (*n*).

C. GOTHs (watermen).

8. Ostro-g. (Danube), Visi-g. (Baltic), Gepidæ (Vistula).

D. SCANDINAVIA.

9. King Ypper has three sons: Oest (*f*), Dan (*c*), Nori (*n*).

The name Ypper alludes to *yppan aperire*, *yppē apertus* (Gr., p. 343), the country being open, exposed, extreme, whence Thule (= border-land). Of the same root is the German *üppig*, but it is not *iùp*, as erroneously assigned at the name *Jazyges* by the present writer.

10. Sweden is tripartite: Gotland (*f*), Swealand (*b*), Norrland (*n*).

E. SLAVONIAN.

11. Veneti (*f*), Slavi (*b*), Antes (Ankes, living in a *bent* position).

Kiev is built about 862 by three brothers:

12. Choriv (*c*), Sczekh (*n*), Kiy (*b*).

F. SCYTHIAN.

Tar-gyt-a (= tree at water) has three sons ending with *ox* = *ax* = *aqua*:

13. *Árp-ox-a* (high), *Col-ax-a* (*b*), *Lip-ox-a* (tortuous, interrupted). During the reign of those three brothers, heaven sends four presents made of gold, a cup, plough, yoke, and hatchet; it will not be possible to find these conveyed in the personal names, unless imperfectly, not without violence, and even then only by making them Slavonic.

G. THREE SONS OF HERCULES (Hes-cul = water-border).

14. Aga-thyrs-us (fort on *aga* = *aqua*), Gel-on-us (*b*), Scyth (*f*).

H. GREEKS.

15. Achaiói (*f*), Danaói (*c*), Argeíói (*n*).
16. Estiæotís (*f*), Tes-sal-íotís (Ter-sal = water-border), Pel-asg-íotís (the same as Ter-sal transposed; tes = low also occurs), Phthíotís (*b*. if Phkíotís, the meaning is misty region).

I. LATIN.

17. Lavinium (*f*) Roma. Alba Longa (*n*), Sabini (*b*).

K. PERSIAN BY HERODOTUS.

18. Penthialioi (*f*), Darustiaioi (*c*), Germanioi (*n*).

L. HEBREW.

19. Shem (*n*), Cham (*b*), Japheth (*c*).

M. SCIENTIFIC.

20. Caucasian (*n*), Negro (*b*), Mogolian (*c*).

Those who, with Schmeller, Adelung, Klaproth, &c., adopt for the same three parts (Europe, Asia, Africa) more than three, may find a conflict between name and race, but if meaning of name be observed, we still finally obtain Celt and German (*n*), Kalmuk and Slavonian (*b*), Mogol (*c*).

Modifications of those few elements, and considerable additions to them, offer desirable variety in the nomenclature in question; so does water become qualified as low in Bat-av-i, Teu-ton-es, &c.; high, in Catti-euchl-ani, &c.; impeded and low, in Eri-dan-us; salubrious, in Mattiaci, Taifali; the soil as fertile, in Messenia, Massovia, &c.; sterile, in Stiria, &c.; the atmosphere in Phocis, Bœotia, &c.; colour, in Melanes sinus, silva Marciana, &c.; labour bestowed on the soil creates Dulgibini, delvers; Rugii, drainers, whilst mining is pursued in Chalcis, Laurion, &c.; artificial abode distinguishes the Hamaxiobitæ, Samoyed, &c.; nautical craft, the Buccinobantes, and navigation, the celebrated Phen-ic-ians, &c.; some allusions to the hunting and fishing state, or even to the plough, we might possibly discover in eponymi, but no analogy to justify the idea of foreign in Ala-manni, &c.; of home, in Boio-hem-um, &c.; of Kämpfer, in Cimbri, &c.; of gentilis, popularis, vulgaris, in Deutsch, &c.; of free, in Franks, &c.; that these derivations are actually wrong, may be seen by the details of each in its place, and if, etymologically, they involve some truth, it will be pre-post-erous, as if deriving the parent from the offspring, the cause from its result; for instance, Al implies remotion, change of place, &c. in el-se, El-end, alius, alien, &c., yet in Alamanni, the idea is still the primitive up, high, aloof, &c., in opposition to down, fixed, stationary settlement. Thus when al becomes wal, the meaning remains the same, whether as in Wales (=highland) or as in wallen = e-bull-ire, walzen, wall-op, wallet, Fr. valise, connected with Waller (=pilgrim), &c.; the situation of the Ala-manni is alluded to

already in *Germania superior* by the Romans, the *inferior* being that of the Teutones; the language of these is designated, in the Synod of 813, by the term *theotisce* (= low-landish); it had kept free from Latin admixture, which corrupted the other into a *lingua romana rustica*. That primitive nations mostly called themselves by a name implying people, inhabitants, men, is asserted by Sprengel in 1783; the five examples he adduces are Theben, China, Deutsche, Innuït, Itelmen; yet Deutsche does not come from *theod*, a people; China is not native, but comes to the Hebrew (*Jes. xlix. 12*), Arabic, &c., and to us, from the Sanscrit *Tsheen*, which must have meant either flat, plain, extensive, or loamy, muddy; Theben may imply the pretended *inhabitants* by the Shemitic *teb, seb, sit*, dwell, though it rather involves the *sepes* = border; we thus find *Theb-asa* = bordering on water, *Thap-sac-us*, *Taph-rura*, *Thap-sus*, &c., *Dob-un-i*, *Dev-on*, *Dev-iz-es*. More often do we read of primitive or savage tribes choosing a name signifying men, people, but as these two words themselves contain some primary meaning, it were interesting to know what, for instance, the said Innuït, Itelmen, intended to express radically. Man implies a thinking being; in the laws of Numa occurs *hemonem* for the later *hominem*, so that *hemon* could have been *hmon*, *mon*, *man*, even as *nemo*, *neminis* has dismissed the *h*. If man followed the analogy of *anth-rop-os*, *tshelo-viek*, &c., it alludes merely to stature, height, as in *mons*, *pro-min-ens*, &c.; father Adam himself involves no better sublimity, alluding (if not to earth, red, but *Adam* = *Aram*) similarly to upright, elevation.

VII.

The terms *Allemand*, *Deutsch*, *German*, &c., have obtained a common extension after the loss of their original comprehension, how is the latter to be restored?

Those that come under consideration will be the following nine, in alphabetical order:—

1. *Aleman*.—About eight centuries ago, it occurs as one of a pair, differing in dialect, *Alemans* et *Tyois*, and *Alemanni* und *Devsen*; eight centuries anterior, its first appearance is thus alluded to by Gibbon: "In the reign of the emperor Caracalla an innumerable swarm of *Suevi*, &c., assumed the name of *Alemanni*, or *All-men*, &c." (1809, i. p. 285), but the true meaning of *Ala* is lofty, high, in allusion to the *Upper Rhine*, the said *Tyois*, *Devsen* being the Teutones of the Lower. Tacitus mentions the same pair as *Suevi* and *Gambri-vii*.

2. *Askenaz*.—That Germany existed when the tenth chapter of Genesis was written, finds credit more readily than that it is mentioned in it; nevertheless, besides the vague general tradition in favour of that identity, Gesenius writes: “Die Juden brauchen das Wort in dieser Bedeutung.” Buttmann’s *Lexilogus*, 1846, p. 155, connects it with *Ascanii*, the old inhabitants of Phrygia, Lydia, &c., with *Asia*, &c., with the most western *Ausci* and *Vascones*. Similar appropriations we shall observe in the sequel, ספרד meaning Spain, צרפת France, and גבלים the Slavonians, each by virtue of a radical sense; thus also *Askenaz* can designate Germany by some qualification conveyed intrinsically; it can be nothing but a compound, אש-כינז, the first root *As* meaning water, which agrees also with the said *Asia*, *Ascanii*, *Vascones*, whilst the obscure כנז = *kenaz* must be כנר = *kenar*, so that those who first practically used that compound as a name for the country here under consideration, have conceived it in the sense of *German-ia*, as developed above, *Ger-van-ia*, *bordering on water*; also *Teu-ton-ia*, *Saxonia*, express the idea of water, though not exactly that of border. As grandson to Japheth (=Europe), *Askenaz* ought to be excluded from *Asia*; if, nevertheless, that of Jerem. li. 27, be some part in, or about, *Armenia*, the situation might suggest the same appellation. Transposed, we meet the said *As-kinar* in the form *Kinar-ath*, or *Kinér-eth* (Deuter. iii. 17, Jos. xi. 2, and 1 Kings, xv. 20), then the sea of Galilee *Yam kinér-eth*, Numb. xxxiv. 11; the frequent interchange of $r=s$ and $s=r$, and the return of *Kinar-ath* into *Kinar-as*, then (passing through a kineses, finally) exhibits the forms גנסר and גנוסר, which, superadding the final eth of those passages (in two of them it is \bar{o} th), subside in the well known *Genesareth*, the double *n* in Γεννησαπέτ showing the dagesh of the original. Not expressed is that dagesh in κινύρα, which comes from כנור of the root כנר in question, a favourite instrument, carried, as by the minstrels of old, as a *border-companion* at the *side* of the player; so is the sword derived from the sue in *Suevi*, it being a compound sue-ord. Gesenius makes כנר = צנר, but the latter produces in Arabic صنارة (Hitzig, *Philist.* 1845, p. 31), which, signifying ear and handle, must still connect the two by the idea of extreme, side, &c.; so ear, Ohr, Ähre, early, ἤρι, are all united through \bar{o} r initium (Gr., p. 338). Hitzig’s assertion (ib.) that צנור, 2 Sam. v. 8, means ear, could agree with the same word, Ps. xlii. 8, spout, water-fall, &c., only on the said principle of extremity, protuberance, which equally satisfies the contracted

compound צנתר (תר as in *Tyr-rheni*, *Tir-shatha*, a name like *Boi-l'eau*) of *Zach. iv. 12*, meaning tube, cock, handle, conduit for water or any liquid. The Persian *kinār*, *kināra*, *kināra*, is frequent in the multiplied sense of side, margin, shore, strand, bank, beach, border, coast, part, limit, boundary, edge. *Canara*, *Canary islands*, &c., refer to the same *kanar*.

3. *Deutsch* follows the analogy of the rest, in proceeding from a part of the nation to embrace the entire, its English form still confines it to that part, in making it signify the Low or Netherlandish; the sanction of the divine *Tuisco* and *Herthūs*, or *Nerthus*, the idea of *tuis = thūs = low* entering equally the *Teutones*, preponderates most primitively in favour of the latter. The dark, lowly, subterraneous notion thus conveyed in the divine pair, engenders the evil spirit in *deuce*, *Scandinavian Tusse*, *pfui deutsch!* (*Wörterb. 1860*, col. 1061), also in *Deutscher*, *Teutscher*. The lightsome, explanatory power of the same root is manifest in *deuten*, to lay down, settle, make plain, explain, suggest, point out, whence *deutsch* might partake of the idea conceived in *deutlich*, and *Luther* be justified in translating *βάρβαρος*, *1 Cor. xiv. 11*, by *unteutsch*, as if he said *undeutlich*; though the obsolete *ungitiuti* (negative of *gitiuti = language*) has, as being general, evidently a better claim to the *barbarus* (*Gr.*, p. 18). The most simple element of the root is the first in *digest* (unless *digero* be for *disgero*) *deus*, *theos*, the *settler*, *bestower*, of all, *δύω*, *do*, implies down; *död di hingst* (*Engl. L.*, 1855, p. 88), *put down* for the horse; hence *die*, whether said of death, dice, or colour, involves prostration, casting, sinking; the same occurs with *dwell*, compared to *dval*, *tobel* (madness), and the word *thut (= does)* has that sense of killing, prostration, &c. when used of the devil in *Luther's Ode*, *Eine veste Burg*, &c., "*der Fürst dieser Welt, &c., thut uns doch nicht.*" That this meaning exists in the compound *abthun*, is observed by lexicographers, but they overlook that the simple *thun* contributes to it. In *De-muth*, low-mood, i. e. humility, the same *De* would occur as *diu*, *deo*, *die*, *dien*; this *dien* forms the usual *dienen*, to serve, even as *servus* itself will have to do with the *Sorabi (= low-landers)*, *serben*, *tabescere*, &c.; *Kero's* using *theonan* in the sense of *demüthigen*, strengthens to *Adelung* his just conjecture that the root be some *die*, *den*, *dön*, signifying *niedrig*.

That same *die*, *niedrig*, generally involving the idea of tenure, tight, compact, not high or fluctuating, proceeds, like the English *tie*, *tied*, *tidy*, *tight*, to a consolidated *diot*, *thiod*, in *thiod-land*, to signify *Lowland*, the abode of the *Franks*, whose other name then appears in the double form *Tyois*,

Devsen; at the same time, land itself, the real tenor (*βώμιου θέναρ*), and a people thereon, as a settlement, were likewise understood in tud, diot, &c., the two last did not escape the attention of speculative minds, especially that of people has become the foundation of the extensive theory published by Grimm, wherein this great writer, relinquishing the path of history, whilst yet believing the identity of the classical teutonicus with the term deutsch, which, by his own explicit showing, arises not before the ninth century, labours to convince himself of, at least, three postulates, the framework of his system; firstly, that the early Goths, from piuda, populus, derived, with regard to language, a piudisk to signify popularis, a language popular, vulgar, spoken in common by Goths, Franks, Alemanni, and Saxons; secondly, Teuto, to yield a teutonic in the sense of German, may, by virtue of an inherent piuda, contain a connexion with the language and people of the Germans, although the manner, how teut or piud can effect that connexion, be as yet hidden from us; thirdly, the reality of that connexion becomes evident, if we invest each member of the family with the power of professing Germanity; deuten, to explain in German, or to the people who are deutsch; githiuti, the German language, &c., so that Otfrid's in githiuti (= in conversation) shall be equivalent to Notker's in thiutiscûn. Medieval Teuto-marsi are now Dit-marsh; contemporary with Teutones we find Sitones, primitive Danes, the common root being dan, the said thun, teut, dit, sit, Scandinavian sid, low; the patriarch Seth is a substitute, ein Er-satz; analogous to mores (morari, demeurer), German Sitten, the verb *ἔθω* (its *θ* excludes the asper of *ἔζω, ἔδος*) produced *ἔθος* Sitte, as also *ἔθνος*, eine *Nieder-lassung*, so the old teut a piuda, diot. To the class of primitive roots, justly designated as Orts-Wurzeln oder Deute-Wurzeln (Ewald, Heb. Gr., 1838, p. 102), though not acknowledged by Grotefend (Lat. Gr. 1829, i. p. 147), we thus ascribe the root in question, which joins the instinctive da, there, with da, *θέω*, a laying down, giving, granting; among its obsolete derivatives are theiding, a settled time for law proceeding; githiuti, a suggestion (*sub-gerere*) in words, language; turning prefix into suffix, it becomes degraded in theidigen, narretheidigen, &c.; stolze theidigen by Luther, &c., but when theidigen takes the prefix ver, it enjoys the same popularity as deuten, and vertheidigen a city, person, &c., means, whilst signifying defend, to make the defended maintain their own position, ground, unmolested. Historical etymology in its wider sense may thus unite under the standard

of Teutones such words as die, tuer, *θύω*, *δαχ*, doc, doceo (Thiersch 1818, p. 159), teach, tuition, titulus, tueri, tuitio, vertheidigen, deuten, tie, tidy, &c., the idea beginning with down, low, proceeds to sit, set, settle, laying down, explain, lying and laying down, prostrate; so does *θύω* begin with laying down an offering, then proceeds to prostration, killing; from mental prostration which ends with rage and tumult, the same *θύω* then supplies tumult and storm in general; *δύω*, *δύναμαι* implies a going, weighing down, an importance, a pressing down, power. Another example to illustrate the said Orts- and Deute-Wurzeln we may see in the root dwell. In English this verb means a station, abode, abide, simply; dull, whilst remaining *stationary*, becomes prostrate, lifeless, inanimate; dull weather, trade, mind, colour; the German toll goes beyond these tame ideas to downright madness; the obsolete Tobel, now Tollheit, thus connects dwell, dull, toll, Sw. *dalig*, &c., Gothic *dvals stultus* (Gr., p. 39), Oscan *dalivus*; this last, changing *v* into *r*, may be the origin of delirium. A peculiar toll appeared to Adelung in the provincial phrase *einem etwas toll machen*, which, he thinks, has to do with *tilgen*, *delere*, but it may serve to corroborate the present view of the class to which it belongs; *toll machen* in that phrase being like *Unterschleif machen*, equivalent to *unterschlagen*, the entire to *dérober*, *soustraire quelque chose à quelqu'un*, hence toll = *sous* = *unter*, which is the down, low, under consideration; it amounts to *dāl*, down, of the Plattdeutsch, comparable to *talaris*, *talón*, *τέλος*, *Thule*, &c., the Sanscrit *talāta*, the region under the earth. It is not necessary, nor important, that the connexion between dull and dwell should exist bodily, only the said principle, which effects that connexion in sense, will be found both.

Deutsch combines that radical sense with the character of a patronymic. The name Teutones, when in later documents it is joined with Alemans and Alemanni, has, respectively, the form Tyois and Devsen; the root, thus ending with *s*, retains its ground in the obsolete German *tiusch* and *teusch*, both through the influence of another form, changed to *tiutsch* *teutsch*, and in the Scandinavian *tysk* and *pyzk*, accompanied, likewise, by a rival *tydsk*. A form exclusively Scandinavian is the humorous *pydverskar*, which designates the Dutch by *pyd* = low, and *vers* = heel, in allusion to their abode. The sense of a *Germania superior et inferior* was represented in Alemans et Tyois; in our days their radical sense was lost, together with the fact that Tyois, Devsen is not a mere ad-

jective; some partial correspondence of Hochdeutsch, Niederdeutsch with that double Germania is mentioned in D. Wörterbuch, 1854, p. xiv. The Alemanni, being called also Suevi, have, by reason of its meaning (= borderers), a chance of being named Franks too; witness their possessing a Franconia (= borderland), but the notorious Franks who are Cimbri, Sincambri, &c., and finally the Tyois in question, belong to the Lower Rhine. More than a century before deutsch appears in any German text, we find frenkisg, its equivalent, by Otfrid († 870); in writing Latin he uses francisce and theotisce alike; one year before the imperial patron of Germanic nationality ended his influential career, the Synod. Turon. decrees ut quilibet episcopus, &c., in rusticam romanam linguam aut *theotiscam*; this happens 813, the first of the ten early passages collected by Rühls; they show seven forms: theotisc, theodisc, teudisc, tiutisc, teutonic and teudestic; in this last we may trace the French tudesque, Italian tedesco, it then vanishes, together with the rest in isc, from all connexion with Latin, when teutonic alone remains the uniform classical equivalent to deutsch; the first instance, in German, of the latter is probably tiudisc by Notker († 1022). His and all the rest, excepting the above specified tiusch, &c., though some might remain ambiguous, require a distinction, so as to refer them (1) immediately to theod, tiud, which signified low, nether; whence, for example, Alfred's peódisc means a people; since peód, nether, can produce a peódisc, Niederung, in the sense of Niederlassung, a colony, a people, (2) to a substantive Theotisci, if such did form itself besides Tyois, Deusen, W. Strabo († 849) has it once; though naturally as a result from the adj. (3) to the country. The Netherland of the present day was then Theodland, pioði, and Tauta. The progress which the adj. deutsch made from dutch (lowlandish) to German in general, was made equally by Tauta which, in Lithuanian, still means the same as Deutschland.

Among the numerous votaries of Deutsch who wrote in defence of the softer initial, none, from the first to the last, from Luther to Grimm, would tolerate any pretension of its more substantial opponent. Whilst the great reformer assigns a Hebrew dōd for the god Teut, and makes the early Germans pronounce the latter with a *d*, the veteran of the Teutonic supposes that either it originated in a confusion with a piudisks, or Teuto in a piuda pregnant with patriotic allusions (Gr., p. 17.); different from those exclusive theories, the statement given above, free from all hypothesis or conjecture, contains

a justification for each of the pair in question, which seems the more desirable the less it is likely that the Germans will ever agree in adopting universally one form at the exclusion of the other. If, nevertheless, they should resolve one of the two "endlich einmal ganz zu vertilgen," the extinction can, in justice, befall only the changeling *deutsch*, the advocacy in its favour being, as usual, void of solid foundation, even in the following emphatic words of the reviewer (I. Grimm) in *Götting. gel. Anzeigen*, 1826, No. 160, p. 1600: "Der Titel dieser neuen Zeitschrift *Diutisca*, &c., mag dazu beitragen, die schon erlegene falsche Schreibung *teutsch* für *deutsch* endlich einmal ganz zu vertilgen. *Teutsch* läuft eben so wider unsere Mundart, als wollten wir schreiben *ter, tie, tas*. Der gothischen und sächsischen ist *thiudisk*, folglich der hochdeutschen nur *diutisk* gemäss. So schreibt auch *Notker*, und bloss nach der Regel, die ihm *der, diu, daz*, in *ter, tiu, taz* wandelt, kann er *tiudisk* schreiben." It must be borne in mind, that the so-called *Teuto* (Gr., pp. 17, 20) is not the result of its own offspring, as the said alternative (ib., p. 17) would necessarily imply, but the *t* of *teut*, parent to *piuda*, *diot*, is genuine and primitive.

4. *Fränkisch*.—The doctrine which connects it with *Anartophraktoi* (D. G. i. p. 512–519) is fully and ably refuted in the *Germania*, 1851, p. 39–42, but it is equally erroneous to make Franks determined on *freedom* (Gibbon, 1809, i. pp. 282, 363), as *Alemanni* consist of All-men (ib., p. 285); the latter being the *Suevi* of the Upper Rhine, the former the *Teutones* of the Lower; accordingly, *allemand*, now equipollent with *deutsch*, is, originally *schwäbisch*, *alemannisch*, and *deutsch*, now the same as *allemand*, is radically the mere Dutch. The word *frank* signifying border, and there being a *Franconia* independent of the Franks, might leave it doubtful whether, by his *frenkig*, *Otfrid* did not mean the entire of the Rhine; but his expression *theotisce sive francisce* limits the extension of *frenkig* to that universally attached to the Franks, whom *S. Gemblacensis* brings from *Sicambria*, compound of *Sicambri*, i. e. low borderers. When the name *Kerlinge*, *Karlinger*, was substituted by the term *Franzosen* (Gr., p. 15), through which the term *fränkisch* did not retain its original exclusive acceptation of *deutsch*, it was natural that by taking the prefix *old*, in the compound *altfränkisch*, it would aim at retaining that original meaning, although, with some who did not lose the early sense of *fränkisch*, the compound might then become equivalent to *altdeutsch*. The *Deutsche Grammatik*

deriving the Franks from Anartophraktoi, is not more correct in ascribing the name Franconia to supposed victories of the Franks (Gr., p. 4), the question "welchen begrif hätte uns altfränkische sprache?" (ib) will be answered as just stated; in the passage "*deutsch* was, wie hernach ausgeführt werden soll, mit *fränkisch* beinahe zusammenfiel" (ib. p. 5), the word *beinahe* should be omitted, since the coincidence is complete, and the *ausführung* alluded to involves the strange mistake that Otfrid's in *githiuti* coincides with in *thiutiscún* (ib., p. 17), so that his not using *tniutisg* (ib.) should be atoned for by his *githiuti*, although the latter is nothing but = *gedeute*, used in the general sense of language. King Chilperic appears in Frankland and in *pioði* (Gr., p. 19), his people being the origin of *deutsch* and of *fränkisch*, now changed into French.

5. German.—Herodotus finds Germanioi in Persia; on the next appearance of the term, in Latin, Dr. Latham remarks: "If the author of these *Fasti* actually wrote *Germanis*, the nation is mentioned" (*Germania*, 1851, p. 5), although neither instance mean the nation whom at the present day we call German. This epithet and that of Gallic are thus used, as on other occasions, also in that inscription of the *Fasti* as general attributes, there being two classes of Insubres designated differently as *Gallei* and *Germanei*. The two roots of this will be equivalent to *Ob-or* = *Av-ar*, (both mentioned along with *Hunni*, Gr., p. 20), transposed they are *Or-ob-ii* (= borderers on water) who, part of the Insubres, may be the *Germanei* in question; plurality of names often belonging to one people, might still admit the same to be also the *Gæsati* mentioned by Polybius; the root *gæs*, *gas* likewise implying what soars on high, lofty, elevation; the Swedish *gäsa* agrees with *gähren*, yearn, *Gæsata* and *Gæratæ* occur alike; *Grotelfend* joins *Geist* with *Geest*, *Gischt* (Lat. Gr., 1829, i. p. 146), and *Geiss*, goat, from a propensity for climbing, may be of the same class. *Har*, *gar*, *ger*, &c., of the general import top, border, corner, beginning, &c., adheres also to the compound *gar-lick* as a species of leek, *Lauch*, with a knob, which, therefore, begins the German *Knoblauch*. In the time of Henry III. there existed *har-loti*, certain people, stationed at the *har*, i. e. corner of streets, thoroughfares, &c., in the capacity of casual messengers, porters, &c., of the same *loti* = *Leute* = people; that king requiring their dispersion, sends to the sheriff a letter wherein the compound *harloti* occurs in the accusative, "*qui se harlotos appellat*;" they have been characterised by the epithet *lewd*, which comes from the same *Leute*, and the

biblical harlot keeps the exposed publicity of old, though more degraded. The *Excurs über Germanisch* (Gr., p. 10–12) does not do justice to the various acceptation, nor to the real meaning, of German; a doubt which may still affect its second root is the possibility of man being either as in the god Mantus (=dwelling low), as agreeing with maneo, manere (in which case it may coincide with man, mons), or ban = wan, as mentioned above, and as is in *κάρ-βαν-ος*, which suffers the acceptation of *βάρβαρος*, the situation being distant, excluded from civil intercourse of the town; the same destiny attends Sol-oik-os, though its real meaning be simply that of Sel-euc-us (=border on water), likewise Hel-len; the notoriety of this renders it, like Gallic, Gothic, a suitable epithet, whence Gaza, &c., as maritime, is called *πόλις ἐλ-ληνίς*, and as Galilee, district of Gentiles (Jes. viii. 23), is on the water, the said λην = aqua of Hellenis makes this compound answer to heathen (Mark vii. 26) on the principle of pagan, paganus from pagus, whence also háipi, heath, can give rise to háipnô, heathen. The origin of jargon, gerigonza, &c., may thus be found in names like Gas-con, &c., Vascones, from vasc = aqua; and if the same be assignable for the Spanish Germanía, germanesco, applying to the gipsies, we should assume the sense of this German to be the same as that assigned last, and so likewise Zin-gar, Bohemienne (bo-hem = water-border); Spanish Git-an-o, like *γήτειον*, gethyum, allium, geth = goth = al = aqua; allium, or alium, agrees with leek, Lauch, the latter being of the root Lugii, lacus, &c. The identity of Germani and Franks is duly insisted on (Gr., p. 10–12), the national reverence in those prefixes (ib., p. 11) being due to the same; diot-got (= low water), Irmin-sûl, &c., there may be little difference between this irmin and *ἔρμα*, *ἔρμας*, bank, rock in the sea, &c., whence the Romans might derive their German used in that sense; *ἔρ-μα* will be a compound like the aras of *Æn. i. 113*, ar-a = elevation, rock in the water; that any classical writer conceived the name Germani to signify brethren, we are not certain; Strabo's *γνήσιοι* is not Adelphoi, and might originate in a confusion with a misunderstood ginaz, kinaz, of the above mentioned As-kenaz, which root is frequent in Persian; Scripture itself has repeated kenaz, kenizze; Plutarch's *ἀδελφοί* (Gr., p. 10) in such an elph as occurs in Alph-eus (= rock-water), prefixed with *ἀδ* = *ât*, so that Ad-elph-i can signify the same as Gaes-at-æ, described herebefore.

6. Gothic.—Those literary fragments “ohne welche es in der geschichte deutscher sprache nur gedämmert, nie getagt

hätte" (Gr., p. 2) having rendered that term an equivalent to Deutsch or Teutonic, entitle it to a consideration in the present series. Of the Danubian Goths, with whom it originates, Jornandes says: "pars eorum qui orientalem plagam tenebant, eisque præerat Ostrogotha (incertum utrum ab ipsius nomine, an a loco orientali dicti sunt Ostrogothæ" (Epil., p. xx.), which royal name ut ipsi suis fabulis ferunt (ib., p. xix.) may be true or not, certain it is that Ostro, as in Astra-chan, means island in a river, and goth the same as voda, vatô. This great people appear under a considerable variety of names, Vandalii, Bastarnæ, Jazyges, Marcomanni, &c., that of Melanchlaeni (Chal-aeni = borderers on water) refers them to the black (Melan) Sea; here they may be the Cimmerii; the irruption of these with Scythians into Media, Ante D. 625, is mentioned by Herodotus; Homer's Ama-zonæ (= water-girding) are probably the Cimmerii, Heeren considers these to be German (1821, vol. vii. p. 440); tradition identifies the same with Gomer brother to Magog, this last representing Scythia. The radical sense of Cimmer, Gomer, alludes to curvature, crooked, bending, *καμάρα, κάμμαρος*, homard, Hummer, are thus qualified; *καμάρα*, the more simple root appears either with an *r*, crab, krumm, krook, &c., or without it, kam, kampto, &c., *κάμινος* (not built straight), *καμινῶ* (not walking upright), &c., and with both, *r* and *m*, la Crimée, Arabic Kirim; the camel, so remarkable with its single or double hunch, is in Sanscrit *kraméla*, the German krumm is crooked, &c., the *r* and *m* are transposed in the Armenian Gamir, which is the name for Cappadocia, this consisting of docia, Dacia (flatland), and cappa (tortuous), on the same ground the Hebrew Gomer will represent the Cimmerii.

7. Niemets implies rupture, division, border, whence Niemcy are the Germans in the radical sense of Franks, or of German itself. Niemen is the river which divides, separates them and Slavonians; a nimmer is a pilferer (breaker off), numb, benumb, implies interruption of life's ordinary caloric; as initial of dumb, the Slavonic *njemoi mutus* (Gr., p. 20) retains the *n*; dam, damn, damage, thus renders dumm, stupid, applicable even to salt, Matth. v. 13, by Luther. Nemetes, Nemetacum, &c., Niemets, are of the one root, which variously begins with *d*, *l*, *m*, and *n*.

8. Saxon.—The Germans write Sachsen and Sassen. The sac, sic, of Mar-sac-i, Sic-ambri, is also ug, uc, and wuc in Ugri, Ucri, Wucri, whence the aberration of the Letts, who, like the Finns, Irish, &c., designating the Germans as Saxons,

call them Wahzis, Wahzeets, and the country Wahzsemme, this answering to the Saxland of the Old Norse; so do the Lithuanians make Wukietis personal, and Wukie, Wokie, the name for the land, although for the latter they have also Tauta, i. e. *Deutschland*. The said wahz may refer to the viz of the Hungarians or Finlanders; by the latter a German is called Saxa-läinen, a Swede, Roxo-läinen, from Röss, which designated the piratical Norse by that idea of water, and finally the Moscovites as Russians.

9. Teutonic.—“Zwar das adj. hatten die Römer selbst schon nach den Teutonen, und im frühen verkehr mit ihnen gebildet. . . und das ist uns wichtig” (Gr., p. 16–17). The author expresses no opinion about the nationality of the Teutones, from whom that adj. is derived, what he insists on is, that, although it proceeds from that people, *Deutsch* does not, and medieval writers who treat both alike, labour under a delusion in supposing “unser volksname rühre von den Teutonen her” (ib., p. 16); so they thought, but advisedly, not in a mistake, for knowing that as Teutones of old gave rise to teutonic, so their posterity to the medieval *deutsch*, they justly conceived: unser Volksname rührt zuerst von den Teutonen, und nachmals von ihren Abkömmlingen den Devsen her. Dr. Latham’s statement “that *Teutonicus* was only another word for *Germanicus*, and that the *Teutones* were *Germans*, I do not imagine” (Celtic Nations, 1857, p. 140) is refuted already by Cæsar, who positively represents them as German to his troops: “factum ejus hostis periculum patrum nostrorum memoria, quum, Cimbris et Teutonis a C. Mario pulsus,” &c., meaning that Ariovistus and his *Germans* were conquered once before in them who were their ancestors.

Longiùs evolvens fatorum arcana, this work of peculiar mining exploration, sinking a series of shafts, i-ccxxxiii., on the extensive ground of the Germania illustrated by Dr. Latham, might, together with many another key to disclose the nomenclature of past ages, reproduce that requisite for introduction to the patriotic and zealously proposed collection “althochdeutscher eigennamen, sowol der örtlichen als persönlichen” (Gr., p. xvi.), and thus prove itself that source “woraus unsrer sprache und geschichte bedeutender gewinn erwachsen muss” (ib.), the solid ore here brought to light being not less authentic, though more important, than those reproductions long familiar to the antiquarian and traveller in Herculaneum and Pompeii. Historical etymology has hitherto exhibited for credentials only a kind of arbitrary dispensa-

tion, so that it has been justly said "few admit any but their own" (Germ. Proleg., p. li.), and the voice of censure and reprobation has not seldom been the consequence; the crowned head of Prussia, whose influential favour was denied to German literature and language, thus says in French: "les recherches généalogiques, étymologiques, ne sont pas dignes d'occuper des têtes pensantes;" the distinguished scholar who now, under royal Prussian patronage, erects a lasting monument, at once to his own genius and to that language and literature, still, as far as the work proceeded, shows no symptom of an improved etymology, the two volumes containing the first four letters, proving only the acknowledged maxim that "wurzeln telben ist trocken (Gr., p. xv.), little to invalidate that of the old king just quoted; but more precarious than "die wilde, allen verleidete etymologie" (Gr., p. xiii.), is evidently that which condenses elaborate fancy into massive pillars to sustain conjectural edifices, such, for instance, as appeared in 1840, 1844, 1845, 1851, 1852; if the expression "dangerous and unscientific" (Proleg., p. li.) be permitted in connexion with the present inquiry, it will be applicable to structures of that nature much rather than to "the etymology of national names simple un-compounded" (ib.); the meaning of the bare monoradical Aestii, Buri, Chali, Dani, Franks, Gothi, &c., will be ascertained as fully as that of Albis, Batavi, Chalusus, Jazyges, Pelasgi, Usipii, and other compounds, so likewise derivatives, Angli, Wucri, Saxon, &c., although the line of demarcation between these last and compounds be not, at that early period, equally stringent and certain. This class of roots, as developed in the pages now before the reader, a class comprehended within limits rather less narrow than would be understood by the term, mentioned before, of Orts- und Deute-Wurzeln, may constitute a ground or basis for linguistic heraldry, less exposed to doubt and objection; no one will deny the principle thus expressed by the great philologist "mich dünkt, je weiter die etymologie vorschreitet, wird sie die wurzeln, &c., zu mindern geneigt sein" (1854, Vorrede, col. xlvi.); yet few, or none, will believe the idea of squamosus to be original in fish, piscis, &c. (ib.), that of bauen in the substantives baum, biber, biene, &c., that deuten involves the idea of German, deutsch, gentilis, popularis, vulgaris, that deutsch, Deutscher in the sense of devil, can, with Frisch, be derived from the former, &c.; under the word Teufel, Adelung justly ranges that abusive deutsch with deuce, Tusse, and this last again with Der Deutscher; neither is

it quite certain that *genus* and *aratio* are "etymologisch unvereinbar" (1854, col. 569), when the root *ar*, *ör*, *initium*, produces in *Art* the idea of generation, *genus*, and in *Ort* that of point, edge, cutting, hence *aratio*; similarly plough will join *plaga*; pluck familiarly implies being sharp, acute, and it causes a wound, though not felt by the lifeless, or the fowl when dead. The examples here subjoined may corroborate the system suggested by the work, and its being capable of amplification; its pages referred to by the *Index* may be consulted for illustration, when necessary.

1. *A-ban-don*.—*Ban* as in *Cam-bun-i*; *Ben*, *Pen*, signifying border as well as mountain. *Bandita*, a proclamation at the *ban*, like *bans* of marriage; *Bandito*, one thus proclaimed or proscribed. *Bonnet*, *abonner*, contain the idea of bound, limit; analogy to *abandon* occurs in *ab-ol-ere*, *del-ere*, *aus-merz-en*, *de-lir-ium*, though, perhaps, this be from *dalivus* (page xvii.), or *dél-iri-um*.

2. *Aetna*.—The book of *Daniel* has *attoon*, *oven*; *Arabic* *athana*, *smoke*, *ashan* in *Hebrew*. *ἰπνός*, *oven*, *ugn*, are one; but *ugn* leads to *ignis*, *Sansc. agni*, *Hindust. āg*; the *Hebr. ʿesh* is dissyllabic in *Syr.* and *Ethiopic*, so does *ātish* in *Persian* show a suffix; the root *āt*, *fire*, existed in *Eit*, and survives in *hot*, *heiss*; the meaning *regio* attached to *āt* might be derived from that *āt* more primitive; the rivers *Esis* and *Arnus* are each distinguished by *āt*, so that part of the former appears *Ath-es-is*, of the latter *At-arnus*, like *Danube* (*shallow water*) and *Ister* (*water abode*), the prefix in those two might imply *region*, *aestus*, *plenitude*. The opposite meaning of *āt* may agree with *Ban-āt* of *South Hungary*, yet if in *Pen-at-es*, though *Ban* = *Pen* = *border*, as above, it mean *fire*, the compound will be a *foyer*, *focolare*, a kind of *fire-side Lares* designating and protecting the household. This view of *Penates* is preferable to that of page 12 hereafter.

3 *Al-ec*, *hal-ec*, &c., a compound like *Al-os-a*, *Clupea* (*cal-āp* = *surface of the water*), so *harengus*, *Hār-ing*, from *har* = *celsus*; *Pliny's glanis* (*gal-an*), *Welsh ysgadan* (*ysg-an* = *fish in a union*, *crowd*), *Irish sgadan*, *German Schade*, reduced further in *shad*. *Al*, *surface*, *border*, *beginning*, is *Ol* in *oleo*, to *grow*, and *aboleo* to *abolish*; *allium*, perhaps *al-lig-um*, the *lig*, *leek* with *al*, *gār*, hence *garlick*, *Knoblauch*, *leek* with *knobs*; *γαλ-γλις* and (*ἀγλις*) *ἀλ-γλις* have the same *al*, *gar*, *gel* with *γλις*.

4. *Amsel*, the same as *mer-ul-a*, since *am* = *ul* = *water* and *sel* = *mer* = *border*; *sel-ler*, *mer-chant*, involve the idea of con-

cam-bium, or exchange at the *cam*. The more prominent meaning of *al*, *ul*, &c., is that of elevation, surface, &c., which exists amplified in *wool*, *villa*, &c.; even *will* as *arising* in the mind; a primitive compound with *al* is *άλιβατος*, *ήλιβατος*, one with *mer* is *τέκ-μωρ*, a deep incision, impression, &c. Buttman's *Lexilogus* does not radically explain these and other difficult words; a compound of that class will be also *ποιπνύειν*, derivable from Vulcan's *ιπνός*; *σμήραινα* or *μήραινα* belongs to the said *mer*, surface, it being of the class *πλωτοί* (compare *Alec*, *alosa*, &c., above), the second root signifying water, as in *Ai-gyptos*. *Mer*, *mara*, designates the sea in the sense of border, sea itself, Gothic *saivs*, as in Suevic, accordingly *Smyrna* = seatown. The much-disputed *murrha*, subject of more than one dissertation, concerning which Pliny says: "*Oriens murrhina mittit, inveniuntur ibi in pluribus locis, nec insignibus, maxime Parthici regni,*" must be a compound of *mur*, *mare*, and *rha*; *ραχ*, as in *bat-rach-os*, if the name be also *murrhinum*, it makes the second part radically agree with *Rhine*. As *rha* signifies root, whence *ράδιξ*, the same compound can properly mean what arises under, by, from the sea, its production "*putant humorem sub terra calore densari.*"

5. Artillery.—*Ar*, elevation, and *til*, German *tilgen*, *delere*, *τέλ-ος* agreeing with border, end, &c., in *Del-os*, *Taulant-ium*, *Thule*, &c., *θάλ-ασσα* = border-water, analogous to *mare*, *saivs*, just mentioned. Artillery thus alludes to destruction of the high and lofty.

6. *Aus-merzen* follows in formation and sense, *e-limin-ate*, *ex-termin-ate* from *marzja impedio* (Gr., p. 41); the idea of border suggesting inclosure, beginning, exclusion, cutting off, impediment; thus *Mars* not only *began* the year, but involving *terminus*, usual cause of dissension between neighbours, is, consequently, god of war; also *merx*, market, &c., spring from that primitive origin, and the English *mar*, obsolete German *merren*, *murzen*. Some connexion between this *murzen* and *ausmerzen* is suggested by Grimm, who, not descending to first radical ideas, misses also here the one which is true, even so as to be most decided against the Gothic *marzjan*.

7. Camel.—The root *גמל*, *גמל*, implies a moral inclination, originally physical; so Ex. ii. 6, we may render "*she bent over*" for the usual "*she had compassion over*;" Ez. xxiv. 21, certainly excludes the idea of compassion; hence *Gamal*, Camel simply designates that quadruped by its bent posture. When *gamal* implies weaning, it is likewise a declination aside of child and parent not to meet for some time.

8. Clam, palam, adverbs of opposite acceptation, yet of one radical sense, cal = pal = border. Compare Dàimh, p. 124, hereafter. Festus mentions calim; Grotendorf, thinking clam a corruption of it, makes al transpose to la, and thus claim the origin of clam (1829, i. pp. 156, 200), which claim, however, is evidently unnecessary, whilst it is certain that the root cal often loses its vowel, as in Clusium (cal-us), cloaca (cal-ac), &c., and retains it in celo (*aside*, conceal), coluber (cal-ab), &c., in colonus, colonia, the main idea is cultivating, settling at the all-important an = aqua. Riddle's Scheller, 1835, conceives an alliance between clam and the Hebrew pala, which means distinguished, wonderful, out of the way, &c.; yet, as observed, the same idea agrees with aside, and so with an exposure to those beyond, hence the said pala may sooner be radically palam.

9. Castrum does not belong to cavère (Grotenf., p. 203), but cas the element indispensable also at every castellum.

10. Dest, test does not depend (Wörterb. 1860) on the Latin testa; but, together with it, on a primitive idea of supplying mother earth, ground, substratum, lowness, receptacle, so that pessumdo is rather tessumdo, zu *Grunde* richten, although it is not necessary to increase the examples by conjecture, they being numerous and certain; desk, dest, test, tasca, tas, entasser, Tasche, Tasse, Dose, &c.; testa, a vessel for a certain deposit, testiculus, the same; testis, one who deposes, makes depositions; opus in-test-inum, inlaid work; in-test-ina viscera, those *below* the heart, liver, and lungs; the root beginning with do, which, originally demonstrative, and resulting in giving, settling, embodies Deus, the settler of all; tad-pole, the lowly-seated borderer (frog), &c.; tad-eln, to blame, thus properly is to *lower*, and taxed with a fault, or an impost, in either case implies a settling, though *lowered* in the former; the name taxus, tasso, Dachs Grimm derives from dehssen, to dig, which verb may be of the same root, that of ducken, Dacia, tac-ere, &c., implying lowness of abode, or perception in general. Conjectures in explaining the compound dumtaxat, variously involve the verb tacere and the idea of estimation, but the tax in the original sense here assigned, conveys in that complex term the idea of Stattfinden, taking place, by way of supposition.

11. Fisch.—It is wrong to make piscis = iscis = squamosus (1854, col. xlviij.), when it is certain that is, viz, pis, occur alike to signify water, hence the universality of fisk, &c., Sanscrit mat-sya, Irish iasg, &c., after the same element;

similarly the frog is mostly denominated in one sense; the Indian *mēnd-ak* (*mēnd* = shore), *rub-et-a*, like *Rub-ic-on* (= border water); frog itself, though originally *frocca* (= frank = border), is like *phryg-an-ea*, which is rendered *Bademücke*, *Wassermücke*, from hovering at the water side. The *Platt-deutsch padde*, whence *paddock*, designates it as a lowling, or, perhaps, *pad* = *vat* = *vatō*.

12. *Fromm*.—Piety requires a certain restriction, separation from the general crowd; the same *fra*, from gave rise to the obsolete *frumisch*, valour, as being in front, foremost from the rest; compare *clam*, *palam*, above.

13. *Locust*.—*Loc* = *top* = *head*, and *us* = *esse* = *eat*, the Greek *akr-is*, and *sara-bha*, or *sala-bha* of the Sanscrit. *Lares*, *lases*, might be likewise *lages*, and even radically *locus*, as elevated, top, head, the Italian *focolare* thus exhibits *lare* for *locus*, and since head is an extremity, border, we find *linguisticum* to be the French *livêche*, *lig* = *liv* = border, and *us* = *êche* = *aqua*. *Lōc* might also be the Sanscrit *lōka*, a people, like the Hebrew *arbē*, multitude, swarm, but only the latter is certain, even *Heu-schrecke*, which I have thus explained analogous to *Heu-rath* (p. 101, hereafter), will better remain the traditional hay-hopper, notwithstanding that this, or the more expressive grass-hopper, would seem inadequate.

Words like *glog*, *glovo*, *golova*, are found to designate the head, and it seems from the shape of it that the English use the word *log*.

14. *Rad, Art*.—Names like *Conrad*, *Rodbert* (*Robert*), *Bertrad* (*Bertrand*), *Ethelred*, &c., occur likewise with *Art*, as *Cunart* and *Conrad*, *Adalart* and *Ethelred*, &c., which *art*, in Latin and German, not seldom takes the corrupting *h*, thus the name *Lippert* occurs as *liebhart*, *Gerhard* for *Gerard* (*Ger* as in *gern*, *be-gehr-en*) = *Desiderius*, *Erasmus*; *liebhart* (*Gr.*, 1831, iii. pp. 706–7) is rendered *mignon*; *min* = *Minne* = *Liebe*, and *gon*, *gen*, *genitus*, hence *lieb-art* = *dear-born*; *Nit-hardus*, grandson to *Charlemagne*, has the *art* prefixed with *nīt*, desire (*envie* in its favourable sense); but as *nīt* became *Neid* (*envie*, *envy*) *Neidhart* turned invidious, as used by *Luther* (*Jes. Sirach*, xxv. 20), which *nītart* is the Lowlandish *nitigaard*; *Halma*, lexicographer of that dialect, defines: “*Aard, aart, nature, ou propriété assentielle*;” likewise *Camden*: “*ard indoles, ut Godard, divina indoles*,” though it is a mistake, committed also by *Bosworth*, to make *rad*, *rod*, *red*, signify counsel; “*Conrad, potens consilio*,” not that it is impossible to make it agree with *rathen*, it being natural that a

verb involving naitre, arising, springing up, imply what arises in the mind as well as bodily growth; nor does rathen mean exclusively counsel, it is different in gerathen, Hausrath, Unrath, &c., and in Walrath, spermaceti, it is the physical rod, under consideration; hence the same root possibly comprehends razza, race, the Latin ratio, and the Gothic razda, speech; so does in Anglo-S. vord, and Old H. G. wurt mean word as well as fate (Gr., pp. 375-6), alluding to werden, fieri, from which verb also art in the early name Sigurd (Siegard, Siegwart) is derived by Resenius (Lex. Isl., 1683) thus: "Sigurd, a sigr victoria et Urd Parcarum prima a Verda fieri." Art, Ort, and werden, have their common root in ōr initium, which, implying also point, border, side, gives rise to the English word orts, leavings, what is left aside. Art, in the compounds Bergart and Mundart, is best understood in the original sense here developed of oriri, the offspring, produce, of the mountain and the mouth, the latter analogous to the said razda, nearer defined by Mund, and, by acceptation, limited to dialect, which word itself served also for Sprache in general. The primitive al, ar, elevation, rising, growth, origin, was early fixed on ār, aar, vultur; in this itself, vul-ut-ur, vol-uc-er, i. e. high flying, ur, er; the Sanscrit ut means out, up, high; the Hindustanee ur, flying; the former has utara (= the upper, higher), signify north as opposed to dakshina (root dak, duck, Dacia, &c., down, low), whence the Deccan, South; aquilo, aquila, from ochil, high; the Adler was ad-al-aro, the al, as above, and ad, either the said ut, or āt = birth, in either case adal, edel, claims nobility; aar is second root in Buss-aar, corrupted Buss-hart, French busart, Engl. buzzard; the -hart, which above is identified with Art, Ort, will be radically the same; so the frequent prefix ur, er, in German; and when er is vir, mas, as in Gans-er, gand-er, it still begins with er = he; man is conceived lofty in stature, anth-rop-os being art-rūp, high countenance, and there must be a connexion between vultus (Sansc. dis = show, dris = see, may produce tus) and vultur; then ar, er, comes to designate any agent, and ein Bohr-er means the thing as well as the man that bores; in French and English the er, ar, often takes an additional d; Hummer becomes homard, &c.; cafar and cafard are used alike, &c., and vieil, cane, following the said gander, yield vieillard, canard; if the English permitted pairs of words, like drinker and drinkard, speaker and speakard, &c., the distinction might be readily appreciated, whereas the d of drunkard is as insignificant as that of pilchard, laggart, &c., is un-

necessary, like that of the Old G. Mumhart, Mummart, compared to the English mummer. Coward is obsolete Fr. couard, Italian codardo for codaro, from coda; wizzard refers to Zwitterer, Old German for twitterer, which, reduced to wizzar, subjoined the *d*; Sluggard to the Plattd. slucker, Danish sluger, German armer *Schlucker*; niggard, Old G. naghart, to njugg parcus, Old Norse hnöggr (Gr., p. 571); rân border, then praeda (Gr., p. 491), produces Reineke, Reiner; on adopting this in the form renard, the French have lost the track of the vulpes in an obscure goupil, for goupil, vulpillus. Froward seems to have been the name Frodoardo (Lindénbrog, p. 1466), signifying brave-born (whether fro, frod, be frôn, as in froh, Frohn, or prod in prodezza, prowess), and then abused, like the above-mentioned Nihart into Neidhard. From all the preceding statements, to which may be added the Plattd. ert for er, Dummert for Dummer, &c., we should not admit into the English Lang. (1850, p. 285-6, 1855, p. 147-8) "the termination -rd, in Old High German -hart," invested with a derivative power to depreciate, augment, or render masculine, when, in all the examples adduced, there is only the dental superadded; as in thousands of words the same letter thus follows *l, n, r*, German philology has characterized it by the term *Zahnschluss*; one of the earliest examples is heart compared to κέαρ, cor. Nor would Grimm admit of the comparison when he treats -hart as belonging to words which are not ableitungen, but compounds which adopt den schein von ableitungen.

15. Raynard Lollard.—This name is given by Milner (1834, iii. p. 127) to the martyr of, or before, the year 1322, besides the other bipartite Walter Raynard, of which the first part is correct. The same Walter wrote in Dutch; Colonia, the place where he taught and suffered, must be the Colonia Trajana, called Coellè in old print, now Koln, Keln, whence the fraternity was named Celle-Broedern, Zulle-Brüder, Cellitæ; among the corruptions in -ard, there accordingly also occurs Solard (Mosheim's Comment. De Beghardis, &c., 1790, pp. 7, 167). Trithemius (about 1450), no stranger to the term Lollard, must have been aware, at least, that it was a corruption of a patronymic belonging to the heresiarch, native either of that Coellè, or, perhaps, of Zvoll, he may have heard it like Solareus, Suollareus whilst the expression he uses is *Lohareus autem ille Walterus*. Waddington writes: "Lollard means a singer, as Beghard one who prays" (Lond. 1833, p. 502). Kilian translates Lollaerd by mussitator; Mosheim by laudator Deum, to chime in with his Beghard as preceptor,

yet beghard is the obsolete bekärt, now bekehr̄t, by which the fratres *conversi* designated themselves in German. Grave heresies which they inculcated under the cloak of the faithful, “sub Franciscanæ regulæ et vestis tutela errores suos propagasse” (Comment. pp. 460, 471), rendered them more obnoxious than those followers of the honest Sollareus Walter (Sollardus); the orthodox Moloch, incensed at both Beghards and Lollards (Sollards), devoured them in part, and by frequent proclamations aimed at their utter extinction; hence both names spread abroad, although with a difference in acceptance, for whilst in Lollard it was only a certain amount of heresy, in the Beghard, pronounced also Backard, it was mixed with contempt and horror at an insidious disguise, and it thus happens that in disguise the name still survives, as for the last centuries no one was aware that Backard really is—the insidious *Blackguard* still in use.

16. Teuto occurs in the Salic Law for bull, this being of the root whale, large, *bul-ky*, &c., whilst teuto of tüchtig, doughty, stout, do, δύω, &c., as mentioned in these pages. The same Law has Here-theuto and Chere-cheto (Here=Chere=herd), which cheto, however, should be chelo, the Old H. German scelo, of the Celtic síol, progenies, preserved in the word *Be-schäl-er*, now said exclusively of the stallion; the compound *Ac-cis-e*, which contains the Celtic cis, tax, Grimm’s Wörterbuch seems to postpone until it reach the simple Zise.

17. Tun-ic is χι-τῶν transposed; a compound, whose main half agrees equally with peri-dhan, Bopp thus renders peridhan vsās by interula vestis (Nalus, 1832, ix. 13); dhan = tūn = tōn being the omnipresent thun, do, *Dan-ia* (*low-land*), &c., whilst peri = ic = χι imply round about, close, invest; χιτῶν is the ketoneth worn by Adam and Eve; Gesenius compares the Ethiop. cadān, a coat, which he supposes the origin of the word cotton; the main root of cadān may thus be like Tan-is, which is the Dan-ia of Egypt; the Hebrew tēn, tan (the *n* mistaken by Ewald, 1838, p. 115), means the same granting, *laying down*, giving; the same dhan, do, &c., may be the suffix in *sru-dhi* = κλῦ-θι = audi-to, &c., found also in Zend (Bopp, 1845, p. 51). The pronoun tu, likewise universal, is of the same class, elsewhere called Orts = und Deute-wurzeln. As to ic = χι, the former will be ικ, *ικάνω* what is becoming, touches, &c., the pronoun hic may come from it rather than from a suffixed *is* (Grot., 1829, p. 218); χι is the second root in Ar-chi-pel-agus; the sea is often expressed by a word signifying border (= mare, &c.), border-water (= pel-ag, &c.), but when it unites a group

of islands, this combination is designated by ar-chi; ār, ōr, beginning, growth, land, &c., seems in the first of these meanings to have caused the word ἀρ-ιστον, with *ις ες*, Latin *esse*, in its primary sense; when men perceived the constant necessity of eating, as the absolute condition of their very life and being, the same *esse* naturally came to embrace being, existence, in general, then to be extended to all beings that were subject to change, death, and destruction; nor may we find in any language the equivalent of the abstract *esse* to be die höchste abstraktion des Denkens (ib., p. 147) originally; it will arise with some natural function, the idea of breathing, standing, &c., it is thus possible that the verb *Be* has to do with *bibere*, *vivere*; the bee owes its name to habitual sucking, drinking; *be-come*, *de-venir*, *werden*, &c., are thus not *highest* abstracts, but proceed from radical ideas more natural and primitive.

18. *Ul* signifies water in *Ul-trajectum*, Utrecht; so *al*, *il*, the word *ale* (= beverage), *Ven-il-ia* (= border-water, i. e. sea), *Bas-il-eus*, one of the three first archons in Solon's constitution, *Bas* for *bar* = border, or *baino*, &c.; the title of royalty was often derived from ruling the waters; possibly the eastern מלך is for מלח, sea. *Désaltérer* may belong to this *al*.

19. *Vel-it-es*.—The preceding root also means elevation, surface, border. *Ul*, wool, vellus, villa, ὕαλος, floats on the surface; *vel-it-es* go to the *vel* = outpost, &c.; the *Vorposten*, forlorn hope. *E-bullire* is the German *wallen*, which, from the general idea of rising, getting up, includes that of peregrination; so is *bellum* (not for *duellum*; Grotefeld, p. 158), a war of higher excitement than *pugna*, *proelium*, and *re-bellis*, *re-bellio*, a *rising against* authority; likewise *bonus* (not for *duonus*, ib.), can refer to *ben*, *pen*, rock, elevation; hence a high degree in quality; whether *bell* originally meant high in sound, like *bawl*, peal, the verb *bellen* to bark, &c., or in position, may seem doubtful; *Wala-frid*, a man's name, must have signified a lofty enclosure (*frid* as in *be-fried-igung*, *clôture*, *enclos*), whence, probably, the compound *belfry*; certain it is that the Middle High G. *bêrcvrit* is the French *belfroi* (Gr., p. 144), accordingly the English *belfry*.

20. *Venio*. That the verbs *do* and *make* are expressed in Latin, &c., by one, is well known; phrases like *doing* a service to a person, and *making* one for him, lead to the definition that *do* is simply *da*, give, grant, afford, whereas *make* produces by creation, forming, &c.; a similar distinction exists between *go* and *come*; both are verbs of motion, and the

former is simple, the latter complex, since it involves a terminus a quo, a beginning; hence the Sanscrit, with its dozens of verbs to express going, makes that of coming by a compound *ā-gam*, as if to say go from, &c.; this *gam* resembles *kom* in *κομ-έω*, *κομ-ίζειν*, and as the idea of motion is often satisfied with a simple vowel, and, besides, *kom* occurs in *kam-boun-oi*, *cham-avi*, &c., this root will serve as the terminus a quo, just mentioned; even come, *kommen*, itself might be referred to the same; equivalent will be the primitive *ar*, *al*, in *ἄρ-χομαι*, *ἐλ-εύσομαι*, &c., *ἀρχή* perhaps for *ἀρ-ίχη*, proceeding from the *ar*; this, elsewhere, is *ben*, *pen*, so that *venire* may be a compound analogous to the said *ā-gam*. This conjecture is corroborated by *veneo*, *venum do*, *mercantile* pursuit being named from the *merc*, *margo*, *sāl*, *sale*, *feil*, Scandinavian *fāl*, *πωλ-έω*, &c., so that *feil bieten* translates *venum dare*. *Vin-dicta* was *gerich* (Gr., p. 144), now *Rache*, of the root *Reich*, *ric*, meaning border (in it originate *rex* and *rego*, as in *low*, the Hungarian *le*, *lex* and *lego*), *re-ven-ge* being retaliation in the enemy's *ven*, *ric*; the same principle seems provable from the compound *ul-ciscorriche* (ib.), now *räche*; from *rügen*, compared to *Rugii* (= borderers), formerly *wrogen* (*wreak*); *ven*, *vin* may agree with *ριν*, *ἑριννύς*, *ἑρίνω*, &c., though *ερ* may often be a separate root, *ἑρ-ώέω* flow from the *ar*, *al*, elevation, rock, boundary; in *ul-cisor* we have the same *al* with the root of *sciscere*, *sciscitari*; the second in *vindico* is *δίκη*, whence *Div. 13, 56*, *Ec-dici Mylasii*, &c., the *ec* might stand for *vec*, *vic*, *vicus*, especially as writing a *V* in Greek is not convenient, and the idea of *out*, *Gerechtigkeit ausführen*, not more so in that compound; besides, *εκ*, in its primary sense, is *Ecké*, *Egge*, which became *Hecke*, *hedge*, whilst itself proceeded to *vec*, *vic*, *vicus*, as the same.

21. *Weird sisters*.—*Longiūs et volvens fatorum arcana* may here be repeated, where the introductory examples are about to end, together with the prolonged introduction itself. Many a repetition will, for more than one reason, be requisite in these pages, the primitive ideas therein discussed, though small in number, are yet of immense occupation. It is conceivable that, even as the millions of words are the result of elementary sounds not exceeding fifty, the whole stock of ostensible roots in the Indo-Germanic may be limited to about three thousand, the real amount of these may be only as one to ten, without admitting the assertion "dass jede Wurzel zuerst eine Thätigkeit bezeichnete" (Grotef., 1829, pp. 147, 199).

In the beginning was the word, like fate, each with a double meaning, the former as in weird sisters, the latter from *fari*, must primarily mean *verbum* likewise, and be connected with *fieri*, even as word with *werden*, *fieri*, referable to the primitive *ar*, or *initium*, whence *origo*, *oriri*, *ordiri*, *orlo*, *ourlet*, &c., *oro*, *orare*, Scandinavian *ord*, Latin *verbum*, quasi *verd-um*. The verb of going, whereby the Sanscrit, Hind., &c., effect a future, potential, and a passive analogous to *amatum iri*, may, in Latin, originate in that same *or-are*, *or-iri*, and similar reduplications expressive of a going on, continuation, verbs like *am*, *go*, *shall*, *will*, &c., must be derivative, and the fact that the Sanscrit has many verbs to express going, corroborates the conjecture that the idea of action, habitual or past, being enounced by reduplication, the frequency of such practice yielded fragments which became separate verbs. Infinitives *amare*, *docere*, &c., might thus be considered compound, *amavi*, *docui*, &c., virtually to contain *ivi*, and *ibo*, *amabo*, *ibam*, &c., possibly the root *ba*, *baino*. The verb *can*, which in Irish is *feadan* (*fead* = *pōt* of *potere*), in that language helps, as a suffix to make potential, future, and conditional. Analogy to similar conjugational systems might be discovered generally: we find *expugnasse-re* to supply *expugnat-ur-um esse*, the identity between the root *ar*, *er*, *ir*, *or*, *ur*, and the transposed *ra*, *re*, *ri*, *ro*, being frequent; *ἔρω* = *ἔλω*, *ῥῆμα*, *res*, like *Sache*, which originates in *sagen*; *reden* is thus connected with *razda*, *reord*, *eli-rartēr* (Gr., p. 1.), the root beginning with *ra* proceeds to *radix*, Slav. *rasoo*, *rosoo*, *rad*, with a prefixed palatal, they are *Gras*, *grow*, *creocere*; the same prefix may be adventitious in *cor*; the compounds for liver, *hep-ar*, *jec-ur*, seem to contain the *ar* = *ur* = *cor*, whilst *hep* is that of *Jap-yg-es*, and *jec* of *Jaz-yg-es*; *hep*, *iap*, may affect *ἔρι*, and *jec*, *jaz*, names like *Jassy*, *Jassa*, which is (according to Gr., *Wörterb.*, 1854, col., 4) for *Jassa-ha*, and signifies border-water, the same root as *jäder limes* (Gr., p. 509), *eodur*, *ëtar* (*ib.*), hence Adriatic will agree in meaning with this *Jassa-ha*; *Jaz-yg-es* are the Ostro-goths; a species of Goths bearing the name *Astingi* might refer to the same *Jaz*; if so, they are not of the *Visi-* (as made out hereafter, p. 15), but the *Gardings* are; unless this be a later translation of *Asting* (since *Gar* = *Jaz* = border), and both designate Ostro-goths; these are neighbours of *Dacia*, and this country is invaded by *Astings* (*Epil.*, p. xci); Grimm conceives *azdiggôz nobiles*, *generosi*, and thence infers a Gothic *azds* genus (*Art* in his *Wörterb.*), but the above

razda would seem to exclude the form azds. The words *jocus*, *jucus* (*juncus*), and *jucundus* may contain the same *jec*, *jass*, &c., though it be more certain that the word *liver*, on the same principle, is of the root *Lief-land*, *Liv-onii*, and in the Austrian dialect meets *Lebersteine*, or *Lebern*, equivalent to *Grenzsteine*. Among the class of words here considered, are numerous also those beginning with *ju* to express *file*, *nose*, *leather*, to *root*, &c.; in allusion to *extremity*, *surface*, *beginning*, *border*, in this last sense the well-known *Rhine* occurs; *ἄρος*, *wool*, and that which, like *ἔρωσ*, means *love*, unite analogous to *will*, *wool*, the common root in each pair implying *up*, *high*, &c., *bodily* or *mental*.

This numerous family, still capable of increase, when, analogous to *cortex* (*cor* and *teg-ere*), our word *rind* belongs to the class *ju*, *rin*, *Rhine*, &c., in allusion to *border*, *surface*, &c.; *cardo*, *carduus*, *hordeum*, *horror*, *hérisson*, &c., to *extremity*, *pointedness*, &c., will tend to confirm the theory, advanced by Grimm, of diminishing the number of roots, yet, as already shown, without extending the confirmation to his manner of proceeding. The subjoined example may render the present discourse conclusive both in point of reason and material dimension. The word *bastard* once occurs as the proper name of a sword. *Adelung*, having only its general acceptance to account for, considers the first syllable simply as *bas*, *basso*, *low*, the second merely as *er* changed into *ard*; it is true that the same corruption is frequent, yet it is not less true, as likewise mentioned above, that *art*, as in *Cun-art*, &c., signifies *natus*, so that *bastart* is really a compound, the second root implying *birth*. The first, separate, he exhibits in a double form, *bas* and *bast*; *Jehan de Bas*, quit estoit a dire *Bastart*, &c., *fil de bast*, *frere de bast*, &c., stating further that the phrase *venir de bas* still means *illegitimate extraction*, and finally adds that *Goliath* of 1 Sam. xvii. is called *Basthart* in a translation of the fourteenth century, and *Baster* in one of the year 1477. His interpretation he looks upon as *unstreitig*; yet it is not so incontestable when there exists an alternative more satisfactory; the objections to the pretended *low* being that (1) it would not suit the champion just mentioned, and certain terms, like *bâtardeau*; (2) those expressions *venir de bas*, &c., would rather take an adverbial turn, whereas the idea of *low* supposes an ellipse; (3) the same idea forms no part of the law concerning *'legality* of, or through, marriage; yet in those expressions the absence of legal sanction is the

chief; (4) it would be contrary to analogy in equivalent terms; Kebs-kind, which, in treating of Bastart is mentioned by Grimm, contains, most probably, the ancient root *cob*, apparently from *cover*, to signify corner, privacy, &c., whence *cobweb*, *cobbler* (living in a *cob*), *cove*, *gavon*, *cabinet*, *Koben*, &c. Regarding now the real meaning of the *bas*, *bast*, in question, it will be *side*, *aside*, *out*, *outside*, even *abroad*, as opposed to *at home* (*Lev. xviii. 9*), and the *s* more often *r*; already in *Chaldee* the syllable *bar* joins *for-eign*, *for-est*, &c., the root of *barba* and *Bart*, so *border* and *barter* (comp. *säl* and *sell*, *commerce* and *cam* = *border*, &c.); *voile bâtarde*, *bâtardeau*, have to do with *border*, *side*, *dam*, &c., *bâtis* or *bâti*, the English *baste*, unites a variety of meanings by the idea of *side*, *facing*, *approximation of parts*, &c., hence the connexion between *baste*, *barter* (*barattare*), and that *Baster* which, in 1477, is applied to *Goliath*, who stands forth from the ranks as a champion, this word itself proceeding from *cam*, *border*; the familiar *Base*, of impenetrable notoriety in German etymology, will thus be satisfied as *col-lateral*; if, then, the idea of *side*, *exterior*, *surface*, may suffice the various acceptations of *baste*, *bask*, *bât* *clitellæ*, hanging on the two sides of the animal, it follows that *Bast*, as by Grimm and others, is erroneously derived from *binden*; but, covering the main substance, the kernel, core, it imitates *cortex*, from *cor* and *tegere*; to the same numerous class seem to belong *basket* and *basket-hilt*, the French *bâte* easily accounts for both; regarding now the sword which “*bastarðr var kallaðr*,” Grimm, feeling convinced that the idea of *low* could not agree with it, thinks necessary to exclude *bas* from all concurrence, declaring “*filz de bast ohne zweifel richtiger*,” and, being convinced likewise that the same *bast* must satisfy the double *bastard*, “*beidemaal ist jedoch bast liber darin erhalten*,” he takes the unsubstantial nature of *bast* as the origin of the phrase and the compound, ironically “*hart wie bast, d. i. unecht*,” whence it would follow that applied to the sword, it was likewise merely a name of derision, “*ein spotname*.”

Grimm's theory does not take into account the third *bastard*, the one which a German Bible of the fourteenth and fifteenth centuries gives for champion. I have shown above how it, the form *baster* of 1477, readily agrees with the theory there proposed; as to the equivalent *basthart* of the fourteenth century, it may be excused on the principle, generally admitted, that *-er* is often corrupted into *art*, *hart*, the latter then

naturally, where the idea of hardness suggests itself opportunely, as in the case of that brass-and-iron-loaded champion of Scripture. The compound *bastart* may be considered to have for second component part the above-noticed *art=rad*, the *bas*, or *bast*, however, with the following qualification: firstly, the compound can have originated in that personal classification which finally was understood in the term *Heerschild*, whence the word *ebenbürtig* in allusion to the seven classes of that political institution which excluded a slave and illegitimate birth; here, in a political sense, that of low-born, in opposition to *ebenbürtig*, seems to be in its place; many a bastard, son of Mars even more than of Venus, might, in self-defence, illustrate a name against a law hostile to it; before him of Orleans, the Norman conqueror delights in the cognomen *Bastardus*, his great ancestor exchanged the name *Rollo*, *Rod-lo*, for that of *Rod-bert*, à sacro fonte, &c., *divinitusque*, &c., *bert* = bright for the previous *Rod-lo*, Hungarian *le*, as in *le-fekszem* I lie down; William's cognomen, amounting to the same, since *bast=lo* and *ard=rod* might thus be a kind of affiliation from motives of glory or state policy rather than, or combined with, the merely maternal. The meaning of *bas*, *bast*, vindicated above, is not radically at variance with this *bas=low*; the variety conveyed by the Sanscrit *laga*, Hindoo *lag*, the same root as *low*, will extend to *apply*, *begin*, *fix*, *attach*, &c., and be found also in *bas*; in it originates *basium* *baiser*, as a fixation, attaching of lips, like the Hebrew *nashak*, which combines kissing with fitting of armour; the Italian *bacio* is written by *Giov. Fiorentino* (in his *Mercante di Venezia*, the origin of *Shakespear's*) with the *s*, *bascio*, whose *basc* thus yields a parallel to the said *bast* beside *bas*; it is possible that *ambascia*, shortness of breath, and *ambasciadore* be connected through that idea of adhesion, fixedness, *attaché*, &c. Regarding the above-mentioned *Heerschild*, Longobardic *Ara-schild*, it is worthy of notice that the second root probably belongs to the Celtic *síol*, whence *Beschäler* and, perhaps, the word *child*. Before proceeding to "Secondly," it will be of use to observe that to the class of *bas=low* still belongs the obsolete *bass*, whence *besser*, *better*, language having recourse to express the idea of good by that of *down*, fixed, stationary; in Persian it is the more simple, *bih* good, then *bihtr* better; beginning with *Bat-avi* it enters the verb *battre*, *bate*, *abate*, &c., *bide*, *abide*, &c., Hind. *baith*, *sit*, &c.; a similar root inert could be shown to have produced *cadere*, *cast*, but as it would

lead too far, it must be omitted for the present. Secondly, Bast-ard, name of a sword. The owner Sig-urd, now Sicard, Siegwart, is accounted for by Resenius, *Lex. Isl.*, à Sigr victoria, et Urd, *Parcarum prima*, &c.; hence the second part in its name and his own may be the same, whereas the first (1) likewise the same, Sig victoria proceeding from lowering, *sick-ering*, *ver-sieg-en*, so that bast, low, supplies it; (2) bas, the Persian pas, a guard; (3) the sense of by, at the side, &c., the Indian pas; sword itself is contracted of swe-ord = side weapon; (4) from βασιρ-άζω, support, carry in my hand; like bastone, bâton. Other alternatives are (5) Bast-ard, low-born; the god of war being terrâ genitus, his emblem, as minister of death, might be the same; (6) Bast-art, the prostrator, &c., art, ort, growing out of one root, even so that aratio, oratio, can do the same, as shown in one of these introductory pages.

Works especially quoted in the present are:—

1. The Germania with Tacitus and ethnological Dissertations and Notes. By R. G. Latham, M. D., F. R. S. London, 1851.

The merit of a free investigation which “rarely mentions the great writers of Germany on the same subject—Zeuss, Grimm, Niebuhr—except to differ with them” (Pref. p. 1), may be enhanced by having caused the present investigation, if both jointly may “hope to have approached a full and complete exhibition of the ethnology of ancient Germany.”

The ethnological dissertations consisting of Prolegomena and Epilegomena, the following alphabetic series of ccxxxiii. quotations will refer to either of these, or to the § of the text with notes. The same work is meant when alluded to merely by the page, for example (p. 167), line 10 of page 1, from below; page 14 thus exhibits (see Orma, p. 172), and (p. 30)

2. Eastern Origin of the Celtic Nations, by J. C. Frichard, edited by R. G. Latham, M. A., M. D., F. R. S., &c. London, 1857. This work is indicated by the initials C. N.

3. The English Language. By Robert Gordon Latham, M. D., F. R. S. Third edition. London, 1850.

4. The same work. Fourth edition. London, 1855. When this edition is adduced, its first volume is always meant.

5. Deutsche Grammatik, von Jacob Grimm. Erster Theil. Dritte Ausgabe. Göttingen, 1840. The second of the following pages, line 2; the fourth, line 4, and so often that erster Theil is referred to.

Of this last work, pages 12–20 exhibit the bipartite system mentioned above, page iv., with the quotation 1^s, 14, where

1³ means that first volume, third edition, whilst 14 may be intended for 12, as the first of those nine pages. That part of the system which I call the first, zealously adopted by Dr. Latham, at least in the manner it is taken by him, his anti-Teutonic theory introduces before the Philol. Society, 1844, Feb. 9, thus : " In its oldest form the word *Dutch* meant *popular, national, vernacular*, it was an adj. applied to the *vulgar tongue*, or the vernacular German, in opposition to the Latin" (*Germania*, Appendix, p. clxi.); in his subsequent works, 1850, 1851, 1855, 1857, the same part is inculcated, without forgetting the curious automaton *Uncadiuti*, saved, it seems, from the wrecks of time, for the purpose of bearing witness to the true sense of Dutch, by way of calling its own self *un-Dutch*; never did etymological architecture lead to greater excess, nor to more serious results; and whilst the English reader imagines to view the entire, or an integral part, of Grimm's edifice, he sees only brick and mortar of that edifice in ruins. Its basis is laid with the express terms that the word *Deutsch*, even as applied to language, exists already with the Goths, und gewis auch früher überall (*Gr.* p. 14), its Latin version is to be popularis, vulgaris, was vom gesamten volk gilt (*ib.*, p. 12), theotiscus galt von dem Gothen, Franken, Sachsen, und Alamannen (*ib.*, p. 14), and although it evidently does not occur before the ninth century, it would be a mistake to infer from this evident non-occurrence that erst im neunten jahrhundert die allgemeine benennung entsprungen sei (*ib.*), yet all this is unwittingly contradicted in English: " the meaning *vernacular, provincial, or vulgar*, as applied to language, given to it about the ninth century. That it was not given much before, is inferred from negative evidence" (*Engl. L.*, 1850, p. 58). "The particular Gothic dialect to which it was first applied was the German of the Middle Rhine" (*Germ.* 1851, p. 2. *Engl. L.*, 1855, p. 289); the point in which those two able writers agree, is the paradox of not deriving *Deutsch* from the Teutones, yet also here the motives differ considerably, even so, that if Dr. Latham had taken the trouble of studying thoroughly the German text, he might have discovered, not an authority for declaring the Teutones aliens, but one in favour of cementing an alliance between them and the Dutch family; the latter, independent of the suffix *ch*, agreeing with *Teuto*, apparently likewise connected with *piuda* (*Gr.*, p. 17), to imply Germanity, it being possible that there existed a verb *piuda, päup*, analogous to *biuda, bäup*, &c., (*ib.*, p. 19), which verb, if it did

exist, and if we knew its meaning, might exhibit the *verdunkelte wurzel selbst* fully to disclose the nature of that mysterious alliance between piuda diot and the native language (ib.); to the homage thus rendered by *deuten, gitiuti, &c.*, to the *einheimische sprache*, Grimm finds refractory only the one *piup*, *bonum*, and adds that, before the relation between it and *piuda* be explored, it seems precarious to judge peremptorily concerning *Teuto* (ib., p. 19-20); the attentive reader who, from the pages now before him, has convinced himself of the intimate connexion between *Teutones, piuda, deutsch, deuten, &c.*, will easily range with that numerous class the substantive *piup bonum*, it being conceived on the ground of firmness, what lies *down, low, fixed, immovable*; *κειμήλιον* refers to *κείμαι*, likewise *κτῆμα*, the idea of killing in *κτάω* being secondary, that of prostrate, *down, low*, the primary; possession implies post *sedere*, and *sit* is the root of *Sitones* (=low dwellers); *κτάω* is primitively satisfied with one consonant, thus it joins the Gothic *dáu mortuus sum* as also the *low-dwelling Teutones*.

AGENDA ET CORRIGENDA.

Frequent repetition in this complex of ethno-etymology, tending to prevent deception in a subject so eminently exposed to it, occasionally detected error also in the same; thus, *Apollon*, in page 85, &c.; *Askenaz, Kebsweib, &c.*, in the Introduction, will be found more correct than the same in this work elsewhere. The all-reviewing Index at the end might have been 'still more copious, if every example or illustration that offered, had been received in the text; Homer's *ἰό-μῦροι*, another name for *Argeioi*, thus exhibits the *mōr* of his *τέκ-μῦρ* (=deep abiding, impression, &c.), the frequent *mar* in *Mar-saci, &c.*, whilst *io* is the *ai* of *Ai-gyptus*, so the *tunica* might have introduced the *toga* as *covering ū* from *tegere*; but more important is the question, whether this limited class of roots, mentioned in preceding pages after a name given by Ewald, could be a standard for a system of etymology, sounder than any hitherto followed, one primitive as well as limited, and thus far in accordance with the theory proposed by Grimm in 1854: "je weiter die etymologie vorschreitet die wurzeln zu mindern," though widely different in result; here we begin by the most simple of ideas; the natural perception of a crooked line as distinct from a right one, might early cause a root to express an instinctive cline, incline, decline, whence *gamal* came to signify weaning as well as camel; then such agency as involved inclination, physical and moral,

good or bad; all this occurs with gamal; something analogous may be seen, page 9, hereafter; among the frequent forms for the primitive idea of juncture, connexion, border, occur that of *Liv-onii*, *Hilleviones*, &c.; *Leberberg*, &c.; liver and the verb deliver, on the principle of *Cham-avi* compared to cambium, Commerce, &c., *Salic* law to sale, &c.; such are the primitive roots beyond which etymology cannot proceed; these *Urwurzeln*, however few, may each be as endlessly productive as the marvellous *Urpflanze* which by Göthe in ecstasy, on the 17th of May, 1787, "wird das wunderlichste Geschöpf von der Welt, &c., mit diesem, &c., kann man alsdann noch Pflanzen in's *Unendliche*," &c., thus, for instance, if it be granted that *venio* and *veneo* contain the one root in the manner shown before, it will be equally true that *bonus*, which by Grotefend is for *duonus* (1829, p. 155), refers to the same *ven*, *ben*; the quality of stable, firm, &c., being conceived as prime condition of goodness, the latter was enounced by it. *Ben* agrees with *man*, *mons*, *manere*. *Festus* exhibits *manuos* as archaism for *bonos*, whence *manes*, he says, imply *boni*, and *immanes* the contrary. The *duonus* of the *Salian* hymn can signify *bonus* on the same principle, by the root of *piup*, mentioned above, omnipresent *settled* and *safe*, it affects *tac*, *tan*, *tutus*, *Dani*, *Tanis*, &c., as well as the all-important *Teutones*.

Among the errata, constituting the greater part of the following *animadversions*, that of page 112, language instead of name, is the most serious. In the *Introd.* p. xiv. line 18, read *Saxonia*.

P. 1, *Aestii*. Omit not *Poland* but, and read: *Reidhgotaland* is *Jutland*, and *Polena* is not *Poland* (clxii.).

P. 5, l. 19, read *Wallfisch*.

Ib., l. 33, read *Arcadia* instead of *Greece*. Observe, besides, that *Alpheus* conforms better with *Introd.* p. xxi., analogous to *Achelous*, *Cephissus*, *Peneus*, &c.

P. 6, l. 7-8, read thus: *Al-ba*, a compound of *al*, implying magnitude, and *ba* = *bi* = island, the root of *bibere*; so *Al-pe*, the

P. 16, l. 16, read *Calen* for *Callen*.

P. 17, l. 11, read p. xii. instead of *xx*.

P. 47, l. 4, read *Charles VI*.

P. 49, *xcv*. *Heorot* may be the Gothic *hrôt tectum*, *Mark*, ii. 4.

P. 50. l. 7. The first root of *Jupiter* will be that of *Juvavium* (*cxviii.* p. 67-8), equivalent to *ōr*, the entire to *rod-ōr coelum* (*clv.*).

Cicero in *Verrem*, 4, 57, says: *Jovem Imperatorem quem Græci οὔριον* nominant; to explain this more satisfactorily than *Chishull* and *Buttmann* (*Lexilogus*, 1846, p. 474), we must consider the passage of *χωριον ἀπετήριον*, so as to take not only *Jove* and *οὔριον* analogous to the above *Juv* and *ōr*, but the *imperator* as containing the Greek *πέρα*, *In-péra-tor*, a form suited to the special occasion, retaining the origin of *trans quasi prans, perans, pépar*. The

same *Juv* belongs to *Jumne*, *Julin* (lxxiv.); Alfred's *vin-eta* (ib.), translates it by *Vin*, *gin*, *gen* (lxxii.); it also belongs to *Joppé*, *Jab-né*, *Jap-yg-es* (clxiii. p. 89), and the verb *juv-are* through the idea of assist (*ad-stare*), stand *by*. It is one of the above-mentioned *Urwurzeln*.

P. 54, cx., *Isis*; add the sign § before 9.

P. 67, l. 10, read clxviii. for clviii.

P. 85, l. 4, below. To *Seraneem*, &c., compare the title *Surenas* applied to the General-in-chief among the Parthians.

P. 89, l. 10, below, read *nûn*, fish.

P. 112, l. 6, from below, read national name instead of national language.

P. 121, l. 12, from below, read 111 instead of iii.

P. 125, *Dev-iz-es*. *Tüb-ingen*, on an eminence between two valleys, one watered by the Neckar, the other by the Ammer; Virgil's *Tab-urnus* between Capua and Nola; *Tab-or*, on the confines between Zebulon and Naphtali, suggests a *div-ision*, *dup-licity*, applying also to the similar *Tib-iscus*, *Tub-antes*, *Dubis*, *Man-dub-ii*, &c., according to which, a precise rule being as yet unknown on the subject, certain data (vii. p. 5; xii. p. 9; lx. lxxix. clx.; *Introd.*, xiii.) expect verification or improvement.

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I.—ABNOBA.

“THIS name is *perhaps* Keltic, = *ben* + *abh* = *head of the waters*.”— (§ 1, p. 18.)

Names bearing analogy to the above conjecture, Gott-hart (water-rock), as head of the Rhine, Ceph-issus (rock-water), &c., do occur; but Dan-ub (low, placid water) is here translated by Abn-ob = gently descending water, which, being *molli et clementer edito jugo effusus*, thus causes the mons to be Abn-obæ. Rauhe Alpe, still the name of that jugum, means likewise the Alp of Repose, the modern ruh being *rauh* in the days of Notker; hence also the Raur-ac-i (ac = aqua). The second root in Abnoba is the Persian *āb*, the first, being common in Abend, evening, the gradual declining of the sun, occurs also in the Bavarian *Abensberg*,

II.—AESTII.

“As this is one of the three, &c., I, &c. argue from, &c. &c.

“Pliny’s form is *Guttones*.

“Further confirmation, &c., in *Epilegomena*, § *Goths*.”— (§ 44, p. 166-171).

“Aest-yi, which is the German *East*.”—(C. N., p. 47.)

The purpose of the supposed Aest = East would be frustrated by the mere facts that Jute is not Goth; that Reidhgotaland is not Poland, but Jutland; that Goth, Guddon, Getæ, &c., may be ubiquitous by virtue of their common root *vatô*, *voda*, *vat*, *vand*, &c., which is not less so; but, independent of all that, it is by no means “safe to consider the word *Aestii* to mean the men of the East” (p. 167), the *Aestiorum gentes* of Tacitus being the *Vindili* (watermen) of Pliny, who subdivides them into *Burgundiones*, *Varini*, *Carini*, *Guttones*, and this last name translates *Aestii* as far as it is the Estonia of the present day. The name Ost-See for the Baltic did not escape the animadversion of Varonius’ *Geographia* (1681, p. 83), although this Ost may have as little to do with East as the very *Ostiaoi*, which, the same as *Aestii*, occurs about four centuries before Tacitus.

The root *As*, *Waz*, *Wis*, (*víz* still in Hungarian), &c., generally served to convey the idea of water, whereof the following are examples: *As-gard*, mystic abode of Odin, god of water, and his *As-es*, whence

asesir dii (Gr., p. 460). Jornandes calls them Anses (compare the Sanscrit *asī* with the Latin *ensis*); thus also the much disputed Anse, Hanse, the epithet of certain maritime towns which, for mutual protection, combined against pirates. Asov has been made the ancient abode of the Ases, the Slavonic -ov implying our -ish, -ly, &c., as, popov, priestly, &c. As becomes Asg in Pel-asgi, borderers of the water; ash, in Ashtown, and many similar, which cannot all involve the ash tree. Austria owes its name to the water; Ask-anier, Bernhard and Albrecht are, 1483, the last of the Ascanian (Saxon) line; Es, in Irish; Esus, Gallic; Esterlings (piratical Saxons), the supposed origin of Sterling. Es, Est, becomes West in Westerhemd, baptismal shirt; West blows from the water; Exeter, Ex-cise, water-tax, *cis* meaning tax in Gaelic, whence also cess, assess. The first root in Is-land ends all such names as Arav-isci, Pal-isci, Taur-isci, &c., and belongs to Isca, Ischia, Issus, Ilissus, Ceph-issus, &c. (Ceph being Caiphaz, a rock); it ends the compound mar-ish (Plutarke, Lond., 1612, p. 824), now marsh, French biradical mar-ais; Mar-isia, also Mar-os; Isis, goddess of pars Suevorum, § 9; Iss drink in Hungarian; is, ice; Ost, Scandinavian for cheese, like paneer in Hindoo, from panee, water; so *τυρός* (Tyrrheni = water borderers), and caseus (see Cassii, Castor, &c.); Osier, Ospray, Oswald; Sed-usii, Phund-usii, &c. In all those examples the *s* of the root has followed the vowel, but it precedes it in words like Sea, Turkish soo (water); Chinese shooee, and the Sanscrit Seek joins Sacæ, Saxons, Sicani, Sequani, Seiks of the Punjab, and Sutledj, Cyclades (water-lands), &c.; still, if the root ooze deserve mention in this conjuncture, it should be considered that Baltic comes from boloto, ooze, mud; that Ost-See may thus translate it, and Aestii have the alternative of this sense besides that of water-dwellers. The Melsiagum of P. Mela, afterwards Melving (Langeb. Rer. Dan. 2, p. 119), now Elbing, has likewise Mel, Sanscrit, mala = mud, and the entire compound may be the Hungarian (Finnic) mely-seg, an abyss. Elbing, by Alfred, is Ilfing; Estia, the Frische Haff, he calls Estmere, the Frisch being probably fris = border, corresponding to the second part of Est-mere, which has the double meaning of border and sea; by Est he does not mean east, since he spells the latter (even in the same passage) as we do; hence the possibility that the German Ost-See is his Est-mere with a widened acceptance.

III.—ALBIS UNGANI. BAGIBAREIA.

“*Albis unгани montuosa, &c.*”

“But *Albis* here may mean the Saale.”—(§ 28, p. 94.)

“Parts about Bavaria (*Βαγιβαρεία*) were called by the Slavonic “occupants *Boizi*, and that these parts were on the frontier of the “Frank Empire.”—(C. N., p. 133.)

What may be observed regarding the above and the entire to which it appertains, is that:—

1. *Albis*, meaning neither the Saale nor the Elbe, alludes to some Alp, which, even in a connexion like the one here, occurs by Cellarius (Geogr. Ant., Lond., 1797, p. 31), *Albingaunum circa quod Ingauni Ligures habitarunt*; and his map shows *Albium Ingaunum*; there also exists a work, "*Ager billunganus*," by Joseph Schaukegel, perhaps corrupted for *albinganus* (adduced in *Beyträge zur Lös. d. Preisfr.*, Wien, 1819, p. 73). *Albis ungani* may then be an *Alpenwangen*, analogous to the Bavarian *El wangen*, *Feuchtwangen*, &c.

2. *Bagibareia*, implying high forest, is a suitable name for *Bavaria*, whose *v* is *g* in *Paigiri*, *Baigern*, &c., and so very often; the second root, *bar*, has a chance of signifying border; *Bag* (the Slavonic *Bog* means the Most High) is in Gothic *Bagn* (*boom*, *baum*) whence by *Alfred*, &c., *Behem*, highland, and a name for *Bohemia*, which name is later than that king.

3. The name *Franks*, properly signifying borderers, should be considered in such passages as *ἔμειναν πρὸς Φραγγίαν*, &c., (p. 96).

4. If it were necessary to translate *Boiohemum*, literally, the hem of the *Boii*, it would be still wrong to make hem the English home, because hem would then be only the obsolete *ham*=*cham*=border, out of which home has developed itself; but we should take the *Boiemum* (euphonic for *Boieium*) by *Tacitus* as the only genuine form, analogous to *Belgium*, &c.

IV.—ALCIS.

Castorem Pollucemque memorant. Ea vis numini: nomen Alcis.

"I believe this *alc-* to be simply Lithuanic."—(§ 43, p. 155, 161).

Castor is probably *Cas-or*=water-border, which applies equally to the quadruped *Castor*, different from *Pollux*, who is not stationary at the border, but is *πολυ-δίωκ-ης*, i. e., *pōl*=*pāl*=border, horizon, and *deuk*=*duck*=diving; *Plutarch*, *quæstio 23*, shows that *Castor* was also *Archa-gets* (*Archa*=leader, and *gēt*=*goth*=water); such an *Archa* occurs also as the *Ul* in compounds *Ul-Lochlin*, *Ul-Erin* (*Macpherson's Temora*, book iv.); if then so useful a guide has been worshipped as *Al-cas* (*cas* as *Ar-cad-ia*=high-water-land), it may be the above dative, *Alcis*; but if this name were descriptive only of the manner *ut fratres, ut juvenes venerantur*, and the word originally *Al-ces*, the latter syllable might be the Hungarian (Finnic) *Két*=pair, or *Kés* (in compounds)=joining hands, whilst *al*=*hal*, in the same language, means fish, venerated as *Phig-alia*, *Paus. viii. 41, 5*; *Dagon*, *Atergatis*, &c.

V.—ALEMANNI.

"I cannot help thinking that the *al* in *Ale-manni* is the *al*-in "*alir-arto* (*a foreigner, or man of another sort*), &c."—(*Epileg.*, p. liii.).

1. *Ale-manni*, the first root being *al*=high, designates the men

of the *Upper* Rhine; those of the *Lower* are contradistinguished as Teuten, Deusen, Tyois, of the root *teut*=low; the latter are the originators of *deutsch*, as the former of *allemand*. Grimm expresses that contradistinction when he says (Gr., p. 20), "zwischen Aleman und Tyois dem ober und niederrheinischen nachbar." The same pair, then, are *car-ol-ingi* (*Gar-ol*=border-high) and *Merovingi* (*Mer-vin*=low-water).

2. For *alir-arto* divide with Grimm (p. 351 and *note* to p. 1.) *ali-rarto*, so that *rart*=*razd*=*sermo*.

VI.—ALHS.

"This absence of *temples*, &c.

"The native origin of *alh*=*templum* is not beyond doubt."— (§ 9, p. 55.)

Yet it is to be observed:—

1. *Celeberrimum illis gentibus templum quod Tanfanem vocabant* (Tac. Ann. I.) which *Tan-fan* is also *Tac-fan* (*Low Fen*) the temple being national, and the root *Tan*=*Tac*=*Tat* belonging to the Teutons, who are also called *Marsi*.

2. "*Nec cohibere parietibus deos*" lays the stress on *cohibere*, meaning *nullâ intus deûm effigie* (Hist. V.); *Cæsar* accordingly says the Germans had no simulacra, but worship simply sun, moon, and clouds (*Vulcan*=*welkin*); and *Tacitus*, "*neque in ullam humani oris speciem assimilare*;" thus, as if to provide for the days following the two of Sun and Moon, he has (1) for Tues-day, *Mars*; *Tuis*, god of the earth, progenitor of the nation, the object of that "*celeberrimum templum*." (2) *Mercurius*, the water-god, the *Ulixes quidam* (*Odin*), who, after being tossed about on the water, founds *Asciburgium*. (3) *Hercules*, *primus omnium virorum fortium*.

3. *Alh*, implying high, lofty, then becomes *hal*, hall; Sanscrit *ālah*, ample, vast, &c. (C. N., p. 226). The same *al* in Sanscrit, assuming *-ya*, forms *Dev-alya*, a temple (the god's hall), hence *Alamanni*, *ala-parba valde egenus*, *Hel-vet-ia*=high-forest-land; *Hel-lên-es* (*lên*=*lân*=*aquâ*); the verb *alo*, increase, improve, so *hal* becomes *wal* for anything large, huge; a whale, *Wales* (highland), *Welschland*, a name of Italy, from its Alps. Since *Al* takes also a *d* (as *Oldenburg*, &c.), it is possible that *Ald-Saxon*, although rendered antique, properly implies the same *Al*, for whether that *Ald* (old) be made equivalent to *Ambron*, *Westphal*, &c., the idea is always that of border. (See Engl. L., 1855, ch. xvii.)

VII.—ALPIUM.

"Varieties of form—*Αλβια*, &c.; *Ολβια*, &c.; *Σάλπια*; origin of "the word, Keltic—the root being the root of the word *Albainn*=*Albion*=*hilly land*=*Scotland*=*Great Britain*, &c."— (§1, pp. 17-18.)

The exclusive Kelticism of the root of the word *Albion* is not so certain, nor that *Albainn* is the real prototype of the latter, and intended to signify hilly land.

1. Mountains derived a name from standing as a barrier against the water; Cau-cas-us, or Grau-cas-us, has for second root cas = water, the first being Cal, Grau (compare Graii) for Gar = border; so bi or pi prefixed with Al (see Alhs), Sal, Σαλ-άμβο (border of the water), Venus of the Babylonians, Sel-euc-ia (euc=ac=aqua), Salic law of the Francs (borderers), &c.; besides Alps we find equivalent Is-mara, Tab-ur-nus (Georg. ii, 37-8), where is = ur = us = aqua, whilst mar = tab = sal, &c. Those ideas that were primitive found the same expression nearly everywhere; so does Virgil's Ismar join Schwerin's Wismar, and Severin itself his Sabini. It has been said that ὄλβος (compared to ἄφενος from ἀφ' ἑνος and πλοῦτος quasi πολύτεος, wealth of many years) comes from ὄλου βιοῦ, and this ὄλος has been brought together with the Sanscrit ālah (see Alhs); Olbia at the mouth of the Borysthènes is at present Cherson (cher-ron = high border).

2. Independent of the said bi, pi, the frequent root Al, Gothic Alb, may harden its final *h*; thus, Zeuss, Gr. Celt.: "ual (= ualb, gen. uáilbe, superbia; cf. "Ὀλβια, ap. Ptol.)" the same ual, wal, as in Wallfish, whale, whence the compound Wal-rath, sperma ceti, is rendered with a *b* in the Polish olb-rad, the Anglo-Saxon weoloc-reada; Alfred thus says that Balenæ (Beda, Hist. Eccl., 61) yield weoloc reada taelgh (spermaceti tallow); the rath, rad, reada, implying nasci, naitre, as in Kindred (born akin), Ethelred (nobly born), and since the Poles often pronounce *rz* for *r* (Rome becomes Rzym, &c.), and then have the facility of changing a syllable, like rod, into the same *rz*, they accordingly say for olb-rodyn (large born) Olb-rzyn = a giant, nor is olb exclusively theirs; Alba longa (lōna) precedes Rome, in the same sense of alb = rōm, with the additional qualification of lona from lān = aqua, in contradistinction of Latium, Lavinium, which is the *Low* water-land; Alb-an = Il-yr = Il-ex, implying Alb = Il = elevation; an = yr = ex = aqua; Ulbend, Ulfend was in general use for elephant or camel; the *Alph*-eus is the largest river in Greece, and if any one chose to make Elef "Behemoth on the mountains Elef" (Ps. 50) allude to Alpine, he possibly could obtain the consent of Gesenius, who combines elef, a thousand, and a bull, through the idea of hugeness; this elef, "an immense number," is suggested also in Dict. Scoto-Celt., 1828, in treating of Albion.

3. Ossian's Alba may, accordingly, mean what still we term *Great Britain* in contradistinction to Ireland; νῆσοι δὴν Βρετάννικαι λεγόμεναι Ἄλβιον καὶ Ἰέρνη are thus known to Aristotle; the root *se*g implying separation, whether from motives of sanctity or mere bodily position, whence, Ierne, the separated, then I, Hi, Hy (island), being prefixed, it becomes Hiierne, Hiiberne, finally Hibernia. Albion, analogous to Laurion, &c., Belgium, &c., will then be peculiarly Greek, not proceeding from any Albainn. Macpherson, in a note to the Songs of Selma, makes it Albin; the Dict. Scoto-Celt., 1828, will have it "Alp et Fhonn, i. e., the country of the heights,"

and this Alp the author compares to the Hebrew Elef, not to anything Keltic.

Conclusion : Isidor's *Alpes* = *montes alti*, and limiting the same to *Gallorum lingua*, can satisfy neither in point of definition nor as to nationality. Analogous to their Laurion (from *λαύρα*, alluding to the *strata* of its silver mines) and, abroad, their Kention oros, &c., the Greeks formed Albion from Alba, a compound of al = elevation, with ba = bi, the root of *bebere*, often meaning aqua; so Al-pe, the Alps, conceived either as ramparts, coercers of the water, or rather as the high sources of the rivers; likewise Al-bi, gigantically rising in the Riesengebirge; whilst in Elbe, Elb, that radical meaning is lost, we still find it in the Scandinavian Elf, Älf, the word for river; that *river* itself points to the same origin, we infer also from *rivière* and *rive*, this as the coercing *ripa*, the other as produce of the *rupes*. To Alba corresponds not only Al-ex-ia, Al-es-ia (see Aestii) of the Gauls, but also Al-is-o (Elsinburg) in Germany, and whereas, besides many other examples, the very word beer shows the Germanity of the ba, bi, it remains evident that Alba, Alpes, need not be exclusively Keltic.

VIII.—AMALUNG, BALTUNG.

“The royal family of the Ostro-Goths was that of the Amalungs; of the Visi-goths that of the Balt-ungs.”—(Epil. p. L. p. xxxviii.)

Amala has been rendered spotless from the Sanscrit A-mala, but we rather correspond to Vand-al, Goth-ostro, by Am-al, *water-structures*, called Ostro, Al, then Alm, Ulm, Holm, in, or on, the river; different from the Visi-goths, Vid-varii, Vidili, Vindili, who abided as Suevi (borderers) on the marshy Baltic; this Balt comes from bloto, mud; else, balt is bold, audax. Jornandes does not seem to know the suffix -ung in speaking of those two royal lines. Grutungi may be the Gardingi; if so, the ūn = an = wan = water, and Grut, Gard, answers to the said Ostro, Al; Jutungi, of Jutes, are then the Jut-un, the Eud-os; see Eudoses.

IX.—ANGARII, ANGRARII, ANGRIVARII.

“The present town of *Engern*, near Herford, in Westphalia, &c.”—(§ 33, p. 113.)

“The *Angrivarian* locality, one of the best we could assume for “the *Angles*, the only difficulty lies in the change from *r* to *l*.”—(Engl. L., 1850, p. 67.)

The Angle locality is sufficiently proved through the Eud-os-es being the Jutes.

The name Cimbri (borderers), which Pliny makes a species to the genus Ingævones, answers to Phalen (borderers), which in after-time takes place for Angrivarii; phāl, pālus, a paling, the pale; Sanscrit, pāla; *πάλη*, fence, defence, opposed to *πύγμα*, offence, attack (in fencing); of Angar the German still has Anger, though it is no

longer exactly an "interampnis," as a Glossary of 1492 makes it. The *Lex Bavariorum* has preserved gnaco, origin of our word nag, in the compound *angar-gnaco*, "qui in hoste utilis non est," so that nag is (not the Danish *ög*; Engl. L., 1850, p. 173; but) gnaco, worn off by use; the word neigh was formerly gneigh (so it occurs in *Span. Dict.*, 1726, at *reutar, rehinchar*); the Germans used *hankerlein* (diminutive of *hanker*, in the expression *hanker after*; the Gothic *akken* is *anken*; it survives in *hack*, Danish *ög*), which *hankerlein*, as if *hank* = *hinnac*, from *hinnire*, has been defined: "pullus equinus hinnitu matrem quærens."

X.—ANGLI. SABALINGII.

"The preliminaries, &c., to this § are the §§ on the Saxons, the Jutes, &c. &c., and the notes on § xl."—(*Epileg.*, p. cxviii.-cxxiv.)

"The Angli are not mentioned alone in Tacitus, whose list runs thus:—Angli, Varini, Reudigni, Aviones, Eudoses, Suardones, Nuithones.

"Just so will the Saxons appear in Ptolemy, i. e., with a crowd of uncertain populations by their side. What does the most learned ethnologist know of a people called the *Eudoses*? Nothing."—(*Engl. L.*, 1855, p. 60.)

It is certain, however, that the Eudoses are the Jutes, as shown in these pages; Saxons signifying water-men, involve the Aviones, Angli, &c., and the identification of the names, in the double re-cension by the Latin and the Greek writer, if stated in the following manner:—

<i>Tacitus.</i>	<i>Ptolemy.</i>
1. Reudigni.	Sigulones.
2. Aviones.	Cobandi.
3. Angli.	Sabalingi.
4. Varini.	Chali.
6. Eudoses.	Phundusii.
6. Suardones.	Pharodini.
7. Nuithones.	Teutonarii.

—then will be that each pair of names, on being interpreted, may suit one people or division of the said Angle or Saxon family. Our present subject concerns only the third pair.

1. Angli.—"The Angli of Tacitus were *probably* a large population; the Angli of Ptolemy were *certainly* so."—(*Ib.*, p. 68.)

They were sufficiently numerous to have a progenitor, or eponymus, in the grandson of the god. See *Ingævones*.

2. Sabalingii.—"Transpose the *b* and the *l*, and the word becomes *Sa-lab-ingii*."—(*Ib.*, pp. 70, 76.)

We have shown elsewhere that *Po-lab-ingi* was wrong, the true division being *Pol-ab-ingi*; the same remark applies here; the transposition, if requisite, should be divided *Sal-ab-ingii* = borderers of the water, a name which would perfectly agree with the Angles, who, for the same reason, range also as *Cimbri*; it

were thus possible that there be three roots: the Ingii (i. e., Ingævones, Angli) of the Ab-Sal (= water-border) but such as we find the name so it is perfectly justifiable. The first root *sab*, being of considerable importance, will be enlarged upon presently, after observing that the second is either *al* (see *Alhs*) or *alin*, comparable to *αυλῶν*, defined by Schneider "jeder hohe, tiefe, Ort, zwischen Bergen, *oder Ufern*," and the Angles, whose other name is that bi- or tri-radical, did live between *shores*.

"No two words are less likely to be equivalent than *Suevus* and *Anglus*, *Σουίβος* and *Ἀγγεῖλος*;" (Engl. L., 1855, p. 185). The Angli deserved the name *Suevi* for the same reason that makes Pliny comprehend them under that of *Cimbri*, the root *sue* belonging to a multitude of words, all of the same import; for instance, (1) *Suebus*, the *Oder*, *od-ōr*=water-border. *Epil.*, p. cxxi. (2) *Sevo Mons*, between Sweden and Norway. (3) *Sib-yl*=border of the water; the ten usually reckoned are nearly all thus situated. (4) *Sabæan* or *Himyaritic*; this last being of the root *Ham*, as mentioned in its place, whilst *Sabæan* or *frank-incense* similarly alludes to the *Franks*. (5) Other scriptural names, *Seef*, *Sib-ma*, *Ac-zeeb*, &c., *Bel-zebub*, god of border, properly *Βεελ-ζεβούλ*, the latter part being *זבול* for *גבול*, which two have in Arabic the one root *jabal*, mountain, natural border, stronghold. *Hengstenberg*, thinking only of *זבול* (*habitation*), translates *Beelzebub dominus habitationis*, to which he arbitrarily adds the word *cælestis*. *Sô*, elsewhere *Sabaco*=border of the water. (6) The much disputed *Cab-iri* were thus *Sab-isi* (*is*=*aqua*), similarly *Sabus*, god of the *Sabini*, who, as borderers, formed a triad with *Oscans*, mountaineers, and *Latians*, water-men; *Siwa dea Pol-aborum*, by *Zeuss*, 1837. p. 35. *Sif nomen deæ* (Gr., p. 433). *Frea*, wife of *Thor*, the same as *Sif* (*Thunmann*, *Untersuchungen*) *Σαβάζιος*, divinity of the *Phrygians*, a compound of *σαβ-ας*, the same as *tel-chin*, whence *Apollo* (*āp-ollo*, water-destroying) is *Apollo Telchinios*. *Saint Swithen* on the *confines* of winter and spring; *swethe*, *swithe Grenze* (Gr., p. 415).

(7) *Cebennus qui*, &c., *discludit*. *Seb-us-iani*, *Sue-ssiones*, *Saba-udia* (*border-wood*); *Seb-eth-us*, now *Sebeto* (see *Roscoe*), *Suevicum Mare*, the *Swedes*, *Sua-ran nan-Sruadh* (*Fingal*, i. p. 256), *Var-sovia*, *Sieben-bürgen*, *Severinum*, &c.

(8) *Severin*, in *Holland*, a gold coin with a serrated border, whence the sovereign, unless it be from the Sanscrit *suvarna*, gold; *svibls*, sulphur (Gr., p. 43), because it adheres to the border, surface, like *brim-stone*. *Sual hirundo* (Gr., p. 72), as touching the surface of the water; so *χελι-δών*, a compound of *χελ*, *χελ* (*surface*, *border*), and *δων*=*dōr* (see *Dorset*), it therefore also means *rana*, see *Rhine*; *sual tumui*, from the idea of surface (Gr., p. 72); *sweat*, &c., *sway*, *schweben*, &c.; special notice deserve the terms of *side*, or *collateral*, relations; *swēher*, *socer*; *swiger*, *socrus*; *swager*, *maritus sororis* (Gr., p. 42-3, 148); *geswīe*, *socer*; *geswīet*, *affinis* (*ib.*, p. 175); *swistr*, *soror* (*Epileg.*, p. cxxxviii.); so in *Shemitic* the root for the said *socer*, &c., is *Ham*, which furnishes the border-place *Hamah*. See *Ham*. *Cham*.

(9) The Slavonic *sviat* implies holiness, sanctity, on the same ground of keeping aloof, aside, like *sanctus*, *sacer* from *secerno*, *sancire*, whence one and the same root expresses consecrated abomination (1 Kings, iv. 24) as well as genuine sacredness; so that *Sabus* and *Sancus* must not be supposed "epithets regularly applied to the Deity" (Varronianus, p. 7); that general idea belonging to the root *σίβ*, namely, keeping aloof, aside, thus involves by Homer not only veneration, admiration, astonishment, but also shame, the extremes of delight and horror joining in the effect of ec-stacy, Ent-setzen, trans-*port*, which remove a person aside, *ex medio*, beside himself; *σίβ* changed to *σβί* still means remotion, putting aside, weaning (*αἰγυς σβεννίμηναι*), and putting out, extinction; the Sanscrit *Sēv* reaches honour and worship after passing through *serve*, *conserve*, *observe*, *preserve*; hence *svā*, *svan* is the most faithful of animals; and in the same language we find the pronominal *swa*, then *suus*, *sua*, *suum*, respecting the same principle.

XI.—ANTES.

"*Bantaib* is admitted by Zeuss to mean the *-taib* (or *-aib*) of the "Slavonic *Antes*."*

* "Probably an eastern form of the word *Wend*."—(Epil. p. lxxxv.)

Antes beside *Wend* (Ep., pp. xi. xxi.) is for *Ankes*. (See LXXVI.)

To elucidate Warnefrid's Longobardi, the triad of *Anthai*, &c., the following particulars may serve:—

1. Longobardi.—The watermen (*Bardi*) of the lag, log, even lanka (meadow); that they are from Lauenburg and its *Barde-wick*, may be inferred also from his *Mauringa*, there being a *Mauringania*, which, by the geographer of Ravenna, is on the confines of Denmark; *Maring* (*Mauring*) consists of the frequent *Mar*, *Ing*, as in *Maroving*, *Ingævones*, &c. He calls them *Winili*, from *ouin*, *win*, *fin*, *fen*.

2. *Gol-anda*, the Baltic, *Gal*=*Val*, giving the name to *Valatabi* (mud-water-men), *boloto* (mud) causes the name Baltic, whence the *Velat-abi*, then *Golanda* will be for *Golata*. *And*, *wand*, *wend* is frequent also for water. This idea being expressed also by *wan*, *an*, *ēn*, &c.; it seems that the Nereid *Gal-ēn-e* is a compound of that nature.

3. *Haib*, *Aib* bears resemblance to the much used *Hobe*, &c. (now *Hufe*), although the *Hufe* of the present day would be too small. The Danish *Gab* (mouth of a river) or *Tab* (*Tab-urnus*, &c.) or *dava* (Epileg., p. lxxxv.), compare *τόπος*, *Moldavia*, borderland (*Mol*=*Mor*).

4. *Ant-aib* for *Ank-aib*, a name for Courland from its *bending* position; *Ak*, *anc*, is the root of *Ancona*, *Anclam* (*lām*=*lān*=*aqua*), *uncus*, *hook*, *Haken*, the *Hakon*, &c., a position thus uneven also causes the name *Kishon* (Judges, v.).

5. *Bant-aib*; *Bant* for *Bart*, meaning the *Bartha major* and *minor* (p. 173), which *B-r-t* is the root of *Prussia*. A difference in sense between *bant* and *bart* is unknown, both signifying water; so

likewise Pliny's Varini, Guttones, and, these two being Bartha major and minor, we shall find that his Carini are the preceding (Cöurland, Ankaib), and his Burgundiones the following.

6. Wurgondaib; Warmia, Ermeland.

Under the word Aestii we have enlarged on the root Is, As, &c.; a similar attempt may be subjoined alphabetically here:—

(1) Ab, Celtic as well as Indo-G. Ac, ach, Ach-ish, king of Gath, lord of the water; Sanscrit, ees, to rule, whence ees-war, १ vis; Akisê, Assyrian viceroy (Euseb. Chron. ed. Aucher, p. 42), Ἀγκίσσης; the same is Bādshah, Padishah (bād = vatô), Abi-melek (āb=aqua), Darius (Dar-vis), ἐξέσις (by Herodotus), tamer, subduer (εἴξ), and ἰς=dar=aqua; the emphatic verse, Ps. lxxxix. 26, promises rivers along with the sea; Gengis Khan (= Sea-Lord) is satisfied with the latter alone, &c. Ac-cis-e, Boiste says: "taxe sur les boissons, &c. (*Accys. Allem.*)" Many strange conjectures have been ventured on accise, excise (see Frisch, 1741; Campe, 1813; Bauer, 1827, i., p. 583, and v., 1833, p. 433), but it is ac=aqua, and cis of Fingal, i. line 126; Welsh and Irish, Gen. xlix. 15; Matth. xxii. 17, &c. The Latin census, accordingly, cens, Zins, may have inserted the *n*. Another instance of Celtic is Beschäler, from siol, progenies, possibly stallion, étalon, stallone, claims the same siol, since the initial *s* takes the *t* Gallicum, as Virgil calls this curious prefix. Ad, Ade-bär, Ode-vara, the stork (Gr., p. 293), from his vegetating (bär, var, fahren) on the water-side; the class to which the stork belongs being shore-birds, so like πιλ-αργ-ός (for πιλ-αργ-ός), we find the whole class of Pel-asg-i, strand-dwellers. Ar-ad-us = elevation on or by the water; the scriptural form is Ar-vad (vad = vatô), Greek, Ἀνάπολις Ἀραδην, and the Cretan Ἀραδος; the piscivorous ardea is thus for ar-ad-ea from ἐραδιός. Ai; Ai-gyp-tus = water-covered (Sanskrit, gūp), the name Mestre for Egypt by Josephus may, on the same principle, be Egyptian, since the name Moses, accounted for by the same element (with the addition of *drawing*) resembling Mestre, has its difficulties as well as the Arabic and Hebrew Misr, Misr-ayim itself, unless so derived from that language. As to the tre in which Mestre ends, it may be the Tir of Tirhaka (Jes. xxxvii. 9, hak=aqua ?), so is Sabaco, Sevechus, possibly from Sab, border, and ac, aqua. Ah, aha (Gr., p. 533), Stor-ah (ib., 158), whence storch, stork, for its abiding at the ah, aha, ac, hence also the genus Ciconia (Cic=Saxon) and the human Cicones on the river Hebrus; the Cyclades (water-lands) and Cyclops, rocks that *break* (*lop*), &c.; yet, finding Cy- as well (Si-ren, Sci-ronian, see Rhine), we may read Cy-clabes, Cy-clop, of the root *Calab-ria*, &c., meaning rock.

Aig. Aegina. Aigiales, iali=shore in Turkish. Fr. aigayer. Ag, aig, may be also *bend*. Am. Amazons, water-girding tribes, like Penthesilea (Æn. i. 591), pent, Danish vand, and sil, sal, border. Cal-am-i, a pretended Indian name applied to the Jews by Aristotle (Jos. contra Apion); Cal-am translates only Pal-ast, the Philistines, known also as Pel-asg-i, not Judæi (mentioned too on

the occasion), which interchange, combined with the certainty that Cal-am occurs in the sense of border and water, corroborates our version of Pel-asg-i, and the identity of this name with the Scriptural Pelisti, which has an eponymus in Plisthenes, son of Phœnix, son of Agenor, &c. Ambh, Sanscrit; Ambuli, Castor and Pollux (amb-al = border of the water. See Alcis); Ambilici (Lech = muddy), Ambidravi (drāv = shallow), Ambisontii (son = ron = border).

Ap.—Apia, Homer's name for Peloponnesus; Pelops itself seems to be Pel-ōp, border of the water. Phoibos Ap-ollōn, the same as destroyer of the āp. Men-āp-ii, Ap-ul-ia, Avares, Aviones, the Avveem of Scripture, Mor-avia (mār = border), &c.

(2) Baiæ.—Aquæ Cūmanæ (border waters). Boii cause the name Boieum (euphonic for Boieum), like the Belgæ, Belgium, &c. Different is *Βοιωτία* (wt = âtt = regio), the first root being properly bog = fog, the same as in Phocis, Phæacia, Am-phictio, son of Deucalio (deuk-al = deep sea); the misty root is the Old Norse fuki, feigi, fūi (Gr., p. 460), the clouded sky of the Bœotians threw also their mental capacity into the shade. Bad, Bod, Baden.—The translation by Pliny of bodencus = fundo carens, must be a mere paraphrase; bod-enc = aquæ flexus, which looses profundity through winding, diffusion; he has Carini for Courland (car = winding), and since fund can be a mistake for vand (water), we rather take his own two words to be vand carens, i. e., water tortuous, than admit Palgrave's conjecture of *bodenlos* (Hist. of Norm., i. p. 40); enc, like ἀγκών, Ancona, &c., has frequent analogy; Car-avon; winding river, Pagasa, bending water (pag; Gothic, biug; German, biegen, &c.). Bant. Trino-bantes, &c. Bra-bant (bra = border), Ala-banda, a town in Apulia (Al, see Alhs).

(3) Cad.—Ar-cad-ia. Cad-urci, Cad-yt-is = Ab-yd-os, yd = hit = îta trudere (Gr., p. 464); Cadytis may be thus Ithaca in sense, for ab = ac = cad, and yt = ith = it, this being iduare, divide. Can. Concani, i. e., Col-cani, see Cal-ami, Pel-e-can (pēl, border, shore), Constantia (name of a town). Cas, Cas-subi (water-borderers) Κάσιος ὄρος, a promontory on Egypt's border. Cau-casus (Cau for Cal). Cassius mons of Seleucia, Cassii, Cassius. (Volney, ii. 305, finds in the Arabic El-Kuds the origin of all the Cassiuses of antiquity. See Taylor's Calmet, under "Jerusalem.") Cas-luhim (luh = לוּחַ, see Lugii); these Marsh-people give rise to Pelishteem, Philistines, Pelasti = Pel-asgi, i. e. borderers on the water.

(4) Dar.—Dortrecht (Dor-trajectum); Duro-triges. Epidaurus. Darius (is = vis = ruler), Dar-ik = water-passing, a gold coin, facilitating in a measure foreign traffic; that intention of crossing the water is expressed in its Hebrew name דַּרְכַּמֹּן, mō = mō = aqua (or mōn = mayim) with the word for way, road; whilst this origin of dareikos may satisfy the Hebrew as well, it otherwise remains doubtful in both forms (see Hengstenb. Dan., p. 50-1); also the archer on the coin may be emblematic of distance intended, and the compound dar-ic itself meets an equal in Phoin-ik, water-going, adapted to the navigating Phenicians.

(5) Et.—Cal-ēt-es, Cal-ais; the Cher-eth-ites (2 Sam. viii. 18) are Cretans (Car-ēt=rock on water), &c. Ten-æt-ii (low watermen) were of one origin with Oenotri, Morgetes, &c.

(6) Fan aquam significat (Rudbek), Epi-phan-ia on the Orontes, like Epi-daur-us on the Saronicus; Finns, fen, Venice, Vand-alii, Wends, Phen-icians, Canine-fat-es, Sw. Vat. Vadi. Quadi.

(7) Gad, Goth.—*Gabias* in Ar-cad-ia, Gythium; Archi-get-es, an epithet of Apollo, the sun, subduer of the water; Mor-get-es (mōr=border) was an equivalent of Tyr-rheni, Pel-asgi, &c.

(8) It-al-ia, bordering on Is, It (see Aestii), in contradistinction of the Roman highland; St. Augustine's Itala has been the subject of much discussion; whilst it-al translates hel-lēn, and this becomes gentilis (Mark, vii. 26); his Itala may involve a similar designation.

(9) Lan.—Medio-lan-um. The Lahn. Lena nan sruth (Fingal, i. 72), thus also London, not "city of ships" (Study of Words, 1856, p. 209). Hel-lēn-es, &c.

(10) Lato-brigi.—Latium, &c.

(11) Matieni (?)—Cal-muck (border on water), the Arg-ippæi of Herodotus.

(12) Nep-tun (water-bottom), the same is Posei-dōn; Naphtha is *νάφθας*, *νάπιον*, and the compounds *ναπ-άλιος* or *ναπ-τάλιος*; *ναπ* contains the idea of flowing, as in Hebrew noob and noof. Nar-bona, water-limit; from this bona comes abonner.

(13) Odin, Wodan.

(14) Pa (Heeren, Ideen, i., 1824, p. 387), Po-sei-dōn (water-bottom), the interfix sei, like the prefix of sinapy, which is the same as the simple *νάπυ*. Cal-pe=rock on the water. Poeni, phoinix, palma (growing on the pal of mā), Pan deus Arcadiæ, Pen-at-es (at=ât=regio, Gr., 456) and Pēn=aqua, hence ferro populare Penates (Æn. i., 527) admits of a literal translation.

(15) Quadi. Quæn.

(16) Shan, probably in Beth-shan; hence rendered Scythopolis (water-town?), the gipsies are Zin-cal-i (water-borderers), and Bohémiennes as if from Boii; the Italian Zingara renders accordingly the said cal by gar (see Gar-secg), the Germans having corrupted zingara into Zigeuner, this has been sensibly perverted into Zieh-Gauner, roaming thieves (Study of Words, 1856, p. 90). See Bible of Every Land, pp. 112-13. A vagabond people, without any home but the border of some river, may thus be called accordingly.

(17) Tar.—Tyr-rheni, jabl-tar (Gibraltar), rock on the water, &c. Equivalent to the said Penates is *תרפיס*, Gen. xxxi. 19, perhaps for *תרפיס*, since there appears a *face*, 1 Sam. xix. 13 and 16. Tir-shātha=water-drinker; Neh. x. 2, &c.; comp. Dan. i. 8, &c.

XII.—ARAVISCL. OSI.

"Cosmas of Prague (A. D. 1086). Ad aquilonalem, &c. Psouane, "Ghrouati et altera Chrouatia, &c. *Osi*=*Weisse*, &c."—(§ 28, p. 96-7.)

Arav-isci is opposed to Osi as low is to high, &c.; the -is, signifying water, leaves the Arav- in the Raab, Arabo, radically graba

fodio (Gr., p. 40), grave, engrave, Slavonic grubiě, deep; Arabo is corrupted Jarav, Javar, Jaur (Fabri Geogr., 1795, p. 360), which Jaur is Hungarian monosyllabic Györ; taking now for Arab the root Grav, it is the above Ghrou (Ghrouati) of Cosmas, distinct from his Chrou, this implying the Croatsians, who are highlanders, Osi, Ori, as in oros. The confusion between those two is prevented by the fact that the hard initial in Croatia is always retained, Carpathia, Κράπαθον (Il. ii. 676), Karbones (p. 197), &c., whilst the softer G either drops or becomes S, Z, as in Sorabi, Zirb, Besarabia (water-lowland), Servia, Surpe, Sirmende (for Sirbende), Sirmium (flat-land), Sarpe-dön (low ground), &c.; even Arabia, notwithstanding its pretension to a native root, might radically join the Aravi, Aravisci in question. The Psouane designates those residing po-sov = at the border, of the root Suevi, War-sov-ia; the Polish wschowa (w sov) has been rendered Gynæopolis after the German Fraustadt, but this frau means fram (see Framea).

XIII.—ARIOVISTUS. ARMINIUS. MAROBODUUS.

“ Before him in prominence come the two great Germans, &c.”
—(Proleg., p. lxxxix.)

1. Ari-o-vis-tus. Two roots expressing, as usual, the elements of nature.

Vis (See Aestii) and Ar, as in Kum-ârî (=border-rock, Comorin), whence the Indian ârya, excellent, venerable; “ the mountaineers,” says Wittich (Curios. of Phys. Geogr.), “ were peculiarly favoured.” Opposed to them are the Dasys (= Dacians, lowlanders); in philology the term Arian (see Max Müller, Lang. of the East, 1855, p. 27) has been adopted from ârya; the same root is primitive; hâr, celsus (Gr., p. 457) is now hehr, sublime; and Ur, Er, Her by Klopstock (1824, vol. xii. p. 144) “ ursprüngliche Lebenskraft.”

Ar and Al occur alike, and Ar, Er, in the sense of *man*, whence the possibility that an original El-ar was contracted into Lord; in 1258 this word has the form Lhoard, and the Gaelic Ceann-ard means a head-man, a Lord; else Lar Lar Porsenna, &c.

2. Arminius.—The first root joins the preceding Ar; but from Hermin = ones (Germ., § 2) and Germani the origin must be gar-mun, implying elevation, border (see Gar-secg); then the *m* of the second root incorporates with Ar; so we find aræman surgere (Gr., p. 243), Armin, a hero (Macpherson, Selma); Orom (see Armalauti); Sanscrit, harmya, a palace; Armon, Harmôn (Ewald, Heb. Gr., 1838, p. 250), Orm-uzd, the highest of spirits; Orm-esta (mountain and water ?), stability and fluctuation, title of a book by Orosius; the A may drop in rûm altum esse, Roma; rahm (cream) as occupying the surface; Ruhm, fame; for the same reason both rahm, ruhm, involved also soot, whence still the French ramoneur. Bavarians being brought from Aram, Armenia (Gr., note, p. 11, and Schilterus' Life of St. Anno, line 31, &c.), we may find in the said idea of elevation.

3 Maroboduus.—Compound of Mar (morari, de-meur-er) and

bodu, voda, vatô. Strabo makes the *Μαρκομαύνοι* his *ὁμοθνήεις*, and the names may agree in the first root, if *mar* caused *maro*, *marh*, *march*, *margo*, *mark*; it often occurs as *mar*, *mer*, *mir*; it designates the Franks, as *Mervins*, *Merovingi*, and besides different shades of meaning it may have. Ossian's *Morven* (*môr-ben*, high mount) is quite distinct; his *Ardven* is Cæsar's *Arduenna*.

XIV.—ARMALAUZI.

“I should be inclined to translate it the *dis-armed*, &c. But the “hybridity of a word compounded of the Latin *arma* + the German *los*, is a grave (though not insuperable) objection. See § Ripuarii.” —(Epil., p. lxxxi.)

We may see hereafter that Ripuarii is perfectly German, but Armalauzi is not of this language.

1. *Laus*, second root in *Maslaus*, *Stanislas*, &c., and first in *Lesbos*, which, by Pliny, is *Lasia*=the woody; Polish, *Las*; Russian, *Liés*, wood, forest.

2. *Arm*, *Orm* (see *Orma*, p. 172), from the Finnic, Hungarian, *Orom*, high, lofty, hence *Arma-lausi*=high forest people. It is Prussia's *Aermeland*, Pliny's *Burgundiones*, the *Wurgondaib* of Paul Warnefrid.

XV.—ASCIBURGIUM. ULIXES. LAERTES.

“Probably the true name was *Ask-Kipirki*=*Ash-tree-Mountains*.”—(§ 3, p. 30.)

The mysterious tale may admit the following interpretation:—

1. *Asci-burg*, water protection, border, *asc* as in *Pel-asgi*. On landing he established a *berég*, a shore, dam, a *brug* (town in Irish), in Slavonic and German *bergen*, to protect, hide, *baürgum celavimus* (Gr., p. 51), *Bürge*, security, *Burg*; *Brig-antes* and *Brag-anza* contain the same roots of protection against water: one in Britain, the other in Lusitania. *πύργυ* we translate in that compound, neither town nor hill (p. 30), but as in *Perg-ama* (border of the water), a modification of *Phryg-ia*=border-land.

2. *Odin*, the concealed hero of the tale (*Od*=*Wod*=water), sounding to Tacitus like *Odys*—after the adventures had suggested to him the latter name, he gives it the Latin form *Ulixes*; unless the original mentioned to him was itself some such epithet as *Al-ix*=foreign waters.

3 The father *Laertes* likewise admits of *Al-Ert*=foreign ground and if it be considered that *graucus* (*gar-aic*) originally implies border on water, the same term, besides Greek, can have been understood also in its original sense (just like *Germani*, which he uses for mountaineers as well as Germans); if so, his *Græcis literis* allude merely to *rûns*, although this supposition would allow the Runic letters a considerable antiquity.

XVI.—ASTING. GARDING.

“A name which we have in two forms, one Moeso-Gothic, and “one Old High German.”—(Epileg., p. xc.)

The two are distinct even by interpretation.

1. Astring involves the bare idea of water (see Aestii), and belongs to the Visigoths of the Baltic.

2. Garding alludes to the Al of Am-al, Vand-al, the erection contrived by river-dwellers, and such were the Ostro-Goths, Vand-alii. They represent the free-born rising generation, and if Garding be a corruption of Grutung, this name can imply the root great, of which greet, grüssen, is the causative, as in the obsolete, sie grüseten Gott, they magnified the Lord. So, if necessary (though by no means likely), Astring can refer to the Sanscrit asi, a sword.

3. The expression by Claudian (Epileg., p. li.), “Ostrogothis mixtisq̄ue Grutungis” need not distinguish the two, if it mean that even the better class of that people were thus reduced to servile work.

XVII.—AVIONES. KOBANDI.

“The identification of the Aviones with *Κοβανδοί*, &c.”—(§ 40, p. 143.)

The mere change of K into T makes Tob-andi (low watermen) equivalent to Aviones, the Saxons; it translates literally Teutonarii, Teuto-marsi, now Ditmarsh. Tob occurs in Tub-antes, Tibiscus, &c.

XVIII.—BACENIS.

“Silvam esse, &c.”—(Proleg., p. lxxxii.)

It is Buochonia (Gr., p. 124), Bakon-yer Wald; Bac, Bectergum (ib., 230. 377), Bac seems the second root in Kar-pak (Carpathian), Kar = Gar = Border.

XIX.—BAGIBAREIA. BAVARIA.

Οἱ Χεωβάριοι, &c. *Βαγισβαρίας*.—(§ 28, p. 96.)

Jornandes calls the Bavarians Baiobari (Bas., 1579, p. 630); Boniface, Baicarii (Gr., p. 11); Alfred, Bægdvar (Proleg., p. xxiv.); so is the *g* preserved in Paigira (p. 94), in Beygerland (Frisch, p. 450); the root bor (forest) is the second in Brandenburg (Brani-bor = pine forest), the first in Bor-ys-thenes, whilst the root Bag implies loftiness, *Βάγιον* (see Thiersch, 1818, p. 86).

XX.—BAINOCHAIMAL.

“Taken from some dialect, &c.”—(§ 28, p. 91.)

“*Βουνοῦνται*, *Βριξαρται*, *Κέντιον ἕρος*, and *Βαινοχαιμαί*, in all of “which the *ν* is, undoubtedly, an improper interfix.”—(§ 40, p. 144.)

The *ν* appeals to common sense, and so may be retained even in the worst of the four.

1. Bainochaimai.—The simple Chaimai Ptolemy gives for Cha-

mavi, which signifies borderers; hence, at best, the *i* in Chaim may seem precarious; similarly the *i* in Bain, for Ban, Van, &c., is frequent (see Anthaib, &c.), and as he places them *περὶ τὸν Ἀλβιν ποταμὸν*, the compound Bano-chaimai means water-borderers; at the same time, as Baia, Boii, equally imply water, the *n* might be dispensed with, as far as verbal sense goes, not if a supposed Baiohaimai, supposed to be Boiohemum, had now, through a formal change, to become Bavarians, which people do not live on the Elbe. If his *chaim* proceed from *αἶμος*, *αἶμος* (*αἱμασία*, sepes, border), the *ch* in the compound might be merely euphonic, and then (even for the same reason) be preserved in the simple Chaimai, especially as it exists in Cham, Haemus, &c.

2. *Κέντιον ὄρος*, the mountain at the Kent, Kant, whence Cantium, angulus; by it begins the Roman Noricum (Nor = mons, whence Norway); the same Kent translates Cal, hence Callen (= borderers = Chamavi) and their mountain accordingly called Calemburg (*m* for *n*); Heeren erroneously makes it "der Kahle Berg" (1821, vol. vii. p. 482), as if it were calvus mons, chaumont; also Arrowsmith has the same bad spelling Kahlenberg; Cal and Cam occur alike; hence Hameln, &c., in the same country. If it were true that Kention had the *n* too much, the root should be Ket, yet we see *Κέν* producing *Κέντρον*, Spitze (Thiersch, 1818, p. 340), and the *n* exists in the same word throughout the Germanic tongue, even Shakspeare's cante; decanter, French décanter, verser en inclinant doucement; the Latin Cetius, covering the origin entirely, is worse than Vicetia for Vicentia (Tac. Hist., iii. 8): similarly the word *teda* conceals its connexion with tinder, cen, ac-cen-dere. Miser may less affect com-miser-ation than *mincing*.

3. *Βρινξάνται*.—Ant = aqua, and brink = frank = border.

4. *Βουντόνται*.—Boun as in Cam-buni (bounos = hill), second root ouant; hence Bun-vantai = hill-water-men; contrary to *Αζαλοὶ* (p. 94, 95) consisting of az = dry and al = high, like the azalea, which delights on Alpine rock.—Ilias, vii. 239.

XXI.—BARDITUS.

"Notwithstanding the words *barditum vocant*, I cannot believe "that any German ever, &c."—(§ 3, p. 28.)

It is readily German when it points out the *fractum* murmur; adfectatur præcipue asperitas soni et fractum murmur; the root bard is bræde, fragilis (Gr., p. 179), it being a brummen, or brudmen as the same verb might be; a burden, *bourdon*, *frédonner*; with bard, bræde, agrees the Scandinavian bryta and the word brittle, which pre-eminently belongs to that most brittle of elements that names the Pruth, &c., Prutenia and Britannia.

XXII.—BASTARNÆ.

"The evidence of the Bastarnæ being German is very inconclusive."—(§ 46, p. 178.)

“I think that, along with the Scordisci, they were *Gallicians*. “I also give considerable importance to the word *ἐπέλυδες* in the “extract from Scymnus.”—(C. N., p. 94.)

There appear certain features connected with the Bastarnæ, alluding to shade, darkness, or bodily cover, which may suggest that the word used by Scymnus was to qualify them as *ἐπέλυγες* rather than *ἐπέλυδες*.

Their being called Galli, Galatai, exhibiting them as Goths, whose qualification is a water-residence, leaves them the credit of being “the first Germans mentioned by name in history” (p. 176) preceded only by Teutones. Jornandes (Epil., p. xx.) renders them prominent among his Goths; only, instead of Bastar, he has Tar-bas, so that the Bastarni with him are Tarabostei. Similar transpositions are: Mar-signi, now Sigmaringen; Danaparis for Parisdan, Bor-ythen, &c.

According to Pliny’s division of the Germans, the Bastarni must be the Vandalii, Ostro-Goths. Supposing Tar- to be simply tree, driu, *δρυς* (Gr., p. 68), then the Bas, Basi, Bacca (see Grimm, Wörterb., 1854, Beere) can make them cultivators of beech and oak, the important trees which give the mast, bast, as about to be seen. The Peucini in this case, even though from *Πεύκη*, may then still be of the same root, Bas, alluding perhaps to pix, whence then the strange name of Melanchlæni (Heeren, 1824, vol. xi. p. 273, 277) as wearing (their skin) black with tar and pitch. Not less singular appears their other name, Androphagi, which makes Heeren believe that there was a time when Germans fed on human flesh; but Andro- might be Dendro-; like Evergetæ, which, taken for Evergetæ, has been rendered *beneficent*, though it really be Ever-Getæ, the first root being Ebor in Eboracum, &c. If now it be proved that those Goths appeared brown or black, that habitual colour might give rise to the above-mentioned *ἐπέλυγες*. Comp. lxxxvii.

The root Bas, in the sense of fertility, fatness, involving bac, fag, Sanscrit bhaksh, and admitting the initial *b f p m*, still deserves the following specification:—

1. Moes-ia, abode of the Bas-tarnæ. Messenia abounding in messes. Basania, Batania, Syriac, Matan; Hebrew, Bashan: a soil of high cultivation and renowned for producing the gigantic Og (Deut. iii. 11): so are the Bastarnæ of uncommon stature (p. 176).

2. Mysia “die fruchtbarste Gegend” (Heeren, 1826, vol. xv. p. 123), the festive Mysia *απο τῶν μυσιῶν*. Beech in Lydia is *μύσος*.

3. That kind of trees are thus in Shemitic Brs and Brt, which Gesenius reduces to the common root BR.

4. The same appears in the Firesi of Scandinavia (Epil., p. cxxx.) in Fir, and Barras=résine liquide du pin.

5. Slavonic Massovia, maslo, fat; Persian maska, butter; Spanish bastimentos, victuals; pasco, vesci, &c.; Persian bas, enough; and the Italian bastare.

Scordisci and Bastarnæ are called Galli, since this, as also Gothic,

is used in the sense of aquatic, which general Gothicism we may discover in Bastarnæ also by interpreting Bas from the Sanscrit, where it means dwell, abide, and Tar in Tyr-rheni, Dor-set, &c., their being German still remains indubitable from the evidence by Jornandes.

XXIII.—BAVARIA. BOHEMIA.

“The German name is *Boh-m-en* = *Bo-hem-ians*, &c.”—(§ 28, p. 95.)

“*Bavaria*, &c., from the *Boii*.”—(Epil., p. lxxi.)

“*Boi-o-hem-um* of Tacitus, &c. *Bavaria*.”—(C. N., p. 135.)

Böhm-en, analogous to *Baiern*, *Schweden*, &c., has two meanings: *Bohemians* and *Bohemia*; then there exists the form *Böheim*, whence the people should be *Böheimer*, for which really occurs *Beheimare* (xxiv.), originating in *Behem* (highland), as by Alfred, and in *Chron. Pict.*, p. 305, *Scr. Brunsv.*, we read: “die Hunnen bestunden aus Wenden (water-men) Dänen, (Lowlanders), *Behem* (highlanders);” the *h* stands for *g*, and, as occurs in *πύγμα* compared to pugil, the *m* falls away in the Slavonic *Bog*, as also in *Bagbareia* (*Bavaria*), the *g* and *m* together appear only in the Gothic *bagm*, whence *Baum*, *boom*, implying elevation.

Tacitus acknowledges no *Boiohemum*; names like *Cetius mons*, *Gabreta sylvæ* cannot be radically understood without the Greek originals; in the present case the Latin form is twofold, the quadrisyllabic following the Greek, the trisyllabic of Tacitus neither. The meaning of *Bainochaimai*, *Teuriochaimai*, *Bouiaimai* is one, being referred from the people to their locality, their second part (*chaimai* = borderers) naturally falls away, so does only the first root of *Teuriochaimai* survive in *Thuringia* (water-district). Considering now that supposed prototype of *Bohemia* and *Bavaria*, the three forms may be specified thus:—

1. *Βοιταίμων*.—From a pre-existent *Bovi-aimai*, or *Boi-vaimai*, changing *-ai* into *-ov*. The name of a people embodied with that *aim*, *hæm*, *gam*, *cam*, is not found primarily to be that of a locality. The one meant here joins the *sylvæ Gam-Breta* (= border of water) now *Böhmerwald*, the *Hermun-Duri* (*Thuringia*), the *Semnones* (*Seb-ones* = borderers on water), *Suevi* (borderers), *Franconia* (borderland), and the *Fichtelgebirg* abounding with the *Eger*, *Naab*, *Main*, and *Saale*; so *Bavaria*, if not from the said *Bagibareia*, can originate only in *Bai-varii*, i. e. water-dwellers. *Boii* is in Greek *Βοῖοι*; if *Βοιταίμη* be read *Boi-vēm*, the second root belongs to *jus Vem-icum*, and translates *phal* in *West-phal-ia*, the country of the notorious *Fehmgericht*.

2. *Boiohaemum*, id regioni quam incolebat *Maroboduus* nomen est (*Proleg.*, p. xc.). Regio here translates *βαρλαίμων*, which word itself is a compound of that nature, *ba* and *sile* (=sal=border); so is *Mar-bodu*, *Colonia (cal-an)*, &c.

3. *Boiemum*.—If it had been written *Boiaemum*, we should have

adapted Bo-iæm to the above *Bov-iaum*, but the *m* of the Boiem before us can be due only to the concurrence of vowels, and thus retained in preference to the interfix common in *ahenum*, *vehemens*, &c., when, after the exhibition of the Boii, from whom Tacitus pretends to derive the local name, he could not, especially since the precedence of the compound by Paterculus, write similarly with the *h*, having in this case to avoid the appearance of a compound incorporating the name of a people with the hem of locality, such formations being unknown, as stated above.

Any difficulty that may yet arise from comparing the position of the Boii mentioned by Cæsar and others, with the same Gallic people thus found in Boiemum, might now be solved by considering this derivation as a mere conjecture not founded on history.

XXIV.—BEHEIMARE.

“A triple compound, combines the elements of both *Ba-varia* and *Bo-hem-ia*, and stands for *Be-heim-ware* = *the occupants of the home of the Boii*.”—(§ 28, p. 91. C. N., p. 134.)

Besides Böhmen, there occurs formerly Böheim, and still, sometimes; but whilst heim does originate in hem, it must not be supposed that Böhmen do in Böhemen, for it is certain that the monosyllabic Böhm, representing loftiness, is cognate with boom, Dutch boem, as the highest species of plant, the tree; but, having once departed from the Gothic bagm, the change went further in distending the monosyllable into Behem; this we read first by Alfred in the following quaternion: (1) Wilte, implying marsh. (2) Apdrede, water; (3) Surpe, plain; (4) Beheme, highlanders. It is this Behem which, proceeding to Beheim, expresses the inhabitants Beheimer; but in the eleventh century, when the suffix *er* was still *are*, we find Beheimare (Proleg., p. xxii.) which thus contains neither the Boii nor more than one root.

XXV.—BELGIC. GERMAN.

“The *greatest* difficulty lies in, &c. *Belgian* populations are made German. I can only reconcile this, &c., by considering the term *Belgic*, &c., to be political rather, &c.”—(Proleg., p. lviii.)

“The word German being a political rather than an ethnological term.”—(C. N., p. 112.)

They are not political terms, but agree in designating the nature of locality as to position, one low, the other high.

Belgæ, flatlanders. The root *vlach*, *flach* is found also in Sanscrit; Hungarian *völg*, valley; *Vloch*, Wallachia; *Volcæ*, *Bulgaria*; the Irish *Fir-Bolg* (men of the Flats). *Vulcan*, *Wolke*, *Welkin* (*expanse*), *balag* of Ps. xxxix. 13, “that I may *expand*,” &c.

XXVI.—BIN. QUIN.

“Pervenit ad Scythiæ terras quæ lingua eorum Quin vocantur.”—(Epil., p. x.)

Ouin, the germ of Vin, Fin, Venedi, Venice, Wends, &c., is bin in Dulgi-bini, Scritobini; also Yavan, Yoon, Ionia, Coptic oueinin; it is bain in Bainochaimai, &c.

XXVII.—BOH.

“*Boe-manni* = the Boian men.

“*Boe-Winidi* = the Boian Wends, or Slavonians.”—(§ 28, p. 91, C. N., p. 134.)

Radical variety claims distinction.

1. Boe for bog, as in the triad by Ad. of Bremen; Boe-manni (high), Sorabi (low), Lusi (marsh), &c., in that case it is like Alamanni, though it may also translate Wends, Saxon, Boii, &c. Βόϊοι on the *φραγγία* (= water-men on the border (§ 28, p. 97; C. N., p. 133). Beo-Winidi may agree with the former, even as bagm = behm.

2. Beo-wulf (water-w.), Baiæ. Ba-sil-ea (sil = sal = border). Basile (xxiii). Basilisk is rendered by Horapollo *ουε-αι-ος*, where *ουε* = *or* and *αι*, as in Ai-gypt (xi.), Tolisto-boii, Boiodurum, Boiocal; Eu-bœa, Meli-bœa, Lily-bæum; Beer, piwo (beer), the Peene; Pae-mani; pi-nein; panee (water, Hindoo); mā (water in Arabic), ma fen, water, in Hette-ma, Halberts-ma, otherwise *um* (§ 34, p. 119); Boe-öt-ia, water district, if the numerous rivers which seem to have constituted once its soil (Heeren, 1826, xi. p. 39) caused the name; yet boe of the root fog (xi.), as, “oft von Nebeln bedeckt” (ib., p. 38) may deserve prior consideration, unless both causes combine, as do also mist, moist, west, and wasser. (Aestii.)

NOTE 1.—The said *Lily-bæum* suggests Lille, which is also Rysel (sys-sel, lxxiv.), and Lir-is (Lil-is), now Garigliano (Gar-igli = border of the water) and Ligeris, the Loire, on which are (Guérande, i. e., Gar-and, see xi.) and Orleans (ör-län), all of the one meaning found everywhere, Var-sov-ia, Boio-cal, Boio-hæm, &c. (xxiii.)

NOTE 2.—Il, another word for water, the Ill, the Iller, Garigliano, Ilium, &c., is most probably the origin of the word ale, thus analogous to beer and piwo.

XXVIII.—BOIOHEMUM.

“Is truly and unequivocally German—a German gloss. The *-hem* = *occupation, residence*, being the same word as the *-heim* in “*Mann-heim* in High German; the *-hem* in *Arn-hem* in Dutch; “the *-um* in *Dokk-um* in Frisian; the *-ham* in *Threking-ham* in English. Hence *Boi-o-hem-um* = the home of the Boii.”—(§ 28, p. 91; C. N., p. 134.)

Many able writers, indulging in that hasty derivation, implicitly consigned to inevitable ruin the innumerable thousands, from the lofty Hæmus, nay, from patriarchal Ham down to the lowly Hamlet, subsisting on that prolific root; a catastrophe comparable only to that of *diot*, a people, brought to bear upon *Deutsch-*

land; for even, as instead of the primary idea of diot (low, sedate, sitting) which connects it with Teutones (lowlanders) and theotisce (lowlandish), the secondary one (a people, settlement) was taken to interpret theotisce by peoplish, popular, &c., so it happened with Boiohemum, a compound of *water* and *border* (xxiii.), having its *hem*, though still readily understood, changed into its own derivative *home*, whereby its countless connexion must remain unintelligible.

The above quotation still admits the following remarks:—

1. The Frisian *um* is no “equivalent to the English *-ham*” (§ 34, p. 119). The meaning is *fen* (lxx.).

2. It is not so truly and unequivocally German; already Cham, the son of Noah, chem in Chem-is, &c., represent that meaning of border; it is also British, the Breten-*ham* of the present day is Com-breton transposed; Lene-ham (water-border); Cam-bunii, Hæmus, Cumæ, &c. Mann-heim (mountain district), hameau, Weinheim, &c. Hampton (Ham-tun, border-town), &c. See Cham, Ham.

3. Among its vast number of compounds we may not find a single instance where the pretended *occupation*, *residence*, were truly applicable; there are many fanciful Carlsruhe, Ludwigslust, &c.; but no Carlsheim, Prinzenheim, &c., neither a national Hessenheim, &c.

4. Besides the multitude of proper names which cannot be satisfied with the said notion of residence, occupation, there are many other terms partly obsolete: Heim-buch, rural code; Heim-bürger, officer inspecting the *district*; heimtückisch, heim = ör (see ör-lög, clv.), and tücke, insidiousness, resembles Kal-mäuser, one who muses in his *own* Kal or heim, qui rêve à l'écart, un cagou.

5. To the same will be referred the idea of surface in hama cutis (Gr., p. 358), hamo vestio (ib., p. 46), whence hemd (shirt); lik-ham, bodily frame, survives in Leichnam, which is *not* equivalent to Leiche in the following passage: “Wenn unsere Seele, nach dem Tode ihres *Leichnam*'s noch lebet und denkt” (Phädon, 1769, p. 81). The compound answers to the Irish colan (col = frame, and anam = soul), the metaphor being that of animæ vagina, Pliny, vii. 52; and Daniel, vii. 15.

6. Ham, Cam belongs to háima vicus; Grimm, not attending to the radical idea, did not do it justice (Gr., pp. 63, 68, 538–9).

NOTE.—There existed a triform simple syllable, Cal, Cam, Can, conveying the associated idea of mountain, protection, border; so Cal-pe translates jabl-tār (Gibraltar) rock on the water; Cal becomes Scal; Can changes to Scan, then Scans, the final *s* turning *d* in Scandia, σκάνδισια, and when äv (nāv) is inserted, it adds the idea of water. Can also becomes Cant, whence Kent, &c. Cam has continued the most notable, along with Car, Gar, Har, &c.; Ham, Hem, &c.; Hal, Al, Hil, Il, Ir, &c.

XXIX.—BRISGAVI.

“ Shows the antiquity of the word *Gau = pagus*, &c.”—(Epil., p. xxxi.)

The entire word, equivalent to Fris-gavi, means the border-gau, as in Breis-ach, &c., the Phryges, once Bryges, are of the same root, so is Phryconis, a name for Cumæ; also Luco-phrys (marsh-border) joins the Brisii, Frisii.

XXX.—BRUCTERI.

“ Probable German forms would be, in Anglo-Saxon, *Breocht-ware*, in old Saxon *Brüchtuari*, in Frisian *Brjuchtware*, &c.”—(§ 33, p. 111.)

1. It appears that only the last of those three does admit *ch* (Gr., p. 230—250. Eng. Lang., 1850, p. 51). Alfred's lichaman (Bede, Hist. Ecc., iii. 27) is lic-haman, the High German lîhhamo (Gr., 72).

2. Bruch, palus, pl. Brücher paludes, and incolæ locor. palustrium. Broek, Plattd: Brook; bræc in Brecknock; brackish. Bruch is Sumpf, which belongs to Samland, Samos, Samogitia, (git = goth = water). Zschokke says: “ Sie setzten sich by *Bruchland* das heisst *Sumpfland*.” Βρευκό-μαγος (Ep., p. cxlv.) probably Breisach.

3. Bructeri is also Βουρ-ακ = τίγρις (p. 112), Βουρ = mōs = mōr, as in Donau-moos for Donau-moor, a vocabulary of 1482, has Mose, palus; like Massa-Getæ (mud-water-men); Beda's Bor-uct-uarii (p. iii.) resembles the said Greek.

XXXI.—BRUT. BRUTENO.

“ Duces fuere duo, Bruteno et Wudawutto.”—(§ 45, p. 174. Proleg., p. xix. Epileg., p. xlvi.)

A note to Bede, H. E. 1643, quotes an etymology for Britain a Bruto, Βρυτία, &c., we better consider Thes-prot-ia, Prutenia, the Eu-phrat-es, &c.; about this river's etymon Ewald is at loss (Hebr. Gr., 1838, p. 335). The same Brut gave the name also to Parthia (waterland) as surrounded, excepting the north, by the *british* element, on its account do the kings of that county join as *Bardesan*, the *Longobardi*; as *Ar-sac-idaë*, the *Saxons*, as *Got-arzes*, the *Goths*; as *Arta-ban-es*, the *Vandalii*; from it proceed the *Pruth*, or *Porata*; *prud* = pond; *Vrat-i-slav* (water-border) *Brito-martis* (the same meaning), *Gam-breta* (the same), *Brittany*, *Britannia*, *Brithin* quo potu usi sunt Græci (Camden) *Bret-walda*, &c., the idea of break, brittle in Bruttium by Plutarch τῆν ἐγγύων χέρονσον (Florus Amst. 1660, p. 338), alluding to ἐγγύων, aqua fracta a litore; *Rhegium*; *Ragusa in locis præruptis* (Porphyrog.); hence Bructeri like Brutteri, Brecknock, Breccanmere, and Bretenanmere.

XXXII.—BUCCINOBANTES.

“Mentioned by Ammianus.”—(Epil., p. lxxvii.)

Baken, Buccin, in Vadis disponere, viam navigantib. monstrare, may belong to those Vantes of the Buccin; Beacon; Becken, Basin, Bason: pateris lign. quas Bacchinon vocant. (Gr., p. 13.)

XXXIII.—BUGUNTÆ.

“East of the Semmones.”—(Epil., p. lvii. § 43, p. 58.)

Root *ovrr* = vant = aqua; Bug, see Bagibareia.
Seb = Sem = border.

XXXIV.—BURGUNDIONES.

“Possibly the Bulgarians, &c.”—(Epil., p. lvii.)

See Armalauti. Belgic.

XXXV.—BURI.

“Ptolemy places them in the same category with the Poles.”—(§ 43, p. 158.)

Buri dwell in Werder, worths, causing names like Tam-worth, Went-worth, &c.; they form a triad with the Omani, or Upper, Duni, the Lower (p. 158).

Bur is the root of Wert, insula (Gr., p. 134), and enters the names Wertheim, Kaiser-werth, Donau-wörth, Marien-werder, Bremer vörde, Leuwarden, &c. Wur-sati yields Sater-land by its second root; Bur, Wur, is par in the compound Par-is, insula fluminis Sequanæ (B. G. vii. 54), equivalent to Bor-cum, Pliny's Bur-chana, and to Astra-chan, his Ostra-cine; a similar compound seems to be Veorth-eg, slightly differing in tomevordig of the year 808 (Gr., p. 13) which is probably Tamworth; hence it seems wrong to translate vordig, veordig, prædium, vicus, platea (Gr., p. 339). Tam, tome, belongs to temme, aggere obstruo, the root dam. The Ansi-bar-i belong to the river Anse, Alse.

XXXVI.—CANINEFATES.

“Kin-haim and Ken-mere, &c.”—(Ep., p. v.)

Can assumes an *s* in Skåne and Skans, German Schanz, a primitive term for protection, *σκάνδια*, Ilias *κ*, 268, Scania Scandia thus inserts *näv* = water in Scandinavia, and this *näv* is *fät* in the above; the Swedish vat.

XXXVII.—CANTIUM. KENT.

“Kent, &c., and the Kent-ings, &c., were English. But does ‘this make Kent an English word? No. It is British = Cant-ium, ‘as is well known.’—(Ep., p. lxxiv., pp. xlvi. xlviii. lxxi. cxii. Engl. L. 1850, pp. 20, 34, 72.)

The root of Cant is cam, the origin of ham, hem, heim (xxviii.) and this meaning, with some amplification through the additional *t*,

Cant still represents when Cæsar makes Cantium angulus; the Italian a canto means at the side: Old Norse Kantr margo (Gr., p. 422). Shakspeare has cantle, and throughout the Germanic tongue the same kant, kante, was and is in use. The Swiss have Cantons. The change of *m* into *n* occurs also in Concani = water borderers.

XXXVIII.—CARINI.

“Mentioned by Pliny as part of the Vindili.”—(Ep., p. cxxxiv.)

Car yields Courland; in the ninth century Cor-os (Sprengel, Etd. 1786) as in Car-narvon (winding river) it implies an uneven position; in other conjunctures it is different; Os of Cor-os is that of Os-wald, &c. (Aestii).

XXXIX.—CARPATH.

“The Carpathian mountains (Askiburgius mons).”—(§ 31, p. 108.)

Ask-burg, meaning water-fortress, may thus be rendered Car-path, since Car = Gar = border, fence, &c., and path = vatô; it is a compound, though in Yablunoi-Krebet it may seem to join Kraft, the Russian kriép, as well as *χρῆβάραι*, the Croats, from *χρη-βάρ* = border of the water.

XL.—CATTI. HESSI.

“The Chatti of Tacitus are the Suevi of Cæsar.”—(§ 30, p. 105.)

Chatti being Gothi (water-) and Suevi = borderers, makes the two agree; they will be the pars Suevorum (§ 9) worshipping Isis, (cx.).

XLI.—CAT-WALDA. BRET-WALDA.

“As unequivocally German as the eminently Germanic *Boio-hemum*.”—(Ep., p. cxlix.)

The component parts of Boiohemum appear ubiquitous (xxvii.—xxviii.), so the above Cat, Bret, and Wald. Already Got-arzes, Barde-sanes (xxx.), *Vrati*-slav, &c., show Cat and Bret; Waldemar is also Wladimir from vladieioo, walten, wield. The title, ruler of the waters, was thus generally assumed from Ach-ish, King of Gath (= goth?) to Cat-walda, &c. Barde-sar-es (corrupt Barde-san-es), Cyaxares, Greek version of Shak-sar, Shak being radically Saxon.

XLII.—CAUCHI.

“Reclaimed lands, &c., called Koge.”—(§ 35, p. 128.)

The same root implies the omnium *lateribus obtenditur*, a body thus in a *hocking* position gives the *huckeback* and the friendly *hug*; besides its furnishing the Cogs which the Idioticon Ditmarsicum calls Kooge. The name *Hoc*-ings thus contains the German *hocken*, and supplies both classes of Cauchi.

XLIII.—CEREVISIA.

"Both words *ale* and *beer* are of Germanic origin. The Keltic term, on the other hand, is *cwrrw* = *cerevisia*, from the Latin."—(§ 23, p. 72.)

Spain retains the *Cerveza*, whose first root is its own, according to the well-known quotation: "*Cerevisia quam in Hispania Ceriam appellari tradit Plinius.*" On this authority some, with Scheller-Lüneman, 1826, make the compound Keltic too; others, like Stock, in loco, Camden, &c., assign the above Keltic term as origin common to both. Tacitus, unable to pronounce that *cwrrw*, and thinking neither *Ceria* nor *Cerevisia* the exact word for what he means, gives us here a long paraphrase of eleven, as if to deliver a recipe how to make German beer. The truth is, the word *Ceria* (*cesia*) does not radically imply any beverage, but simply the Keltic *cis*, a tax, so that *Cesia* (*ceria*) properly meant excisable; the artificial beverage which was the object of the *cis* being not expressed until later, when the affix *vis* (see *Aestii*) was added as equivalent to the prefix in *ex-cise*, the two compounds meaning the same, and having the said *cis* in common. The simple *cis* we have in *cess*; the compound assess occurs thus in Günther's *Codex dipl. rheno-mosell.*, T. ii. p. 417: "*Assisijam, seu collectam quæ Ungelt nuncupatur.*" Here *Ungelt* (*un* = *wan* = water, and *Geld*) corresponds to *As-cis* as the same; but while this *As* is that of *Aestii*, &c., the prefix in *assess* (*as-cis*) has adopted the sense of *ad* belonging to the Latin. (ii. xi. cx.).

XLIV.—CHABILCI. DALITERNI. TEMENICUS AGER. TYLANGII.

"Zeuss, who believes these to be the oldest German names, &c."—(§ 1, p. 7.)

They form a quaternion thus:—

1. *Chabilci*, for *Chabil-ici* (mountain-water-men). *Cabillonum* urbs Galliæ, now Chalons. The *cabillaud* is a *piscis jugularis*, dried on a *jugum*, a *Giebel*, gable; Arabic, *jabal*, so the *Kabil*, *Kabyles*; *Kabul* of the Afghans; the root implies tight, close, hard, hence the word for fetters, stocks (*Ps.* cv. 18; cxlix. 8); and a land stony, unproductive, is *cabool* (1 *Kings*, ix. 13). *Ghibellini*=*Hohenstauffen*.

2. *Dali-terni*.—*Dal* = *dale* as given by *Zeuss*. *Ter* of the first root in *Tyr-rheni*. See *Dorset*.

3. *Temenicus ager*.—The root *temen* belongs to the *Temenidæ*, of Herculean extraction, who, about 813, ante D., founded *Macedonia*; it usually drops the *n*, and thus doubles the *m* in *temme*, *aggere obstruo* (*Gr.*, p. 133), *German dämmen*, &c. *Pomerania's Demmin* retains the *n* in *Taminium*; the scriptural *Timna* loses the *n* in *Damméseck* (*dam-asc* = *dam* against water), *Thames*, &c. *Temeno-thyræ*, &c.

4. *Tyl-angii*.—*Tyl*, as in *Thule*, else for *Tyr* in *Tyr-rheni*, &c., *angii*. *Ingulf* means the wolf of the *ing*; see *Ingævones*, *Angli*.

XLV.—CHALI.

“As great a mystery as the Chali.”—(Ep., pp. cxviii. cxxix.)

Of the root Cal (= border) Cal-us-ium, Cal-is-ium (see Aestii); thus Chali may be the Varini, who certainly were borderers.

On the Hal-yn dwell the Chal-yb-es, whence χαλ-υψ; compare acciaio, acier of the root ac, aqua, and steel with to stale, in allusion to water; Cal-ybe, Char-yb-dis, &c.

The name Melan-chlæni may be for Melan-chal-æni, there being a Melanes Sinus.

XLVI.—CHALUSUS.

“Perhaps the Trave.”—(§ 46, p. 179.)

See the preceding. Trave, Trab-ena=shallow water, as in darben, Sorabi; unless, transposed, it be like Dubris, Dover.

XLVII.—CHAM. HAM.

“Possibility of the Cham- being a geographical term. The Chamavi-Hamm.”—(§ 33, p. 113. § 36, p. 130.)

It agrees with Cal, &c., and belongs to Kama, in Russia, Cambuni, as border hills between Greece and Macedon; Cum-raig, Cimbri, Gom-phi (= aqua) in Thessaly; Cumberland, &c.; analogous to the above Chali we find χαίμας (p. 112; Ep., p. vii.); yet also the compound χαμανοί (Ep., p. viii.), (see xxviii.). Excepting local significance, wherein Cam eminently excels, Cal and Cam may be traced only in—(1) Kal-mäuser, one who muses at his own Cal. (2) Gan-erbe for Gam-erbe, collateral heir. (3) The much disputed Chimie; an amal-gam-ation, cambium, concambium (Proleg., p. xliii.) of the different elements; cangiare, cambio being originally a meeting at the border; so traffick was literally conducted in primitive times, even still at Kiachta, between Russia and China. Scheide-Kunst, *art of separating*, is satisfactory as an equivalent for chymistry, but not as its literal translation.

XLVIII.—CHARUDES. HARUDES. CHERUSCI.

“As long as we have the Cherusci, &c. (§ 36, p. 131), some of the best writers “find the root heru = sword (Proleg., p. lii.); the most doubtful &c. Cheru-sci “(Epil., p. cxvi.) Harud-, the root of the word Char-usci.”—(Ep., p. cxxvii.-viii. Engl. L., 1855, p. 57-9.)

1. The first root in each of the three, namely, Har, Char, Cher, implies elevation; the second, ud, us, means wood, forest, yet also water; in the latter case they satisfy the Saxons. Ald Saxons (vi.)

2. The word Norsk comes from nör mountain, Norway, Nerigo, by Pliny; Sw. and Feroic nör (Engl. L., 1850 p. 29). The three eponymi (Epil., p. cxxv.) thus are Dan (low), Oest (water), Nori (mountain). North itself refers to nör, high; south, süd, to the Scandinavian sid, siid, low: west to water (as in West-friesen; LI. and Aestii), east and easter to rising.

3. Sax appears in Pliny’s Mar-Saci, now Ditmarsh.

XLIX.—CHATTI. HESSI.

“ Ethnology a conflict of difficulties.”—(§ 30, p. 106. Preface, p. iv.)

1. Hessi, Hæsti by Jornandes, the Aestii of Tacitus contain one root, able to designate a people also called Suevi (borderers), Vindili (water-men), and Visi-goths, the water-men of the vis, ooze, the marshy Baltic.

2. Forms of Chatti.—Gothi are Casci, translating Latini (latex, lato-brigi, &c.), Cæsar’s Cassii. Camden has for one people the double name Cassi and Catti Euchlani, the latter translating Hermun-Duri, whilst Duri translates Cassi or Catti; euchl is uchel, high, the Ochil hills, &c. Cæsar has ocel, Grai-ocel-i, Gar-ocel-i, who occupied the *gar-ret* of the mountain; Grai, Grai-ci = borderers on the water.

From ocel comes aquilo, a *high* wind, fluctus Aquilone secabat, Æn. v. 2; so aquila, supereminent in flight.

L.—CHATTUARI.

“ *Hæt-ware* = occupants of the country of Chatti.”—(§ 34, p. 116.)

Hæt is Kõth, lutum; the Traveller’s Song has Hûn-hæt, i. e., water-mud; Kõthen; Hæta-by = marsh-town; Shet-land is also Jet-land and Hiat-land (Sprengel, p. 34), which hiat, jet, shet, occurs in Sjet-gola (p. 160), which answers to Let-gal, and since Let means argilla, hæt accordingly the same, it follows that the Hæt-ware occupy swamps, marsh, like the Letts on the Baltic. The Scriptural Hêth, Hittite, will be of that nature; Kitteem is applied by the Maccabees to the Macedonians, and Mac-dõn means a mucky soil. Chatt, Kõth, like fan (water), fen; Italian, fango; French, fange.

LI.—CIMBRI. CYMBRY.

“ *Cimbri* may coincide with either,” &c.—(Appendix, p. clxvi.)

“ The doctrine which I propounded more than twelve years ago is,” &c.—(C. N., p. 142.)

We agree to lay down, once for all, as a postulate, that whatever, in the way of ethnography, is proved concerning any one tribe of the Cimbro-Teutonic league, must be considered as proved concerning the remainder (Ap., p. clix.), inasmuch as Cimbri and Teutones are two names for only one people; but while this singleness mainly removes cause and ground of that doctrine, the number of details unimportant in themselves (p. clxvii.), on which the same doctrine builds, are adequately met by a number of objections, of which we may subjoin here twenty, each with its text in view:—

1.

(p. clvi.) “ Of Sallust and Cicero the language points to Gaul.”

1.

Before Cæsar the term Gaul was not limited to its present acceptation.

2.

(Ib.) "Cæsar, whose evidence ought to be conclusive, &c."

2.

He identifies the Germans before him with the Cimbri-Teutones when encouraging his Romans, he says: "Factum est ejus hostis periculum quum Cimbris et Teutonis a Mario pulsis," &c.

3.

(Ib.) "Diod. Sic. deals throughout with the Cimbri as a Gaulish tribe."

3.

His Galatai are the Germans; by Keltai he means the Gauls.

4.

(p. clviii.) "Pliny fixes the Cimbri in three places, &c."

4.

The meaning of Cimbri, borderers, admits of pluri-presence.

5.

(p. clix.) "A tribe called Ymbre."

5.

It is the same as Cimbri.

6.

(p. clx.) "Teutones not so mentioned by Tacitus or Strabo."

6.

Tacitus uses Cimbri, which he knows to be another designation for Teutones; "both he and Strabo give the Cimbri the locality of the Sicambri," (p. clxii.), because Cimbri, Sicambri, Teutones, and lastly, Franks, are all one.

7.

(Ib.) "It is not unlikely, &c., to call themselves *the nation, the nations, the people, &c.*"

7.

Teutones means Lowlanders.

8.

(Ib.) "Saltus Teutobergius means either *the hill of the people, or the city of the people.*"

8.

It means neither; but, analogous to the preceding, it is the locality of the templum celeberrimum quod Tac-fanem vocant. Tac-fan = low water, alludes to the Dutch, the Teutones.

9.

(p. clxi.) "*Popular, national, vernacular, &c., the vulgar tongue.*"

9.

Grimm enjoyed etymological dreams: Deutsch from theod, a people; Franks from anartophraktoi, &c.

10.

(p. clxii.) "Confusion of the Cimbri with the Sicambri."

10.

The identity of Cimbri (borderers) with Sicambri (water-borderers) is undeniable; so the Franks (Cimbri) were sometimes called Ost-franken (Si-cambri), although this Ost- has been mistaken for east.

11.

(p. clxiii.) "Strabo mentions them along with the Tigurini."

11.

Ταῦ-γυροὶ is no Tigurini.

12.

(p. clxiv.) "Their war-cries were understood, &c."

12. The common terms were nearly as ubiquitous as the elements designated. Tig-ur = Sig-ur = low-water; Amb-rōn = water-border could be shown in Sanscrit; so was Cimbri universally understood, hence the varied synonymy.

13.

(Ib.) "Appian speaks of the Teutones under the head Κέλτικα."

13. Keltic did not always exclude German; by Dio it always means German.

14.

(Ib.) "Teutobocchus, a name Keltic rather than Gothic."

14. Teutoboch is now Tieffenbach, also Dieffenbach (C. N., p. 371), Teut signifying deep, low.

15.

(Ib.) "Cateia, Irish Gaoth, a dart, &c., a spear."

15. Cateia is Gothic Kesia, a spear: "Rühs bemerkt dass *Kesia* im Isländischen und Altschwedischen einen *Speer* bezeichnet." (Bauer, D. Gr. 1827, I. p. 12.)

16.

(Ib.) "Sallust, Cicero, Cæsar, Diodorus, &c. Dion Cassius."

16. Of those five we have met above the first four, as to Dion Cassius, he readily joins them, for his Κίλται invariably are the Germans.

17.

(p. clxv.) "Either Cæsar or Crassus."

17. Cæsar will be excluded by what is stated above. But it seems that Mancian sæpius obstrepens was here called gallus, his interruptions proving like an obstreperous crowing of a cock.

18.

(p. clxvi.) *Cimbri* may coincide with *Kempa* = a warrior, or with *Cymry* = *Cambrians*."

18. The root of both is cam = border; kempa itself is derived from cam.

19.

(Ib.) "Silence of the Gothic traditions as to the *Cimbri* being Germanic."

19. "Noch singt von ihnen das Westfriesen-lied in den Gebirgen" (Zschokke, Schweizergeschichte). This song is true Gothic tradition; West-friesen (=water-borderers) being the *Cimbri*, whom he calls *Kymry*.

20.

(p. clxvii.) "The name of Boiorix, a Cimbric king, is Keltic rather than Gothic."

20. Boio-calus was king of the *Ansibarii*, who were undoubtedly German.

LII.—CIMMERIAN THEORY.—(Ep., p. clvii.)

Among the theories affecting the sense of Cimmerii, the best may be that it coincides with that of Cimbri. Uk-raine, their abode, also means water-border; the Scriptural Gomer, commonly adduced, likewise may conspire to *finish, border*. The brother of Gomer is Magog, who, derivable from mooj, mōg, fleeting, float, wave, comes to designate the Ocean, or Scythia. Those who, with Homer, look for darkness in Cimmerii, may allege dim, timmer, obscurus (Gr., p. 142), Kumr = coal in Turkish, and cumareem, dressed in black, of Scripture.

LIII.—CIMBRI. TEUTONES.

“Nay, they *may* be *Germans*. At any rate, if one of the two populations must “be Gothic, the claim is the strongest for the *Cimbri*, so utterly worthless is the “argument from the word *Deut-sch*.”—(§ 37, p. 135.)

Cimbri and Teutones are set down together by Marius, Ante D. 101, his glory did not lose by that duplicity; it is not even necessary to believe that Ambrones, which translates Cimbri, be here a distinct people, so may Tigurini satisfy by Tig-us (low water) the lacus Tigurinus and the Cimbri as well. Strabo identifies these with Ambrones in joining them with Toy-geni, who are the Teutones. The Germania, however, which ought, and promises (§ 28) to be properly ethnographical, shows no such duplicity; it attaches the national gloria ingens to Cimbri and Germani (§ 37) the two names involved in the nomen nationis (§ 2) and best known abroad, omitting Teutones, as the nomen gentis, more peculiar at home in connexion with the native divinity, and still surviving in the name Deutsch.

LIV.—CIUUARI.

“A remarkable, &c., form, &c., the same as *Ziuuari*, &c.; the first element the “root Teut.”—(§ 40, p. 144–5.)

“Zeuss rightly conjectures that the *Ciuuari* were *Suevi*. Surely, he might “have added that the word was like *Cant-ware*, the root *Suev* + *ware* = *occupant* = “*Suevicolæ*.”—(Ep., p. lxxxi.)

1. Teut.—The neglect of the second *t* in order to make *teut* = *ziu*, is justly called illegitimate (p. 175), but a remark otherwise important is that the same *teut*, most probably, owns no second *t*; the compound *teu-ton* meaning *toya* = water, and *tan* = *tac* = *tat* = low; each of the component parts may then exhibit new formations, so the said Toy-geni (liii.), more especially the multiform *tac* = *tan* = *tat*, which can lose its final consonant too; if Zeuss be determined to derive his name (p. 145) from either, it will be the latter, or else, independent of *Zuto*, &c., (ib.) even like *Deusen*, the medieval representation of *Teuten*.

2. Ciu-uari—Sci-varin (Prol., p. xli.) Ciuuaronem, opidum prox. Hisaræ flumini memorat Plancus inter Ep. familiares Tullii (Cæsar, Aldus, 1590, p. 562), the root being that of *Sabalingi* (x.) *Swe-des* =

borderers. Sue-colæ would be a hybrid, whilst Cant-wære is none (xxxvii.); if by virtue of suus, sua (x.), it might pass, still Suevi-colæ would be wrong, but Ciuari, Sciuarin, &c., may not contain Sue at all, unless the vári mean water (cxviii.).

LV.—CONDROSOS, EBURONES, &c., QUI UNO NOMINE GERMANI.—
(Prol., pp. lxxii. lvii.; Epil., p. cxlvi.)

Germani here means highlanders, though originally gar = border, elevation, and man = van = water, or man = mons. The four names will be, accordingly:—

1. Con-dar-us, top-forest-water; comp. Catti-euchl-ani (xliv.).
2. Eburones, Eboraci. Aber = inver (Ep., p. cx.) ðn = ān = aqua.
3. Cær-æsi. See Aestii, Carini.

4. Pæ-mani, pa, fliessendes Wasser (Heeren; Bopp, 1845, p. 189). This root is ubiquitous, giving rise to beer, Slavonic piwo, the names Boii, Boi-l'eau, and Bevilaqua, &c. Tem-pe (cutting-water), the Peneus forcing its way through Olympus and Ossa. Pæmani (man = mons) occupy Luxemburg. Lux implies water, as in Lexovii, and wallon, loftiness. (ccxxxii.)

LVI.—“DANI = DACI.”—(Ep., p. cvi.)

Dac, dan is the remarkable root to which the second in Teu-ton belongs; its original ends in a vowel, as in De-meter, low, humble mother; De-muth, humility; the second part of Teu-ton is thus Tac, Tan in the goddess of the same people, Tac-fanis, Tan-fanis (= low water); Dar-dani are thus Teu-cri (Dar, water, also wood), Tek-tam and Teu-tamus occur alike (Diod. S. ii. 22), Tek-taphus (deep digger), Dak-tyli (Cretan miners), &c.; the primitive verb duck is also tuck, tauch, and with *n* tunk; so dac of the Dacians becomes danc in the compound Dancrigi.

LVII.—DANCRIGI. LACRINGS.

“Δάκρυγοι. The *Lacr*-ings, &c., may have been similar adventurers.”—(Ep., p. xci.—ii.)

Finding a wrong Δ for Δ, Zeuss (1837, p. 462) hastily imputes a mistake to Dio, whose Dancrigi, one of the frequent rigi, rugi, as in Catu-rig-es, Rigo-sages (Polyb., v. 53), Tub-rugi, &c., contains the inserted *n* (lvi.); having said that the Astings harassed τῆν Δακίαν, Dio prefers that compound to Dakiai, Dacians, even twice (pp. 1182, 1186, ed. Reimar. Hamb.); compare his Tenkretoi (ib. p. 1498). Rugi and Rhæti being a kind of rakers, drainers, &c. The Lacrings thus originate with Zeuss.

LVIII.—DANI. HERULI.

“*Dania*, &c., was called *Dacia*. Did the converse ever take place? Much turns upon this, connected with the ethnology of the Heruli.”—(Ep., p. cxxy.)

Dan is the second root in Teu-ton, and Cimbri easily renders Her-uli (Hes-ul = water-border).

2. In the district of Dacia there appears a Dar-dania for Dar-dacia; daroo in Sanscrit signifying wood, otherwise Dar-dani are of low water. The Scriptural Dan is situated similarly, and Egypt's Tan-is is *Nieder-ung* (Ges. Jes., p. 616), compare the words tank, den, tanière; also dun, thus used of colour; in dunkel it adds *k* (lvi.—vii.) as in donkey (Spanish rucio, as if russet), and mental obfuscation makes a dunce, which has been strangely connected with Scotus Duns (Study of Words, 1856, p. 83-4). Beginning with *tan*, the root of ex-ten-sion affects *τανύω*, *τύνω*, thanja, dehnen, tendo, &c., Hebrew *tēn* (give) joining the Latin *Do*, a laying down, *τάγω*, *τάζω*, &c.

LIX.—DANDUTI. NERTEREANES.

"Mentioned by Ptolemy."—(Ep., p. cxxx-i.)

1. Dan-ut-i.—Dan as above. Ut = vat = vatō; hence Teu-ton transposed.

2. Ner-rean.—Ner, modern Greek; the Nar, Nereids, &c., rean-rān = border.

LX.—DAUINDRE.

"(Deventer) in eodem pago Hameland."—(§ 83, p. 112.)

Dau-ind, like Tub-ant, Tib-isc, &c. See Camden's Dob-uni. Ind is And (water) in *Andibus* hiemabat (Cæs. iii. 7); he wintered in *Anjou*.

LXI.—DERMEN.

"Hermen strike Dermen."—(§ 9, p. 49.)

Plural of Darm; made strings for musical instruments the compound is Darm-Saiten, producing what may be a *thrumming*.

LXII.—DESERTA BOIORUM.

"A waste, &c."—(§ 38, p. 95.)

Noricis junguntur lacus Peiso et Deserta Boiorum. Jam tamen Colonia divi Claudii sabaria et oppido Scarabantia Julia habitabantur. (Pliny, iii. 24.)

The Gallei et Germanei Insubres of the much noted Inscription, Ante D. 222 (p. 5), may refer to that locality; besides the term *In-subres*, which corresponds to *Sabaria*, we may compare Strabo's *καρυοί* as meaning the Norikoi (Proleg., p. cxxiii.), from *καρυή*, head; hence in that entry of 222 the Insubres Norici were meant by Germanei, i. e., of the higher ground; the others, Gallei, of the water, marsh; to this Germaneis (not Germanis) Polybius corresponds by the name *Gaesatæ*, which admits of the same meaning. The term *In-Subres* for *In-Surbes* (see Bin, Quin, and Sorabi) is *Sarab-antia*

(xi.) transposed; Sab-aria (asia) of the root Suevi and Aestii. The term German in its radical sense occurs thus:—

1. Gallei et Germanei in that document of Ante D. 222.
2. Germanorum natione; Germania, § 28, meaning the Osi of § 43.
3. Itinera quæ ad Peninum ferunt obseptæ gentibus *semi-Germanis*, Liv., xx. 38 (p. 7). An imitation of Hæmimontani, although Hæmus means border. The idea of half-mountaineers is admissible as alluding to the inferior height of the Apennines, these being the said itinera quæ Ad-pen, &c., the *road to the top* (= pen); if so, Penin will be Al-pe (vii. xi. xxvi.).
4. Oretani qui et Germani (p. 5). Geography still mentions the Oreto-Herminian chain between the Tajo and the Guadiana.
5. Certain Belgians called Germani (xxv.).
6. Persian triad by Herod. Germanioi, Darustiaioi (daroo=wood) Penthialaioi (compare *Vand-al*; *Penthe-silea*, lxxvi.).

LXIII.—DEUTSCH.

“It is also important to remember that, like *high* as opposed to *low*, *rich* to *poor*, “&c., the word *Deut-sch* was originally a *correlative* term, *i. e.*, it denoted something which was *popular*, *vulgar*, *national*, *unlearned*, to something which was “not. Hence, it could have had no existence until the relations between the “learned and lettered language of Rome, and the comparatively unlearned and un-“lettered *vulgar tongue* of the Franks and Alemanni, had developed themselves to “some notable point of contrast. *Deut-sche* as a name for *Germans*,” &c.—(§ 1, p. 3-4. Engl. L. 1855, p. 291.)

Really important to remember is that Deutsch has originally the extension of *Dutch*, the comprehension of *Lowlandish*, and thus represents *Teutones* both in expression and sense. Neither is Grimm's dream about *vulgar* truly interpreted in the above. To show his own version of *popularis*, *vulgaris*, he immediately declares it *homely*, *indigenous*, *universally intelligible*, in case the early Goths did say: “*Wir Gothen und die Franken reden iudiskô*,” (Gr., p. 12) this adverb, alluding thus to universally intelligible, they accordingly use *vom gesammten volk*; but besides this, we must not repudiate (darf man nicht abweisen) the accessory meaning (*nebensinn*) of *heidnisch*, *barbarisch*, which *iudisks* bears in the mouth of ecclesiastical writers. In this respect it agrees with *germanicus* (*beide ausdrücke*), in reference to language both denote the common, raw, *vulgarsprache*, which still we call *volkssprache*, contradistinguished from the cultivated, refined (German) of the scholars (*ib.*). He thus keeps independent of any contrast with the Latin; for supposing even it were true that *gidiuti* ever meant *barbarus im römischen und lateinischen sinn* (Gr., p. 18), and that the Germans used the same word negatively, *un-gidiuti*, to exclude their own selves (*ib.*), it could be explained only by the mysterious inherence of *Deutschheit*, or Germanism, which he asserts in *iuda diot* (Gr., p. 19), the possibility of which he could admit even in *dem namen Teuto* (*ib.*, p. 17) itself; it being after all the radical

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essence of diot, teut, which is wanted, and this he acknowledges to be as yet unexplored (ib., p. 19).

LXIV.—DESTARBENZON.

"Frisiones qui vocantur, &c., ad ann. 800."—(Epileg., p. lxx.)

That compound is new in ethnological nomenclature; it designates those Frisians as heathens, benzon, who bless, pray to, deastri, idols.

LXV.—DING.

"The probable name of Concilium, &c., folc-môt; further north, &c., Ding."—(§ 12, p. 60.)

As concilium is derivable from con-cieo, or an obsolete con-calo, so Ding from tinsa, thingsjan traho, cieo; hence the folc-môt, quod non simul, nec ut *jussi* conveniunt, &c., is not well rendered by concilium. Thing (thingsjan) any object of *motion*, though it were only mentally. Denizen, Dingzen, a person moved, conducted round the altar in obtaining his freedom. See *thinx*, *thingsare*, *Leges Longob. I. 32, 5.* Comp. *Persius V., verterit*, &c.

Fæhde, feud (p. 60, 71) we may derive from woe rather than foe (p. 71), the Finnic (Hungarian) fáj, verb fájni; *nékem fáj* = es thut mir *wch.*

LXVI.—DIUTISC.

"Served to distinguish the *popular, national, native, or vulgar* tongue of the population to which it belonged, from the Latin. In *Mæso-Gothic*, *piudiskô* = ἰθνικῶς—Galatians, ii. 14. In Old High German, *diot* = *populus*, gives the adjective *diutisc* = *popularis*.

"In Anglo-Saxon we have *peód* and *peódisc*.

"Sometimes this adjective means *heathen*, &c.

"Often it means *intelligible, or vernacular*, &c., in which case it is opposed to Latin.

"The particular Gothic dialect to which it was first applied was the German of the Middle Rhine."—(§ 1, p. 2. Engl. L., 1855, p. 289.)

Indubitable evidence and previous quotations (lxiii.) admit of the above the only passage from Galatians and *diot* = *populus*; in this one sense of *populus* occur both *peód* and *peódisc* (Gr., p. 15, 19).

The Lower Rhine it is which commemorates Teuten with *Deutsch*. That primitive idea is recorded also in *peód*, notwithstanding that the latter, at the same time, is more usual as a derivative (a sitting *down*, a settlement, a people) hence the *peódisc* (Gr., p. 15, 19) invested with the sense of the latter, must be the offspring of the former, *Diutisc popularis* does not exist in any time or dialect of the German, and, if it did, it still could not reach the national adjective by means of the climax, or ladder, of so many steps, *gentilis*, &c., resembling only those of Jacob's ladder seen in a dream, there being no vestige of evidence that this *diutisc*, in all its multiplicity of forms, ever had any meaning but that which

still we understand in Deutsch or Dutch. The word English appears after the name England prevailed from the Angli; similarly we may see the adjective deutsch arise when the offspring of the Teutones had already caused the name Thiodhee, Theodland, and Frankland, to denote the Lowlands with France newly conquered. Tauta, the Lithuanic term for Germany, has the form piódi in the Edda, where it is identified with Frankland; in the same language and in Anglo-Saxon, it is also pióðland peóðland; these territorial names, all-influential under the sway of Charlemagne, thus produce the adjective frenkisg as well es theotisc, diutisc, and as equivalent, since the Franks are Cimbri, and these the Teutones, at that period shrunk into Deusen and Tyois. The said identity is taken notice of (Gr., p. 19), but so little turned to account, that the compound pióð-land has obtained here a still more fanciful translation than the *provincia* given in the edition of 1826, vol. ii. p. 478-9.

LXVII.—DNEIPEP.

"The root *Danub-* approaches that of *Dnap-*, in the undoubtedly Slavonic "*Dnaparis*, or Dnieper," &c.—(§ 1, p. 14.)

Dan-ub is *shallow*, *placid water* (see Abnoba); it then becomes Is-ter, as if to say, aquarum receptaculum, compound of *Is* (Aestii) and *tr*, like the Gothic navistr, reconditorium mortui, from navis, *ναυγά* (Gr., p. 39). Dan-ub is transposed Ap-dan in Thessaly's Apidanus, and the Don is complete in Tana-is (=low water). Camden (1607, p. 562) mentions that sense of the ubiquitous dan; it belongs also to Teu-ton-es (=water-low), devoted to Tac-fan (low-water), which is also Tan-fan; primitively it ends in a vowel, our word Do; German, thun; Hungarian, tenni, meaning simply a laying down, placing, &c., differing from machen, make, which requires operation.

2. Dnieper, Dnaparis for Dan-par-is = low-forest-water, the same word as Bor-is-then, the root which here ends the compound beginning the other. The root par = bor occurs also in the word border; in *Bar-gylia*, *Bar-gasa* of Caria; in Barbary, Africa's north border; the word barbarian occurs in allusion to Phrygia (Eurip. Iph., line 71; Virg. ii. 504; Hor. Ep. i. 2, 7), and Phrygia means borderland, of the root fringe, frank. Ilias, ii. 867, applies it to Caria, which has its *Bar-gylia*, &c. Hitopadesa, line 1040, scolds the dog as barbara for neglecting his duty to watch limit and border.

LXVIII.—DORSET.

"A Celtic root (*Dur-otriges*) though *-set* was Saxon, so was the *Goth-* in "*Goth-land* other than Norse," &c.—(Epil., p. xlii.)

Dor and Goth translate each other, and the Is of the said Dnapar-is, all without admitting hybridism. The Douro, Doria, Hermun-*dur-i*, *Tyr-rheni*, Dorians, witch of En-Dör, Doris (Ecl. x. 5), &c.; even the *tur-nip* is of that element. The Black-letter Herbal

thus distinguishes "Nass steckruben, that is to say, the moist or *water navet*." Armenian djur, Welsh dwr (C. N., p. 367).

LXIX.—DUBIS. TUBANTES.

"Flumen Dubis oppidum cingit."—(Proleg., p. lxiii.)

"*Tu-bantes*, &c. *Tw-ente*."—(Epil., p. v.)

Tub-antes, like Dev-enter (lx.). Tub-ania is a well at the foot of Gilboa (2 Sam. i.), as if gal-boa = height on the water, like jabl-tār (Gibraltar); Man-dubii, Gel-duba, Tub-rugi, &c., low, flat, shallow.

LXX.—DULGIBINI.

"Zeuss suggests that the *dulg* = the Icelandic *dolgr* = enemy, &c., whilst the "*gibin*, &c., *gambar* = bold, &c.

"My own belief is that their name is preserved, and their locality fixed by the "present Westphalian town, called *Dulmen*, a form sufficiently near Ptolemy's Δουλι-*γούμνιοι* to be admitted."—(§ 34, p. 115-16.)

Some copies read Dulgubini, approaching Ptolemy's Dulgumii, whilst Dulgibini has the analogy of Scrito-bini, whose bini = Finns.

1. *Dulg*, the root *Delve*.—The *g* of *dulg* is thus a labial in *Telb-en* (Gr., p. x.), *Tolbi-ac* now *Zülpich*; *deilbh*, an image in Irish; *delub-rum*, a *concave* dome in Roman worship; *Dolopes*, *Delphi*, a *concave* dome formed by *Parnassus* (überschattet von dem doppelten Gipfel. Heeren, 1826). *Telephus* in the woods (*delving*) is son to *Auge* (increase) and *Hercules* (through great exertion); *talpa*, δελφύς, δελφάξ. The *delving* labial is *m* in *Telem sulcus* (Ps. lxx. 11; Jos. xxxi. 38, and xxxix. 10), *Telm-ess-us*, *Dalmatia*, *Delminium*, and localities of the *Dulgibini*, *Dulmen*, *Delmenhorst*, and *Dülmersee*.

2. *Dulg-ub-ni*, *Dulg-um-nii*, second root *ub* = *um* = *am*, water, the same as *fan* = *fen* = *fin*, so that there is no difference in meaning between *Dulgi-bini* and *Dulg-ub-ini*. The same *-um* still ends many *Frisian* local names; it has been erroneously made equivalent to *ham*, *hem*, *heim* (p. 119; Engl. L., 1855, p. 106, 131-2).

3. The *g* of *Dulgibini*, which in all those examples has given way, re-appears when *l* becomes *r*, as in *Duro-triges* (lxviii.), the Slavonic *doroga*, road; *torg*, market (thus called *the road*), &c.; after *r* the *g* may then change further, as in *Turdetani*, *Tridentini*, &c.

LXXI.—DUTCH.

"The origin of the word has been a subject of much investigation; the question, "however, may be considered to be settled by the remarks of Grimm, D. G., *Introd.* "to the third edition.

"It was originally no national name at all.

"In the earliest passage where it occurs, the derivative form *piudiskō* corresponds "with the Greek word ἐθνικῶς, &c.

"The derivation of the word from the substantive *piuda* = a *people*, a *nation*, is "undoubted.

“So also is the derivation of the modern word Dutch, in all its varied forms, &c. Anglo-Saxon *peódisc*, &c.

“The original meaning being *of, or belonging to the people*, &c., secondary meanings grew out of it.

“Of these the more remarkable are: *a*) the power given to the word by Ulfilas (heathen), &c.; *b*) the meaning *vernacular, provincial, or vulgar*, given to it as applied to language.

“This latter power was probably given to it about the ninth century. That it was not given much before, is inferred from negative evidence. The word *Theotisca* is not found in the Latin writers of the sixth, seventh, and eighth centuries, although there are plenty of passages where it might well have been used had it existed.”—(Engl. L., 1850, p. 57–8.)

“*Diot-isc* means *popular*, and when the vernacular language of the Germans (as it did after the introduction of Christianity) came to be contrasted with the language of Rome, the *Dutch* or *popular* tongue came to be contrasted with the Literary or Latin. How then could the *Teutones* have been *Dutch* in the time of Marius, long before such a contrast existed?”—(C. N., p. 47.)

If it were attempted to bring into harmony all the discordant opinions deposed, ever since the days of Luther, on that national question, it were not more impossible than to establish the relation of parent to offspring between *piuda* and that national term; and whilst the task itself, as to perspicuity of system, might remain simple, also this becomes impracticable, when, besides *deutsch*, there are comprehended in the same affiliation the words *deuten*, *gidiuti*, &c., whence the short-coming and the discrepancy of the above and preceding extracts (LXIII. LXVI.) when compared with the German text. Thus, instead of saying—“the question may be considered to be settled by the remarks of Grimm,” we are bound to declare that it never was more deeply involved, nor more pregnant with obnoxious error, it being altogether unfounded that the word ever had any of these meanings, *gentilis*, *gentilitius*, *popularis*, *vulgaris*, *heimathlich*, *eingeboren*, *allgemein verständlich*, *heidnisch*, *barbarisch*. To the last two his system can afford only a *nebensinn*, whereas that of *gentilis*, *heidnisch*, as occurring at least once, in *piudiskô*=*ἰθνικῶς*, has, among all these, the only claim of kindred in tracing the cognation of *diutisc*, or Dutch. The progenitor of the family, the root of *lowness*, *sedateness*, *sitting*, *settlement*, which exists already in *Teutones*, produces *piuda*, a settlement, a people, whence the said *piudiskô*, after the Greek; but the grand-parent of this adverb survives for ages, so that, besides the still existing *Diet*, a *sitting* (of potentates), and the now extinct *diot*, a settlement (a people), its own self, in Anglo-Saxon, produces *peódisc*, to express, through the termination *-isc*, what otherwise the bare substantive *peód* suffices for, besides the more important *peód-land*, *piódi*, *piód-land*, to designate the abode of the Franks, whose name is also *Tyois*, *Deusen*, and thus to propagate the name still understood in Dutch or Lowlandish.

NOTE.—*Neben diot ein diutisc* (Gr., p. 120) can be true only in that primitive sense of *low* to be the equivalent of the said Dutch; the *diutisc popularis* (ib., p. 111) resulting merely from the fictitious

system; it is against the genius of the language, which admits no *volkisch*, &c., nowhere found, not even where the same change of *o* into *u* is exemplified (1822, vol. i. p. 84-5), the idea being expressed in the compound *pěód-guma*, homo *popularis* (1826, vol. ii. p. 478-9).

LXXII.—ELB.

"Albis unгани (§ 28, p. 94). Albim (§ 89, p. 137), probable that the Albis, " &c., of the Hermunduri was the *Saale*."—(§ 42, p. 149.)

1. The name Hermun-dur-i requires more than the one *Saale* (xxiii.), otherwise the Elbe (Al-bi, vii.) would better answer to their name.

2. Albingaunum.—Involves *Genoa In Alb*, this last being only Apennine (lxii.). The root gen, perhaps connected with the frequent can, cam, &c., occurs in *Gen-ab* = Or-lean = border of the water; *Ar-gen-taro*, in the same sense (with *Ar* = high) the Hæmus; *Ar-gen-tor-at-um*, the same, with *āt* = region; *Ar-gan-tyr*, the same without *āt* (a Swedish name); *Gen-usa* (*us* = aqua); for Γεν-νησ-αγέρ, the Hebrew affords only *Gen-aret*, which we may translate borderland, the inserted *nēs*, for *nēr* = *nār* = water, the Chaldee form has adopted, but left out the final *et*, since *ār*, *al*, suffice for land, border, elevation; *Ar* of Moab, &c., *Shin-ār*, water-land; compare *shēn*, Jes. xxxvi. 12, and *Beth-shan*, *Scythopolis*. In a law of Charlemagne, prohibiting too early marriages among the Longobards, the word *gentes* in "fornicationes quales inter *gentes* esse non debent" would be difficult, even if, in the sense of heathen, it had been still applicable to that people; hence the possibility that *gentes* here comes either from the said gen, or else from *wan*, *wen*, *Wand-alii*, *Wends* (water-men). The same *gentes* is thus used of Germans in a letter by Theodoric to a king of the Heruli (Cassiod. iv. Ep. 2), the term Gothic being used now like Teutonic, Deutsch, and Goths being *Vand-alii*, hence possibly *Wentes* = *Gentes*; a third passage (L. Rothar. 194, ap. Canciani, i. p. 78) makes Longobardic slaves, German and no longer heathen, still *servi gentiles*; this adjective and the twice *gentes*, have caused the conjecture that the Germans having thus been called heathens and heathenish, the terms remained stationary, and, after being made Gothic, the adjective *thiudisks* became the origin of the word Deutsch. This curious theory, published twice in 1827 (Jahrb. f. wiss. Krit. 19, 20; and Bauer, D. Gr. Berlin, i. p. 618-21) forms part of the elaborate *Excurs*, p. 12-20, *Deutsche Grammatik*, 1840, the subject of the preceding section, and several more in these pages.

LXXIII.—ELFRANCI.

"Zeuss. reasonably, considers this to mean ET PHRANCI.."—(§ 33, p. 112. Engl. L., 1850, p. 18)

Franci, borderers, admitting of variety, are here qualified by *el* = *al* = high; the above compound appears also in *Hel-ceb-us*, "EA-

καθ-ος (Epil., p. cxlv.), ceb = border, as in Ciuuari, &c., *cab-o-ter* = to *coast*. Al = sace may owe its name to that El-ceb (not to *foreign*, ib., p. liii.), though the river Ill should be considered.

Franks = Cimabri occur sometimes with prefixes opposed to El.

LXXIV.—ERDEWELWE.

"Ad Erdewelwe confinia se transtulere."—(Ep., p. ciii.)

The various names in question admit of the following interpretations:—

1. Er-dely-é means of Transylvania, the above four syllables being a corruption of this Hungarian genitive in three. Erdö = silva becomes erdely = silvania, and this, with the prefix trab = tran = border, is Transilvania, which the German Siebenbürgen (border-mountains) translates accordingly. Sieben is here of the root Suevi and of Cibinium, Hungarian Szebeny, a name for Hermanstadt, the word herman, german, implying elevation, border.

2. Huns occupy Danube, Don, Theiss; hun, han, an, signifies water; so the an in Al-an-i, who "were what the Huns were." (Epil., p. ci.)

3. Hun-gar-i = water-borderers.

4. Sic-ul-i. The Sicilians have this name from sic = sac = water and ul = al, as in the said Al-an-i (see also lxxiii.). Cor-sic-a is Kyrin-os, i. e., rock on water; *Kyrin*, as in *Corn-wall*; it may take *t* for *k*, or *Tran-silvania* = *kran-*.

5. Szék, the Hungarian word for chair, German Stuhl, whence *Szeker-fejer-var* is *Stuhl-weissen-burg*, &c.; Székely, then, analogous to the above Erdely.

6. Sys-syl. Sys, also sycg, secg, as in *Sic-uli*; Syl = sal, also Cal as in *Cal-lava* = *Sil-chester*, *Sil-ur-es* (ur = us = aqua), *Mar-sil-ia*; window-*sill*, *Sten-sile*, spelæum (Gr., p. 16), *Plattd. syle* a conduit; *Siusli* (p. 138); *Alfred's Vineda* or *Vineta*, is also named *Jumne* and *Julin* (Sprengel, *Gesch. d. Entd.*, 1783, p. 36-7).

LXXV.—EUDOSSES. PHUNDUSH.

"Eudoses is the same word as, &c."—(§ 40, p. 144. Epil., p. xxi.)

1. Eud-os denotes the south-border, though os also means water; both combines the Eyder, as *Frisia Eydorensis* (Engl. L. 1850, p. 16), and river of the Jutes, Eud-os-es. To declare it solemnly a frisia, boundary, Charlemagne hurled his javelin into it. Eutheo is Jute (ib. p. 12); Eitheisi (Ep., p. cxxii.) joins either Eudos or Hæt-eis = mud-water). As Peninsulars, the Jutes are Hredh-Goths (Traveller's S., line 114) of the root *Hert-ford*, *Hreut-ford*, i. e., vadum arundinis (Gr., p. 13). The divinities Hrethe, Radegast, Rod-land, result from *Rieth-grass*, the vast *Ried-flächen*, constituting in physical geography one of the three Boden-formen (Brückner, *Geogr.*, 1837, p. 115).

2. Phund-us-ii agrees with Eudoses in us = os; the first it

translates fund, furd, a ford, as in Tuli-*phurd*-um; but the agreement will be improved by making us = ur = border, and phund = vand = water.

LXXVI.—FEMINA DOMINATUR.

“I cannot say to whose well-exercised ingenuity the interpretation of this curious passage is due. It is as follows:—

“The *native* name of the Finns, &c., is *Quæn*.

“The Swedish for *woman* is *quinna*.

“Either a misinterpretation of these two words, or else, an ill-understood play upon them, gave rise to the notion of a female sovereign.

“Circa hæc litora, &c., *Amazonas*, &c.

“So early was the spirit which dictated the Salic law in force.”—(§ 45, p. 174-5.)

That particular Salic law forms a remarkable exception, not only among the Germans, who saw in females sanctum aliquid et providum, &c. (§ viii.), and, accordingly, had their queen Tamyris, &c. but, perhaps, among all monarchical nations we know; hence, if there be anything *curious* in that passage, it will be only the negative, regarding the Swedes (Suiones); the historian informing us that the two nations are similar, except that the Danes (Sitones) submit to the rule of a female.

Neither is it a correct assertion that a terra feminarum “develops itself further” from the notion of a female sovereign, when this notion was certainly not the cause that gave rise to a Cvenaland, or the classical fable of such a territory.

How both originated independently of each other, and of the said female sovereign, can be shown in the following manner:—

1. Ama-zonæ. Early epithet of a people girding (zonæ) round the water (ām). The particular people so designated (*Ilias*, ii. 219) soon became a matter of doubt and dispute, but their locality and identity with the Antes (xi.) seem best ascertained by the meaning of this name compared with zonæ, implying curvature, and the description, *circumflexo* Euxini litore (see the ample note, *Æn.* xi. 659, ed. Delph.). The word Euxinus may thus be for *ἑυξεινος*. That historical ground being lost, etymology then with embellishing fancy, might regale themselves with (1) zan, a woman in Persian; elsewhere *γυνή*, *venus*, *quinna*, *bean*. Prefixed with *ama* for *hama*, the compound thus readily signified a community of women. (2) Am-zos, without a breast, indulging in no manner of tenderness. (3) Unconquerable, as a natural result from the preceding; metaphor thus borrows, from the single state in a female, the idea of insuperable in expressions like—Ascalon, the *bride* (*Abulf. Tab. Syr.*) as never yet subdued; Elizabeth, a *fortress* (in *Maria Stuart*); Jungfrau, a mountain never ascended, &c. The same indomitableness was suggested by the millions of Scythians, Goths, &c., who all derive their names similarly, as also the individual Amazons, Penthe-silea, i. e., water-border, penth = wand. Compare *Basilea* (xxvii.), and the *crescent* form (*Æn.* i. 494) with the zona.

2. Finn comes from fan=aqua; the natives pronouncing it *quæn* thereby suggest the idea of woman, whence it came to pass that medieval writers make Finland a terra *feminarum*, and even a colony of the Amazons (Sprengel, *Gesch. d. Entd.*, 1783, p. 41).

3. Queen, Anglo-Saxon *cwæn*, Gothic, *qæns regina* (Gr., p. 361), of the root *quean* and *γυνή*; it need not be originally the female of man, the first trace being probably the Sanscrit *gō*=Kuh; the latter is not a cow in Hirsch-kuh, &c., hence *gō*=wo in wo-man, which Grimm derives from wif-man.

LXXVII.—FERARUM PELLEES.

"Whether the word *leather* be of Germanic or Keltic origin is uncertain."— (§ 17, p. 66.)

The *pellis* being made *smooth*, it becomes *lævis*, *levver*, *leather*; thus the Bohemian *hladiti* is *lævigare*, connected with *glide*, *gleiten*, *glatt*. The French has *lisse*, the Greek detached *λισσός*, *λίτον*, *λίτα*, *λίς*, *λίος*, *λίω*.

LXXVIII.—FRAMEA.

"This is a true German gloss."— (§ 6, p. 39.)

Grimm's notion to read *franca*, deriving it from the Franks, and them from *anartophraktoi* (p. 39-42) is a serious error. We not only must preserve *framea*, but even hold it accountable for both *franca* and Franks. The radical idea being that of prominence, edge, border, pointedness, extreme, it gives rise to a multitude of words. The following are examples:—

Brēm oestrus (Gr., p. 136), *Brämse*, *bremse*, horse-fly; *fram-boise*, a compound like goose-berry, i. e., sting-berry (*goos*, the old *gaisos*, a kind of stabbing weapon), broom, bramble, &c.; it then proceeds to extreme, or starting-point, in time or space; *fra*, *fram*, *from*, *primus*, *Brahma*, *frame*, *brämen*, *verbrämen*, brow (formerly *Brame*) *πρίμωνρια*, *extrema pars montis* (*nör* in *Noricum*, &c.), hence a number of localities; *Frome*, *Bremen*, *Brompton*, *Frowenshoale* (*Camden*, p. 144), *Frauenthal*, *Fraustadt*, &c., the border-god *Bremen* (*ib.*, p. 661), &c., *Frenzdorf*, &c., *frange*, *fringe*; *france*, a javelin, *frakka* or *franca*, *brink*, *prong*, *φράγγι*, *frons*, *frontier*; the substantive *frank* as a border for cattle, and the people called Franks as borderers on the Lower Rhine.

NOTE.—The *Anarto-phraktoi* must be likewise a species of Franks, living in an uneven or suspended position. *φρακτός* *Thuc.* i. 6, is like *prac*, *parc*, enclosure.

LXXIX.—FRANCHE COMTE.

"Making it appear as if *Franche* Comté and *France* took their name from the "same Franks."— (*Epil.*, p. lx.-i.)

It is not derivable from any Franks, but, like *Frenzdorf*, &c., it means border-county; a similar compound is *franche-lotte*, instead

of frange-lotte, from its fringe or beard; so bird-bolt for beard-bolt, barbatula, &c., Ville franche, villa franca, are thus border-town, not ελευθερόπολις in a moral sense.

The changes to which the radical consonants in franca, frank, are subject, may be arranged thus:—

1. The first is a labial; Parma, Brenta, Birmingham; in θριγκός, trinket, small enclosure, it slightly differs.

2. The second is *r*, but changes to *l* in Flamhead, Flensburg, Flanders, &c.; it is lost or transposed in Femern, Fimbria, &c.

3. The third radical is the least steady; furze, friese, Freising, &c., Prag, Phrygia, Friedland, Friedberg, Frede-ric, a ric hedged in; be-fried-igen thus means not merely to appease, but also to hem in, enclose; the idea of peace in Fred is therefore secondary; protection against aggression being necessary to insure peace; hence vrede-los meant outlawed, in the sense of protection-less; frithing, a fence (Engl. L., 1850, p. 562), Gottfried, a fence against water (Gotthart = water-rock); so has Gottlieb to do with the Goths in Gudilebus, Gudlaibs, though only radically, not to that people, as imagined by the last editors of Ulfilas, the leb, laib belonging to names like Eis-leben, &c., the lev in Pliny's Hil-lev-iones.

LXXX.—FRANKS.

"Calling themselves *free*."—(Epil., p. lviii.)

"Et Franci sederunt in gyrum per borderes."—(Engl. L., 1855, p. 50.)

"Who the Cimbri and who the Teutones were, are points which complicate numberless ethnological investigations."—(C. N., p. 148.)

These two names designated only one people, and this one people translating Cimbri into Franks, and changing Teutones into Deusen, as also Tyois, thereby yielded two names for the German language, one frenkig (now altfränkisch, Gr., p. 4), the other diutisc, universally known as deutsch, &c. The true meaning of Frank (lxxviii.) is preserved also in franchir, which means to clear, set over, a limit, boundary; also historically the notion of *free* in Franks is inapplicable, if the year 240 (see Gibbon, 1809, I. ch. x.) be the only period for their pretended confederacy in favour of freedom, since the name appears earlier (p. 40).

LXXXI.—FRISIABONES.

"I think is *Vriesen-veen* (*Frisian-Fen*)."—(Epil., p. cxxxiii.)

Frisia-bones signifies border-dwellers, and means the Hol-sati, Hol, as in Hel-lenes, &c., translating the Ham of Hamburg, situate in that neighbourhood. Bön is wön, man, maneo (Gr., p. 126), Nar-bona, water-district, &c., Ratisbona, *Rachisbona* (clxviii.).

LXXXII.—FRISII.

"The language to which the root *Fris-* belongs," &c.—(§ 34, p. 118.)

"The German Ocean called Frisian," &c.—(Engl. L., 1855, p. 186.)

Grimm thinks of the meaning comatus, since frizzle, friser,

frisar, cannot be made Roman (Gr., p. 403), yet it is allied to Framea, Frank, frieze, in the sense of point, extreme, border. The position of the Frisii as Rheno prætexuntur (§ 34) alludes through the prætexta toga to the kind of border-cloth called frieze; the frise in architecture; the art of the friseur or frizzler touches the surface, tips of the hair; l'hirondelle *frise* l'eau, describes the peculiarity of that bird, which causes the name swallow, formerly sual, from the root Suevi, and hir-undo from hir = heurter and unda; chevaux de frise are border-stakes: the cutaneous Friesel affects the skin surface; fris-acht exemplum (Gr., p. 41), taking at random; Frëse (Krause) also written Fraise, a collar, kind of border.

LXXXIII.—GABBETA.

“Böhmerwald Gebirge (Gabreta silva).”—(§ 80, p. 108.)

Ptolemy has also here preserved the correct Gambreta (Epileg., p. viii.), it being a compound of Gam = border and Bret = water (xxiii.).

LXXXIV.—GÆSATÆ.

“Polybius, however, calls the allies of the Insubrian Gauls, not Germans, but “Gæsata.”—(§ 1, p. 5.)

The terms Gallei, Germanei (lxii.), as epithets in their radical sense, leave room for special names; Gæs-at-æ, whilst at = ât = regio answers with gæs to German in the sense of elevation; so is môd-gast mooded high (Trav. Song), Rade-gast, &c. Geest means a raised soil.

LXXXV.—GALATAI. GALLI. KELTAI.

“The Keltic comprises,” &c.—(Proleg., p. xxxvii.)

“As to the evidence that there were *K-l*, *G-l-t*, or *G-l*, besides the members of what modern ethnologists call the Kelt, &c.”

“Then there is, &c., the modern Galacz,” &c.—(C. N., p. 99.)

We should observe: Firstly, names which are distinct from the above three. Secondly, the applications of the same three. Thirdly, their radical sense.

Firstly. Names not to be confounded with the above three are:—

1. Galicia of the Poles, meaning Salt-land (Brückner, Erdbesch., 1837, p. 137); many a Hal, Halle, is thus for Sal; so Galacz, &c., Spain's Galicia is radically distinct.

2. Kal-lat-is, a compound like Cal-ais, implying border-on-water.

Secondly. The acceptance of those leading terms differs in different writers.

1. Diodor states (V., 32) the Romans apply Galli (Γαλάται) indiscriminately to Gauls and Germans.

2. Diodor's own practice is to use Galatai of the Germans and Keltai of the Gauls.

3. Dio Cassius designates the Germans as Keltai. "Dio semper Κελτοὺς vocat, qui, &c., Romanis Germani dicebantur" (ed. Reimar. Hamb., vol. ii. p. 1498). Compare in the same edition, i. p. 1168 and note to xxxix. 49.

4. When Cæsar says: "Qui ipsorum linguâ Celtæ nostrâ Galli adpellantur," he does not mean that the two words translate each other radically, but simply that the Romans included them in the name Galli, whilst the Greeks retained Keltai in its radical sense, whether they applied it to Germans or Gauls.

5. Galatai, Galli, Gallic, as also Gothic, were the terms used to designate water-dwellers, different from Keltic, which was conceived to answer the idea of German in the sense of mountainous. Strabo's etymology of Germani, γησιόυς Γαλάτας, shows that he did not know the true meaning of German; so he seems to confound Kelt with Galat likewise (C. N., p. 92).

6. Hence we may observe that the said difference in application did result only from the intention of the writer, whether he meant to designate the one nation either as Celtæ or Aquitani; the other either as Germani or Saxons.

Thirdly. Radical meaning.

1. Galatai, the same as Velatai, of the root Baltic, Russian boloto = lutum, Polish, bloto.

A compound of it is Velat-ābi, āb = aqua.

2. Galli. Jala = aqua, hence the name translates Aquitani, Saxons, also Teutones (low-watermen), &c., hence the adjective Gallic, used like Gothic, as if to say aquatic.

3. Kelt. The root כֶּלֶת forms the cities of refuge, Numbers xxxv.; an asylum was thus granted by nature to the Celtæ in their mountain fastnesses against hostile intrusion, or destructive influence by water. The same root as דָּלָה (Ps. xxxix., Job, xi., &c.) is also Arabic, implying duration, everlasting.

LXXXVI.—GAMBRIVIL SICAMBRI.

"What applies to the Marsi applies to the Gambrivii."—(§ 2, p. 27.)

"The name Sicambri was probably Gallic, since we find it in Cæsar."—(Epil., p. iii.)

"No mention in his pages occurs of the Sigambri," &c.—(C. N., p. 78.)

1. Gam-brivii are the Cimbri, Si-cambri the root Gam = Cim = Cam = border; finally Franks, called also Franci-genæ (which does not mean *Free-born*) border-dwellers; genæ appears also in Toy-geni, &c. The root briv is that of Samaro-briva; otherwise briga, brica (C. N., p. 120); Brive of Guyenne still occurs. Camden (1607, p. 296) makes briv signify pontem vel trajectum; the Gam-brivii are properly the Dutch, the compound signifying borderers residing on Brevia; this word in the well-known sense of Æneis, i., 113,

which is also *βραχία*, agreeing with the said variety of brica, briga. The first root of Samaro-briva is that of Sabaria, In-subrea.

2. Si of Si-cambri means water, as in *Si-ren*, *Sci-ronian*, &c.

LXXXVII.—GEPANTA. GEPIDÆ.

"*Si-robotes* has been supposed to = *Gepidæ* + the prefix *Si-*, &c. Procopius, &c., "connects them with the *Vandals*, and says that they were originally called *Sauro-mata* and *Melanchlani*," &c.—(Epil., pp. lxxxvi.—vii.)

1. Procopius, by his "many *Gothic* nations," means aquatic (lxxxv.); his *most noted* triad of Vandili, Visigoths, and Gepidæ, are the same by Jornandes, the identity of Vandalii and Ostrogoths is seen also from the *Germania*, § 2, and elsewhere.

2. Gepanta.—Jornandes makes it *pigra* (Epil., p. xx.), thereby supporting his tale of a *slow* ship; but it really is *gép* and *anta*, gaping, or stagnant, water, hence *Gép-id-æ* (id = is = aqua), and *Gép-id-os* the name of the "insula *Visclæ amnis vadis circumacta*" (ib.) *ôs ostium fluminis* (Gr., p. 12). The Danish *gab* = mouth of a river, may be the same *gép*, *gap*.

3. Sic-o-bot-es; sic of the root *Sicily*, *Saxon*, &c., and bot = bat = low, as in *Bat-avi*; bôt may serve also for boc, as in *Cost-o-boci*; here Cos, as in *Cassii*, &c. (xi.), and boc = bach = bouche; also ôt = at = aqua, besides = regio; *Cib-ot-i* thus occurs in *Phrygia*, *Cib* of the root *Suevi*, *Ciuuari*. &c.

4. *Sauromatæ*.—Mat and ât occur for water. *Saur*, *sabr*, *samr*, like *In-subr-es*, *Samar-o-briva*: the Hungarian *sar* = morass; less probable is *saur* = *siévr* = north.

5. *Μελάγ-χαλ-αινοι*.—By thus inserting one vowel we obtain a suitable meaning: borderers (*chal*) of the black (*melan*) water (*ain*); the suppression of the *a* was a matter of course, more especially as there remained some sense.

LXXXVIII.—GAR-DENE. GAR-SECQ.

"The earliest Anglo-Saxon records speak of the, &c., *Gar-dene*."—(Epil., p. cxxv.)

"*Edgar*, *Witgar*, *Gwiti-gara-burg*."—(Engl. L. 1855, pp. 37, 39, 41, 143).

1. *Gar*, as in *Hungar* (lxxiv.); the *French* still use it for *terminus*; the *English* *goal* is *gal* = *gar*. A *lexicon* of 1477 has *Ghere*, *ora*, *fimbria*; *Luther's Geren* (Hag. ii. 13); *Thibaut*, *Germ-French Dict.*, 1835, *Gehre*, *Gehren*, *chanteau*, which is *Shakspeare's cantle*, and *Cantium*, *Kent*; and since *Canter-bury* is *Duro-vern-um*, this *vern* is the said *Gehren*, similarly *Vero-mandui* (*man* = *mons*), *Gar-umna* (see *Dulg-umnii* lxx.) the *Garonne*; *Cæsar's Gar-oceli* = borderers of the height; *Gar-ai-ci*, *Greeks*; *χαρ-αξ*, *palus*. To the same we refer the Anglo-Saxon *cær-ig* (limiting, restraining), *care-ful*; it degenerates with the idea of *too careful*, miserly, already in the *Old H. G. göreg* (Gr., p. 99), now contracted into *karg*, whence the *French cagou* and *cagot*, differently modified. This supersedes the

strange etymology of ca-got, making it thus a compound *canis goticus* (Study of Words, 1856, p. 142).

2. *Gar-secg* = border-water, is the word for Ocean by Alfred (Bede, H. Eccl. i. 1, and iv. 16); the Arabs express the same in *Bahr-Moheet*; so the word Ocean (*ōg* = encompassing, and *an* = water) and the Sanscrit *Sa-gara* (see *Aestii*), likewise the simple *Mare* signifies border, so that its form *Muir* need not be a compound of *mu* = round, and *tir* = the earth. (*Ossian*, 1807, iii. p. 324).

LXXXIX.—GERMAN.

"How many have sought for a *German* meaning to the word *Germani*," &c. —(Prol., p. lii.)

"I believe, for my own part, that the word was Keltic, &c.; the meaning of this Gallic designation is a matter of legitimate speculation."—(§ 1, p. 4.)

"The origin of the word *Germani*, in the Latin Language, is a point upon which there are two hypotheses:—

"a. That it is connected with the Latin word *Germani* = brothers, meaning either tribes akin to one another, or tribes in a degree of brotherly alliance with Rome.

"b. That it grew out of some such German word as *Herman*, *Irmin*, *Wehrman*, or the *Hermunduri*, *Hermiones*, &c.

"Neither of these views satisfies the present writer.

"For all the facts, &c., see the Intro. to the third edition of the *Deutsche Gr.*" —(Engl. L. 1850, pp. 56-7; 1855, pp. 287-9.)

"All we *know* of the word is that it was Gallic. It may or may not have been German as well. The editor thinks that it was not."—(C. N., p. 79.)

1. That the Germans called themselves thus *guerre-men*, *war-men*, *ob metum* (Germ. § 2), *in order to strike terror*, was strangely believed by many expounders of that obscure passage; few doubted that interpretation of the word, so does Professor Creasy still identify his *Arminius* with *German*; only in the year 1840 Grimm begins to oppose the idea of dividing *Her-man*, *Ari-man*, &c., without objecting to the possibility that the Romans borrowed *Germani* from that mysteriously vernacular term, especially remarkable in conveying a certain idea of respect or divine reverence. Sparks of information scattered by Grimm must be first collected and improved to enlighten one point, namely, that the Germans were in possession of a *Germanus* sufficiently qualified to be that of the Romans, because (1) the inherent reverence proceeds from *Hermin*, as grandson to the national god, whose own self is similarly designated by *diot* (Teut.) in *diotgot*, *irmindiot*, &c.; (2) *German* proceeds from the Lower Rhine, and is identified with *Frank*, according to the special remarks of Grimm; (3) those two remarkable names of the god and his grandson being, in fact, abstracts of *Teutones* and *Germani*, afforded the only key to the *nomen gentis*, *nomen nationis*, in the obscure passage of *Germaniæ nomen recens* by *Tacitus*.

2. The original meaning of the word we learn from (1) the two brothers of *Hermin*, signifying *water and plain*; hence he will represent *raised, elevated ground*; (2) the Romans used it in that

sense (lxii.); (3) native names, Hermunduri, Hermanstadt, &c., bear the same translation; (4) other words: Herminium, which grows on chalky eminence near the water; Armagnacs was the name of the Orlean party (Henry VI., &c.), and *ör-län* = eminence on the water; (5) from Tacitus we learn that the Gauls translated the said nationis nomen by Tungri, which implies elevation; also the passage, liii. 12, by Dio Cassius, assigning the reason for Germania, seems to mean those Germani whom Cæsar finds in Belgium, and they are highlanders; (6) the component parts, *Gar*, as in the preceding section, and *mun* = mons, or more generally mound, give the same satisfaction.

3. That portion of the Insubres which is called Germanic (i. e. of the higher ground) in the Fasti Capitol. of Ante D. 222, occurs by its proper name, besides *Gæsataë*, also (Plut. vita Marii) as *Geratæ*, hence *Ger* = *Ges*, preserved in *Geest*, terre *haute et stérile*.

4. Relics of *Germ* occur in *schermo*, *Schirm*; *escrime*, because in fencing each party endeavours to screen, fence, his own self, like the *πάλη* (with *πυγμή*) from *pāl*, *loka-pāla* (= mundi *custos*), &c.; the Sanscrit *warman* signifies *Harnisch*, *Harness*.

XC.—GETIC HYPOTHESIS.

"The greatest authority of Germany has expended much learning, &c., on what may be called the *Getic hypothesis*."—(Proleg., p. xlvi.—viii.)

"What applies to the Goths of *Goth-land* applies also to the Jutes of *Jut-land*," &c.—(Epil., p. xlvii.—viii.; pp. cxliii. cxxx.—i.)

"Name not Germanic."—(Engl. L., 1850, p. xxi.)

"They may never have been called Goths at all until they settled in the country of the *Getæ*, and then they may never have called *themselves* so."—(C. N., p. 16.)

1. If it be that "*nannten sie sich selbst doch gut-piuda*" (Gr., p. 12), then they called *themselves* so.

2. Goth and Jute are quite distinct; the latter means south, and is the first root in *Eud-oses*, a member of the Angle group, whereas Goth, the same as *vatō*, *voda*, the Cinghalese *watur* (Lambrick, Ceylon, 1833, p. 27), and wanting only in deserts, is met even in *Get-ulia* = *Maur-usia* (*Æn.* vi. 206), i. e., water-border, *Mor-get-es* (the same meaning), *Tyri-Getæ*, the *Getæ*, &c., *wet*, the *Wetterau*, &c., *Gythium*, &c., *Cothones*, artificial harbours; *kottabos* or *kossabos* of the root *gutta*; German, *Guss*, giessen, in-got (*ein-guss*), &c., *Gath* (though usually rendered vine-press), *Gath-héfer* (*dug-water*), *Gath-rimmōn* (= rotten, stagnant), *Kas-sub-itæ* (water-borderers), *Kâz*, goose (Hindoo) *Kas*, goose (Slavonic and Old H. Gr.) *gâs* (Old Norse), &c.; $\chi\eta\nu$ then mediates *Gans*, *Ghent*, *Gandavum*, &c.; of the same root are *gutter*, *guts*, and *gush*.

NOTE.— $\chi\eta\nu$, if derived from $\chi\acute{\alpha}\nu\alpha$, $\chi\alpha\acute{\iota}\nu\alpha$, should designate rather the sparrow, *sperling*, from *sperren*, *aufsperrén*.

3. Gothini suppose a *gothina*, analogous to *fodina*, *salina*, and so allude to the salinarian Galicians; the names *Kotbus*, *Kothen-*

meister (maître saunier), belong to that kind of Goth; the final *in*, thus specifies localities peculiar in Demmin, Ruppín, &c.; Berlin was a place cleared of an *embroided* vepretum, whence Brühl, &c., and avoir la *berlue*.

XCI.—GLESUM.

“Succinum quod ipsi glesum vocant”—(§ 45, p. 165.)

“Item Glessaria, a succino militiæ appellata: a barbaris Austrania, præterque Actania.”—(Proleg., p. cxxvii.)

In preference to succus (Study of Words, 1856, p. 151) we make suc-cin-um a compound, the two roots being sub-cin, the accension being merely *in modum tedæ*; this teda itself is of the root tinder, cendere. The names given to that floating, ignitable, electric substance will be in accordance with the same three qualities.

1. Floating.—(1) Glesum, gal-es = top of the water, like glastum, gal-as; the latter is also Is-at-is, from is = aqua, and at, æt = parentage or at = regio; it is now woad, waid, &c., root wat, Quadi, &c.; (2) am-bar = water-border; the sense of am-ber transposed occurs in its other names, car-abé, ar-abé, gar-abe; (3) ἤλ-εκ-τρον, if the τ be dismissed, the remaining will admit, *lofty water-border*; the compound is poetical, involving sublimity; the sun, otherwise Ap-ollo (water-destroying), is ἡλ-ικ-τωνε, likewise, perhaps, ēl-ek-ōr.

2. Ignition.—(1) Suc-cin-um. (2) Bern-stein. (3) Abné ekdah, Jes. liv. 12; this, however, is doubtful.

3. Electricity.—(1) Kah-rubā = straw-attractor, in Persian. (2) Rafr, Old Norse, derivable from hrifa, rapere.

To the first may be reckoned also Aust-ran (see Aestii and Rhine), whence the above Austrania; so Actania for Ac-rania (ac = aqua).

NOTE—Glēs and Gnōs are not very dissimilar; Elata mari respondet *Gnosia* tellus (*Æn.* vi. 23) as a name for Crete; thus Gan-es = Car-ēt, and the Hebrew Caf-tor (= rock on water) are conceived alike.

XCII.—HAM. CHAM.

“Ham, whose Latinized name is Ammius.”—(§ 38, p. 113.)

The Scriptural triad from whom “all the earth was overspread” admit of suitable meanings. 1. Shem, elevation (*Ewald*, Heb. Gr. 1838, pp. 199, 152). 2. Japheth, extension, diffusion (*Gen.* ix. 27), and, 3. Ham, border. This last, wanting professed sanction, has been the more unlimited in taking root and spreading abroad; after expressing relationship *collateral* (*Gen.* xxxviii., 13, &c.), for which Indo-European tongues choose the root *swe* (x), it produces a derivative by means of the prefix 𐤀 in the word 𐤀𐤇𐤍, which, in later Hebrew, signifies border; in this local sense it joins, regardless of distance in space or time, the Land of *Ham* (*Ps.* cv.). *Ammonē*

satus (*Æn.* iv. 198), with the Ammius of the Chamavi (Hanavi = Hanover), and a vast multiplicity besides (xxviii.); Chat-ham = water-border, &c.; kam-oos, another name for sea in Arabic, on the principle already mentioned (lxxxviii.), seems to be the god Cam-os, historically identified by St. Jerome (*Jes.* 46, 1) with Beelphegor, the latter implying aperture, open gulf, &c. (*Jes.* 5, 14.) The Sanscrit Yam is the god terminus with regard to human life (*Nalus*, 3, 4); Gam is an integral part of amalgam, whether the al be the article, as in alchymy, or from ἀμάλλα, a binding, combination; skim and scum are of the cam in question.

XCIII.—HELLUSII.

"Resemblance of their name to Ptolemy's river Chalusus."—(*§* 46, p. 179.)

Chal-us = border-water will be the Eud-os of the Eud-os-es, now the Eyder, a border-river. The Hellusii and Oxonæ, expressly "fabulosæ," are from hallus, *petra* (*Gr.*, p. 40), and Ox-ōn = rock on water. Hellus, now Felsen, may have been a compound, although Vels (*Gr.*, p. 137) occurs early, and φελδς, φελδς, pal. (clxiii.).

XCIV.—HELVECONÆ.

"Possibly Slavonians of the river *Hevel*."—(*§* 43, p. 160.)

"The Αἰλουαῖνες (*Helveconæ*) lay between, &c."—(*Epil.*, p. lvii.)

1. Hel-vecon, a compound signifying High Bacenis, &c.
2. Ailouaiones; see a similar Hilleviones (cii.).
3. Ρουτίλαιοι for Rugi-tlii, the second part for tolii, root *Tolosa*, the first, Rugi, Rigi (lvii.).

XCV.—HEOROT.

"A town with a palace in it called *Heorot*."

"Near this the *Heaðo-bardas* were defeated, &c., probably either the *Bards* of *Bardonwick* or the *Langobards* of Tacitus."

"Except that the Hartz, &c., *Heorot* = *Hartz*," &c.—(*Epil.*, p. cxxviii.)

1. Heor-ot; hêr, hâr, celsus, illustris (*Gr.*, p. 94, 497), ot = locus; *dort* contracted of dar-ot = ille locus; thus Hêr-ot = Hoch-Ort = sublime hall.

2. Heaðo-bards are watermen of the heaðo = eminence, Anglo-Saxon.

3. Lango-bardi of Tacitus left their Lango in *Lauen-burg*, and the bardi in its Bardewick.

4. Harz is generally derived from Hercynius, though it may be simply Hart.

XCVI.—HERCULES.

"No known German deity has a name sufficiently like *Hercules*, hence," &c.—(*§* 9, p. 50.)

The three gods of the Germans by Cæsar, who was no stranger to Tacitus (*§* 28), are distinct from the three before us.

If Hercules be Saturn, and Frea added, we obtain the hebdomadal nomenclature still prevalent, even throughout India, as derived from the Sanscrit. Sun, moon, and the five early known planets, constitute that universal system, excluding the earth, in the following order: Sun, Moon, Mars, Mercury, Jupiter, Venus (= Frea), Saturn.

Jupiter (super terra) with his thunderbolt, is Cæsar's Vulcan; the German Wolken, Welkin.

Sat-urn, perhaps Satus-ur = born of the rock, thus represents everlasting, imperishable time; if so, the above Her-cul-es may stand for *Her-cun-es*, and signify the same (clxviii.).

XC VII.—HERCYNIVS.

"No derivation is so probable as the one indicated by Zeuss; "*erchynn* = elevated; *erchynedd* = elevations."—(§ 30, p. 107.)

In that case we should, at least, expect Hercynus without the *i*. But it is a compound like Hyr-cania, Hergetium, &c., only that here the second root (instead of making it cyn = can = aqua) will be cyn = kin, in allusion to the primus omnium viror. fortium, whom they celebrate (§ 2); being thus Her-cun = mountain-born, he is in name and power the insuperable *Her-cul-es*.

The national triad of names, Saxon, Deutsch, German, resound in as many traditional monuments: Asciburgius (water), Teutoburgius (lowland), and Hercynius (highland), transformed into Aschaffenburg, Teutoburger Wald [between Weser and Rhein], and Harz.

XC VIII.—HERETOGA.

"The possibility of the German word *-tog* having originated out of the Latin "*dux*."—(§ 7, p. 43.)

It will not be easy to find hybridism where even Ripuarii affords no example, when the language is extraordinarily copious (Gr., p. 21), the term a leader in war, and the nation Germans. The expression zu Felde *ziehen*, *Feldzug*, must have been always the same, so *tiuha* = *ziehen* = *ducere*.

XC IX.—HERMIONES.

"In numerous Old German and Norse compounds, the element *-rm-n*, &c., convey the notion of *vastness*, *antiquity*, or some similar reverential, &c., *Irmin-sûl*," &c.—(§ 2, p. 26.)

The verb for Herminones (better so written, Gr., p. 11, 52) arises afterwards in the form *aræman surgere* (Gr., p. 243), they representing high, or raised ground, whilst Teutones are symbolized by diot, the opposite idea; the elements being deified in the god and his three grandsons causes that inherent reverence (lxxxix.); so was the *Irmin-sûl* a kind of *Hermæ*, statuæ Mercuriales or land-marks. Henry VI., p. 47, is set down, in a mistake, for Charles VI.

C.—HERMUNDURI.

“*Dur* reappears in *Τεур-ιο-χαῖμαι*; *Teur-* and *heim* = *home*; just as *Boio-hemum* = *the home of the Boii*.”—(§ 42, p. 150.)

Dur, *Teur*, *water*, the idea of home being premature in those compounds, has been proved in preceding sections (xxvii.).

Hermun-dur-i of the said *Hermin* (xcix.)

CI.—HERULI. HELURI.

“*Gens*, &c., in *locis stagn. quas Græci hele vocant, Heruli nominati sunt*: *gens* “*quanto velox*, &c., *velocitas eorum*,” &c.—(Epil., p. xciv.)

The double etymology lavished on one part of two forms, may have been suggested by *helos*, stagnant water, and *hellos*, a young stag (*velox*); before *Jornandes* the duplicity appears in *Etym. Magnum* when upon adducing *Dexippus*, who derives *Heluri* ἀπὸ τῶν ἐκείσσι, ἐλῶν, a mysterious *Ἐλουρος* is made to signify *Εὐθία*. Grimm would prefer, with *Procopius*, to omit the *h*, and thus to make *Erulus* (Gr., p. 52) the origin of *eorl*, *iarl*. We may adopt the allusion to water, but, in order to justify both forms, rather make them compound, whether as *Hes-ul-i* = *water-borderers*, or *Hel-us-i*, in the same sense.

Their kings *Al-ar-ic* (*Al-as*) and *Odoacer* (*Olo-ac*) tend still to the same.

CII.—HILLEVIONES.

“*Sevo mons efficit sinum qui Codanus vocatur, refertus insulis quarum clarissima Scandinavia est, portionem tantum ejus Hillevionum gente D incolente pagis*,” &c.—(Prol., p. cxxvi.)

1. *Sevo*, of the root *Suevi*, applies to the *Norway mountains*.

2. *Cod-anus*, *Cor-an* = *border-water*. *Katte-gat* corrupts *Cod* into *Katt*, and translates *an* with *gat*, *Swedish vat*.

3. *Hil-leviones*, now *Häl-land*, sense *Hol-land*, i. e., *Hoch* = *raised land*. That prefix, of frequent occurrence, as *Al*, *Ar*, *Hel*, *Hil*, *Er*, &c., being omitted by *Ptolemy*, he makes that name simply *Λευανοί*, of the root *lev*, *lem*, which *Porphyrog.* (1840, c. 29, 15) writes *λαῖ*, in deriving *Rag-us-a* (*rag*, *ρήγνυμι*, and *us* = *aqua*), after making it *Rausium* from *Lausium*, quia in loco prærupto, &c., *loam*, *lame*, *lamo fragilis* (Gr., p. 230); *λοίμιος*, a name for *āp-ollo* (*water-destroyer*) creating drought and swamps; the root may end in any labial, as in the following selection:—

(1) *Limmat*, *Lemovices*, *Leimbach*, *Leamington*, *Lampsacus* (*sac*, *Saxon*), *Lemanus*, *Lemberg*, *Limburg*, &c.

(2) *Lobau*, *Lublin*, *Liebenau*, &c. *Eis-leben*, *Aschers-leben*, *Gudi-leibs*, now *Gottlieb*, &c. *Lybia*, *fines Lybici* (*Æn. i. 343*) region suffering of drought, the לִיבִים, &c., *Λεβ-έκoi* (*ēk* = *aqua*).

(3) *Löwen*, *lewo* in *Oserolewo*, &c., is *leben* in *Eis-leben*, &c. *Lwow* (*Polish for Lemberg*), *Livadia*, *Livonia*, *Livingston*, &c.

(4) Lepontii, Lippe, Lappland, Lapithæ Pelethronii (pēl-thrōn, border-dwelling) used horses, like many another tribe, from badness of soil.

(5) With *s*; Lausæi, i. e., præcipitium insidentes (Porphrog., 1840, c. 29, 15), Lausanne, Lusatia.

4. Lappen, a rag, and Lambeau. Lammas, the mass on account of lam, a day of affliction, called St. Pierre aux fers. The Roman Labarum, emblem of destruction (Lab) of the enemy (Ar; 1 Sam. xxviii. 16; Dan. iv. 16. Ar also=mountain); λείπος, uneven, rugged, scabrous, thus produces λιπερός, Lipari, *Labyr*-inth (inth = ἐντός), &c.

5. The first radical becomes N; Nemet-ac-um, now Arras (comp. Arracher); Nemetes; the Niemen; naim in the Polish znaim; naim in Pomerania's Uznoim, Viznoim (uz = víz = water), which is Usedom.

CIII.—HIRRI. SCIRI.

“No other writer mentions the *Hirri*, and I think,” &c.—(Epil., p. xcvii.)

The difference seems more than dialectical. In translation they cannot remain simple, but whilst *Hirri* = Hessi = water-men, the *Sciri* occupy *rush-water*, like the *Cir-cass-ii*, and the compound *scirpus*, whose *pus*, obsolete German puns, pins, is now Binse; without the *n*, it is Pose (*tuyau de plume*); thus bulrush might have bul for bun, but it will be rather for pōl, pāl, surface.

CIV.—HLUDANA.

“In Cleves a stone, &c., deæ Hludanæ sacrum.”—(Epil., p. vi.)

Hlud, glod, clod, belongs to *Guel*-er-land, Cleves. A god Krodo, or Klodo, preserved in St. Stephen's at Goslar, is of the same character; French, crotte; Irish, croc; whence Cork, corcach = swampy soil, and cruic-neach, a name for the Picts; the bad spelling cruithneach has suggested the interpretations of barley and the Pruth (C. N., p. 155-7).

CV.—HUNS.

“Zeuss, however, &c., makes them Turks.”—(Epil., p. ci.)

1. The roots of Huns, Turks, and Ugrian, have all the one meaning, so Hunu-gari = *water*-borderers; Porphrog. presenting Hungary by the name Τουρκία (Zeuss, 1837, p. 447) will be right, at least on that principle; the Majars themselves call one part of theirs Kun-ság, which is Hun-land.

2. Spelling Mongol with the *n*, is unknown throughout the East, and only partial in Europe, so that Mogol and Majār (Latin Mogerius, Epil., p. cii.) designate the one vast Mogolian branch, with the difference that the latter (whose own spelling is Magyar)

are Hun-mogols, Hun-majārs, Went-majārs, which last compound really occurs (with the corruption Dent for Went; Epil., p. cii.) in consequence of occupying the water. Mogal finds etymology in majar, which means *ex-plain* (auslegen), laying out, laying down, hence, in its literal sense, a people lying down, flat-landers; miratur molem Æneas, *magalia* quondam, i. e., *low* huts. Different entirely is the great *Mogul*, which comes from mikil, Luke, i. 46, by Ulfilas.

CVI.—HUNI. UNGRI.

“Just as the Germanic nations call, &c., by the name *Welsh*, &c., the Russians “of Eastern Europe called, &c., by the general name *Ungri*, whether Turk or Finn.” —(Epil., p. cii.)

1. Welsh comes from al, wal, implying elevation.
2. Ungri ascribes Turk and Finn to the ug element, whence the Uk-raine (see Rhine), Ug-or-skaja Zemlia = water-border land, Ucri, &c.
3. Huni qui et Auares, hun = av.

CVII.—INGÆVONES.

“Ing waes aereſt	Ing was firſt
“Mid Eaſt-denum	With (the) Eaſt-Dene
“Geſewen ſecgum ;	Seen men ;”—(§ 2, p. 26.)

As a poet, Beowulf is redundant in saying: Ing was first seen with east low-land Saxons; the entire group being dēn = low; but his statement is sufficiently historical to agree with Tacitus, who connects immediately the Varini (eastern) with the Angli; this harbinger of the English name as represented here by a sublime Ing, likewise attested by the Latin historian, Lyle (Anglo-Saxon Dict., the word Ing) derives from the Gothic winga, of which we read vinja pascuum (Gr., p. 42), and vaggs, vanc, uuanga, plains (Engl. L. 1850, p. 27), but he was not aware that Ing-æ-vones, Inguiomerus, &c., show the root of winga, although no difference may be known between the two, unless it be that ing, ang, imply narrowness, as in Pant-ag-ia (Æn. iii. 689) for Pat-ang-ia, i. e., water-straight; cujus ostia prærupto saxo includuntur. Ing-vi-mer probably means: Ing-border-dweller; vi, if existing in wieder, wider, again, against, agrees with this gain, gen, in *Gen-ab-um* = border of the water (vi, Bopp, 1845, p. 61.)

CVIII.—IRMIN.

“The name *Irm-* may have suggested to Tacitus (or rather to Cæsar, who first “mentions the German Mercury) the parallel of the text.”—(§ 9, p. 49.)

1. Cæsar emphatically denies to the Germans all divinities excepting the three visible and sublime. (Proleg., p. lxxxvi.)
2. Irmin-sûl consecrated the *ἕρμα*, term, terminus; the mysterious jus *Vem-icum* likewise guarded the *border*; it is thus a statua Mer-

curialis. The attributes of this god in common with Irmin as regarding traffic, limit and boundary, the profane use of letters, to which allusion occurs already in the Odyssey when bales of goods are to be marked, can be shown even in the expression of either. Merc-ur, Marc-us, merx, margo, &c.; Her-mun, Ir-win, Hes-mun, &c.; so is Her-mes patron of letters.

CIX.—ISCEVONES. ISTÆVONES.

“Here the reading is doubtful.”—(§ 2, p. 27.)

The works of Tacitus have been early multiplied with so much care (see the Emp. Tac. in Gibbon), that each pair of readings in them will be found of equal authority; Dulgibini, Dulgubini; Tacfan, Tanfan; Tuisco, tuisto, &c., that of sc=st is more general, Pelasgi=Pelasti, the Scriptural Pelishti. The root of the above pair thus begins in the same variety the names Ast-olf (water-wolf) and Hæsc-ulf, which means the same.

CX.—ISIS. CISA.

“Pars Suevorum et Isidi sacrificat.”

“The goddess here noticed was identified with the Ægyptian on the strength of her name only, &c.

“Instead, then, of doubtfully suggesting the identity of *Ciza* and *Isis*, name for name, as is done by Grimm, I have no hesitation in assenting to it.

“That she was *Slavonic* is the opinion of the present inquirer. But the most important part connected with her *cultus*, is that of its being, at one and the same time, *Suevic*, as we learn from the text of Tacitus; and, *Vindilician*, as we infer “from her temple at Augsburg.”—(9, p. 51-55.)

The Egyptian goddess is distinct from the Isis here in question, and the dea Cisa equally from both.

Whilst the explanatory attention early shown to the first may still, perhaps, be improved, that of the other two is as yet unknown; we subjoin all three in order of time and dignity, each with ascertained characteristics:—

1. Isis. As a philosophical abstract, this divinity admits of three compatible interpretations. (1) Isis = Iris; the compound Os-iris means, according to Plutarch, multum oculum, hence an all-seeing eye; (2) sight, knowledge, is = id = vid = עֵד = עֵד , &c.; (3) root of existence, Is = יש ; Chaldee, אִיש , &c., the principle being the same which is involved in the name Jehova, it may seem acknowledged in both by the inventor of a distorted account of the exit of Egypt (Tac. Hist. v.), placing this event *regnante Iside* (cxiii.).

2. Isis of the Suevi. Here we observe (1) *pars Suevorum*, meaning those of § 2, the Visi-goths; Suevi and Visi imply the one idea of border, belonging to Suevicum mare, the Baltic; the same Vis occurs in names like Vis-poi, Wis-baden, &c., and in that sense may lose the s, as in Vi-burg, &c.; hence the possibility that the same vis originally might be vi-is, the latter being frequent = aqua; (2) Isidi sacrificat. Here we may take Is-is, or, Vis-is, whether the

first root in the sense of the preceding, or is = vis = rule, power, as in Ach-*īsh*, Dar-*vis*, &c., a god of this nature on the Baltic we discover in Pot-rin-pos, of which rin = vis = border, pōt = vatō, and pos = πῶσις = patī (Bopp, 1845, p. 92-3) = possum = potens; the middle root of Pot-rin-pos is wanting in Pos-eid-ōn, or, Pot-id-ān, which means eid = id = sway, pos = pot = vatō; unless we read Pot-vi-dōn = potens marginis terræ, the sea being mostly named accordingly (see Gar-secq), hence Nep-tun = aqua terræ; yet id signifying also divide, the trisyllable can mean the powerful disposer of the waters (ān = ōn = aquarum), and the dissyllabic Nep-tun = the allayer of them; Pot-id-*æa* being on an isthmus, thus conveys *water-cleaving*, whence now Schiato for Schianto; (3) signum in modum liburnæ figuratum: the god Potrimpos wearing as his badge three different skulls, and a skull being a shell, a hulk, it might suggest to Tacitus the idea of the liburna; (4) invecta religio. He infers its being foreign from the fact that the natives make no such emblems, neque adsimulare, &c., or else, the signum ipsum being a ship implied conveyance, combined with the idea of Egyptian Isis. Amongst the superstitious relics of the Baltic, occurs the compound Sin-istus, the word for priest, whose second part shows the said is, vis; the prefixed sin may be the Gothic saun, origin of söhnen, sühnen, to atone.

3. Dea Cisa. It would seem utterly impossible to elicit a spark of elucidation from the heterogeneous mass, corrupted, and fictions heaped upon so mysterious a being, casually deified, however profane in its origin, were it not that the term Cisa happens to be familiar elsewhere (xl.iii.); but, whilst there is nothing to oppose its suitability here, especially when the one kind of artificial beverage supplies the variety known at present, so that the Dea Cisa in a colder climate may readily vie with the god Bacchus in a warmer; evidence is sufficiently copious to corroborate the inference from the name Cisa, that the locality became consecrated through the affluence and importance of the revenue, still known, though less generally understood, in the term Ac-cise. The evidence suggested by Grimm's documents is the following: (1) Cisa; of the various simple forms he thinks Cisa the most authentic, and the same is the one preserved in our word ex-cise; (2) The second root in the compound Zis-ūn-berc, though supposed by Grimm to be = en, is easily identified with the first root in Un-gelt, explained in XLIII.; hence, Zis-ūn = Ac-cise; (3) Zizarim; fossaque cinxerant quam appellabant Zizarim ex nomine deæ Cizæ. The author of these words must have thought of rim = border, like that in Pot-rim-pos; although it may be only a Latinized accusative of Cisarim, which occurs, as also Cisais, evidently a compound of Cisa and is = aqua; hence, again, Ac-cise. As to Cisa-ris, it may be like Ziegen-rück on the Saale, her temple being an eminence; (4) Per-leih. Grimm supposes this Per = Beere, if the hill were overgrown with *berries*; but the compound most resembles what now would appear as Bier-Leihe, in the old acceptation of leih, now verleihen, afford, dis-

tribute, grant; a more careful study of the documents might account even for this apparently slight vicissitude of the *Dea Cisa*.

NOTE.—The Germans pronouncing *Cise* and *Zise* alike (*tsee-zě*), the latter prevails as in *Bier-Zise* (see *Frisch, Wörter-Buch*, Berl., 1741), whilst the former remains in *Ac-cise*, *ex-cise*, and *cess*.

CXI.—ITALICUS.

“A Romanized Cheruscan—nomine *Italicus*.”—(§ 7, p. 42–3.)

A certain Westphal, finding in a diploma of 1357 the words *nostris Italis*, explains this, the above, and *Suevorum regis Itali*, by making *ital* the same as *edel* = noble.

CXII.—JAT. JAUTS.

“How far the Jats of India are *Get-æ*, is a difficult question.”—(Epil., p. cxliv.)

Their abode on the *Jumna* makes them *Getæ* (xc.), pronounced *Jats*; an alternative of explaining this difficulty may depend on *jät*, *jāta*, race, nobility.

CXIII.—JAZYGES.

“That either these *Jazyges* themselves, &c., were Slavonians, is a fact which is supported by internal evidence of the most conclusive kind, &c. *Moravsky Gazyk*.”—(§ 1, p. 16–17.)

“*Jaszag* and *Kunszag*; the former is Slavonic, the latter Turk, in blood, each “is *Majiar* in language.”—(Ethnology, 1852, p. 253.)

Supposing, then, *Jazyges* were from *yazik*, we might, similarly, conceive that *Japyges* meant *Üppige*, Scandinavian *yppig*, from the Gothic *iup sursum* (Gr., p. 65), which gives a name to king *Ypper* (Epil., p. cxxv.), who has three royal sons (xlviii.), and his residence *Upsala* (upper-border); whilst thus providing the simple element *iup* for *Jap-yges*, it may seem practicable, still on the principle of *yazik*, to furnish a simpler *jas*, equally for *Jaz-yges*, there being the verb *jas-er*, to use the *tongue* (uttering sounds rather than sense), but, if by this connexion with French, *jazig*, the instrument of speech, were not exclusively Slavonic, the *Jazyges* could not be so restricted neither, unless, perhaps, we find *jas* (sounding in the Spanish fashion) with the Slavonic suffix *ov* in *Khasovo = men* (p. 178), and suppose that thereby they designated themselves as linguists, speakers, an appellation not less appropriate than that of *Adam*, *homo*, *anthropos* (*art-rüp* = lofty countenance), &c.

Men must have mentioned the arrow, or the reed, its substance, before they wanted a name for the tongue; the two are sometimes connected through the idea of darting, injury (*Jer. ix. 7*), that of shape, or as a fragment; the Hungarian *nyilni*, to split, divide,

thus produces *nyelv*, the tongue, as also *nyil*, an arrow. The above statement may exhibit some influence in the following, though none with regard to *yazik* or tongue:—

1. *Jaz-yg-es*. The second root as in *Jap-yg-es*, the first that of *Jassii*, both presently. Its two roots thus correspond to the equivalent in various other names, obsolete or still existing: *Hetr-uria*, *Hydr-untum*, *Odr-ysæ*, *Adr-iat-ic*, *Otr-anto*, *Etter-ick*, &c., which *hetr*, *odr*, &c., constitute divinities, *Hrethe*, &c. (lxxv.).

The second root in *Jaz-yg-es* agrees also with the second in *Sar-mat-æ*, and so may the first, *sur=sar* in Sanscrit signifying arrow, and the reed out of which it is made; no discrepancy will arise if it be *Sauro-matæ*, *saur=sabr* = border (cxviii.), which may apply to *Jazyges* in general, especially the *Ba-sil-ei* (xxvii.); the *Me-Tan-Astæ* are *Dacians* on the ground of *Dani=Daci* (lvi. cxcii.), *Asti* from *as* = dwell in Sanscrit, or else like *Aestii*, in either case *Dan-astæ* may supply *Dancrigi* (lvii.); the prefixed *Me* has its separate meaning (xxvii.), perhaps even in *Me-ssagetæ*, if *sagetæ* be *Jagatay=Sogdiana*. Supposing *Melan-Astæ*, we would obtain *Melan-Chalæni* (lxxxvii.), the *Ostro-Goths*; adjoining the *Jassii*; *Ptolemy* mentions the *Oseriates*, which is a compound *osero*=island in a river, and *ât* = aqua, thus corresponding to *Ostro-Goth*.

2. *Jassii*. If *Ptolemy* did not mention the *Jazyges*, we should identify *Jassii* with that compound even personally, its *yg* being unessential, and possibly corresponded by the *si* of *Jas-si-i*, as in *Si-ren* (clxviii.). The root *Jas=Jaz* may belong to names like *Jot-ap-e*, *Joto-tap-a*; it agrees with the said *hetr*, *odr*, which enters *phar-etr-a* (= carrying arrows) there often appears a sameness of term for arrow and reed; the first part of *car-ex* (*ex*=aqua) may be the Sanscrit *Sar*, which likewise means both, whence, perhaps, the name *Syria*, whilst *Jot-o-tape* (lxix.) gives a compound for the simple. The first root of *Jaz-yges*, *Jassii*, resembles the Hebrew *hëss*, *יָסַד*; *jaci-ens tela manu* = spargens *jac-ula manu* (*Æn.*, x. 886), this verbal root appears *yar*, *yad* (*Exod.* xix.; *Lam.* iii., &c.), yet also the Hungarian *osz*, whence *Oet-a*, which *divides* Greece; *ὑπο-ακ-ος*, a kind of *Teu-crium* (*ōp* = *teu*, ccx.), may, agreeing with the former, be rendered *spargens aquam*, if, like *é-zōb*, its Hebrew derivative, it served for sprinkling, otherwise it will be satisfied with the latter, the verb *oszni*.

3. *Japyges*, translates *Ap-ul-ia*, *yg* = *āp*, as in *Ug-ri*, *ὑγγῶ*, &c.; *ul*, often *al*, *el* (v., vi., lxxiii.), is answered by *iap*, Gothic *iup*, as mentioned above. It may have the power of *ὑπῶ*, *Japyges*, as well as *Japydes*, *Japodes* (*C.N.*, p. 93), being thus like the local *Jop-pe* (xi. lv.), *Jab-es* of *Gilead*; the *b* of *Jab-ne*, probably also of *Jab-nel* (*Jos.*, xv. 11), becomes *m* in *Jamnia*; part of *Caucasus* is *Jamnius* (*Epil.*, p. xvi.).

4. *Jász-ság*. Here *Jasz* is the root which *Jassii* and *Jazyges* have in common; to it the Hungarians add their frequent suffix *sag*, as in the case of *Tot* (adduced, p. 20, *Grimm's Excurs.*), *Tot-sag*, *Slavonians*, so that *Jász-ság*, being thus a collective, is applied to

the district, and rendered accordingly das Jazigerland (Meliböi, Ung., Spr., 1793, p. 192). The meaning for Jasz, as developed above, has been preserved by tradition; thus we read (Fabri Geog., 1795, p. 361): "das Land der Jazyger, Balistarii, Balistæi;" hence the erroneous notion of "*Jasag* = *bowman*" (Epil., p. civ.); the suffixed *ság* never makes a noun of agent; the *yg* of *Jaz-yg-es*, signifying water, excludes the meaning of arrow in the *Jaz* before it; therefore, to save the traditional *Balistarii*, all that may seem to remain is, the form *Jassii*; but it should be considered that by the great prevalence of the term with the two meanings shown above, only that has preserved itself in the minds of men which, agreeable to the common prejudice, was alone conformable to the notion that the early ethnological nomenclature did involve nothing but weapons and warfare, with the accompanying wounds, fierceness, valour, &c.

5. *Kun-ság*, "das Kunerland" (Meliböi, ib.), *Kun* is here for *Hun*; it is often spelled *Chun*, and *Hernád*, which the peculiar organs of the Hungarians have changed from *Henrád*, is in German "das *Kunnert*" (ib., p. 194). *Tokay*, *Attila's* residence, was called *Hunni-var* (Brückner, 1837, p. 135). *Huni* supplies *Hun-gari* (= water-borderers), like *Jassii* = *Jaz-yg-es*, and similar pairs, so may *Turk* translate *tur-nip*, though not reciprocally (lxviii., cv.). The *Huns* are one branch of the great pluri-partite *Mogol-trunk* (Heeren, 1821; 7, p. 550). The root *mogol* implies flat, low, even Greek, in *Megalo-polis*, *Megar-is*, *Megara*, &c.; the special *Huns* who settled in Europe pronounce their ancient general name in the latter fashion, with *r*, hence *Majär*; traces of this meaning occur still in words like *mojoró* = *hazel-nut*, expressing the idea of low, humble, small, analogous to *hazel* opposed to *wall* (ccxxxii.) so in the name itself, *plain*, *ex-plain*, &c. (cv.)

6. *Philistæer*. The words of the geography quoted above, form part of the following passage: "Das Land der Jazyger oder *Philistæer* (*Jaszag*, *Balistarii*, *Balistæi*), wo der Marktflecken *Jász-Bereny*, am Flusse *Sadwa*." Here we find the monosyllable *Jasz* by itself; there occurs also a *Jesz-enov-acz* (Fabri, ib., p. 364). As to *Philistæer*, its being equivalent to *Pel-asg-i* = *Pel-ast-i*, i. e., borderers on water, it may answer equally to the situation of the *Jazyges*, but it is possible that *Philistæer*, otherwise (in the form *Philister*) not unknown in the privileged language of students and the comic style, is a corruption of *Balistarii*, whilst the roots *Bal-Is* allude to the meanings often mentioned (cix. cxx. clxiii.).

CXIV.—JUTE.

"The particular question as to whether the Jutes of *Jutland* took part in the *Anglo-Saxon* invasion, &c., is more fully investigated in another work of the author's, the answer being in the negative."—(Epil., p. cxii.)

"Suppose *Jut* to have grown out of *Wihf*."—(Engl. L., 1855, p. 145.)

"What if *Jut-na-ayn* were a population of *Goths*?"—(Ib., p. 146.)

"The Gothic hypothesis, then, means, &c., something connected with the root *G-t* (or *J-t*)."—(Ib., p. 176.)

The Gothic hypothesis will be superseded as well as the Getic

(xc.) by the distinct meaning in each of the three, (1) Goth or Geta, (2) Wiht, (3) Jute. This last is mentioned, as member of the Angle group, already by Tacitus in the name *Eud-os-es*, who occupy a Jut-land (= south-land) even in Britain; Beda calls them also Jutarum natio, a tribe of southerns. When living on the Eud-os = south-border, afterwards Eud-or, now the Eyder, they had for neighbours the Reudigni, afterwards Hredh-gots (= reed-water-men, peninsulars), and with them in common they bore the latter name; whence the medieval Reidh-gota-land, superseded by the still existing Jutland.

CXV.—JUTHUNGI.

"I believe this to be a German modification of the Tshekh name of the *Gothini*, &c., besides which it replaced the *n* by the suffix *-ung*, as was the case in the word "*Po-lab-ing-as*, where *po-* is Slavonic; *Laba*, Slavonic, and *-ing-* German.

"The form *Vitungi* occurs = *Iuthungi*. Now, these and similar varieties should "remove all difficulties on the score of a word taking such different shapes as *Jutæ*, "*Jutungi*, *Geatas*, *Gothi*, *Gothini*, *Gythones*, *Guthones*, *Gautæ*, *Vitæ*, *Vithungi*, "*Getæ*; since," &c.—(Epil., p. cxiii.)

The true means to "remove all difficulties" can be only a careful discrimination, such as the following:—

1. Juthungi. Gibbon has Juthurgi; both justifiable as Jutes, whether we make the second root hun = un = water, or else ur = border; either appear as the important Eud-os-es of the Germania.

2. Gothini. Salinarian Goths (xc.).

3. Polab-ing-as will be correct, and entirely German, when the first root is Pöl, not Pō; the word does not contain the Labe = Elbe, neither do the Pol-āb-i, or Pol-ab-ingi, live on the Elbe. The following words from A. G. Marsch (Beyträge, &c., Schwerin, 1774, p. 153) involve, besides his own evidence, also that of two other men, thus: "Den Polaben weiset Bangert und Crüger ihren Platz um Ratzeburg an. Sie haben auch darin nicht gefehlet. Der jetzt sogenannte Palmberg, auf welchem die Domkirche steht, heisst eigentlich Polabenberg. Wie weit sich dieser Stamm aber ausgebreitet habe, lässt sich aus der Lage der Gegend leicht bestimmen. Gegen Norden ist die Ostsee, gegen Westen die Trave und der Ratzeburger See, gegen Süden Rügenitz, und gegen Osten der Stör und der Schwerinische See." Their aqueous circumference thus made them Pöl-āb-i, i. e., borderers on water.

4. The Gothi, Getæ, act a prominent part in history, and may be the one great people; the Guttones, Gothones, occupy a portion of the Baltic, and are a subdivision of the name Visi-goth; identified with these or distinct, though of the one radical meaning, will be Gautæ and Gythones; so the Anglo-Saxon form Geatas, which sometimes means the Jutes.

5. Viti and Vit-ungi may occur as one appellative, the latter with the additional un = aqua; they are the Visi-Goths of the Baltic,

whose frequency makes writers sometimes confound them with Jute, an instance of which seems to have caused the parenthesis in Alfred's Bede, 1643, p. 299, equally spurious by Camden, 1607, p. 193.

CXVI.—JUTLAND. VITLAND. WITHESELETH.

"That was a compound of the familiar root *Vit*, viz., *Vithes-laeth*."—(Epil., p. cxxv.)

"The peninsula Jutland was also called *Vit-land*, or *With-land*."—(Engl. L., 1850, p. 11.)

Jut, Vit, and With, are clearly distinct in the three following:—

1. Jut-land = South-land, as already observed.
2. With-es-laeth. The root of *vitan* = to bind, whence *withy*, *with*, and *Es-laeth*, i. e., *Is-land*, thus signify *combined water-land*; a name for Denmark, exclusive of Jutland.
3. *Vit-land* is *Wulfstan's* name for Prussia; the Geographer of Ravenna's *Viti*, the *Vid-varii* of *Jornandes* (Sprengel, 1783, p. 37); the root is that of *di-videre*, *division*, *Visi-Goths*; Sanscrit *vi*, separation, disunion (Bopp, 1845, p. 61); both *vis* and *vī* thus occur also in the sense of border. The same *vi*, through vicissitudes with aspiration and dental, may produce a number of words, among which are, (1) *mare Ycht*, quod *dividit*, &c., by *Zeusa*, Gr. Celt., p. 78; (2) *Vectis*, *Guith* = *divortium*, by *Camden*; (3) *Octo-durum dividitur*, &c., by *Cæsar*; (4) *Oita dividet* Greece; (5) *ciros*, fate, shares; (6) *Picts*, *Pict-avum*, &c., the fish called Pike, *lucius* from *lutum*, a disjoined, distracted ground; (7) *Pect-uscum*, the marsh or border-water; it is not *breast-work*, as by *Varronianus*, p. 120; (8) *Victo-hali*; *Iccius portus*, *Itium*, *Vissen*; (9) *Kad-yt-is* = water-dividing; (10) *wite*, *wīzi*, *supplicium*, *fitzen*; (11) *Wassin-perch acutus-mons*, by *Grimm*, p. 15; (12) *Weissenburg*, situated on the edge, border; *Wesso-brun*, *Weissenfels*, *Weissensee*; (13) *Wisby*, *Vitby*, *Whitby*, *Bede's Streones-halk*; (14) *Watling-street* means the milky way, as consisting of intersections; hence it is also applied to many a cross-street. *Varronian.*, p. 20, mis-explains it *regiones viarum*.

CXVII.—KAMPSIANI.

"The *Ampsvarii*," &c.—(Epil., pp. v., cxxxv.)

1. The *Ems* may have its name from *amsa* = *humerus* (Gr., p. 41), it being a side, a border. The German word, *ämsig*, *emsig*, of disputed notoriety, may be due to the said *amsa*, a person working *emsig* puts his *shoulder* to the wheel, as the phrase is.
2. The *Ampsiáni* likewise imply *Am* = border, also *Kampsiáni* (xcii.); they seem to contain the root *ips* = water, as in *Ips-wich*.

CXVIII.—KELT-IBERI.

“But who can say what *Kelt-* meant?”—(C. N., p. 119.)

1. *Duræ* tellus Iberiæ conveys, at the end of a solemn Ode, the true nature of Kelt, in allusion to קלט, קולט, קולד, which contains the idea not merely of durability, firmness, stronghold, but also of digging, mining; so, for instance, in *Cas-tile*, original in *Cas-tulo*, *Bas-tuli*, *Tur-duli*, *Tol-etum*, &c., which tul, dul, appears besides τάλω, also in דלל, דללל.

2. Thus primitive is also Iber. Already the Egyptian Agenor's daughter Eur-ōpa (= border-water; compare Eur-us hereafter) shows *Ever* contracted; Eburo-dunum, Brünn (as in *Brun-dusium*, now Brindisi), Ebor-acum, Eburæ (Ebudæ), the Hebrides; Hebrus, now Mar-iza (i. e., b. of the w.), Abr-antes, &c. This Abr may sometimes be transposed, as in the double Arb-elæ. If thus the most primitive name for Hebron be Kiryath-abra (Gen. xxiii.), we thereby obtain the suitable meaning of border-town for both, an identification of Abram and Hebrew ὁ περιτείς, עבר = עבר, and the origin of Iberus in connexion with this ubiquitous root.

3. The Kelt-Iberi stand in a relation to the Cal-læci, or Gallicians, like that of Hermunduri of the Upper Elbe to the Saxons of the lower, and similar pairs.

The second root of Cal-læci is the first in Lusi-tania, second in Anda-lusia, whose Anda does not come from the people *Vand-alii* (Epil., p. cx.) though radically the same (xi). The said *lais* = *lus* may be compared to Prussia's Saar-louis, Lewes, in Sussex, and, perhaps, to *Lis-bon*. Olisippo is like Bør-sippo, Ek-dippa, Ac-zeeb (Jos. xix. 29), Bōn means border, so Bør, Ol, and Zeeb (x).

4. Portu-gal is Vrat-slav (xxxi.), port = vrat, and gal the said Cal. Conim-briva, now Coimbra, has Conim = Knemis of the Locri Epi-cnemidi, and in Brittany a corresponding Quimper, once Climberis; in Bruttium a Clampetia.

5. Baetis, Baetica, radically Boium, Bæa, shown by Ptolemy on Mount Oeta (xxvii.). The mysterious *Bai-τυλ*, rendered Ab-a-dir, has the same bai = āb; a stone swallowed by Saturn to make room for Jove; symbol of the genial age, when the chaotic floods have subsided without the absolute need of the coercive stone.

6. His-palis, now Seville, translates Hes-per-ia (Vesper = water-border, sun-set), and, by substituting *n* for *l*, *r*, becomes Hispania, Sev-ille (x. xxvii.), means the same as His-pal (clxiii., ii).

7. Sefarad being rendered Spain in Chaldee and Syriac versions, and so traditional still with the Hebrews, who also make Zarephath a name for France (see presently), is asserted “false” by Gesenius; yet, without recommending any locality for that name, exhibited in Scripture only once. Sfarad appears not very discrepant from Esperis, Hesperia; it might be a compound like Ar-vad (x.); but mainly important are the three consonants which, as in Kiryath-Sefer (*book-town*, by Ges.) constitute a considerable number of

local names. The writer of Judges, i. 10-11, says that Hebron was formerly Kiryath-arba, and that Debir substitutes the obsolete Kiryath-Sefer; we have seen above how the former compound suitably made room for the simple Hebron (its \aleph gives it the apparent meaning of *connexion*; if it be rather the idea of *separation*, which prevails in that of border, we find the root with \aleph , though only once, \aleph \aleph \aleph Jes. xlvii. 23, the sense of range, arrange, primitively involves both, as in the family of Rhine, clxviii.); regarding the latter pair, it is readily seen that Debir and Sefer, differing only in sound, or dialectically, are subservient for the meaning in question, as well as, in other forms and conjunctures, for define, confine, tell, detail, &c. The radical meaning of Hes-peria qualifies it for Italy as well; on the same ground, Sfar-ad could designate not only Spain, but, with the Vulgate, also Bos-phor-us (= water-border) Siphara, &c.; radically thus agree Sepphoris, Zippora, the Lokri Epi-zephyrii, Zephyrium, or Bon-andrea (border on water), zephyrus itself being a border, a side-wind; hence also Eur-us (see Europa, above); like the said Debir there occur Dubr-is, Dovrefjeld (= Sevo Mons; fjeld being Fels), Tiberias, Dobr-Venedik, the Turkish name for Ragusa, Tapro-bane, Taporis, &c.; mediating the S and D are Civari, Civaro (liv.), Severinum (x.), Cabira, Cabiri, &c.; the second radical is *m*, Samaro-briva, Semir-amis, &c.; the second part of Sefar-vayim (2 Kings, xvii., &c.) is doubtful, the more indubitable is the Syriac Sefro, applied by Ewald (1840, p. 254) to Ps. lxxi. 15, in the sense of limits, bounds. The same author (1839, vol. i. p. 24) connects the present *sfr* with *zmr*, so we may similarly trace a connexion between the same root and names like Samaro-briva, &c.

8. Along with the said Sefarad, Obadiah has a Sarepta clearly distinct from "that of Sidon" (1 Kings, xvii.). The meaning of the root suggested to Gesenius that of *Schmelz-hütte*, but that simple acceptation of fusing metals is considerably enlarged when later it comes to signify combination, juncture, &c.; in Arabic alternation of day and night, change, détourner (Sacy, Gr. Ar., 1831, 2, p. 190), whilst thus it joins in the criterions of Cam, entering chemistry, &c. (xlvii.), and the apparently opposite notions just mentioned regarding Hebron, which naturally identify them in radical sense; this is further proved by the known situation of the Sarepta between Tyre and Zidon, and what corroborates it beyond doubt is the fact that the Goddess \aleph \aleph \aleph , worshipped in Ascalon (Bab. Talmud, Avoda Zara), is a *border-divinity*, since (1) Asc-al-on is of the same roots as Asc-ul-um, the mythic brothers *Ask-al* and Tantalus; to the latter compare Dak-tyl, lvi.; (2) Herodotus finds there an Urania which is likewise Ur-an; (3) so has Ek-ron the same verbal sense as Asc-al, also a Beelzebul to correspond (x.); (4) border divinities are, of all, the most common, and, it seems, the most indispensable, though they have been scarcely understood. Macrobius thus mentions a sea-god, Asphalios, evidently from As (Aestii) and phalos, implying protection (clxiii.), Mar-Nas, &c. France has this

name after the people who enjoyed that of Franks from being *borderers*; so must the latter have been translated צרפתיים before Zarephath could be applied to the country.

CXIX.—KELTIC.

“Dio Cassius associates her, &c., placing each in the *Keltic* country.”—(§ 9, p. 45.)

His Kelt (lxxxv.) does not change the nationality of the prophetess *Veleda*, whose very name bespeaks her character in German. Everybody knows the Indo-German root for knowing and seeing, which is here -ed; not less general is the prefixed vel (ccxxxii.) now viel, thus Vel-eda = Viel-wisserinn; or else, Gröss-seherinn; but if the *Vel-* be the modern wohl, well, then ed must conform to it in the sense of *Ed-gar*, *Ed-mund*, &c., from âd, whence edel, of birth, genuine, so that *Veleda* = wohlgeboren.

CXX.—KOSSACK.

“Denoting the occupants of a military settlement.”—(C. N., p. 133.)

The most simple form of Boiki, Boisci (ib.), is Boii (xxvii.); although voi or voin means war, those Russian maps cannot well print Boisci as derived from it; Kossack, whether simple (if ack be termination) or compound (kon-sack), it contains the general root of Catti, Cassi, or Saxon (less likely); hence the meaning of Boii, Boisci, the same as Boii. The conjecture of Kosaken = Khozaren (Brückner, 1837, p. 204) may be true (cxxi.) though not as “freie Nation.” This kind of freedom, living by pillage, has enriched the language of Persia and India with the term kazzāk, a robber, plunderer, freebooter. This origin of kazzāk, from the name and situation, with consequent practice, of kossacks, has frequent analogy; the word brigand is radically the ancient name Brigantes; Ambrones became synonymous with *plunderer* (Epil., p. cix.); Cimbri are λησταις (Plut. in Mario), the latter itself proceeding from Lista, German Leiste, list, lisière; so does latro from latus, latent; Latin fur and se fourrer; deep and thief; the Anglo-Saxon theov involves this pair alike, there being an original theod=low, which also meant a people, from the idea of sitting down, a settlement, belonging to the extensively ramified Tâtar (not Tartar), Teutones, &c. In 1173 we read of desperate ruffians named Brabançons and Cotteraux, “but for what reason,” Hume adds, “is not agreed by historians;” it is evident that the general reason here assigned, equally involves those Brabançons from bra=brow, the same in Sanscrit, and bant=water, whence Brabant; likewise Côtéraux, coasters. Grimm renders Ambro Menschenfresser (vol. ii. p. 467), raising the Ambrones to the rank of Cannibals; however bad this last people may be in their anthropophagous taste, it is a defamation of character to ascribe to them a rabies *canina* (Study of Words, 1859, p. 170). The name is radically as harmless as any of the preceding, and even means the same, can-bal=water-border, the can as in Can-ad-a,

water-land (âd = ât = regio), bal = val = elevation; if Cannibal agree with the Caribal mentioned by Columbus, the sense does not change, since car = cas, as in Cassii.

CXXI.—KHAZAR. CHAZAR.

"Chazar Huns ('Ακάριστοις Οὐννοίς), the Tartar affinities of the Chazars being 'beyond doubt,' &c.—(Epil. p. cii.)

1. Hun is readily the first root in Av-ar = water-border (cxiii.); but Chazar is certainly not Akatir, and as it serves for *Chan-zar*, Hun would be a tautology; if Katir meant tshateer, a tent, as still in Russian, and akatir, accordingly, tentless, then the Greek writer would have given the word as well as he could, and the complex term seem reasonably accounted for.

2. Tatar and Chazar bear to each other the relation of Dane to Swede, Lowlander to Borderer.

3. Bochart, iii. 15, writes: "Chozar, Ortelio *Cunzar*, perperam; est locus ad mare Caspium, a quo vocatur mare Chozar a geographo Nubiensi;" yet his perperam is wrong, and Ortelius right; the Caspian, although still without the *n*, Bahr Khasar in Turkish, comes from the people Can-sar = water-borderers, not from any locus ad mare, &c.; sar, Hebrew zër, the same as gar, &c., even the Scriptural To-gar-ma, who passes for the progenitor of the Turks, although the Tor-gam-a of the Septuagint suits better, since tor-gam is precisely the said Can-sar. The Hebrew gam is like the Latin cum, con (xlvii.); not less universal is tor (ccvii.).

CXXII.—LAET.

"The rank of *ingenuus* (*æpele*)."—(§ 11, p. 58.)

"I cannot, then, think that *libertus* = *manumitted slave*. More probably the *servus* of Tacitus was a dependent attached to the land (*prædial*); the *libertus* "one attached to the person (*personal*).

"The name may have been *læt*, pl. *læt-as* = *leute*.

"Of these, the *younger* individuals may have been *knav-as*, *knap-as*, *knecht-s* = "*knaves* = *knights*; the humbler in point of occupation, *peov-as* = *thieves*."—(§ 25, p. 74.)

1. At the side of *nobiles* (§ 25 and 44) *ingenuus* cannot be *æpele*. Spelman thus quotes three times the following passage: "Dividebantur antiqui Saxones (ut testatur Nithardus) in tres ordines, Edhilingos, Frilingos et Lazzos, hoc est in Nobiles, Ingenuales et Serviles." Applying to this last division the assertion of Tacitus, that the *libertini* (except in monarchies, meaning Sweden, § 44) were little or nothing better than the *servi*, both will be the *lazzi*, *Leute*; the *leodes* of Spelman "à Sax. Leod, i. e., gens, plebs, populus, etiam et servus." On the other hand, a state of clientship reduced *ingenui*, or freemen, well nigh to that of slaves. (See Appendix I., by Hume, after 1066.)

2. *Liberta* is rendered *fri-laz-in*, Lex Boior. 7, c. 10; hence a male *fri-laz*. The term *denizen* may suggest the heathenish *verterit*

hunc dominus, &c. (lxv.). The laz in fri-laz will be the root let, lassen; a Platt-deutsch document (Chron. Pict. iii., Script. Brunsv. p. 281), dividing the original Saxons into four classes, has thus: (1) eddele Lude; (2) Fry-Lude; (3) egenne Lude = owned people, i. e., slaves; and (4) such as were "Fry *gelaten*." Yet it is possible that the lazzi, Lude, &c., are radically let, lassen (cxlviii.), although in the expression "without *let* or hindrance" it may refer to the German letzen, ver-letzen, laed-ere.

3. Serf, servus may be of the root Sorabi (clxxxix.), differing in conception from slave, compared to the obsolete slifu, I work; so does rab, a slave, proceed from rabotat' = to work, whence the French raboter, and our words rabbet, rabble, and rabbit.

4. That idea of prostration, low, humble position, distinguishes in the above extract the peðv from the knave; to the former belong thief, deep, and *famulus*, so that Bede begins his work by Alfred-Ic Beda Cristes peðv; whereas knight and knave join in the Gothic knáivs, German neigen, which implies bowing, bending; hence the trick of a *knave* is in German *kniff*, the verb kneifen, kneipen, simply meaning comprimere unguibus vel digitis, thus proceeds to moral in-*tric*-acy (compare treccia, a lock of hair, and treccare, to cheat), besides affecting the tangible Kneip-zange, or kneipers, corrupted into cannipers, callipers, and the canif or knife, on being made to bend like the kneow or knee of the animal body. The knave and thief in their pure state thus occur together, Luke, i. 48, hnaivena = low estate, piujos = of handmaiden.

5. Leute.—Adam is referred to adama (ground); so may the people in that plural be to las, lad (Hel-*las* = Hoch-*land*), as attached to the soil; the singular occurs in lad, lass, part of the Gothic jung-*lauds*. Adam is lower than eesh (Ps. xlix. 3), so is Staats-*leute* not legitimate for Staats-*männer*; yet Edel-*leute* is the word for noblemen, since already Clovis has ennobled Leudes about his person. Dissolute conduct, which must be greater in proportion to the less reserved and vastly numerous class, will bring to the charge of Leute, Plattdeutsch Lude, such expressions as ludern, im Luder leben, in ganeis agere, Lotter-bube, lüderlich, liederlich, and the word *lewd*, which has nothing to do with *lay*, or *unlearned* (Study of Words, 1856, p. 13).

CXXIII.—LAUENBURG.

"Occupancy of the *Polabi*, *Po = on* and *Laba = Albis*, &c. *Po-lab-ingi*, a word "half German and half Slavonic in form," &c.—(§ 40, p. 146.)

"Now the name of these Slavonians on the Elbe is *Po-lab-ingii*."—(Eng. L., 1855, p. 71.)

The division is Pol-ab-ingii (cxv.), the compound being no hybrid, nor Lauenburg occupied by the people so called. The same A. G. Marsch (p. 155) places in Lauenburg the Linoges, which name agrees even with the locality, since linna = cesso (Gr., p. 43) and og = ag = aqua (Qued-lin-burg thus is quad = vat = aqua and lin =

lacus); for as laquear, lacunar, alludes to interstices on the ceiling, so does lacus, stagnant water, affect the ground, and that is conveyed in Lauenburg for Lagenburg.

CXXIV.—LAGOBARDI. LANGOBARDI.

“Their previous name *Winili*, suspiciously like *Venedi*.”—(Epil., p. lxxxiv.)

The Ouin of Jornandes (xxvi.) gives the general *Winili*, contained in *Venedi*, *Vand-alii*, &c., translated in *Lango-bard-i* (xxxv.). This prefixed *Lang*, of which Porphyrogenita omits the *n*, alludes to the said Lauenburg, the primitive occupancy of that brave people; the *n* exists in *lanka* (well watered meadow), *Ostro-lenka*, omitted in *luki*, *Dobri-luk*, *wieli luki*, &c., their *Bardewick*, now a village, was the flourishing capital of the small territory. The “likelihood of more Longobards than one” (Epil., p. lxxxv.) is supported by the frequency of *-bardi* (xxxv.), to which a famous place like Venice, with its 136 *lagune*, may easily prefix a *Lago*.

CXXV.—LANGOSARGI.

“That the *Langobardi*, *Laccobardi*, and *Langosargi* are one and the same “population.”—(Epil., p. cxxxvi.)

The *Bardi*, a species of Briton (xxxv.), are variously qualified.

1. Those of the ordinary *lago*, which may become *lang*, *lank*.

2. Differently situated (perhaps) are those of *Lokkum*, *Lukkow*, *terra di Lecce*, *Leuk*, *Leuktra*, *Lakkadives*, &c., although *Laccobriga* is softened in the Portuguese *Lagos*, it may refer to the *Laccobardi* rather than the preceding. The situation, nevertheless, of those two may be one, and so, perhaps, that of the following pair.

3. *Lanco-sargi*. The root *surgere*; *Surga*, heaven in Sanscrit. *Er-langen*, thus = high meadow; the name *Langen-salza*, and many similar with *lag*, *lang*.

4. *Heaðo-beardas*, line 98, Traveller’s Song, has *heaðo*, altitude (Gr., p. 367), but as there is no *lag*, *lanc*, the compound may be like those frequent, *Hermun-dur-i*, *Catti-euchl-ani*, &c.

CXXVI.—LYGII.

“Tracing the names in the Icelandic of Snorro (as *Laesjar*) in the Latin of “*Witiking* (*Liciaviki*); then, &c., hints at, &c., the root *long*.”—(§ 43, p. 159.)

“The *Ligyes*, where, &c., all the country is soft, &c.”—(C. N., p. 117.)

1. *Laesjar* agrees with *Licia-viki* and *Vinde-licia* (xiv.), *Licia-viki* with the *Uk-raine* (ccxvi.).

2. The said idea of soft in the *Lig-yes* affects the *Lygii*, *Lekh*, &c., beginning with $\Gamma\lambda$, whence the Scriptural *Cas-luchim* (*cas* = aqua), the origin of the *Phil-ist-ines* (*pal-ast* = border-water); Porphyrog. has $\lambda\acute{\alpha}\kappa\kappa\omicron\varsigma$ *cavum quodcunque* (1830, 2, p. 559), Ger-

man'locker, Hungarian lyuk, related to Laconica, Locris, Lechaemum, Lüzzel-burg, now Schlüssel-burg, &c.; luc-us, &c. (cxxv.). Lig-yes similar to Lig-ur, Lig-us (*Æn.* xi. 715).

CXXVII.—LIMES.

"An artificial boundary."—(§ 29, p. 104.)

It seems related to the natural limus as palus pali to the palus paludis; of the latter pair the root may be pal (clxiii.); of the former, either leipo, limpano, (*αι λιμναι*), or as in *Lemovii*. Marsh, marc, march, are thus mar-ish, mar-ic; likewise rampart, ran = border (clviii.) and part = water (xxx.). "Offa drew a rampart or *dūch*, of a hundred miles in length, from Basinwerke, in Flintshire, to the south sea near Bristol.—Hume."

CXXVIII.—LEMOVII.

"The radical part will be the syllable *Lem*."—(§ 43, p. 162.)

To it belong the Hil-leviones (cii.), all the compounds in lewo = *leben* (Engl. L., 1855, p. 125), Osero-lewo, &c., Lemgo, Liimfiord, Limigantes, Saxe-Leiningen (= Leiming), Veru-*lam*, which is Vætlingcæstir (Beda, 22, 18), like Watling-street (cxvi.). Lamissio by Warnefrid, a compound of lama iss (water). Limæus oblivionis fluvius, whose ob-*liv* assimilates liv and lim; *Leber-berg*, a name for Mount Jura; also Memel (for Lemel), agreeing with maim, member, as well as with lame, limb, loom, heir-loom, lumber, the idea being that of disruption, distraction, dismemberment, dispersion; hence it is erroneous to say a *lumber-room* being *lombard-room* (Study of W., 1856, p. 93); likewise, before we derive the *left* hand from *leave* (ib., p. 189), it should be ascertained whether that *left*, as opposed to right, do not belong to *laevus*, λαῖος (the root under consideration); the prejudice against the left hand being general and ancient (Gen. xlviii. 13-20), hence a particular term for it equally general; the Dutch, often using *ch* for *f*, as kochen=kaufen, &c., show a *true* locht for this particular left, different from the participle left belonging to leave, λιπῶ. Left = locht, r. lack; German *link* inserting *n*, retains *k*.

NOTE 1.—The name *Leber-berg* for Mount Jura has suggested the colour of *liver* (Brückner, 1837, p. 81), but we rather take the root of the verb *ge-lief-ern*, and liver to be itself that of *Lemonii*, *Lief*land, although the question might be decided only by the radical meaning of Jura, connected, perhaps, with Juvavium, Salzburg; if this alludes to Salisbury (sal = border), then Juv = Jur can be the same, and the idea of border with that of abrupt, interrupt, &c., are easily reconciled. *Ge-lief-ern* is the same as *ge-rinnen*, which belongs to Rhine (clxviii.), or to rin (flow); the prefix *ge-* is *ga* by Ulfilas, Latin *co*, so that the same verb translates *coagulare*, implying, perhaps, *aqua-al* = water-border, an incrustation forming itself beside the liquid; hence *du lait caillé* may refer to

Melan-*chal-æni* (xlv.), Black-border-watermen, the Black Forest (says Heeren) reached as far as the Black Sea; caill-ou, silex, as found at sal-ex (= cal-aquæ), and caill-ette is the kind of maw called *Lab-magen*, which lab is lief in the said *ge-lief-ern*.

NOTE 2.—To the Juv and Jur, just compared, belongs the more frequent Jul. The place called Livias (of the above root *Lemovii*, *Livonii*) is also Julias, the Scriptural Beth Haram, Jos. xiii. 27, implying elevation, and if there be concerned some Roman personal name, beginning with Liv-Jul, the same personality cannot agree with all the severally numerous Julia, Julias, Juliopolis, Forum *Julii*, Julium, Jülich or Juliers, and certain Juhones on the Rhine; with the last name we obtain Juh, Juv, Jul, Jur, as all possibly one.

CXXIX.—LUGDUNUM.

"Is not only Keltic in respect to its termination, but is also, &c."—(§ 29, p. 101.)

"*Lug-dunum* and *Batavo-durum* are clearly Keltic."—(C. N., p. 113.)

The root *dun* may be as universal as that of *lug* (cxxxvi.), and admit of every vowel; Lon-*din-um* (= water-town), Lun-*din-um* Scanorum; Al-ton-a (= high town), Al-tin-um, now Altino; Sig-tuna, ancient name for Stockholm; Ham-tun = border-town, &c. *Dur*, whether it mean water or door, is, in neither case, exclusively Keltic.

CXXX.—LIUTICI.

"Wilzi, Velatabi, or Liutici."—(Proleg., p. xvii.)

Wilzi, a Polish version of Οὐέλτασι (p. 157), first part in Velatab, compound of ab = aqua, and boloto = mud; hence Liutici from lutum. Rethr-arii, a kind of Hetr-ur-ii, Etr-usc-ans, Reidh-gots, involving the sense of car-ex, Teu-cri-um, i. e., ex = toya = water, and car = cri = sedge.

CXXXI.—MAG.

"The names ending in *-magus* are Keltic."—(Epil., p. cxlv.)

1. It is possible that *Mag* stands for *Wag*; if so, the root is German, probably *wang*. The Gauls of France seem to dislike the nasal sound as much as their successors affect it. *Mag-samen* is *Mahn*, or *Mohnsamen*, so the local *Wag-häusel*, *Vag-ö*, *Stor-vag*, &c., may interchange labials and suppress the nasal; the perfect root thus is *ang*, *wang* (a plain); hence *Rotho-mag-us*, whose *Roth* (though it belong to *Reidh-goth*, cxxx.) supposed to mean red, is rendered accordingly *roux-ang*, contracted in spelling *Rou-en*. *Mag-setæ* (Camden, p. 478), not a British compound, belongs rather to the same *Antonius* who has *Vagn-iacæ* for the wangs or wags of *Med-weges-tun*, now *Maidstone*. The possibility then is that the *mag* in *Julio-magus* is the first syllable in *Angers*.

2. Mag-pie is by Shakspeare magot-pie; the nature of this bird, to hoard up small glittering things, agrees with the word magot, which is defined "amas d'argent caché;" mag-ôt, a great treasure, ôt being the substantive bonum (Gr., p. 99), whence ôtac, dives (ib.), which sense of bonum it has in Klein-öd, in the obsolete Al-od-ium (al=high) and heri-ot (herus=herr). Among the numerous words ending with ot, none have been derived so strangely as cagot (*ca-nis got-icus*. Study of Words, 1856, p. 142), nor any more often than Huguenot (Eid-genoss). But we must consider each duly with its kindred adherents.

(1) Cagot and its twin-born cagou originate in the primitive gar, car; whence cærig, Belgic, karigh; Old High G. gôreg exiguus (Gr., p. 99), gôrag miser, pauper (ib.); modern German, contracting these, has its *Karg*, whilst the French, on suffixing *ot*, dismissed the *r*, and thus obtained cagot. Its opposition to dissipated is evident in phrases like that of Ganganelli: "Evitez les *ca-gots* autant que les *dissipés*;" but as there exists also the form cagou, the other has taken rather a religious turn. The English, preferring careful to that corruptible cærig, adopted miser, suffix to Kal-mäuser and Duck-mäuser; these answering respectively to cagou and cagot.

(2) Huguenot.—Identical in idea and semblance, appears the hegyôn of Ps. xix. 15, radically haga, cogitate, reflect, distinguish, refine in words of psalmody (Ps. xxxv. 28, lxxi. 24), refine, separate silver from dross (Prov. xxv. 4). If the reforming Huguenot in the midst of an unthinking multitude thus appeared as one given to meditation, spiritual refinement, elevating psalmody, &c., and so was named accordingly, it need not be exactly from that Scriptural root, nor with a laudatory motive; the inauspicious hag, Hexe (heg-se), may equally affect the said haga (Jes. viii. 19); the verb being hâgen, hegen, hagian meditari (Gr., p. 339), Latin foveo, to foster, cherish, harbour, entertain, enclose; whence also Haga, the Hague, a hedge; Gehege, &c.; the Greek hagio, therefore, means enclosed, shut up, not to be touched, as holy, or a person shut up, excluded, untouched as execrable (κ.), though in the latter case the usual term is *μαρῆς*; whence hâgen, hegen is foveo, like progenium nidosque *fovent* (Geogr., iv. 56); then, changing *g* into *ck*, it is the intense hecken, whence hatch; the idea of incubation being still a brooding over, conceived as a mental assiduity as well; many a personal name thus occurs like Hagen, Haug, Hugo, &c., but the root is one of those which originally end in an *n*, like the word oven, *ἰρνός*, Scandinavian ugn; this kind of *n* we find also in the French name Huguenin, which probably signified a man of reflection, thought, &c., perhaps devotion; the same is Huguenot, with the less respectable suffix ôt for in; thus ending with ote or otte, a thrifty, saving, self-acting kind of pot, stove, or oven, is designated by the word huguenote. Should this curious word be derived from the said ugn, it does not remain less certain that the *g* of the root

hug hägen in question is in ancient writings often accompanied with the liquid *n*, and that Huguenin does not radically differ from Huguenot.

CXXXII.—MANNUS.

"*Mannus = man*, and denotes humanity," &c.—(§ 2, p. 26.)

Although it involves the general idea of mind, mens, *Eu-men-es*, Sanscrit *mna*, to mention, even the Hebrew *mana*, order, appoint, arrange, &c., and so, by its universality as well as import, may seem well calculated to represent mankind by that mental privilege, still it is here without intrinsic value, only an eponymus of the *manni* or men, composing the fraternal triad of the *ultimi Germaniæ*, *Hermiones*, *Ingævones*, and *Istævones*, severally discussed in these pages. Regarding the *Ist-* of the *Istævones*, we may add that it is the origin of east, when the Hanse-towns are called *Easterlings* by Hume and others; also the Danes, by Spelman, who, at the word *Adelingus*, says: "*Et Danos hodie Easterlinges vocamus, quasi soboles orientis.*" Their east is radically the Asia of Homer's *Pelægi* (see *Aestii*).

The mysterious Memnon of the Egyptians combines the radical idea of Mannus with a more sublime destination. Their word for man is *piromis*, which signifies *radius solis*; accordingly, Memnon, struck by solar beams, emits intelligible sounds, the divine afflatus enlightening him, the son of *Ti-thon* (*Ti-chthōn* = low earth); to this insensible parent he does not return for ever, his mother, *Aurora*, and certain birds arising from his funeral pile, insure him resurrection.

CXXXIII.—MARCIANA.

"The forest of the Mons Abnoba was *Silva Marciana*, the forest of the March, "a name very illustrative of the extent to which the *agri Decumates* was a *debat-able land.*"—(§ 2, p. 18.)

Silva Marciana means the *Black Forest*, by which name it went even as far as the Black Sea (Heeren, 1828, vol. ii. p. 272); the same *Marc* appears still in the form *Murg* (Brückner, Geogr. 1837, p. 272). The word murky thus joins the Scandinavian *mörk*, Plattdeutsch *murks*, Russian *mrak*, Polish *murz*, Sanscrit *murkh*, murksh (mental darkness); *πίεκος*, whence *Parcæ*; in Old Prussian *perkun* is a darkling, destructive god, different from the *Pot-rim-pos*, lord (= pos) of the *pot-rim*, i. e., water-border.

CXXXIV.—MARCOLF.

"Mr. Kemble has given elaborate reasons for believing that *Marcolf* is *Saturnus*," &c.—(§ 9, p. 47.)

Mr. Kemble might have stated better thus:—

1. *Marc-olf*, the wolf of the border; a name used at a time

when *statuæ Mercuriales* represented the god of traffic and boundary.

2. *Maeran-gode* (p. 46) means a border-god (not "a powerful god"), *mære* for *gemære* is used by Alfred, &c.

3. *Merseburg* and *Mersburg* have *mers* = border.

4. *Bismerede unget* men signifies reviled among men, not "reviled us two," as given by Mr. Kemble in *Archæology*, vol. xviii., adduced *English L.*, 1850, p. 547-8. From *unkis nobis duobus* (Gr., p. 44) comes *unget* between, betwixt, among; other forms are *unket*, *enkede*, &c., as in *Leibn. Scr. Brunsv.*, iii. pp. 309, 381, 391.

CXXXV.—MARCOMANNI.

"Notwithstanding these objections, I shall use the term as an instrument of "criticism," &c.—(*Epil.*, p. lvi.) "*Marcomanni* = *Marchmen* or *men of the boundaries*."—(*Ib.*, p. lvii.)

Still, the plural *boundaries* is objectionable; *Marcomanni* imply the *Mar-os*, i. e., border-water, of *Mor-avia*, i. e., border-land. Their king and *ἡμετέριος* (*Prol.*, p. cxxi.), *Mar-bodu* involves the same meaning: in case *Marc* is a contraction of *Mar-ic*, *ic* = *aqua*, as in *Cil-ic-ia*, &c., otherwise *Mar*, aspirated *marh*, was gradually condensed *marc*, especially in composition.

In *Persian* the term is *marz*, *merz*, though in the empire of *Mar-oc* it again appears dissyllabic. Populations of border notoriety are *Chali*, *Cimbri*, *Frisii*, *Franks*, *Suevi*, &c.; a dissyllabic root of the same import appears in *Bitur-ig-es* (*ig* = *aqua*), *Bitterfeld*, *Bethar*, or *Bitter*, *Bosor*, or *Bosra*; *Pethōr*, the abode of *Bileam*; the root implying cleave, cut, *Gen. xv. 10*, affects localities of that position, as *ῥηγύριον* does *Ragusa*, *Rhegium*, &c.

CXXXVI.—MARS.

"*Tue-s-day* = *dies Martis*."—(§ 9, p. 51.)

The *s* in *Tuesday* is found in *Tuis-co*, also in the *Dis* of *Gaul*, who is the same *terrâ genitus*; the Roman *Mars* is a god of boundary, and, by consequence, of war; his various names allude to that cause of discord, or to inhibiting limit; thus *Mavors*, *mag-ōr* (*clv.*) *Quirinus* of the root *carn* = *rock*; *Mamers*, *mad-mers*, *measurer* of limit; *Cam-ul*, border-elevation; *Gradius*, for *gar-divus*, border-god; *Sali-sub-salus* may be *sul* = *pillar*, *sab* = of the border, *sal* = of the sea. *Mar* and *ar*, *mer* and *er*, occur alike, hence *Merseburg* (not *Mersberg*, p. 51) = *Eres-burg*; *Er-furt*, *Er-langen*, &c.

CXXXVII.—MARSIGNI.

"This is, almost certainly, the Roman mode of spelling *Mars-in-gi*."—(§ 43, p. 155.)

It really is *Mar-Sig-ni*; the two roots occur still, only trans-

posed, in Sig-Mar-ingen, which is one part of Hohenzollern, the other part being Hech-ingen. Hech = hoch = high, whereas Sigmar = water-border.

CXXXVIII.—MATTIACI.

"Fontes calidi fixes them in the neighbourhood of Wisbaden."—(§ 29, p. 103.)

Matte pratum (Gr., p. 127), radically mat, madidus, wet, also nat, Gothic natja, hence the Mattiaci belong to Nassau, compound of Nasse Aue.

CXXXIX.—MENAPII.

"If Germans, the Menapians were the tribes nearest to Britain."—(Engl. L., 1850, p. 15.)

Menapia occurs as a name for Wex-ford, whose wex is like vis in Visi-goth, Wis-baden, Wisbeach, Vis-by, &c., signifying border; hence Men-ap-ia, āp = aqua and men = man = mōn fastigium (Gr., p. 520); men also means coming short, failing, stagnation, &c., venir meno, menno, cheval moineau, moignon, the river Maine, formerly moin.

CXL.—MENTONOMON.

"*Aestuarium Oceani Mentonomon nomine.*"

"Probably, no true *Aestuarium*, but the word *Est-ware* misunderstood."—(§ 45, p. 169.)

The second root nōm belongs to Nēm-etacum (cii. &c.), whilst Ment, equally frequent, to words like Vand-alii, Went-worth, &c., or else ment = mons = rock; the compound thus implies water-break, &c.

CXLI.—MERCURIUS.

"Who invented letters? Mercury, &c., Woden, &c."—(§ 9, p. 46.)

Cape Bon, itself signifying bona = border, is called also Mercurii, since this compound, which is the same as Marcus, suffices by its root mer, mar, to bōn; but through Mercury's connexion with the water, he promotes traffic, sociality in general, and the use of letters in business (see Odyss. viii. 163); thus Phenician traffic will be found to diffuse letters rather than invent them, and to Mercury, Hermes, Sarasvatee (saras = going, vati = aqua, compare Apsaras, Bopp, 1845, p. 306), that all-important invention ascribed alike; Woden, personifying the water (= vatō), assumes the capacity of Mercury as god of mæra = border, which Kemble wrongly translates powerful; it seems the origin of the word mire.

CXLII.—MEROVING.

"*Μαροβίγγοι* of Ptolemy, &c. Hence the Merovingians of France, &c., were "the Merovingians of Burgundy, or, &c., *Franche Comté*."—(Epil., p. lvi.)

"The Franks of France, &c., became Merovingians, though that name is *Burgundian*."—(Ib., p. lxi.)

1. The names Frankfurt, Franche-Comté, Villa Franca, Frenzdorf, &c., originate in one root with the Franks, which is that of fringe, frank, border.

2. Mer-vin corresponds by Mer to the same Frank, and in its integrity to compounds like Brito-martis (brit = vin), "Iσ-ωρ-α, or "Iσ-ωρ-α, &c., its entire self may be found on the Oka, &c., as occupied by *Morvins*.

3. The Franks, or Teu-tones, are by the latter name contradistinguished from the Ala-manni (men of the height) who, from the same position, are also Burgundi, which name, in the form Burgundiones, Pliny applies to a people on the Baltic, the Armalausi (xiv.); but as Mero-vingians means borderers on the water, it alludes to the Upper Rhine as well as to the Lower, the Burgundi as well as the Teutones or Franks.

4. The first root of Mer-vin, Mar-ovingi occurs in Mar-Saci, Inguiomer, &c. Mar-us-a, now Es-sek (Er-sek = Mar-us = Border water); Maur-us-ii, the Moors; Mauri-tania, Barbary; Mar-iza, the Hebrus; Mar-nas, a Syrian deity, like Mar-cus (cxli.), &c. (clxiii.)

5. The root mar, mer, with the various vowels and meanings which occur in morari and mori, is peculiar and primitive; it implies *sea* in the sense of border (lxxxvi.), otherwise, *dwel*, *abide*, *standing still*, *stagnation*, *death*. Mōr in Greek means dulness, stupidity, not being alive, not quick, but slow, stagnant; hence the Baltic (radically boloto = mud) has been called by the above-mentioned mar-us-a, prefixed with mori = stagnant (cxliii.); the Dutch particle maer thus properly means stop, wait (before objecting, &c.); the Latin sed, from sede, is similar; we therefore may reject Grimm's account of maer as if contracted from ne ware (Gr., vol. iii. p. 245). Compare the verb *mar*.

CXLIII.—MORIMARUSA.

"In the term *Morimarusa* we are in possession of a gloss at once Cimmerian and Slavonic."—(Epil., p. clxix.)

"Septentrionalis Oceanus, Amalchium eum Hecateus appellat, quod nomen "ejus gentis lingua significat congelatum; Philemon *Morimarusam* a Cimbris (qu. "Cimmeriis) vocari scribit: hoc est *mare mortuum* usque ad promontorium Rubeas, "ultra deinde Cronium."—(Ib., p. clxviii.)

The obsolete terms in the above are easily made Cimbric, i. e. German.

1. Mori-Marusa.—The latter biradical occurs for Essek (cxlii.), the prefixed Mori is justly rendered congelatum, mortuum, because "la mer Baltique n'a ni flux ni reflux" (Charles XII., ch. 8); mōr signifying stagnant, lifeless, standing still; Suez Denyiz (=silent sea), of

the Turks, is translated likewise *mare mortuum*; whilst thus either the *mōr* or *mār* of that compound means nothing but *moor*, the entire, in modern German, would be *Sumpfmeeer*, or *Sumpffsee*, and that seems to be the intention of the actual name *Ostsee*, supposing *ōst* to be = *ooze*. *Mar-us* = *Mor-ass*.

2. *Am-alchium*.—*Am* = water, and *alch* = *lach* (cxxy.—vi.), or *holcos*, *sulcus*, from the furrows in the abounding mud.

3. *Rube-as*, a compound like *Rovi-asm-um*, *rub* = *rupes*; the *Riphean* mountains.

4. *Cronium*, origin of *Greenland*; thus *Milton*: “*Polar winds, on the Cronian sea, drive mountains of ice*” (*P. L. x. 289–90*); *cron* as in *Greenwich*, *Greno-vicus* (clxviii).

CXLIV.—*Μουχλώ*.

“Probably, &c., *Mugilones*.”—(§ 28, p. 96.)

The seven eponymi, five brothers and two sisters, admit of the following interpretations:—

1. *Muchlo*; root *mög* *fimus*, *myki* (Gr., p. 519), *mug-il*, *mucus*, *μύξων*, &c., in *Mecklenburg Megalopolis*, which seems to be of the same root, occur the word *muchlig*, *musty*, and a kind of cod named *po-muchl*; *Mugilones*, *Mogula* on the site of *Sparta*; *Mohilev*, *Mycale*, *Mycalessus*, *Mycenæ*, *Macedonia*; *muck*, *maggot*; *φάρμακον*, *carrying mucus* off; *φάρμακός*, a person to be purged as a *κάθαρμα* from society. *Mogolia*, *flat-land*, may be of a different root; certainly different is *meogol fortis* (Gr., p. 347) which belongs to the grand *Mogul*.

2. *Kloukas*.—An ear of corn is in *Slavonic Koloss*, *Klass*, &c., yet *Kloukas* may be for *Kal-ouk-as*, then the meaning certainly is *kal* = *border*, and *ouk* = *water*; both roots are frequent; whence, accordingly, *kal-ouk-ōnes* (p. 8); a castle (*cas* = *water*, *tel* = *elevation*) is *kêl-ikn*, *πύργος* (Gr., p. 56).

3. *Lobelos*; a hunter, fisher; *Russian lovlia*.

4. *Kosentzes*, a blacksmith; *Russian kooznets*. Otherwise *kosan*, *kosa*, a scythe, in the same language.

5. *Chrobotos*; compound like *Car-path* (xxxix.). Mountains of this name belong also to *Spain*, and likewise with *Carpetani* to correspond.

6. *Tuga*; *flat*, *low*. The root *tug*, undecided in its final consonant (*lvi. lxvii.*), forms *tychíě*, *tys*, *duck*, &c., *tac-ere*, *theov*, an underling, thief, deep, the *Tagus*, *Tegea*, *Tigurini* (*tig-us* = *low water*), *Gallia Togata*, &c.

7. *Buga*; *high*, *elevated*, *ample*; *Bóg*, the *Most High*; *bog-aty*, *rich*; *u-bog-i*, *poor*, &c. Distinct from that *Slavonic* element is the *Gothic bug*, *biug*, *German beugen*, *biegen Alfred's bug*, *big* in passages like *Ealle bigan ure cneowe*, (= *omnes flectamus genua*); to *dhære we bugadh* on *gebedum* (= *cui nos incurvamus in precibus*). The *g* has become *w* in *bow*, *v* in *bevel*, *beveau*, *biveau*, but remained in *bugle* (*hardened* in *boucle*, *bequettes*,

buckle), bug-bear and bull-beggar, both of one meaning (caput nutabundum, ein Wackelkopf), bull for bōl = pōl = head; so may beggar and bigot be radically one, the latter stooping in devotion, the former imploringly; beggar's bush, an impasse, cul-de-sac, where a person has to beg, bend his way back; the entire expression for mendicant was *poor beggar*, as by John Maundeville: "In that yle is ne thief, ne mordrere, ne *poore beggere*." The word buxom is the German beug-sam, pliable; buxom air (Milton, v. 270), a Lollard recanting in 1395, says: "I shall be *buxum* to the lawes of holy chyrche" (Spelman, Concilia, ii., p. 655). Analogous to wholesome, troublesome, &c., the word has been bug-some, but contracted into buxom. The acceptance of beg, accordingly, is that of plying, bending, like supplier, supplicate (involving plier, plicare), not the mere petere as given by Grimm (Gr., p. 385); he has no way of tracing it, except by supposing that it has intruded instead of the bid which belongs to biddan, German bitten; since the English bid follows that biddan only in form, whilst its meaning is that of beódan, German bieten, gebieten.

CXLV.—NADROVITÆ.

"A case may, perhaps, be made out for the *Nadro-vitæ* being the *Nahar-vali*," &c.—(§ 45, p. 173.)

"The termination *val*," &c.—(§ 43, p. 160.)

1. *Nadro-vitæ*.—Nadr for nard north, and vit = border. It is worth observing that the term Wittenagemot, whose first root disputing parties agree in taking for *wise*, may in reality contain the said vit, whence vitland, Prussia, had its name (cxvi.); the boroughs which that mysterious body might represent, were certainly bordering castles, and it does not appear that the Latin chroniclers translate it sapientes, but proceres, principes, optimates, magnates, satrapæ. It is thus possible that the title Baron originates in the same bar, bor, as often mentioned in these pages.

2. Phal = val = border. Gal = jala = water. Lett = argilla and let impedire (Gr., p. 385), also Lethowini occurs (p. 193), since gal = win, as in Mer-*vin*, &c., they inhabit a soil clayish, argillaceous. The Italian letame, &c., Nestor's Sjet-gola, is of the root *Shet*-land.

3. *Nahar-vali*.—Val, the said phal, suffixed to naher, which appears like the Polish nader, extreme, so that *Nahar-vali* and *Nadro-vitæ* may convey one meaning, without necessarily excluding the idea of north; also the *Rom-ow* (p. 173), with its Slavonic termination, shows rōm = rōn = border (clxviii.).

CXLVI.—NARISCI.

"Confusion between the form in *-sc-* and that in *-st-*," &c.—(§ 42, p. 153.)

"The Polish original for Stieglitz is *szczygiel*."—(Epil., p. cl.)

1. Mr. Daae ought to have allowed Stieglitz to be the *German*

original. Words from this language in the Polish are numerous since the fourteenth century. Kunszta (Künste), grunt (Grundstück), Ratusz (Rathhaus), &c., for which no return is made nor required, unless an object peculiarly native, like the mazurek, otherwise mazurka, though the word lusty may be the Polish tusty, not the German lustig.

2. Nar-isci, the watermen of the Nar, which itself means water (cxlv.); also nab, as in napoi (beverage in Polish), νεπός, χίε-νιψ, nep-os, a profligate living in pro-fusion, drinking, squandering, &c.; this last being of the root quan = aqua.

3. War-asci has asci = isci (xii.); War, here the proper name, is Sanscrit varee = water. The interchange of *sc* and *st* is frequent.

4. The Polish szczygiel and the Hungarian tengelitz, not derivable at home, come from the German Stieglitz. The name given to that bird will proceed from (1) colour, such as gold-finch, &c.; (2) kind of food, *thistle-finch*, *carduelis*, &c.; hence Stieglitz for Stachl-ätz, &c.; (3) skill in hauling, as in Turkish saka-kooshee, water-drawing bird; also this the compound Stieg-litz may imply, Litze = thread, cord, and Stiege = ascent.

CXLVII.—NEMETES.

"The parts about Spiers, originally Novio-magus."—(§ 28, p. 99.)

The root Nem- agreeing with Nov (cii. cxxviii.), with νέμ-νν. Nov-antes by Camden (p. 216) are named Regni, root Rag-usa, Rheg-ium, &c. Nem-ess-us has ess = ēt = ant. Spiers thus belongs to sper = hiari. Shakspear's sperr-up (in Troilus), in German auf-sperrren: sparrow, a *gaping* bird (see clxxxix.).

It therefore seems groundless to consider Spîra foreign (Gr., pp. 96, 177); neither Stîre (ib.), Stiria being of the root ster, sterile; Starke is rendered génisse, junix qui n'a pas porté.

CXLVIII.—NERTHUS.

"As cautions, however, against disposing of the *N* thus summarily," &c.—(§ 40, p. 145.)

Niödr and Hrepe have nothing to do with Nerthus or Herthus, which is a compound of ner = water, and thüs = low, or tus = tud = terra, as in Cymric, &c.; also ner, as in νέε-θε, or naru angustus (Gr., p. 230), our word narrow; such being the situation of the Saxon Angli. Her for Ner must be = Hes (see Aestii); hence of the *Terram matrem* colunt the compound does not express mater at all, and can satisfy terra only by tus = tud, contained also in Tuisco, Tauta, Deutsch-land. The root tus = tud involves lowness, land, people; this last from the idea of sitting down, settling; likewise the root la, low, lad, land proceeds to Slavonic Lud, German Leute; even to lassen, let, as equivalent to yield, grant, make room, admit

(cxxii.). If the first part of Her-thus be the usual her = hel = elevated, as in *Heer-strasse*, *high-road* (i. e., raised), *Hol-land* (*Hoch-land*, i. e., *raised*), it may equally suit the Saxons, whose situation on the Lower Elbe procured them the name Teutones in common with the Franks of the Lower Rhine. .

CXLIX.—NERVII.

“Belgians of the valley of the Sambre (Sabis),” &c.—(§ 28, p. 99.)

Ner-vii is a compound agreeing with Sab-is = border-water; Ner either as ness = border, or as the frequent nar = aqua; likewise vi, either as in Ing-vi-mer = dweller on the *border* of the Ing, or bi = aqua (vii. xxvii.). The Matrona is Sabis transposed; Mat = Is and Rön = Sab, hence the Polish zaba = Latin rana (clxviii.).

CL.—NIEMCY.

“The Slavonians vary the name with the nation.”—(Proleg., p. xlix.)

“The Germans called all non-Germans by one name *Wealth*.”

“The Slav. varied the names with the different non-Slavonic,” &c.—(Epil., p. xlix.)

“The non-Slavonic Germans are called *Niemcy*.”—(Ib., p. lxxix.)

That hypothesis is superseded by positive meanings in all these terms.

1. Slav means borderer, and the term Wend encompasses the same through the root vand = aqua.

2. Finn, from fan = aqua; the same meaning inheres the root scyth, which, pronounced by Slavonians, has the sound tshood; hence the coincidence Finns = Scythians = Tshûdi.

3. Also Goth = Voda = Vatô.

4. Lith-uania, compound of lith argilla, and uan = aqua; the Italian letame has been rendered dung, muck, marle.

5. Suevi of the same meaning as Slavi, Franks, &c.

6. Weal.—Al, wal means high, and so affords the names Wales and Wälschland, both from their elevation. Reisen means to travel, but radically it is to get up, to rise, whence Riese, a giant; the same double meaning belongs to wallen, ein Waller, a pilgrim; but the reason of wälsch having the peculiar meaning of foreign, lies in the fact that deutsch originally means low, plain, hence simple, within reach, and being thus directly opposed to wälsch, high, beyond reach, &c., it remained a homely term to share, sometimes, and to a certain extent, in the meaning of the word fremd.

7. Niemcy.—Of the various denominations, Saxon, German, Deutsch, Allemand, Frank, it translates this last by the root niem, liem (cii. cxxviii.), in the idea of frango, abruptness, discontinuous, border. The proposed derivation from njemoi (Gr., p. 20), given already by Marsch (Beyträge, &c., Schwerin, 1774, p. 30), is itself

of the same ubiquitous root, njem = dumb implying the idea of abscission, interruption, which connects dumb with dumm (used by Luther, &c., of physical corruption in general), dam, dämmen, and stumm.

CLI.—NOCTIUM.

"Nec dierum numerum, ut nos, sed noctium computant.

"Sic constituunt, sic condicunt: nox ducere diem videtur.

"There was, surely, some period of time designated by the root *night* + either a *numeral* or some similar compositional element."—(§ 11, p. 59.)

Of certain Libyan populations it is said ταῖς νυκτὶν ἀριθμοῦσιν, which means that, instead of saying "a week has seven days," they prefer to make the expression with "nights;" time beginning with night, nox ducere diem, as in Scripture; a special reason for this computation is the god Tüsc (dusk), who is not ethereal, but terrâ genitus, so the Gallic Dis by Cæsar: "Galli se omnes ab Dite patre prognatos prædicant, ob eam causam spatia omnis temporis non numero dierum sed noctium finiunt; dies natales, et mensium, et annorum initia sic observant ut noctem dies subsequatur." Thus, when a Gaul said "Monday night," he thereby meant the night which preceded Monday; the same difference still exists between Mahometan and Hindoo, and is, accordingly, observed by any European in India who expresses, what in his own mind is, "Monday night," to his Hindoo servant by saying peer-kee rât (Monday night), whereas to the Arab he must say mungul-kee rât (Tuesday night), meaning the night preceding Tuesday; the latter following the said computation of noctem dies subsequitur.

CLII.—NORDALBINGIANS.

"Whether they were *Saxons*, strictly speaking, is uncertain.

"The present population is Platt-Deutsch, but the introduction of this is subsequent to the ninth century.

"The population on which it encroached was *North Frisian*."—(Epil., p. cxii.—xiii.)

"Sturii, Marsaci, and Frisiabones; names, in detail, of Frisian populations enumerated by Pliny. Their locality is now under water; being, probably, the bottom of the Zuyder-Zee."—(Ib., p. cxxxii.—iii.)

"Phiræsi" (ib., p. cxxx.—i.), "Frisii" (§ 34, p. 116–126), "part of North Holland is called *West Friesland*, from which we may infer, &c., a Frisian occupancy" (ib., p. 120). "Gens Saxonum et Fresonum commixta."—(§ 40, p. 147.)

"Holtsati; holt, wood," &c.—(Engl. L., 1850, p. 16; 1855, pp. 48, 123.)

1. Speculation has been carried to a considerable extent from a supposition that every Fris- must belong to the Frisians whom we still know by that name; that um is the same as ham, hem, heim, and that the locality of the Sturii, Marsaci, and Frisiabones, is now under water; so does medieval heedlessness treat of Fresones mixed with Saxons, instead of making them only Freso-Saxones, of Holtsatia for Holsatia, and of Sturmarii being prone to stormy

sedition. The Nordalbingian *Saxon* is contained in Pliny's *Mar-Sac-i*. His triad evidently coincides on the following exposition.

2. Sturii of the river *Stör*, now *Stor-marn* (cxlii.).

3. *Mar-Saci* = border-Saxons. The *Sac* is found equally in *Sogdiana*, and the *Mar* in the *Marakanda* which translates this compound, as does also *Samar-kand*; *Samar*, as in *Samaro-briva*, *Semiram-is*, &c. *Marsaci*, then *Teuto-marsi*, now *Ditmarsen*.

4. *Frisia-bon-es*, now *Hol-stein*, for *Hol-sat-en*; they are seated on the *Hol*, the far border, the *ham*, which gives a name also to *Hamburg*; so the primitive *frisja*; *bōn*, *wōn*, *abide*, perhaps connected with *bounos*, *Bühne*, the *abode*, to be safe against inundation, being on elevated ground (vi.). The first root of *Hol-land* is either like that of *Holsati*, or else for *hoch*, *high*, in the sense of raised.

CLIII.—NUITHONES.

"I can throw no light all."—(Ep., p. cxxxi. ; § 40, p. 146.)

Nuit being the same as *night*, it gives a name to those *Angles* who live to the north. The word for *night* nearly the same in *Sanscrit* (*Bopp.*, 1845, pp. 113, 364), &c., may, through insertion of *r*, have become the origin of *north*.

CLIV.—OBODRITI.

"Mecklenburg was the country of the *Obodriti*."—(§ 40, p. 146.)

"Slavonic *Obotrites* of the *Danube* (so-called)."—(Proleg., p. xliii.)

A Polish pronunciation of that name is *Abtrezi*, whence *Oster-abtrezi* and *Nort-abtrezi* (*Prol.*, p. xxii., *Engl. L.*, 1850, p. 20); it is a compound of *ob* = water, and *odr* = *otr*, reed, sedge; the same meaning has *Oen-otr-ii*, *Hetr-ur-ii*, *Gedr-os-ia*, &c.; *oen* = *ur* = *us* = *os* = *aqua*. The *Obodriti* are also *Rer-eg-i* (*Proleg.*, p. xx.), where *ēg* = *aqua*, and *rēr* the German *rohr*, which is Gothic *rāus*, *arundo* (*Gr.*, p. 64); the said *Rer-egi* king *Alfred* makes *Re-regi*, taking *Re* as the usual Latin prefix, and, accordingly, translates *Afd-rege*. The form *Abataren* (*Engl. L.*, 1850, p. 20) has an *a* too much, and should be *Ab-atr-eni*. The word *arundo* may be a compound *ar-unda*; certain it is that *pharetra* means *phar* (= carrying) *etr* = arrow, and it seems that, like the *Gedr-os-ii*, also *Pliny's Cedr-ei* are radically the same, for this *Cedr* (*Plin. H. N.*, v. 11) is the Hebrew *kedar*, a general name for the *Ishmaelites* (*Ges. Jes.*, p. 675), whose progenitor is designated as an *archer* (*Gen. xxi. 20*). The *Obotrites* of the *Danube* enjoy the epithet *Prædenecenti* by *Eginhart*; his words are quoted in *Beyträge z. Lösung*, &c., *Wien*, 1819, p. 45, thus: "qui vulgo *Prædenecenti* vocantur, et contermini *Bulgaris*, *Daciam Danubio adjacentem incolunt*." The interfix *-ne-* might be dismissed, and the sense *Præ-decen-ti* (= before-the-Dacians) remain. The

German continues "die auch wohl Pacinacitæ, Petschenegen heissen." By substituting D for P, we obtain Dacinacitæ, nac signifying water, may qualify Dacians (lvii.); yet if the prefixed aci- be genuine, and also the identity between Pacinacitæ and the Obotrites, we may infer that paci translates otr, though it still remain difficult to satisfy Petsheneg, Bisseni, &c. (clix.). If Prædenecenti grew out of Frän-decenti, it means a species of Franks (lxxviii.), Border-Dacians.

CLV.—OHRINGEN.

"On the Upper Altmühl, &c., and Kelheim, &c. The *Pfahl-Graben* is a similar line, &c., between Giessen and Ortenburg."—(§ 29, p. 104.)

The first root of Ortenburg and Ohringen is the one *ōr* = border; the same is *Kel* of Kelheim, elsewhere *Kehl*, meaning *Cal* (xlv.), and *Pfahl-Graben* for *pāl* (clxiii.).

Sod-or means south-border, like *Eud-or* of *Eud-os-es*. *Or-lōg* meant border-trespass; hence *war*, as in *Orlog-schiff*, man-of-war; to this *lōg* belongs *way-lay*, *beleagher*, *forelay*. *Soar* is *ess-or*, meaning *ex-or*, beyond ordinary limit. *Rod-or coelum* (Gr., pp. 329, 339), *rōd*, *rad*, implying creation, *nasci*, *naitre*, offspring as *red* in kindred, Italian *reda*, *rede*, *razza*; Slavonic *na-rod*, a nation; *Morgen-roth*, supposed *red*, thus can mean birth. Compounds like *Cæmenes-ora* do, therefore, not become "half Latin" (Engl. L., 1855, p. 40).

CLVI.—OSI.

"Tacitus calls them *Germanorum natio*, on the strength of their geographical position only."—(§ 28, p. 95.)

Here *Germani* signifies mountaineers (lxii.). The name *Germania* excludes that radical idea according to § 2, *Ceterum Germaniæ vocab. recens, &c.*, which means its being recent in designating an entire nation and country. The root of *Osi* occurs with *ss* and *r* (C. N., p. 56), also with *x* in *Oxonæ, &c.*

CLVII.—OUIN.

"The *Over-Betuwe, &c.*, still preserve the name."—(§ 29, p. 101.)

The *Ouin* (xxvi.) of *Jornandes* is, by his Hamburg editor, "tremulæ circumjectæ voragine paludes, Saxones vocant ouwe," whilst this is the second part of *Bat-avi*, *Bet-uwe*, the prefixed *bat-* still exists in *a-bate*, *bas*, *basso*; the compound thus corresponds to *Mer-vin*, personified in *Mérovée*, *Meroveus*; likewise to *Teu-ton-es* from *toya* = water, and *tōn* = low; also *Gam-brivii* = *Si-cambri* = *Cimbri* = Franks. Their being "Chattorum quondam populus" makes them Goths, since *Chatti* = *Gothi*.

CLVIII.—*PARMÆ-CAMPI. ADRABÆ-CAMPI.*

“Power, &c., uncertain.”—(Epileg., p. cxxxiii.)

1. Campi of the root *Cam*, *cham* (xxxvii., xlvii.).
2. *Parm*, like *Varm-ia*, *Aerme-land* (xiv.), *Perm*, *Parma*; *parma*, a shield, protection; *Parn-ass-us*, *ass* like *Osi* (clvi.).
3. *Adr-ab*, the same as *Ob-odr* (cliv.), only transposed; *Atrebates*, *Atre-batii*, *Adri-atic*, &c.
4. They occupy the *Regen*, a distended *rēn*, *rān* (clxviii.), and the *Naab*, a shallow water, which keeps a vessel be-*neap*-ed.

CLIX.—*PETSHENEG.*

“A branch of the great Turk family, &c. We find them in Hungary under the name of *Bisseni*.”—(Ethnology of Europe, 1852, p. 247.)

The various recensions of the ten members of that family are not easily reconciled. Pliny's, iv. 7, must correspond to *Bisseni* by *Messeniani*; the fraternal ten enumerated in the preface (28th page) of *Buxtorf's Liber Cosri*, 1660, can satisfy it only by the form *Bisal*, whilst the decad adduced by him from *Gorionides*, “*prorsus aliis nominibus, excepto Cosar et Bulgar*,” has *Bus*, besides *Patcinach*, with, perhaps, an equal chance of answering the *Bisseni*. The word *Petsheneg* has the appearance of *pastnygo*, which in Old Prussian means fasting; a dismal soil like that of the *Muchlo* (cxliv.) has caused the proverb *Mugil jejunat*; among the class *μυγίλις*, *mugil*, *Schneider* mentions *μύστις* “den Faster, und so spottweise einen Hungerleider;” in this sense it may be found that the *Petsheneg* occupies many a barren spot on the map (cliv.).

CLX.—*PEUCINI.*

“*Quos quidam Bastarnæ vocant*.”—(§ 46.)

Peuce may agree with *Bas* (xxii.), though possibly with *Picts*, *Pictones*, *Picenus ager*, &c.; the north of *Apulia* was *Peucetia*, the southern portion, *Daunia*, which has lost a labial whereby it should resemble *Dobuni*, *Devonshire*, &c. (lxix.). “The *Tibe-ri-s*,” says *Mr. Donaldson*, “seems to have derived its name from the *Pelasgian Teba*, a hill, and the root *ri*, to flow,” &c. (*Varronian*. 1844, p. 130); the ideas of border and mountain are very often expressed by one root; thus the frequent *Sab*, *Seb* (x.), appears *Tab*, *Teb*, in *agro Sabino via Salaria miliaris* *clivus appellatur Thebæ* (ib., p. 85); the *Tiber*, accordingly, will be *Tib-es-is* rock-water, like *Ceph-iss-us*, &c., whilst *Tib-isc-us*, &c., may remain border-water; in *tab-ula*, *table-land*, the same syllable combines elevation with flatness, and such we may still require for that ancient root which enters the *Theba* of *Noah* and that of the infant *Moses*, even, perhaps, the several *Thebæ*, *Thebais*; *שב*, *רַב*, amplified with a prefixed *ʿ*, implies dwell, sit, establish; *ar-ca*, *arx* (*ar-ix*), tower, eminence, on water, translates

Theba. *Divi Pelasgi* by Homer, *dwelt, reside* in a Pel-asg-us (Archi-pel-ag-us); a rational being, *settled, established* beyond the vicissitudes of sublunary existence, is therefore justly considered as *divus*. Div, tepid, dapis, &c., with *n, l, t*, tapeinos, dwell (cxiv.).

CLXI.—PHARODINI. SUARDONES.

"Is considered by Zeuss to be derived from *svaird = sword*."—(§ 40, p. 144. Epil., pp. cxxi. cxxix.—xxx. Engl. L., 1855, p. 70.)

1. We have seen the *Eud-os-es* in the *south, Nuithones* to the *north*, hence the *Suard-ones* will be *west*; it is possible, moreover, that (1) suard=sward=Schwarte means a side, and the West comes aside; see cxviii.; (2) if the *d* of Suardones be adventitious, then suar = zephyr, the root being shown in the said cxviii.; (3) suard = swarth = schwarz; evening being thus called black; this also designates west, on the same principle as Abend, Morgen, Mittag, Mitternacht, have each, respectively, the double meaning of evening = west, &c.

2. Pharodini.—This name can designate the same people by reason of bar = par (lxvii.), and öd = water (xi.); Od-dor as well as Od-or (lxviii. clv.), thus occurs for the Oder, Sueb-us (= border-water); if pharod be only one root, it may be as in Tuli-*phurdum*, now called Verden. The Shemitic parad, paraz implying division, separation, expansion, can, by this last, yield a term for flatland, by the former, that of border (clxii.).

CLXII.—PHIRÆSI.

"I think it is only a slightly modified form of the word *Frisii*."

"Throughout this argument we must remember," &c.—(Epil., p. cxxx.-i.)

What seems truly worth remembering is, that—

1. Frisii signifies borderers; if Phiræsi should happen to be the same, it may designate the Swe-des as such, the root Swe, Sue-vi, means the same. The Cretan *Ἰεραῖος* of Herodotus, vii. 171, may be Frisians in that sense; Pashley's map shows the city *Præsus* nearly at the western *extremity* of the island. The *Dictæan Zeus*, having a temple there, likewise agrees with the position of *Præsus*.

2. If Jut-land ever possessed Frisii, they were likewise independent of the Frisii still so called; there was the *Eud-or* (= Eyder), which, signifying south-border, thus might claim its own Frisii.

3. Goth cannot be shown as Lithuanic; whilst its being Gothic vatô, Sw. vat, Slavonic voda, &c., is undeniable.

4. Still less Lithuanic is With-es-land (cxvi.) and Jute (cxiv.).

5. Bin, Fin went beyond the land of the Fins, nor was um confined to that of the Frisians (lxx.).

6. A name Phir-ræsi might agree with a compound similarly framed, *bar-ras* = résine liquide du pin, but Phir-ais-i may be rather phir = bar = border, and ais = water. The Scriptural Frizzi, Latin

Pherezaeus, Gesenius makes Plattländer, but as the root means division (se-*par*-are, the more simple root of the Hebrew *parad*, &c., he considers to be *par*) it could signify borderer as well (clxi).

CLXIII.—POLENA. REIÐGOTALAND.

“En austr frá Polena er *Reið-gota-land*.”—(Epil., p. xlvii. Engl. L., 1855, p. 61.)

“In the name *Reudingi*, the *Reud-* may, possibly, be the *Hreð*, in *Hreð-Gotans*. Now the *Hret-Gotan* were Lithuanians.”—(Epil., p. cxxi.)

1. Suhm and Von der Hagen, after identifying Jutland with *Reidh-gota-land*, and thinking of to ride, interpret the latter by a land easily *rode* into; but *reið* (besides *clivus* and *equo vehi*, Gr., p. 433) has also the meaning of *arundo* (= *ar-unda*), so that *reidh-gota* is like *rat-an* (*calamus rotang*), reed of the water, the same as *car-ex* (*car = gar*, lxxxviii.), and traceable to the *Reud-ig-ni*; *ig = ex = gota = aqua*. Sedge, formerly *segge*, is of the root Saxon. The Traveller's Song thus means the Jutes by his *Hreð-gotan*.

2. *Polena* and *Pol-lex-iani* (*lex = aqua*) are the *Borderers* of the Baltic; *sunt Pol-lex-iani Getharum seu Prussorum genus* (Epil., p. xlv.). *Pā*, *erhalten*, *schützen* Bopp, 1845, p. 193, proceeds to *pāl*, *prati-pala-yet*, he should *protect* (Hitop., line 1480); but as the idea of protection involves that of *side*, standing *by*, the same root frequently means *border*, and this, by consequence, implies *extremity*, *head*, *surface*.

Of the numerous words belonging to that root, few or none have been traced to it; we begin with the all-interesting *Pelasgi*. The eighteen laborious pages devoted to it by Dr. Hitzig (*Philist.*, 1845, pp. 35–53) tend to make that people designate themselves as “White,” from the Sanscrit *balaksha*, so that the name properly should be *Pelaxi*, and *pallax* cognate with it. The part which *pallax* has to act in the argument is still more difficult than the preceding. Dr. H. justly maintains that *Pelasgi* and *Philistine* are one; but his pretended *balaksha* having necessitated a supposed original *Pelaksi*, he can reconcile this form with *Pelasti* only by supposing further: (1) *pallax* originates in the same *balaksha*; (2) *pallax* in Hebrew is *pillégesh*, hence the *x* means *gs*, not *ks*; (3) if, then, *pallax* originate in *balaksha*, the latter must involve a softer form, *palaja*, as well; (4) especially as there exists a *dhavala*, handsome, and a substantive *balajâ*, handsome woman; (5) if, then, the *gs* became *sg* in *Pelasgi*, the flattened *ds*, in *palaja = paladsa*, turning *sd*, gives likewise *Pelasdi*, which, being hardened, remains *Pelasti*, *Philistine*; (6) lastly, *pallax* can give rise to *Pallas*, *Palladis*, only by flattening *g* into *d*. Agreeably to the above definition of *pal*, this root enters: (1) *Pel-asg-i*, *asg = as = ag* signifying water; (2) *Pal-las*, *las = lad = land*; (3) *pal-lax*, here *pal* agrees with *para* in *παρά-κοιτος*, whilst the suffix *lax*, *lag*, as in *λίχος*, *lectus*, *liegen*,

the Germans have in *Bei-lag-er*, which is παρακοίμημα; they translate *pallax* *Beischläferinn*, though, more usually, *Kebs-weib*, *keb=kēm=kām* (xlvii.), so that this amounts to *Neben-weib*, one *be-side* the legitimate; (4) *Palæ-tyrus*, *Palæ-pharsalus*, &c., do not imply *old*, but the sub (*sab*, x.) of suburb, the *fal* in *Fal-aise*, *faubourg* (*falbourg*), &c.; (5) it expresses fencing, as a warding off, protection (*xcix.*), whence *Hercules* is called *Palæmon*, a heroic bulwark; this compound having the same *bul= pal*, else *boulevard*, *Bollwerk*; (6) *polus*, the heavenly surface (*Æn.*, i. 608), like *ōr* in *rad-ōr* (*clx.*); the idea of surface agrees also with *bul-rush*; (7) *head*, in *bul-beggar* (*cxliv.*), *polichinel* (*pol* *inchino*, *inclino*), *poll*; (8) *head*, beginning, extreme point; *May-pole*, *North-bull*, &c.; (9) exposition, exterior; *pal-am*, *falr*, *fåle*, *feili*, *venalis* (*Gr.*, p. 107), *feil* *bieten*, to expose for sale; the root of *sala*, *sål*, itself implies border. In *Can-i-bal*, the *p* has become *b*, whilst *can=water*. The idea of surface embodies itself in a verb, or with that of covering a surface, whether merely visible, as in *palleo*, *pallescere*, or tangible *pallium*, *palla*, again turning figurative in *palliate*; if *appall* thus be an over-*whelm*-ing, as it were, with a *pall*, *whelm*, apparently the German *quäl* has a more simple *quäl*, connected with *quell*, *kill*, *lay prostrate*. *Hemsterhuis* makes *φάρος* the distant origin of *pallium*, *palla*, yet the primitive *pallax* suffices to three forms which, in later Greek, begin with *para*; *pal*, moreover, may show *m* for *l*, *Pompeii* for *Pal-peii* (*pi=aqua*), *Pompeipolis*, now *Pal-es-oli*; *Pro-pam-is-us*; for *Hispania*, the form *Aspamia* appears in Talmudical writings, the name originating in *His-pal-is*, now *Seville*, which implies the same (*sev=border*, *il=water*), *Faventia*, *Famagusta*, &c., *Femern*, misplaced above (*lxxix.*); to *West-phal-ia* belongs the *jus Vermicum*; the vowel of *pal* changes into (*i*) *Pilnitz*, *Pilnatok* (= *palus rivi*), *Phila*, *Phil-istæa*, *Phil-ippi* (*Philippopolis* is from *Philippus*, which admits of more than one translation), &c., *pilot* keeps to the coast, *side*, likewise *piles*, &c., *peel* and *pil* occur alike, also *pil* or *i* and *pillory*, *ōr* signifying elevation; (2) *u*, *ful-ic-a* (*ic=aqua*) translates *φωλ-αρίς*, it being a *shore-bird*; *bul-rush*, &c.; (3) *e*, *Pel-e-kan*, a species of *shore-bird*; *Pelecas* also translates *Al-i-ac-mon*, where *pel=mon*, *ec=ac*, and *as=al=sea*; *πιλο-ύρι-α* commemorate the rise of *Thessaly's* plain from the floods, from *πίλος*, *πιλάω*, and *ωρ=os=aqua*; *pel-argos*, again, is of the numerous tribe which the Germans designate as *Strand-läufer*, its name *Storch*, *stork* meant the same, when yet in the form *Stor-ah*, similarly *ciconia*, whether divided *ci-cōn* or *cic-ōn*; the *Argos* of the *Argivi* is a compound, meaning elevation (= *ar*), and *gos* (= *goth=water*), though it might be also *arg* from *ἀργίω* and *os*, as in *Gedr-os-ia*, &c., *Pel-us-ium*, &c., hence the Greek name of the *stork* may consist either of three roots, whether we read *pal-ar-gos*, or *pel-arg-os*, otherwise only of two, in which case *r* becomes *s*, and the division *pel-asg-os*; the last syllable a mere termination, *asg=aqua*, whilst *pel=pal*, or proceeds from *πίλω*, *πίλωμαι*, *live*, exist.

3. *Pel-asg-i*.—This compound has, in common with *As-ia*, the

root *as*. Asia, blessed far above the land of *sand* and *dust* (אֶרֶץ and אֶשֶׁת) called *Afr-ica*, is emphatically distinguished from the latter by that great advantage, though without appropriating the root exclusively to itself; hence, when Homer speaks of the Pelasgi as Asiatics, he thinks neither of the nymph called Asia nor of that vast region, nor of Austr-asia, &c., but simply of the root *ās*, which designates the Pelasgi by the sense of the second root in *Gr-ai-i* (*Gar-ai-i*), *Hel-lēn-es*, by the first in *Tyr-rhen-i*, *Teu-cri*, *Thes-sal-ii*, which biradical compounds agree likewise in *gar = hel = rhen = car = sal*. Among the various conjectures contrived for the origin of that name, there are those of Herman and Thiersch (*Gr. Gr.*, 1818, p. 5), which involve the word *πίλαγος*, but, instead of satisfying this with an appropriate meaning, *pel-ag = the Border-water* (lxxxviii.), the supposed *wandering* of the people suggested only the idea of adventitious, *advenæ*, combined with *πίλαζειν*, and *venire*, supposed to exist in *Venilia*, according to the words of Herman (*Opusc.*, ii. p. 174) "*πίλαγος* enim a verbo *πίλαζειν* dictum, ut ab *Latinis Venilia mare notat; a qua origine etiam *πειλασγοί*, *advenæ*," but the difficulty of assigning a reason for the meaning of sea in *Venilia*, corroborates only the analogy amply proved (lxxxviii. xcii. cx.), besides the certainty of *-il-* signifying water (xxvii.), as also in *Ilus*, *Sev-ille*, &c., and *ven = ver*, *gen = ger* (cvii., lxxxviii.), so did *Bene-vent*, which by the Samnites was called *Mal-vent* (=high border), contain that same *Ven*, it being the *Ben*, *Pen*, of Keltic notoriety, and rock, border, are often expressed by one term.*

4. *Palistine*.—This name Scripture exhibits in four consonants, *Plst*, which group of letters would, in German, be naturally pronounced *Palast*, the well-known *palazzo*, *palais*, &c.; the original *Pal-at-ium* (see above and xi.) contains the three consonants traceable also in *Plethi* (2 Sam. viii. 18), which פֶּלֶתִי has been rendered *Philistines* by *Lakemacher*, *Ewald*, and *Hitzig*; accordingly, the single consonant of the second root, *s* or *t*, being subject thus to change and amplification, there appears nothing in the name *Pelasgi*, *Pelishti*, against identifying these two forms as one; only the consideration of language suggests a difficulty; if any term, local, personal, &c., connected in Scripture with the *Philistines*, were necessarily Hebrew, or akin to it, and at the same time their own vernacular, we could not suppose an identity that would require *Pelasgi* to speak a Shemitic dialect.

The author of the above-quoted etymology of *valaksha* labours to reduce to the same standard the glossarial *Philistic* affinities of Scripture, but as the attempt made by that learned writer does not at all appear successful, we may venture to propose the interpretations here subjoined, in conformity with the system observable in these pages throughout.

(1) *Seraneem*, compare *Κέρανος* and *Κοίρανος*, *Lords*, in the English version. For the similar *Seganeem*, likewise un-Shemitic, Gesenius contrives a Persian original, in which the *g* becomes *kh*; if, then, the *g* must change, it might follow the analogy of *agnus = ar-*

nus, &c., and Seganeem may be Seraneem. For neither of these a singular occurs in Scripture.

(2) *Dagōn*.—It is not necessary to adopt the general belief that the idea of fish, Hebrew *dag*, was the main and first cause of that name. Supposing the Philistines designated their favourite god as *Zakun*, *Sagun* (analogous to *Zakynthos*, *Saguntus*, from position on the water side), the Hebrew would naturally shape those two syllables into the form *Dagon*, though, perhaps, a fish with two hands and a separate head (1 Sam. v. 4) would bespeak a dragon rather than *dagon*. *Ascalon* did worship a *Derceto*, but *Gesenius* thinks of dismissing the *r*, and so reduce *Derceto* to the Syriac *Dagto*, a fish. Instead of thus diminishing, we must, on the contrary, increase the word with a prefixed *A*; it being universally admitted that *Derceto* and *Atergatis* are one, though nowhere, that the latter (supposed Hebrew, to signify Great luck, or Great fish, *Ges. Jes.*, ii. p. 342) were possibly a corruption of the former. Reading, therefore, *Aderceto*, radically *Adr-cet*, *Atr-gat*, we may find hereafter (cc.) that *Hadr-ach*, a name for Syria, is the same compound, of which it translates the *gat* = *cet* by *ach*, as in king *Ach-ish*. If the conjecture be permitted that, similarly, *δράκων* originated in *αδρά-κων*, it will consist of that frequent *adr*, *hadr*, with *κων*, the said *κων*, likewise *των*, *θυρ*, as in *Bi-thyn-ia*, *Γόρ-των*, which translates *Ἐλ-λωτ-ίς*, i. e., border of the water. *Ζίδς ἀρότριος*, a version of *Dagon*, by *Philo Byblius*, has been peremptorily rejected, yet the way to defend it is shown by the said *atr* and the still more frequent *ar*, as in the name "*Αρ-ρα*," *Αρ-ρη*, elevation on the water, hence *ar-atr*, the same as *Σι-των*, another translation of *Dagon*, and which has met with similar disdain, although it only corroborates the accuracy of *arotrios* when it admits not only the interpretation of *Si* = border, as in *Si-ren* (clxviii.) and the *tōn* just mentioned, but also, being identified with *Σιδῶν* of coins with the inscription *Σιδῶνος θιάς* (*Gesenius*, *Monum.*, p. 265). Thus the first-born of *Canaan*, *Zidon*, bears the name of a god with the meaning water-border, the general translation of which, in Hebrew, is *Baal-zebul*, lord of the border (x.).

(3) *Abimelech*, ruler of the water (= *āb*) a title of royalty assumed by Parthians, Persians, Goths, &c., and so the Philistic *Abimelech* and *Ach-ish*. The name *Adra-melech* has the un-Schematic *adr* just mentioned. *Ab* is the root of the *Avveem*, *Deut.* ii. 23, *Jos.* xiii. 3, as of *Aviones* (xvii.).

(4) *Ach-ish* for *Ach-ēs*, *ach* = aqua and *ees* = lord; this meaning of the second root in *Ach-ish* and *Anch-is-es* has been justly assigned by *Hitzig*, but he errs in making *Ach* = *Anch* = *ἄχης* = anguis; *Απχ-ur* means Water-border; the same *ach* belongs to *Ach-zeeb* (= water-border), *Sal-cha* for *Sal-acha*, *Deut.* iii. 10, &c., *Achaia*, &c.

(5) *Ἀκκά-ρων*.—*Acca*, the preceding *ach* = *anch*; *rōn* like *Rhine* (clxviii.).

(6) *Ἀσκάλων*.—*Lōn* suffixed to the common *asca*, *acca*, &c., is the same as *lan*; also *lad*, *las*, finally our word *land*. The Hebrew

loon, leen, lan signifies tarry, remain, stop (figuratively to *insist*, with murmur and opposition); hence, with the prefix of locality, ma-lōn, a lodging, inn, abode; with the same universal root, Asca-lōn thus became an *abode on the water*. As tarry, which translates the said loon, leen, may have to do with terra, we may find ter and lōn reciprocate, when Ap-ol-lon-ia answers to El-eu-ther-na, and Bœotia's El-eu-ther-ai; the correspondence being āp = eu, ol = el, lōn = ther; we, accordingly, should now (against a former opinion in these pages) consider Apollo to be tripartite, Ap-ol-lōn; most of his other names may show only two roots; Phoib-os having phoib = ol, the fav in Fav-entia, and (if it be not mere termination) os = ap; *Λυκηνός*; *Lycus*, *Lycia*, &c., owing their name to the water. El-ek-tōr, by *not* losing the *t* (xci.), is the said El-eu-ther, the ek = eu being neither without frequent analogy. The division Ap-ol-lōn, however, is more certain than that of Askalon, see page 62.

(7) Ἀζα, Γάζα.—Its other name, Μινώα, applies also to a place in Crete, where Steph. Byz. derives it from Minos; it occurs a third time to designate Paros. Min-oa, equivalent to āv = aqua, and man = mons, the min of Irmin, &c., thereby translates Par-os, and substitutes Min-os, who represents Crete, Kar-ēt = Caf-tōr (the similar jibl-tār = Kal-pe), even still his Candia, for Kald-ia; so does Min-theu, on assuming *s*, become Smin-theus, theu = toya (ccx.), analogous to the preceding Ap-ol. Minoa, then, satisfies also Gaza, Aza, which, on account of loftiness, elevation, joins even the climbing Geis, goat, &c., and Gæsatae (lxxiv.), that city in Hebrew is Azza, and goats = Izzeem (sing. ēz), the two being radically connected, though not exclusively Shemitic.

(8) Ἀζωτος, the border fortress of Palestine towards Egypt, whence, probably, the vague report that it was built by one of *οἱ φυγάδες*, alluding, it seems, to the exit of the Israelites from the latter country; the name of the builder's wife, the report continues, by Steph. Byz., was Ἀζα, which is χίμαιρα, the cause of the appellation Ἀζωτος. Besides Chimærium, there occurs a Chimæra in Epirus, Lycia, &c., but the one in question seems to be for χίμαρος, χίμαρρος, a torrent, mountain torrent, and Ashdod, the Hebrew form of Azotus, really admits, by its Ashd, of that meaning, as does also the latter, according to Azza, defined above, and ôt = āt = water, embodied with ât regio (Gr., p. 456), so that Azotus, notwithstanding that obscure tale, need not be Shemitic, at least not exclusively. Kem-as, origin of chamois, may account also for chim-aer, and thus, alluding to prominence, projection, &c., involve the goat as well as its favourite haunts (xiii. xlvii.).

(9) Gath.—Second in Ater-gat-is, the Gothic root (xc.) itself, or some equivalent, is frequent also as name of place, such as Aquæ, Aix, Achen, &c., for the sake of distinction Aquæ Sextiæ, &c., similarly Gath Rimmōn, which might come from rimma (foul, rotten, stagnant, &c.), or have the usual meaning of pomegranate; a third Gath, the birth-place of Jonah, was designated as "the border," *ha-héfer*; Zebulon, to whom it belonged, has likewise the

meaning of border, zebool = gebool; his situation is the "shore of the seas." Micah, i. 10, indulging in a play of words and alliteration, joins *geed* (tag-geedu) with *Gath*; for b'Aco (in Acco) he says baco (weeping), and *Gath ha-héfer* he changes into beth l'afra, for the purpose of alluding to a house in dust and ashes; although this is not so great a distortion as may be supposed, for Ofra, Efrón, &c., as names local, really mean border. Gothi, Catti, Cassi, and Casius, being of the one root, the same *Gath* will be also *Cas*, and since *s* frequently becomes *r*, we may suppose that Mount Carmel should thus be *Cas-mel*, i. e. water-rock; *Meli-bœum*, *Male-ventum*, now *Beneventum*, *Cati-meli-bocus*, now *Katzenellenbogen*, &c., have *Mel*, *Mal*, otherwise *Mer*, *Mar* (cxlii.).

The interchange of *s = r* and *l = r* occurs in the one name *Cas-deem = Karduchi = Chaldeans*, and its meaning is that of *Cassi*, given above.

NOTE.—*Bocus*, the *Bacenis* (xviii.), may have the prefix *Mel*, *Mer* in the sense of *border*, between *Suevi* (= *Chatti*) and *Cherusci*; *Meli-bocus*, *special* name of the *Harz*, thus also *Catti-meli-bocus*, is alluded to § 30, *Germania*.

(10) *Baal-Zebub*.—We take this as the Hebrew version of the Philistine border-god, or gods; *Zebub*, meaning a fly, easily steals in (or is used on purpose) for *zebul*, itself a substitute for *gebul*; yet even *zebul* can, for the latter sense, have its ground in *zab*, *zeeb*, as occurs in *Zeef*, *Ac-zeeb*, &c. (x.). *Safa* in Hebrew means lip and border; *Sāv-ana*, Indian sea-god, like *Ap-ol-lon*, as developed above; *Sauv-ira*, the *Ophir* of Scripture, is a border-land, and between that pair, *Sauvir* and *Ophir*, we may find the varieties of *Shafeer*, *Shéfer*, *héfer*, *Ofra*, *Hofra*, &c., without the *r*, *Sib-ma* (= border-water), *Beer-Saba*, *Aram Zoba*, &c., the ordinary *gebul* may change its *l* into *r*, whence the names *Ezion-géber* and *Βαιτογάβρα*; this last may then be the *Beth l'afra* by *Micah*, just mentioned.

(11) *Pi-col*.—This name has been aptly compared (*Philistæer*, p. 79) to the *Arcadian Phigal*, who builds *Phigalia*, &c., yet the author not being aware of the radical meaning, nor of the frequency of that class of names, the evident resemblance between the *Philistine General* and that *Arcadian Autochthone* serves him (ib., p. 303) only to connect them with the *Indian Siva*, through the *Lithuanian god Pikoll* by the following strain of reasoning: an epithet of *Siva* is *Kapâlin*, from *kapâla*, a skull, bason, cup, urn; this in Greek is *φιάλη*; *Phigalia* was also *Phialia*: the same place contained a famous sanctuary of *Dionysos*; this god is to be *Siva*; the Greek *φιάλη* may stand for *φινιάλη*; the three consonants of the latter are nearly those of the said *kapâla*; hence a radical meaning for *Phigalos*, *Phigalia*, *Picol*, *Pikoll*, and the identity of this last with the god *Siva*. Some ingredient of that argument may enter likewise our own. In preceding pages we had often occasion to exhibit the root *col*, *cal*, *gal*, *gar*, &c., as meaning border, also that of

pi, pa, to signify water as well as drink in general; hence Abimelek's general is amply accounted for, even with frequent analogy like Phi-galia, &c.; and if, by way of supererogation, we indulge in a strain like the above, it may be as follows: Pi-col, the same two roots as in Phi-gal, Pi-koll; gal, hal, is originally al, hence in Persian and Hindoo pi-ala, the said $\phi\iota\text{-}\alpha\lambda\eta$, French and German phiole; Picol agrees in meaning with his god Sakun, which the Hebrew pronounced Dagon, as shown above; also Ap-ol, Pi-koll mean the same; the full form of this last seems to be Pikollos (Philistæer, p. 304), like Ap-ol-lôn, since lôn = las, as in Askalôn, &c.; other forms for Pikoll, which appear as Potollus, Patelo (ib.), are equally reconcilable, since pi = pôt = pāt signify the same, and so el = ob; Goliath will be the same kind of compound, gal and ath, Gal, assuming the vowel of dependence, becomes Golee, the same vowel, condensed with ā, turns into ya, hence the form Goliyath; Ahuzath, the friend of Abimelech, may show the Ach of Ach-ish, and a sath, 𐤔𐤕, side, margin, border, as in Zidon.

Before mention of Pi-col is made, the same compound, with né for pi, occurs already in the form Cal-né (Gen. x. 10), else Cal-no (Jes. x. 9), the god Mar-na (Ekhel, Num. Vet. iii., p. 450. Philistæer, p. 305) means the same; in the form Mar-nas, he joins the German nass, Gothic natja; his Mar being that of the Mar-vingi, of the triform Mar-issa (Jos. xv. 44, &c.), whilst nas = vin = iss; Lar = Mar, hence Lar-issus, Lar-issa, &c.; likewise Hel-len whence the epithet Ἑλληνισ (Philist., pp. 27, 305), in the same sense as Gothic, Gallic, Scythic, was used, equivalent to maritime, fluviatile. Besides the said na, ne, no, there occurs also ni, in the compound Ninive, else Nineve, the second, bisyllabic, part by itself being Navé (Jes. xxvii. 10). The place called Jab-né begins with the first root in Jap-yg-es (cxiii.), whilst Jop-pé ends with the first of Pi-col; lastly, in addition to those four, na, ne, ni, no, also noo appears in the derivative nûr, fish, as piscis itself is radically viz = aqua.

(12) Gerar may be for Gezar; the segholate form Gézer means border (-town), by the Maccabees the latter is Γαζήρα. Gerar may then be Kerura by the Greeks, and if to it they prefixed a defining Rhino (clxviii.), it will be a component part of Rhinokorura. Gesenius, under the word 𐤒𐤕, has Kàe, &c., Weideplatz, if that kar became prefixed to ura, we obtain the korura (= border-meadow), which might be pronounced Gerar, although this conjecture be scarcely compatible with the certainty that the prefixed Rhino is equivalent to Rhine.

CLXIV.—PRISCI.

"Niebuhr, holding that *Prisci Latini* is the same as *Prisci et Latini*, makes the former word the name of a nation, adding in a note that it would be absurd to suppose that *Prisci Latini* meant *ancient Latins*.

"Now there is an assumption, &c., to the effect that in the combination *Prisci Latini*, it is the former word which qualifies the latter, &c. Yet no one translates "*Suessa Pometia* as the *Pometia* that was *Suessa*; but, on the contrary, &c. There "are more *Suessæ* than one. Why not more *Prisci* also?"—(C. N., pp. 132-8).

1. We may safely admit that there were *Prisci*, *Parisci*, entirely different, without insisting on the insertion of the *a*; still, in the combination *Prisci Latini*, the former word makes the latter be such *Latini* = *Ischi* = water-men, who live in *Pari*, i. e., river-islands; *Latini*, who are like the *Par-is-ii* (xxxv.), found in Britain as well as Gaul. If the *Prisci Latini* were comprehended also as *Casci* (Varron., 1844, p. 4), it makes them only what they were in general, *Cassii*, *Catti*, &c.

2. *Latium*, which translates *aqua* by the root *lat*, contains *Aequi* belonging to the former, and *Aus-on-es*, properly *aur* = *avr* = *ebur*, hence *Ausones* = *Eburones*, who live on some river, and therefore may be the said *Prisci*, *Parisci*; then there are *Volsci*, *Vol-isci* (high water-men) and *Hernici*, root *herna*, a rock.

3. *Aur-unc-a* is of the said *Aur-on*; *Suessa* is the compound which belongs to *Suessiones*, i. e. border on water.

4. *Pometia* was formed in the sense of *Fav-entia*, *Fav-on-ius* (comes from *border of water*; *zephyr*; cxviii.), *Pom-pej-i*, &c., and so in that of *Suessa* as well; but as the root of *Suevi* is far more common than that of *Femern*, or the *Fehm-gericht*, we may believe that *Suessa* served to specify an antiquated *Pometia* rather than the contrary. Possibly *Suessa*, derived from the name of a people, meant *Suessonian*.

5. *Tarquinius* was probably *Tarquil*, *Turcil*, *Turkill* (Engl. L., 1855, p. 432), and his epithet *Priscus* for *Pariscus*, like the *Prisci* in question.

6. The doubtful *περίστρις* (see *Lexilogus*) might improve by the example of *Parisci*.

CLXV.—QUADI.

"The likelihood of the name *Vannius* (*gentis quadorum*) of the *Regnum Vannianum* being the Slavonic *Pan* = *Dominus*," &c.—(§43, p. 154.)

1. The title *Pan*, used by the Poles, is the Gothic *Fan* (*Ulfilas*, Luke, i. 46), whence they probably took it.

2. *Vannius* is *Vadnius*, *Quadnius*, root *quad* = *vatô* = water, as in *Qued-linburg*, &c., so that *Regnum Vannium* = *Austria* = water-realm, in reference to the Danube.

3. *Sarmatæ* admits of various interpretations: it may be *Sarmat*, border of water; *Samar-ât*, in the same sense; *Semir-âm-is*;

Samar then turns sauer, whence Sauer-land (not *Southern*-, Engl. L., 1855, p. 127); Sarm is of the root Sorabi, Darm-stadt, &c.; Sarpe-don, flat, even, soil, is brother to Minos = rock on the water. The prostrate serpent joins the Sorabi likewise.

CLXVI.—QUIRITES.

“Opinions were divided whether the name Quirites came from Cures or from the Sabine word *curis quiris*, a spear: but until it is shown that Cures cannot also have “come from the same root, there is no proved disagreement in the two explanations.”—(C. N., p. 123.)

The agreement of the two consists in the idea of prominence, pointedness, &c., as in the case of Framea (lxxviii.), which unites front, the Brenta, Brund-usium, &c., the ubiquitous car, gar, har, ar gives rise to Cures, Cur-ul-is, Curium, curis, quiris, Tri-quetra (tr = rt), &c., hence the god Sabus, as one of border, is thus translated by Quirinus, and from the latter the Romans become Quirites; Roma likewise implies elevation. Quire, choir, as prominent part in a church, may have recourse to the same origin. In conjecture about heathen divinites, we should make the ex ratione *physica* (Nat. Deor., ii. 63) a rule, to exclude the *god of the spear*, as without example.

CLXVII.—REUDIGNI.

“*Reudigni*, according to Zeuss, is for *Teut-igni* or *Teutingi*. But these Teutings “are not exactly the *Teut-ones*, but the *Teutonarii*, mentioned by Ptolemy as a “different tribe.”—(§ 40, p. 142.)

1. *Tsu-rov-odgoi*; compound of toya = water, ton=tan=dan=low, and vari, as in Angri-varii, &c. The Reudigni are Ptolemy’s Sigulones (clxxxvii.).

2. Reudigni.—Compound of ráus arundo (Gr., p. 99) and ig, water. Perhaps rá-us (if us, as in Brund-us-ium, Sed-us-ii, &c.) contain *rha-ponticum*, $\rho\alpha-\pi\iota\varsigma$ (piscis of the root víz), and so Reudigni (if = Reu-sig-ni). Ar-undo and hir-undo contain the word unda, which translates *be* in El-be (vii.) and in Schwal-be, Sual-be (lxxxii.), thus hir-undo = Sual-ow (ib.), and ar-undo = ar-ow; the old spelling of the latter shows the correct single r; so the French caillou can be only cal-ou = sil-ex (cxxvii.). Reudigni has extensive connexion, also divine (lxxv.), Rhætus, the hero or god of the Rhæti, Rothlandus (Leibn. Acc., p. 148), whence Roland, &c.; Raudii Campi, Rut-uli, &c. Rütli, Roth-haar (= as in Har-burg), Werni-gerode, Nessel-rode, &c., the verb roden, reuten; riute extirpo, geriute novale (Gr., p. 90), Rutland, Rotherham, &c.; Reutlingen, Baireuth, &c. (clxxi.)

CLXVIII.—RHINE.

“The word *Rhenus* is in the same category with *Germania*, &c., the original *German* name being probably lost.

“*Rhen* is probably the same root as *Rhodan*; so that *Rhine* and *Rhone* are the “same word in different dialects. It is also, probably, the same word with *E-ridan-us*, &c. The fact of *rein* in German meaning *clear*, and the possibility of the “*Rhein fluss* = the *clear river*, is the only reason that has ever been given for considering the word of *German* origin. Even Zeuss lays no stress on this.” (§ 1, p. 18-14.)

1. The etymologies for that river's name are the following: (1) *rein*, clear, as mentioned above; (2) *rein*, chaste; “a name given by the superstitious Celtæ, who used its water in trials of chastity,” Francis, Horace, 1 Sat. x. 37. Camden says that the Germans worshipped that most favourite of their rivers; (3) *rinnen*, to flow; (4) *Hrin*, a well-known root, signifying tangere, hence *Rhein*, a *Border*. Grimm is satisfied that the form *Rin* of the Anglo-S., Old N., and Germans, agrees, as coeval, with *Rhênus*, *Ῥῆνος*, but a Celtic original being adopted primitively by the Germans, had its vowel differently determined, so that *Rin* can proceed neither from *rinnan*, flow, nor from *hrinan*, tangere (Gr., p. 98). Graff does not consider the want of the *h* a sufficient reason against defining the name *Begrenzer*, adding that “auch andere Flüsse führen diesen Namen.” To obviate the scruple against *Hrin* from want of the *h*, it may be said that the hereditary notion of a chaste purity in the river affected the spelling of its name; but we shall find that, passing through thousands of years and millions of mouths, that *h*, without being lost in all cases, has often been hardened into *g*, *c*, *ch*, &c., even into labials.

2. The rivers of Germany will be amenable to common sense, mostly in the native tongue; it may suffice here to specify the five principal: (1) *Dan-ub*; *Ister*, see lxvii.; *Dan*, in *Eri-dan-us*, is that same root, the prefix *Eri*, which occurs also in *Eri-manthus*, *Erythia*, &c., is the *ar* of *ar-undo*, &c., implying brushwood, bulrush, &c., the *Padus* = *Danus* being thus noted as less pure than other Alpine rivers; (2) *El-be*, compound like *Ceph-iss-us*, implying rock-water; (3) *Weser*, *Vis-urg-is*, i. e. water (from the) height; the sense of *El-be*, &c.; *Urg*, in the verb *urg-ere*, is to raise, relieve, urge, &c.; *Arge-tor-at-um* (= high-water-district) begins probably with the same root, only that, after the insertion of the *e* (to separate the *g* from *t*), there imperceptibly intruded a disfiguring *n*; so should *Argentaro* be reduced to *Arge-tar-o*, *Arg-tar-o*; *Urg* = *berg*; (4) *Suebus* = border-water, afterwards *Svia-dar*, *via-dar-us*, *Od-dor*, now *Oder*; meaning all the same; (5) *Rîn*, *Rhenus*; we have mentioned the opinion of Grimm to the effect that the Romans did not receive the name from the German language, neither the latter from them, which now we may corroborate by a number of examples, exhibiting the term, or its root, in singleness of meaning, with a plurality of owners. Their various classes, as *rîn*, *rân*, &c., or with a prefixed *h*, *g*, &c., may be as follow.

3. Besides Rhein there occurs Rhin in the Mittelmark, and the Reno of Bologna. Runni-mede, the scene of Magna Charta, will be a *border-meadow*, Ac-ronium (Pomp. Mela, iii.), Akka-rōn, Rhinokorura; Sci-ronian, Si-ren (sci = si = water); rhinos, skin, in the idea of surface; hence, likewise, rhineo file and rhaino, sprinkling, strewing; thus the Swedish rena, German rein, clean, pure; derived from it is rincer, to rinse, rinse, in the idea still of surface, border; the French rain, raineau, rinceau, rainure, rive-rain; German rainen, Rainblume, &c.; Rennthier, rein-deer lives at the north *border*; the French rangier connects it with a ranger who superintends the limits and boundaries, that all be safe; the fox haunting these is a reiner, renard; the German Ranke, Rang, and rank poison have in common the idea of protuberance, prominence, extreme; Shakspeare's flood leaving rankness (K. J., v. 4); river that is rank (Venus and Ad.) have been mis-explained, but easily agree to that distinction; ranger la table is put it *aside*. Uk-raine, Randers, Rendsburg, are border places; so is Regensburg connected with Reiger, Reiher, a *shore-bird*; the Regen, like Reg-ill-us (border-water, xxvii., note 2), Rheims, Rennes, Ratisbon, for Rachisbon, joins the medieval Rachimburg, and, probably, ric, the modern Reich; Dyr-rach-ium, now Durazzo, is like Tyr-rhen-i, Tar-ac-o; rach and ran occur alike; βάρ-ραχος = water-borderer, meaning the frog; and the Inscr. Sic. Grut., p. 212-13, has ἀπὸ τοῦ ῥάχα, besides ὑπὸ τὰν ῥίνα. Rana palustris (Hor. i. 5, 14), the frog, frocca, like frakka, belongs to frank (lxxviii.), the Hebrew (Exod. vii.), agreeing with the Arabic, makes it a compound whose first part is safr, sefr (cxviii., clxiii.), like tadpole (ccvii., clxiii.). The Latin ren, rien, is the second root in the compounds nef-rendes, nef-ron-es, neb-run-dines, νεφ-ρονός, the first signifying water, as in Nep-tune, χίε-νιψ, &c., so that simple renes will be like ranæ, but nef-rones correspond to bat-rachoi; rognon, groin, must be referred to ren, renes. In Sanscrit the root appears ranj, whence anu-rakt, attached, vi-rakt, detached (Hitop., line 465, 479). The English word rein (ῥινῆρ) is the Scandinavian rem, German Riemen; but we may class with Rhein the Polish rynek, market (cxxxv.).

4. With h.—The Anglo-S. hrino tactus, hrinon tetigerunt (Gr., p. 335); Hrenum (Leibn. Scr. Br., ii. p. 274); hranice = border in Bohemian; Hring; rechts und links der Donau hausten die *Hringen* (Lösung der Preisfr., Wien, 1819, p. 13); haranguer may be of the root rang, ring (ringleader) prefixed with ha for the original h, the Italian ringhiera means rostrum, bar; Hron thus changes to heron and hern, Italian airone, agherone.

5. With G.—The Gran; Gränze and Grenze, Swedish gränd, &c.; Grant-byrig is Canterbury; Filey Bey (Fil-ey for Fal-ey, clxiii.) being Gab-rant-o-vicorum Sinus (Engl. L., 1855, p. 5), may have the b (or-ab-) too much, unless the Gab be of Danish extraction, or the Old N. gap hiatus, os, vorago; Grenovicus or Greenwich, Greenland (= border-land); Grenouille (grenula, a small border), grinala = guirnalda, inserting a d in Spanish; guirnalda, then,

transposed, becomes guirlande, whence garland; Gran-ic-us (ic = aqua), Grainville, Granlieu, Gröningen, Aquis-granum, Graudenz, Graubünden, Grätz, Grampian (gran-pi = border of the water), grimper, s'engrener, &c.

6. With C.—Cronian Sea (Paradise L., x. 289), i. e. Border-Sea, whence *Green-land*, Ac-cron (ac = aqua) paludem quem mos Græciæ vocavit Accron (p. 7); cranium, Russian chranioo, to keep enclosed, preserve, within limits, &c.; corona, crown; mucron, losing the *n*, becomes mu-cro, the Celtic mu signifying roundabout, &c.

7. With K.—Krain, Kranz, Kronach (ach = aqua), Kronstadt, Krän, the same as Meer-rettig (meer = mar = border), Krag, Kreis, &c.; Kron-os may thus have signified border of the water, land personified, at the end of Chaos, beginning of Time; Diod. Sic. makes the Chaldæans call him Elos, whose first syllable is the frequent Al; if Satur-nus be Wat-ur, the meaning is the same. El, Il, sometimes taken as Kronos, is observed by Gesenius (Jes., vol. ii, p. 333, note).

8. With w. f.—Wren; its name regulus, (renulus) a misunderstood basileus (xxvii., the second Archon by Solon is easily explained on the same principle) is translated in French and Italian; Zaun-könig adds the idea of wren. *Fren-um*; to refrain; un refrain may thus be radically the Spanish refrain.

9. Beginning with br. fr. it might be classed differently (lxxviii.). Bourn, Bern-ic-ia, Beren-ic-e, Bern-hard (pre-eminent rock), Brandeis, Brund-us-ium (= border-water), brinde, brindisi (the bordering, joining, of glasses, at the festive board, anstossen, trinquer), bran may contain the idea of exterior, surface, so may Bern-stein, which, however, will be rather from *burning*; the word Brandung decidedly excludes the latter, so does the *brunt* of battle; hence, instead of defining "where it *burns* most fiercely" (Study of Words, 1856, p. 189), we should say, where it is in the *extreme*, or else, dove si fa il broncio.

CLXIX.—Ric.

"Many *ge-lande* might make a *ric = kingdom*."—(§ 14, p. 64.)

1. Originally each *ge-land* must have deserved the name ric, as contained within certain *limits, bounds, παρ* (clxviii.); *Reichstadt* and *Rastadt* (Ran-stadt) refer to the same; so the compounds *Pflanzen-reich*, &c., meaning all that is *im Bereich* of the term *Pflanze*; the expressions *regnum animale*, &c., might allege a similar *reg = παρ*, only the imitating animal *kingdom*, vegetable *kingdom*, &c., appear singular, and might be improved by substituting *realm*, or even *range*, the entire animal range, &c.; this word being radically the same as *Reich* (clxviii.). *Theodo-ric* and *Gense-ric* prefix to that root the opposite *low* and *high* (*gens = gaes = elevated*), whilst *Rici-mer* dwells (*de-meure*) on the border. *Reich-en-au* is *Sindleosesouwa* (Gr., p. 5), which translates *Reich* by *souwa*, *au* by *leos*, adding *sind = road*.

Civitas.—Civ, root of Civari (liv.); the said souwa, &c., forms a Civitas, riparian or maritime, in contradistinction of the Vicini of the Vicus, wic, wec, hec, hedge, of the interior; *πολιζῶ χωρίον*, Anab., 664, alludes to the pol, pal (clxiii.), thus enclosing the ground to make it a city, civitas. Pól is also Anglo-S. (Engl. L., 1855, p. 104); a policy, polizza, is a paper with a legal heading, a *border*.

CLXX.—RIPUARIIL

“Ethnologically, the *Rip-uarii* were Franks of the *Ripæ* (the *banks* of the Rhine), &c.

“Their name shows the possibility of a hybrid word, &c., *Rip-uarii* were really “the *Rip-i-colæ*.”—(Epil., p. lxi.—ii.)

According to Scheller-Lünemann’s Dict., the Latin *ripa* comes from Riff, Felsen-riff; *riparo* fansi all’ ocean vorace is used by Tasso in the sense of *repair*, shelter; the analogy of *costa* navium and *costa* = rib, might be followed by the Germans in using *ripa*; the animal *ripa* be even derived from the other, the compound *rēf-bēn* (rib-bone) of the Swedes, may really prove that they named the rib of the ship, or the water (the bank, shore), before they thought of that within their bodily self. The same double meaning contained in *χιῖλος*, *one* word expresses likewise in Persian and in Hebrew. *Riviera* means both what the *ripa*, *rupes* produces (the river) and itself (*ripa*, la rive). The native connexion of the *Ripuarii* will therefore be *hirn-rēpa*, *hirn-ribe cerebellum* (Gr., p. 143, 148), *Ripen*, *Riberhuus*, &c.; *Ripon* in Yorkshire. *Hryp-sætna-cyric*, Bede’s *In-Hrypum*; *Ρουφιάνα*, now *Rufach*, *Riepenhausen*; *Beorgas Riffin*, the *Ripæa juga*; *Ravenna*, *Roviasmum*, &c.

CLXXI.—ROVIASMUM.

“*Maroboduus* had a large town (*Roviasmum*) for his capital,” &c.—(Proleg., p. cxix.)

The compound of two roots *rov-as*, if *as* be here, as usual, that of *Aestii* (Sanskrit *ās*), and not the *ās* = *sedere*, which latter would make *Rovias-um* imply *Rock-Seat*; in either case the middle *m* is a euphonic insertion; so might *Boieum* suffice for *Boiemum*. Compounds thus implying rock and water, seem to be *Rhod-us*, *Rhodop-e*, *Rut-up-iæ*, *Rove-ceastr* (*ceastr* also renders *castrum*), *Rhodan-us*, a name like *El-be*, *Vis-urgis* (clxviii.); *Cor-inth-us*, *Ol-ynth-us*, *Cal-pe*, *Caf-tor*, *Min-oa*, *Cor-sic-a*, &c; *Rov-ig-o*, *Tyr-ol*, &c. *Rhaetia* may involve *rið* *clivus* (Gr., p. 433), so that, accordingly, we should range *Reið-gota-land* (clxiii.) with the present class, likewise *Reud-ig-ni* (clxvii.); the name *Av-arp-i* (p. 142, Epil., pp. vii., clx.), is radically *Arp-inum* reversed (see *Cal-no*, &c., clxiii.), *Arp* being *rip*, *hrip* (clxx.), and may belong to *Usipii* (if it be for *Urip-ii*), though *Ar-pi*, *Ar-nus*, *Ar-no*, &c., the *Ar-non* of Scripture, may all be of the compounds in question.

CLXXII.—RHOXOLANI. RAHWAS. RASENA.

"*Rhoz-* may belong to one language, the termination *-lani* to another."—(C. N., p. 54.)

1. Roxolani, having R for S, means Water-men, *Saxons*; the root does not easily find a special home; röss, whence Russian, was applied (as observed by Sprengel) to the northern pirates, the meaning will have been the one here assigned.

2. Rahwa, likewise R for S. Sahwa and Sahsa occur alike for Saxon.

3. Rasena, a third form; approaching the Irish Sassenach.

CLXXIII.—RUGI.

"The form *Ulm-e-rugi* indicates, &c., a legend."—(Epil., xciii.)

It is one of a numerous class: Ethelrugi, Tubrugi, Dancrugi, &c.; Rigo-sages (Polyb., v. 53), &c.; Rugiani (Ep., p. cxx.), Rugones occurs also in the compound Laest-rygones, laest = lista = Leiste = border, the Laestrygones are a species of Ulmrugi, whence places like Ulm, Elms-horn, Helm-städt, &c., Russian Chelm; holm, in the sense of insula (Gr., p. 236, Widengren's Sw. Lex.), has its equivalent in the compounds *Par-isii*, *Wur-sati*, *Tam-worth*, *Astra-chan*, *Ostro-goth*, &c.; holm itself originating in al of Ala-manni, &c. Rugi are an ethnos Gotthikon (Ep., p. xciii.), meaning that their abode and employment is at the water; hence, rigole, petit canal; ar-rugie, canal pour faire écouler les eaux. Derivable from them will be Bruges and bridge, as well as Rugen, Riga.

CLXXIV.—RUN.

"*Rûn* = furrow, &c., but *rûn* = secret as well. I imagine this to be a power deducible from the earlier signification = letter, the earliest being furrow."—(§ 19, p. 69.)

The Keltic rûn, rhîn, rhino may refer to Rhine (clxviii.), and so the above three meanings to the idea of side, border, surface, analogous to *ge-heim* from hem, secretum from se-cerno, &c.; fur-ow, an early compound (ar-ow, swal-ow, clxvii.), has fur = far = bar, i. e. top, border, side. That the raun in Al-raun can be the same, we might infer from the translation mandragora, since Al = man = mons, and raun = gor = gar, the inserted dra = dar = aqua being an amplification which, possibly, exists already in the magic women called *Alyrumnæ* by Jornandes.

CLXXV.—SALLUVII.

"Salluvii prope antiquam gentem Lævus Ligures."—(§ 28, p. 81. C. N., p. 129.)

1. Sal.—Al, sal, sar, ar, har, gar, occur alike, even syr in Syria (border land); Syra-cusæ has the second part in common with Phar-

ma-cusa, Eri-cusa, Per-gusa, &c., which may still exist in *maré-cage*, and be the Sanscrit *katshha*. *Sal-ic* Law has the same meaning as *Vem-icum jus*; the mysterious body of the *Fehmgericht* naturally excluded women; Franks situated like those *West-phalians*, may have had a similar institution; if so, the result may thus be that peculiar law of exclusion, which made the *Salic* particularly survive. The *Germania* being written with a tendency to a *moral effect* (p. 75), *didactisch* (*Ges. Jes.* xiii. p. 469) by the first of historians who applied the science of philosophy to the study of facts (*Decline and Fall*, i. 9), its patriotic author here indulges in a digression from the simple statement of *femina dominatur* (lxxvi.) to the reflection that, in *tantum non modo a libertate sed etiam a servitute degenerant*, although not exactly from greater contempt of female domination ("in the case of the British *Boadicea*, &c., he merely remarks," &c., p. 175), but as a republican in principle, especially one who, from the fallen state of his country, had every reason to be so, he cannot forbear giving vent, indirectly, to his feelings in behalf of the degenerate state of the sinking republic; whence also his emphatically dwelling on the precariousness of *libertini* being equal to the free (§§ 25, 44), already *Augustus* might feel the necessity of forming for himself a court composed of his friends and *freedmen* (*Heeren*, vii. p. 490).

2. *Luv.*—Root of *Lav-inium*, *lav-acrum*, &c., also of *Hil-lev-iones*; there may be some modification, as when brittle is compared with Britain (xxx.).

NOTE 1.—The said border-law suggests the word *ranzion* as the origin of, not derived from, *rançon*, *ransom*, and *simply* as a tax levied on those passing the *ran*, *rand* (clxviii.) of piratical tribes, whence also *brigand*, radically *Bregenz*, *Braganza*, &c. (cxx.).

NOTE 2.—The tradition of the god *Talos* who, three times a day, makes the round of *Crete* (whence *χαλ-κσιος*, walking round the *chal* = border) and presses foreigners to his breast until, with a *Sardonic grin*, they give up the ghost, foreshadows the nature of the *Westphalian Fehmgericht*. *Thule* (ccviii.) and *Os-wald* (ii.) account for *Tal-os*.

CLXXVI.—SAMOYED.

"The Finnic root *suom-* means *fen*, &c.; the name *Samoeid*, which is *not* native, "and which is probably a Finn denomination adopted by the *Russians*, is reasonably "supposed to come from the same root."—(§ 46, p. 178.)

1. *Finn* belongs to *fan*, which *Rudbeck* renders by *aqua*; hence *Epi-phan-ia* (on the water) name of the *Scriptural Hamath* on the *Orontes*; *Phen-ic* of the *Phenicians* thus makes them *water-going*, navigators.

2. The said *ic*, *ικ*, *ικάνω*, translates *yed* of the *Samo-yed*, for *Sano-yed*, i. e. *sledge-going*; the verb *yed* = *go*, *move*, is *Russian*, and *sano*, *sanee*, not merely *Russian*, *Polish*, *Hungarian*, but also *Samoyedic* (see *Vater*, *R. Spr.*, 1815, about the end), *Kahn*, *canoe*, *Kani*, *cymba* (*Gr.*, p. 422), may be compared.

CLXXVII.—SAXON.

"The only question is, whether the name *Saxon* was *exclusively* Britanniæ (Keltic), *i. e.* not German also.

"It is strange to Cæsar, Strabo, Pliny, and Tacitus.

"A native name, &c., was *Gewissas*.

"Those of Northern Germany are *West-phali, Ost-phali, and Angarii*."—(Epil., p. cxv.—xvi.)

"Saxon no native name."—(Engl. L., 1855, p. 161.)

1. Keltic allusions in *Tecto-sag-es, Seq-uani, &c.*, are surpassed by the Sassanidæ, Seiks, &c. (ii.), *siki lacuna aquosa* (Gr., p. 464), &c.; *Sog-diana*, for *Sog-idana*, inhabit *Messa-getæ* (xc.), if *Messa* be *merza*, Persian for border, so *Es-sek* for *Er-sek*, *er* = *merz*; *Sag-itta* (cxvi.) like *Sah-er, car-ex* (Gr., p. 126), *ar-ow* (clxvii.) whence also *segge, sedge*; the sack of Falstaff notoriety follows the analogy of beer, ale (xxvii.), like *sicker, ver-sieg-en, &c.*

2. Pliny's *Mar-Sac-i* are Teuto-marsi, now *Dit-marsen*.

3. Like the *Ge-wiss-as* of those West-Saxons, the Lettish form is *Wahzis* and *Wahzeets*, instead of which the Lithuanians, preserving the *k*, say *Wukietis*; the latter, to express Germany, have two forms, *Tauta* (*Deutschland*) and *Wukie, Wokie* (*Saxony*), the Letts using the compound *Wahzsemme* (*Saxland*); this *zemme* will then be the German *Saum* = border, hence land; thus also *Sab* and *Sam* seem to occur alike, of the former we are certain (x.), the Laplander's *Sabmelads* will be the Esthonian *Some-lassed* (p. 178), but if *suom* translate *fen* (ib.), the meaning must be water, in the modern acceptation, marsh. Whether *seigneur suze-rain*, contain the roots of *Sax* and *Rhine* (clxviii.), may remain doubtful, though the *bas-ile-us* who, in Solon's constitution, is second Archon, can hardly mean any but the one in question, which is a degenerated *Wasen, Rasen* still in German, likewise *vase* (*bourbe, limon*) in French. The sense of *bas-il* = *bas-al* = water-border, occurs also in *Al-ab-arch*, although of this title some attempt at explanation has been made. The change of S into R, not unlike the said *Wasen, Rasen*, is observed in *Rahwas, &c.* (clxxii.).

4. *An-gar-ii* adds the root *gar* (lxxxviii.) to *An* = *Sax*, as in *Al-an-i*, in which *al* = *gar*. The same translates *West-phal, West-friesen* (li.), and whilst no *Ost-phal* survives, we find the *Angari* in every direction (p. 114). The forms *Angrarii* and *Angrivarii* drop the second *a* of *Angar*. *Ost, east, and west*, have one meaning in common (ii.), neither does *norsk* signify north (xlviii.), but alludes to *Neri-gon* = mountain-border (*gon* as in *Gen-ab-um*), meaning *Sevo mons, Norway*.

5. If among the various nations who find an eponymus in Scripture (Gen. c. x.) the Germans were not forgotten, theirs will be the traditional *Ashkenaz*, instead of which the unpointed text requires only the five letters *ASCNZ*; these, if pronounced *Ascanius*, can allude to the name *Saxon*, even to that of the *Askanier*, known until the year 1483 (ii.), although it seems evident that he who set down that quinqueliteral in Genesis did not attach any

radical meaning to it, scarcely that which we understand in Ascanius and Saxon. Asczn = Saczn. See also Jer. li. 27.

CLXXVIII.—SAXNEOT.

"The name *Sax-neot*, as a deity, whom the Old Saxons, &c., gives us the likelihood of its being the name of an *eponymus*."—(Epil., p. cxv.)

Saxon, an amplified name, may originate in a slender Is (increasing to As, Sas, &c.), and have that syllable for eponymus in the compound *Iscævones*; the brother of Is, called Ing, of the *Ingævones*, producing the *Angli*. The compound *Saxne-ot* means the summum bonum of the Saxons. Ot, felicitas, bonum (Gr., p. 99). The same ô^t occurs in *heri-ot*, incorrectly derived in *Blackstone*.

CLXXIX.—SCALAWO.

"Duces fuere duo Bruteno et Wudawutto, quorum alterum scilicet Bruteno sacerdotem crearunt, alterum in regem elegerunt. Rex Wudawutto duodecim liberos masculos habebat, quorum nomina *Litpho, Saimo, Sudo, Naidro, Scalawo, Natango, Bartho, Galindo, Warmo, Hoggo, Pomeszo, Chelmo*, . . . Warmo nonus filius "Wudawutti a quo Warmia dicta, reliquit uxorum *Arma* unde *Ermelandt*."— (§ 45, p. 174; Engl. L., 1855, p. 216-17.)

Bruteno himself is an eponymus of *Bartha*, which contains the root of *Prutenia*, Prussia; likewise *Wudawutto* (*wud-wat* = forest-water) is identical with his son *Warmo*. Subjoining a review of the twelve, we shall confront each with the corresponding, as given by *Dusburg*, "*Terra Pruschia in undecim partes dividitur*" (p. 173), and distinguish his words by " ", in the following order:—

1. *Litpho*.—"Prima fuit *Culmensis et Lubavia*."

Litpho = *Lituo*; the Traveller's Song has *Lidwic*, now it is *Litwak*. *Dusburg's* *Lubavia* alludes to *Liebau* (cii.), his *Culmensis* to *Chelm*, the last of these twelve.

2. *Saimo*.—"Sexta *Sambia, in qua Sambitæ*."

The second root, *It, Bit, Vit, Git*, begins the compound *Vitland* (cxvi.), whilst the first, radically *seam*, German *Saum*, refers to border, *Sam-os, Samo-thrace, Samo-Sata, Samo-chon-itis* (the *Mé-Mérom* of *Jos. xi. 5, 7*), *Semnones, Sunium (Sum-ium), Samo-gitia, Samland, Zemlia (land in Russian), Suomalainen, &c.*, excepting *Samoyed* (clxxvi.), and the possibility that the same syllable occur in the sense of water or fen.

3. *Sudo*.—"Nona *Sudovia in qua Sudovitæ*."

Sûden, e meridie (Gr., p. 181).

4. *Nadro*.—"Septima *Nadrovia in qua Nadrovitæ*."

Nader in Polish means extreme, extremely; it may agree here in the sense of north.

5. *Scalavo*.—"Octava *Scalovia in qua Scalovitæ*."

Scal-av, σκάλ-αψ, Slavonic *Škala*, a rock; *scorro rupes* (Gr., p. 79), Italian *scoglio*; a Pelasgian city by *Herodotus* is *Skyl-ake* = rock-water; *Scyl-læum* promontory in *Ar-*

- golis, Scylla, &c.; Skol-ot-æ; Scaldis, like Ceph-iss-us (= rock-water), the Skalds conceived their sublime shapes, Schöpfungen (scôp, creavit, scôp, poeta, Gr., p. 364), dwelling secluded in rocks; so (without the s) the Culdees (Ossian, 1807, i. p. 81), Koldouoi; clûd rupes (Gr., p. 365).
6. Natt-ango.—“Quinta Nattangia in qua Nattangi.”
Natt, nass, whence Natter, a water-snake; ang of the root Angli. Ingævones.
 7. Bartho.—“Undecima Barthe et Plica Barthe.”
Of the root Prutenia, now Prussia, Bor = border and ussi (ii.).
 8. Galindo.—“Decima Galindia.”
Gal-india = Galicia.
 9. Warmo.—“Quarta Warmia in qua Warmienses.”
Eponymus of Ermeland (xiv.).
 10. Hoggo.—“Pogesania in qua Pogesani.”
Poge-sani for Poge-sali, a compound like Vago-sala, which means the Vistula by Jornandes; Pog = Vag = high, and sal = border.
 11. Pomeszo.—“Secunda Pomesania in qua Pomesani.”
Mesz = merz = border, like Messa-getæ (clxxvi.), Pomesania; Nestor spells Po-mor-jane; mor meaning sea.
 12. Chelmo.—“Prima fuit Culmensis et Lubavia.”
Culm in West-Prussia.

CLXXX.—SCIRI.

“Even Grimm is not prepared to say more than that, if they were not Gothic, “they were connected with the Goths in many points. Pliny’s evidence, &c., nec “minor opinione Eningia, &c.

“The name can be connected with *Steyer-mark*, &c.

“It is, then, not wholly improbable that the *Sciri* and *Turcilingi* may have been “Turks; the first, perhaps, &c.

“*Alpil-zuri*, *Angi-sciri*,” &c.—(Epileg., p. xcvi.-c.)

1. Their connexion with the Goths consists merely in being aquatic, the epithet Gallic, Gothic, is thus applied like *Germanorum* natione, § 28, is of a people that were not German in our sense of the word.

2. En-ing-ia has En- of *Aen-us*, *Melan-chal-ain-i*, &c., the entire signifying water-land; the same does *Fen-ing-ia*; and phoin-ix designates a tree which touches, thrives (= ik, hikano) at the phoin; hence pal-ma (= bordering on water), Phen-ic-ia.

3. Styria is a *sterile* Mark, hard with Alps and iron. Chalcis is a similar name with the Greeks. *Stairô sterilis* (Gr., p. 50).

4. Tur of *Tur-cilingi*, *Tur-k*, *tur-nip* (= *napus*), &c., agrees with *Sci* in *Sci-ri*, *Sci-ronian* rocks, *Si-ren*, &c., in signifying water. The Latin *Scir-pus* (to judge from *Binse*, *Pose*, *ciii.*) will be a compound; *Schneider* says the Latins made *scirpus* out of *γαίρος*, yet this has a chance of being contracted of *γαρ-ικ*, the fisher, as well as

his net, *bordering the water*. These two ideas may exist likewise in *Sara-cen-i*; partly different in *Scor-d-isci*, scōr = jugum (Fingal, i. 20) scorro rupes (Gr., p. 79).

5. The Sciri are still Finlandic suffixes, *Lovan-Söri*, *Tyter-Söri*, *Suamen-Saari*, *Tschebok-sarü* (Fabri, 1795, pp. 306, 313, 324).

NOTE.—Sirpad, Jes. lv. 13, not unlike Scirpus, and consisting of the same four consonants (in the Heb. alphabet), as Sefarad (cxviii.), may involve the one root saraf = safar, it being a species of pulicaria, which, although rendered *Flöh-kraut* (as if from pulex), is rather a compound of pul = pal, as in fulica (clxiii.), and car = cas (xi.); the הָרַם of Amos, vi. 10, may not imply burning, but relation collateral. Thus lateral are the *Seraphim* conceived to stand $\kappa\upsilon\lambda\lambda\eta$, and the same position to the monarch renders an Arab noble, *shareef*. Approach to the king is prime greatness (Hitop. 10).

CLXXXI.—SCRIBINL

“Etiam æstatis tempore nivibus non carent, &c. Hi a saliendo etymologiam ducunt. Saltibus enim utentes,” &c.—(Epil., p. xxv.—vi.)

As in *Dulgi-bini* (lxx.). Traveller's Song, 156, has *Scride-Fins*; Geogr. of Ravenna, iv. 46, *Scride-fenni*; Langeb. Rer. Dan. ii. p. 146, *Scrid-vinden*. *Scrito-scriðan* progredi (Gr., p. 363), *skrait fidi* (ib., p. 63), the distension of the legs we thus express in stride, schreiten, Schritt; but when distention changes to contention, the stride turns to strife, and schreiten to streiten, whereby stride and streiten begin to turn against each other. *Scrito* occurs in *Heuschrecke*, *sauterelle*, and in *Schreck* (start, fright). *Hive*, *Heuschrecke*, *Hei-rath*, sometimes written *Heu-rath*, originate in the Old Norse *hî mansio segura domus* (Gr., p. 464), Gothic *heiv* (ib.); hübsch (heeyish), what is familiar, not strange, hence pleasant, beautiful.

CLXXXII.—SCYTHÆ.

“Even the undoubted Goths are called Scythians by Zosimus.”—(Epil., p. li.)

Herodotus makes the Persians give the name *Sacæ* to Scythians; according to *Jornandes* (Epil., p. x.), *Scythians* is the name which *Josephus* applies to the Goths; the Russians, who for *scyth* pronounce *tshood*, designate Finns by the term *Tshoodee*; the reason of all that identity consists in the meaning of *sac* = *scyth* = *goth* = *finn* = *water*, whence also *Beth-Shan* is rendered *Scythopolis* by *Josephus*. *Hitzig* (Philist., 1845, p. 202) changes the *θ* of that place into *τ*, and *Niebuhr* contrives “the Celts in Scythia” for *Celto-Scythians* in *Strabo* (C. N., p. 97), yet, that *shan* can signify *water*, we learn from *sheenêhem* (Jes. xxxvi. 12), *Shin-ar* (water-land), and *Celto-Scythians* has frequent analogy in *Hermun-dur-i*, *Cattieuchl-ani*, &c.; the Celt in that compound alludes to *Bor-* in *Bor-yshen*, the root of forest, Irish *coilte*, and, generally, as in *Kelt-Iberi* (cxviii.). The root *Then*, *Dan*, in *Bor-is-then*, *Dan-par-is*, need not mean low, as in *Denmark*, but *land*, as in *Cale-don-ia*

(= border-land); the name for Scotland by the Romans was, accordingly, *Britannia Barbara* (lxvii.).

CLXXXIII.—SEDUSII.

"Mentioned by Cæsar as part of the forces of Ariovistus."—(Epil., p. cxxix.)

Sit-on-es are the Danes; *Sed-us*, is their *siid* = low; *on* = us = aqua. The *Sedusii* may be Saxones of that neighbourhood.

CLXXXIV.—SELONES.

"Of Courland and Livonia, the *Aestii* of authentic history, and under their native names, are:—

"1. The *Curi* or *Curones*, from whom is derived the name of the country.

"2, 3, 4. The *Letii*, *Ydumei*, and *Selones* of Livonia (§ 45, p. 174).

They form part of Pliny's *Vindili*, *quorum pars Burgundiones; Varini, Carini, Guttones* (Proleg., p. cxxviii.), explainable thus:

1. *Vindili*, *Vidili*, *Visili*, the *Visi-Goths*, also named *Vid-varii*, whence *Vii-land*, Prussia.

2. *Burgundiones*; the *Armalausi* (xiv.).

3. *Varini*.—*Var* is the root of *Werder* (xxxv.), and the *Marien-Werder* in West-Prussia has taken *M* for *V*. The Slavonic *Chelm* being *Var*, we find also *Culm*, *Culmsee*, in that vicinity.

4. *Carini*.—The *Curi*, *Curones*, *Courland*.

5. *Guttones* translates *Aestii* in its narrower sense of *Estonians*.

6. *Lette*, *argilla* (Gr., p. 95), the same as *limus argilla* (ib.), the people are thus *Lemonii* and *Levonii*.

7. *Yd-um-ei*.—The *yd*, *id*, *it*, *vit*, gives name to *Vitland*; the *um* = *am* = water, as in *Dulg-um-nii* (lxx.). *Jornandes* has *Item-esti* (Ep. p. xii.), which makes the *Ydumei* (*Item*) a subdivision of the *Aestii* (*Esti*).

8. *Sel-on-es*.—The *ōn*, as in *Sit-on-es* (clxxxiii.); *Sel*, as in *Sal-ambo* = border of the water, a name of the Babylonian *Venus*; *Sel-tshook* (= *tshood*, clxxxii.). *Adelung* provides for *Sal-bad-ern* only *bad* = bath; but whilst *Sāl* implies border, superficial, *bād* will be the French *badin*, *nugax*, *folâtre*, Sanscrit *vada* (*Hitop. Sloka* 15. 18). *Sol-oik-oi* follows the principle of *Barbaroi* (lxvii.).

CLXXXV.—SEMNONES.

"Nobiliss. Suevorum *Semnones* (§ 39, p. 137). *Tum Senonos recentissimi*," &c.— (§ 28, p. 81.)

Sem, *Sen*, as in *Sam-land* (clxxix.); *Sen* may be for *gen* in *Gen-ab-um* as the same. *Sem-britai* by *Strabo*, is *Sabta*, Gen. x. 6.

CLXXXVI.—SICAMBRI.

"Both *Zeuss* and *Grimm*, &c. *Sig-gambri* = strong for victory."—(Epil., p. iii.)

Cimbri and *Gambri* being the one name, which finally is *Franks*,

the latter takes Si, so that Si-gambri means water-borderers. Sigambri would be the same.

CLXXXVII. SIGULONES.

"New and otherwise unknown."—(Epil., p. cxxi.)

It responds to Reudigni (x.); Sig = water, and ul = ὕλη, or the general Al (vi.).

CLXXXVIII.—SLAV.

"The Germans call all Slavonians *Wends*."—(Proleg., p. xlix.)

Wend is of the root wand = water, and designates the Slavi, who live on the slav = border, whence such names as Vrat-slav, Sloboda, &c.; the idea is that of outside, extreme, outer, so that slav agrees with slava, fame, as bruited abroad; fama itself proceeds from fari, utterance; slovo, a word, from the same idea of utterance. Liber Cosri, translated from Arabic into Hebrew, and from the latter, 1660, by Buxtorf, has the term for Slavi in Arabic Al-Saklav, and the same rendered Hebrew ha-Gibleem, which the Latin thus reproduces both in the passage "Rex יהוה בליים qui sunt אלהים סקלאב," the Arabic occurs by De Sacy (Gr. Ar., 1831, i. p. 375), the term Gibleem, 1 Kings, v. 32; the sing., Jos. xiii. 5; the verb, Exod. xix. 12, &c., although that Gibleem, in that passage of 1 Kings, meant borderers, however legitimately and reasonable, is traditional rather than of ordinary interpretation. The name for the beaver in Persian is sakl-āb-i, naturally from residing at the āb = aqua, the compound resembles Scal-aw (clxxix.); besides this saklav scalav, contracted into slav, and the Slavonic slāv, there is also the slave derived from slīfu, labor (Gr., p. 95), but as most languages, Neuhochdeutsch, Greek, Italian, &c., do not begin a word with *sl*, they pronounce both the slave and Slavonian with an initial *sc*., *sk*., &c. The border-town called Ziklag (1 Sam. xxx. 1, &c), will best, and only, give sense by changing *g* into *v*, and thus pronouncing sklāv, or the said sakl-āv. In Hebrew sakl occurs only as a verb to signify stoning, or removing stones.

CLXXXIX.—SORABI.

"This name is native and Slavonic, as we learn from such forms as Zrib-in, &c.

"It is a native name of great generality, since it represents the same root as the "Σπορ-in the name Σπόροι," &c.—(§ 39, p. 138.)

The verb is the medieval serben, which Pictorius renders erliegen, and Schilterus tabescere; now it is darben, as in Gothic ala-*parba*, valde *egenus* (Gr., p. 39), Scandinavian dröbe, lay low, kill; darben taking an *s*, in sterben, is dying, *starve*, nearly so; the Russian srivaioo is to put down; hence the Sorabi are flat-landers; if the soil be unproductive, it is *dürftig*, from the same root; a fruit of that nature is Sorbier, Sorbo; this being Speyerlingsbaum, Spierlingsbaum may show a connexion between the Sorabi and Spori, though the root need not be the same (cxlvii.). The mountain Serb-âl between Wady Gharendel and Useit (Robinson,

Palästina, p. 193-4) raises its lofty head (= âl) among such as are much lower (= serb.). Lake Sirb-on-is, &c., Hebrew zarab (Job, vi. 17), Arabic šarab.

CXC.—SUEVI.

"That *Suevi* was a Gallic name of the Germans of the Middle Rhine, I feel "certain."—(§ 30, p. 137. Engl. L., 1855, p. 192.)

"The name of the country called Suabia, &c.

"*Suevicum mare*, &c., wholly unconnected with the root in question, &c.

"The *Oder* was called the *fluvius Suebus*, because it was the river of the *Suevi* = "*Sorbs*."—(Epileg., p. lxxi.-lxxx.)

1. The Sorbs, as just mentioned under Sorabi.

2. Suebus, Suevicum mare, Suevi of the root sue; eos gentis esse *Sueonum*; these, in the same passage, are called Franks, ἐκ γένους δὲ τῶν Φράγγων (Epil., p. lxiv.-v.), because Franks = Suev = borderers (x. liv.). The Ostro-goths being Vand-al-ii (Germ. § 2), Suevi stands for Visi-goths (= border-water-men) of the Suevicum Mare. Vis = Sue. Gothic sva = so is thus a position mutually *aside*.

3. Suessiones, Sue-iss-iones, now Soissons, shows that root also on Gallic ground.

4. Sue still occurs in sway, schweben, to hover, be on the surface, aloft, aloof. Otfrid IV., viii. 13, has in-suabi, the same as sebo, sefe, mens (Gr., p. 232-3), sebbian intelligere (ib., p. 332), entsebe intelligo (ib., p. 132), the Germans now say impersonally: es *schwebt* mir vor = it appears to my mind; besides that idea of loftiness, *above*, &c., the same root represents that of *side*, associate, &c., in the word swain. Chaucer says: "Nede has na pere, hym bihoves to serve him self that has na *swayn*;" hence a dog, always attached at the side of his master, is Sva, svan, in Sanscrit.

CXCI.—SUIONES.

"*Svi-piod* = the *Svi-people*; the *piod* being the same as the *Deut-* in *Deut-sche*. &c.

"But it does not show that the root *Sui-* was Gothic. This, like the root *Kent-* in the Anglo-Saxon forms *Kent-ing* and *Cant-ware*, may belong to another "language."—(§ 44, p. 164.)

"It seems safe to consider the formation of the word as applied to the *Swedish Sea*, as different from that of the *Suev-* in *Suevi* and *Suevia*; though, no such "difference is recognised by Tacitus."—(§ 45, p. 166.)

1. *Svi-piod* = border-people; *piod*, a people, is of the same root which gave rise to the name Deutsch, but this never signified gentil, gentilitius, popularis, vulgaris, &c., as imagined by Grimm, although from *piuda*, a people, Ulfilas once derives *piudiskô* as an equivalent for ἰθυσῶς, derived similarly, and deutsch at one time was diutisc (lxvi.).

2. *Svi-piod* is no hybrid, neither is there in *Kent-ing*, *Cant-ware*, any foreign ingredient (xxxvii.).

3. Suevic and Suecic occur alike; the latter is preferred in Suecia, Switzerland.

CXCH.—TAC. TAN.

"A *dea Tacfana*, *Tanfana* is mentioned as a local goddess of the *Marsi*.

"No light has been thrown upon the nature of her *cultus*; indeed, the mention of her is a strong instance of the extent to which the German mythology of Tacitus is not the mythology of Germany in the seventh, eighth, ninth, tenth, and eleventh centuries."—(Epil., p. v.-vi.)

"In Tacitus (Ann. i. 50, 51) we find a notice of the *Silva Cæsia*, the locality of the *Marsi* and the seat of the worship of the *dea Tacfana*."—(Epil., p. lxi.)

There appears no mention of a *dea Tacfan* by Tacitus, but a temple so called; *ventumque ad vicus Marsorum, quinquaginta millium spatium ferro flammisque pervastat, &c., profana simul et sacra, et celeberrimum illis gentibus templum quod Tanfanem vocabant solo æquantur.*

Tac-fan, Tan-fan is of the root *Daci*, *Dani* (lvi.); fan, the same as fen, supplies fange of the French, so as to allude to *cæs* in *Silva Cæsia* (l.). The locality of that temple will be the same where Teut is still commemorated (Heinsius, Sprachlehre, Berl., 1814, p. 467-8).

CXCH.—TACITUS.

"A measure of the extent to which absolute and implicit faith is to be placed in each and every statement, of even so great a writer as Tacitus, is to be found in his account of the Jews, whom he brings from Crete. Yet it was easier to write correctly about the Jews than about the populations of Courland, Galicia, and Poland."—(Epil., p. v.)

"Whence does he deduce the Jews? from Crete, and that on the strength of the similarity between the names *Ida* (the mount) and *Judah*, *Idæi* and *Judæi*."—(Engl. L., 1855, p. lxxxix.)

The philosophic historian, whose writings, Gibbon says, will instruct the last generations of mankind, may thus be instructive, rather than destructive, even where the purpose must be the latter, in abusive pages decorated with the epithets of *teterrima gens*, *despectissima pars servientium*; whilst apathy for want of faith in revelation rendered it morally impossible to *write correctly about the Jews*. Taking upon himself the interpretation of their primordia, laws, even the circumstances attending their progress from Egypt, he disguises this historical event in four different accounts (traceable in Josephus) respectively, under the heads of *Quidam*, *Plerique*, *Sunt qui tradant*, *Plurimi auctores*, besides a fifth (likewise found in J.) ironically beginning *Clara alii Judæorum initia*, and conducting, analogous to the *Kuretes* and *Daktyli*, who bring their *Sacra* into Greece (Heeren, 1826, xv. p. 77), the same *Daktyls*, whose other name is *Idæi*, he thereby obviates every Scriptural tradition about the people up to the days of Moses, and now making *him* say that, "forsaken by gods and men, they must believe him as their celestial leader," the heathen philosopher has amply furnished a *measure of the extent to which absolute and implicit faith, &c.*, if the "*principia religionis, tradentibus Idæis, quos cum Saturno pulsos, et conditores gentis accepimus,*" scarcely do more than sanction the seventh day in honour of Saturn, either as their old

associate, or else, quòd e septem sideribus, quís mortales reguntur, &c., præcipua stella Saturni, &c. The account of creation in Genesis naturally suggested the quâ tempestate Saturnus, &c. The "star of your god" by Amos, v. 26, may literally imply a similar substitution by the Israelites themselves. It is possible that Sas-Ur = water-surface, or, else, -border, is implied in the name Saturn; his Arabic and Syrian name Kewan, which agrees with the Heb. Kiyoon in the passage alluded to, being like Ciwan, Ciuari (liv.), and, from the universality of the root, even the Indian Siva might be compared.

On the impossibility of bringing the Jews from Crete on nothing but the strength of the similar Idæi = Judæi, Hitzig builds his conjecture, that properly the Philistines were meant, but the report once mentioning Judæi instead, etymology then came to assist the mistake by suggesting the resemblance; he lays particular stress on that conjecture (Philist., 1845, pp. 28, &c., 32, 90-91, 93), his doctrine of bringing the Philistines from Crete appearing thus corroborated; if he had considered the entire text, not merely the passage of 33 words, beginning Judæos Cretâ insulâ profugos, he might have found not merely the inapplicability of that conjecture, but also that the said beginning does not necessarily bring the Jews from Crete, but only, as Tacitus himself soon explains, some few who proved the founders of the nation, and who were called Idæi; of these, Hitzig properly observes, there existed at most one hundred, though, according to some, only ten; if, nevertheless, the "Judæos profugos" be insisted on as descendants from those few, the report does not become more incredible through the circumstance of turning Greeks into Jews, it being natural that individuals settling in a foreign land relinquish their native language. The "memorant" and "accepimus" may, accordingly, be part of the fiction.

CXCIV.—TAIFALL

"They are probably Slavonic; the *phal* being the *-hal-* in *Victo-hali*, and the "*val-* in *Nahar-vali*."—(Epil., p. lxxxviii.)

"Thai-fali. The Thai = the Da- in Daci."—(Engl. L., 1855, p. xcvi.)

Grimm here improperly divides Tai-fal and Da-ci, elsewhere he knows *tobel*, which is of *Taifal's* connexion; in his *Wörterbuch*, 1854, thus occurs *Bach-tobel*, *Bach-töbele*, *valecula*; the root implies low in its widest sense; *τυφλός* and *χωρία τυφλὰ*; *teplioo*, *ziplioo*, *Töpl-itz*, *Tif-is*; the *Taifali* may own the *Dobel* baths, "Voitberg, ville de la basse Stirie, les *bains de Dobel* n'en sont pas éloignés;" the root may occur in *toffel*, *pan-toufle*, with *S* in *Schofel*, of little use in German, but frequent in Hebrew; the obsolete *dwal*, mental prostration, madness, is now *toll*, so the English dull, as more *sedate*, may imply dwell (cxlii. clx.); the said *Wörterbuch*, vol. ii., 1860, col. 1197, shows, accordingly, one *Dobel*, *tollheit*, followed, separately, by *Dobel*, *Döbel*, *Tobel*, *Töbel*; but the numerous obsolete words recorded in that work, it leaves as dead to etymology as to the actually spoken language.

CXCIV.—TARABOSTEI.

“Dio, &c., dixit primum Tarabosteos deinde vocitatos Pileatos hos qui inter eos generosi extabant.”—(Epil., p. xii.)

Tar-bos-tei is the name Bas-tar-næ, transposed; the servile consonant after *s* is *t*, after *r* it is *n* (xxii.). More dignified is Pil-at-i, as in Pal-ast, Phil-istæ (clxiii.); the same Pil occurs in Tiglat-Pil-Eser, as Lord of the Tigris; it remains Pal, in Sardana-pal, whose sardan may suggest the sardonic grin (clxxv., note 2).

CXCVI.—TAMIRIS.

“Getarum Tamiris regina.”—(Epil., p. xvii.)

Writers who, in 1844–5, respectively, held that Pelasgi meant “Swarthy Asiatics” and “Weisse,” are less opposed in defining “Teme or Tami, the sea,” and “Tâmî, wahrscheinlich Wasser.”

Homer has Tamisis, it being a compound of tam, temme, aggere obstruo (Gr., p. 133) and Is (ii.); Tomi-tan-es, a name of the Goths, tan = tac (lvi.); their god Tami-mas-ad-as contains mas = mêz = mer = limit, or moos = moor, and ad = aqua. Demetria’s gulf in Thessaly and Demetrius, show the same *δαμῖα*, Dam-asc-us, Tim-ina, Tempe (page 6), Tam-worth (xxxv.), the second part in weorth-eg (Engl. L., 1850, p. 99), meaning an island, or simply water.

CXCVII.—TECTOSAGES.

“The import of the name *Volcæ Tectosages* is by no means clear.”—(§ 28, p. 80.)

“*Volcæ* is equally like the Latin *vulg-us*, the German *folk*, and the Sarmatian “*pulk*,” &c.

“It is possible that the termination *ag* is non-radical, being the *eg* in such words “as Brithon-*eg* and Saxon-*eg*,” &c.—(C. N., p. 102.)

1. *Volcæ*, of the root mlêtsh, vlêtsh, now flach, vlack, flat; folk and flock are in German the one word Volk, a living assemblage of equal consistence, at rest, or in motion. *Vulg-us*, *pulk*, are of the same origin; the idea of flock, Volk, is mainly that of a numerous unity expanded, different from *ἄθος*, which, although used equally in the sense of swarm, flock, a people, originates in the idea of sitting down, a settlement, of the same root with *ἵθίζω*, *ἵθος*, a thing that sits, is established, eine *Sitte*; *ἦθος*, the same, includes the more literal *abode*. *Volcæ*, a general name like Belgæ, may, like it (xxv.), contain a subdivision, Arecomici, of a higher ground.

2. *Volcæ Arecomici* (p. 80, C. N., p. 102). Of Trocmi (and Tolistoboi) Niebuhr says: “They are not mentioned elsewhere” (p. 82). Whether this be so, or not (Livy and Strabo mention the same triad), it is possible that Trocmi exhibit a remarkable instance of the Tau Gallicum (Epil., p. clxv.–vi.) prefixed to Arocmi, contracted of Are-com-ic-i, i. e. high-border-water-men; possibly the termination is ici, the radical part Ar-com suffering thus in Trocmi the loss of A, and transposition of the *o*. That regular

prefix, making *tōr* out of *ōr*, *tairgiod* of *airgiod*, &c., has transmitted in Ossian duplicities like *Toscar* and *Oscar*, &c. *Torman* by *Macpherson* is *Arnim* according to the Gaelic; *Ork-ney*, translating *ney* by *inis*, becomes *Inis-Torc*.

3. *Tol-isto-boii*, the *Boii* of the head-waters, their capital being, probably, *Teste de Buch*, the ancient *Tel-lon-num*. *Lon* = *lan* = *water*, corresponding to *Buch* = *boca* = *boquilla*, which is defined *ouverture pratiquée dans les acequías (canals)*; *Tel* = *teste* = *tête* like *τέλος*, end, extreme; *Cas-tel*, an erection on the water; *Tol-os-a*, implying aqueduct, may retain the idea of elevation.

4. *Tectosages*. *Boii* of the preceding name is here *Sages* (*clxxvii.*), whilst *tect* is *teut* in *Teuto-marsi*, *Teutamus*, which is also *Tektamus* (*Diod. Sic. iv. 60*, and *ii. 22*); properly it might be *Teco-sag-es*, *teg* = *tog*, as in *Gallia Tog-at-a* (*xxx.*), different from the *Comata* (*xlvi.*) and the *Braccata* (*xxx.*).

CXCVIII.—TENCTERI.

"The history of the *Tencteri* is nearly that of the *Usipii*."—(*§ 35*, p. 110.)

"Perhaps, &c., *Tencteri* = *Tenctware*."—(*§ 38*, p. 111.)

Tenc = *Danc* (*lvii.*), and *Ter* = *Dor* (*lxviii.*), so that the *Tencteri* occupy low water, different from the *Usipii*, *Urippii*, who live on the *Uripa*, *wripa*, *ripa* (*clxx.*), *Plutarch's Ten-ter-i* has the more usual *Dan* (*lvi.*)

CXCIX.—TERVING. VIRTING.

"If they were not called *Goth* till they reached the land of the *Getae*," &c.—(*Epil.*, p. li. *Engl. L.*, 1850, p. 34; 1855, p. c.)

1. Germany has its *Gotha*, *Göttingen*, &c., and the root general influence (*xc.*)

2. *Virting* is not *Treving*, but of the *Virti*, *Barti* (*clxxix.*), whence *Virtingia*. *Württemberg*, near *Stuttgart*, was occupied by the *Suevi*, ancestors to the present dukes, accordig to *Brückner's geogr.*, 1837.

CC.—TERACATLE. RACATÆ.

"Compounds of the root *rac*," &c.—(*Epil.*, p. *cxxxiv.*)

1. *Rac*, second root in *bat-rach-os* (*clxviii.*), hence *Rac-at-æ* were *Bat-rach-oi*, only not so low in the scale of creation; the same meaning has *Cal-et-es* (now *Cal-ais*), &c.; to *Rac* belong *Ratzeburg*, the *Hradschin*, otherwise *Ratschin* (*Wallenstein's Tod. i.*, 5) &c., *Raczy* of *Servia* (*Epil.* p. *cxxxiv.*); still, if *rac* be really the said *rach*, it should, perhaps, be more limited, or else proceed further, so as to include also *Rhaetia* and *Rugii* (*ib.*), and thus many more.

2. *Terac*.—The root of *Thrace* will be *prek robur*, *moles* (*Gr. 1826*, 2, p. 479). *Thracians* erect *moles* against inundation; *pal-at-ium*, *Pal-at-inat*e originate similarly; *Terac*, *Trac* makes *Trockie* *Woiewodstwo* signify *Palatinate*, *trac* = *pal* (*clxiii.*); *tarac* may be *sarac* in the Italian *saracina*, a *pale*, a *stake*; the *Saracens* may thus

have an alternative, besides sar-can (= border on water); trac may also refer to the Irish traig, sea-shore, and such names as Duro-trig-es (lxviii.), Threken-ham, &c., but it is uncertain which to prefer, trac or terac; if the latter, then we might adduce also Taras, the son of Neptune, as opposing the inundations of the latter, and turcie, chaussée de pierres, which leads to the Turcilingi.

3. Atriæ, a component of Terac-atriæ and many such names, as Atre-batæ, Ætr-ur-ia, Gedr-os-ia, &c., Adraa, the Edrei of Scripture; thus early it may be traced in ʾܐܬܪܝܐ of Jes. xi. 1, which remains in Syriac and Arabic; unexplained in ἄτρε-ακ-τος; compare ἡλ-ακ-άτη and El-ek-tor, page 87, el-ek-tron (xci.), emphatic πολυη-λακάτα ποταμῶν χείλη; atr may be the Sanscrit vētr, which losing the r, is bēt, an arrow (Shakspear's Hind. Dict.); vētr may be from vat = vatô, and so the origin of atr, have nothing to do with ʾܐܬܪܝܐ, neither this with the said Edrei, &c., nor with Hadr-ach, mentioned only Zach. ix. 1, which we may suppose to consist of ach, first root in Ach-ish (clxiii.), and the frequent Atr, Hadr in question, so that the entire ʾܐܬܪܝܐ is another name for Syria, called also Iototape, probably in the same sense (cxiii.). Atr in the form Etar appears in Leges Boior. ix., superiorem virgam quam Etar—charteam vocamus; meaning by chartea what is now Gärte, Gerte. Wikliff, mentioning the Red Sea, spells it reed see; the Germans have, besides Rothe Meer, also Schiflmeer and Binsensee, the last two agreeing with the Hebrew, and so, possibly, Ery-threum mare, Ery-thræ Ionix, Ery-thræ Aetoliæ; the second root thre may be the ther in El-eu-ther-na (above, page 87), the entire like arotrios (ib., p. 86); Ery-manthus contains manth = mons. *Tri-ton-ia*.

CCI.—TEURIOCHAIMAI.

"A compound of *Teur*—and *heim* = *home*," &c.—(§ 42, p. 150.)

The first root means water, hence the second cannot be home (xx.).

CCII.—TEUTOBURG.

"*Saltus Teutobergius*," &c., means either *the hill of the people* or *the city of the people*, &c.—(Epil., p. clx.)

"Again, we have the *Saltus Teut-o-bergius*," &c.—(C. N., p. 141.)

Burg in that compound meant neither hill nor city, but, as in Luther's hymn, "Eine feste Burg ist unser Gott," implying bür-gen, bergen, shelter, protect, so already the heathen Germans thought of their god in that saltus with their temple Tac-fan (cxcii.). Teut remains as yet in piód-land and in diot-puruc (= Tiefen-burg); Grimm, unaware of that original sense of deep, low, translates the latter by *civitas magna*, whilst for the former he imagines, in 1826, *provincia*, different from its last version "ein nur von einem stamm bewohntes land."—(Gr. p. 19.)

CCIII.—TEUTONARII.

"Mela places *Teutoni* on the Baltic. So does Pliny.

"Ptolemy mentions both *Teutones* and *Teuton-arii* (*Teutono-ware*), &c. The proof of *Teut-*, &c., being German at all, is deficient. It may be as little German as the *Cant*, in *Cant-ware* (*Epil.*, p. cx.-xii.) Though the *Teut-* in *Teut-ones* be not the *Teut-* in *Teut-iscus*, in its secondary sense of *vulgar*, or *popular*, &c., it may still be the same word, with its primary meaning of *people*. It is by no means unlikely for an invading people to call themselves *the nation, the nations, the people*," &c.—(*C. N.*, p. 141.)

1. *Teuto-nar-ii* = Low water men; or else *Teu-ton-arii*, in which case the last root is *arii* = *ware*, the second *tan* = *tac* = low, and *teu* = *toya* = water.

2. *Teutoni* or *Teutones* also admits of a double division, *Teuton* or *Teut-on*; analogous to the latter we find *Teuto-marsi*, now *Ditmarsh*, since *teut* = *dit* = *dit* = *Sit* as in *Sitones* (= *Danes* = *Lowlanders*) is the root of *sitting*, *lowness*, it engenders *diot*, a people, on the principle of *ἰθως* (*cxcvii.*).

3. The root *teut* appears also among the Gauls; so is *cant* not exclusively German.

4. The meaning of *people* in *diot* has developed itself from *teut* = *dit* = *sit*, as just mentioned; the notions of *vulgar*, *popular*, have been forced upon it by Grimm in an unguarded hour.

CCIV.—TEUTONES. CIMBRI.

"I am less satisfied that the *Cimbri* and *Teutones* are referable to the same stock, family, or nation."—(*Epil.*, p. clxx.)

"I think that the *Cimbri* were Slavonians. That they had as little to do with the *Cimbri* Chersonese as the *Teutones* had with the Dutch, I am sure."—(*C. N.*, p. 151.)

Teutones and *Cimbri* apply as certainly to one people, as *Allemand* and *Deutsch* to one language, with the difference that whilst the latter pair were originally distinct in both comprehension and extension, the former pair, however misunderstood even by some of the Romans, never truly designated but the one people, which translated *Cimbri* by *Franks*, and changed *Teutones* into *Deusen*.

CCV.—TEUTONIC.

"About the tenth century the Latin writers upon German affairs began to use not only the word *Theotiscus* and *Theotiscé*, but also the words *Teutonicus* and *Teutonicé*. Upon this Grimm remarks that the latter sounded more learned, &c. Be it so. It then follows that the connexion between *Teutonicus* and *Theotiscus* is a mere accident, the origin of the two being different. The worthlessness of all evidence concerning the Germanic origin of the Teutonic tribes conquered by *Marius*, based upon the connexion between the word *Teuton* and *Deutsch*, has been pointed out by the present writer in the 17th number of the *Philological Transactions*. All that is proved is this, *viz.*, that out of the confusion between the two words arose the confusion between the two nations. These last may or may not have been of the same race."—(*Engl. L.*, 1850, p. 58-9.)

"About the tenth century the Latin writers upon German affairs began to use the words *Teutonicus* and *Teutonicé*. Upon this," &c.—(*C. N.*, p. 140.)

Began to use not only, &c., but also would have required no particular remark or excuse; a similar revival happened with regard to the term German, whereby *High Dutch* and *Low Dutch* fell into disuse: "die Engländer führten ein gelehrtes German wieder ein" (Gr. p. 20), but what is really remarkable, and for which Grimm alleges his "*klang gelehrter*" (Gr. p. 16), is the fact that whilst writers of the ninth century use *theodiscus*, those of the tenth and the following centuries favour *teutonicus* instead (ib.). It is evident that we cannot tax the writers of the tenth century universally with a species of pedantry, from which all those of the ninth wisely kept free, nor is it less evident that the true reason consists in the fact that *theodiscus* a partial derivative from *theodland* (= lowland) contrived for eccl. purposes through the exigency of the time, in contradistinction of *lingua romana rustica*, was soon after that period substituted by *teutonicus*, a term preferable as being sanctioned by antiquity, integrity of expression and acceptance. Otfrid's using *frenkisch* in his German writings, and *theotisce* in his Latin, obtained a similar imputation of "*jenes klang stolzer, dieses gelehrter*" (Gr. p. 14). The existence of *fränkisch* as equivalent to *deutsch* thus remains unaccounted for, whilst it is pretended that the latter existed with the Goths of the fifth and fourth century and *gewis auch früher überall* (ib.); when the Latin writers use a *vulgo, rustice, sermone barbaro, barbarico*, they think of that adjective, or *germanicus*, both in reference to language, the common, barbarous, vulgar tongue, yet so that those authors mean no offence, *die barbara, vulgaria, &c., meinen, &c., ohne dass sie geringeres ausdrücken wollen, gerade was theotisca besagt hätte* (ib.), another, more essential acceptance, the early Goths themselves might give, if ever they said, "*Wir Gothen und die Franken reden piudiskó*" (ib. p. 12), which would evidently show that *deutsch* meant *popularis, vulgaris, allgemein verständlich*; it would be a mistake to suppose that the term arose so late as the ninth century (ib. p. 14), although it be a mere *Wahn* to refer the term to the *Teutones*, as done by *Notker, &c.* (ib. p. 16).

Yet it will be seen that the term *Wahn* truly applies to all that is advanced as new in the *Excurs über Deutsch*, novelties such as the following:—

1. That the word *deutsch* proceeds from *piuda*, diot, a people.
2. That it means *gentilis, gentilitius, popularis, vulgaris, heimlich, eingeboren, allgemein verständlich, heidnisch, barbarisch*.
3. That of the latter sense the term *germanicus* likewise partook.
4. That the word *thiutisg*, not used by Otfrid, he nevertheless means in the form *githiuti*. This identification of *deutsch* with its mere root, so that *piuda*, diot itself should mysteriously contain an allusion to language and people of the Germans, is largely dwelt upon in a separate line of operation (Gr. p. 17–20), and introduced here (ib. p. 14), thus: "*also niemals thiutisg, wol aber einen andern ganz nahe liegenden ausdruck, den ich nachher anführen*

werde." Otfrid has no use for thiutisg, because he makes frenkisg its exact equivalent.

5. Although it does not occur before the ninth century, it would be a mistake to conclude that since Charlemagne firmly united the German tribes, the term then had arisen (ib.).

6. It existed with the Goths of the fourth and fifth century, und gewis auch früher überall (ib.).

7. Without meaning any disparagement, the terms *carmina gentilia, barbara, &c.*, translate the word *theotisca* (ib.).

8. Otfrid using *frenkisg* in his German text, and *theotisce* with Latin, exhibited pride in the one, and learning in the other (ib.).

9. Notwithstanding the limitation of *theotisce* thus involved in the equivalent *frenkisg*, still *theotiscus* galt von dem Gothen, Franken, Sachsen und Alamannen (ib.), all that might be granted is, that after the arrondissement of the Frank, the chief German realm, those tribes who were not Frank used the more universal term *less*, even because it now became more restricted and defined: at the same time the former prevalent reference to the Lower Rhine might have some influence (pp. 14, 15).

10. Notker's *in diutiscûn* means *gemeindeutsch, allgemeindeutsch*.

11. The term became *raised* through the poetry of the 12th and 13th centuries.

12. When, after the separation of France, the idea of *deutsch* alluded again to the kernel of the interior, the trans-Rhenane Franks had to give up the name *Deutsch*, and as they divided themselves into *Alemans et Tyois, &c.* (ib., p. 15), *aus dem T dieses romanischen tyois, tiesc*, the poets of the 13th century made their *inorganic tiutsch* for *diutsch, &c.* (marginal note). Likewise, by way of a note, we may observe here, firstly, that *Tyois* is not the adj. *tiesc, deutsch*, but the old substantive *Teuten*; in the German of the early French period it is *Devsen*, whilst in the *romaic, or non-German*, the same subst. is *Tyois*; secondly, that the initial *t* of *tiutsch* might, at best, be opposed by a legitimate plea, if it can be proved that the name of the country, *Teodland*, from which it (or at least, the Latin *theotisce*) must be derived, never thus occurs with *T*, but only with *Th, p.*

13. The earlier acceptance, according to which *deutsch* could appear less noble than *fränkisch* or *sächsisch*, takes a turn, since it serves us to designate the universal culture, &c.

14. The form *teutonicus*, preferred by Latin writers since the tenth century, sounded more learned than *theotiscus*.

15. Affiliations like *Wir Teutones* by Notker, *Teutonum lingua*, show the same illusion, as if our national language proceeded from the *Teutones*.

16. The fact that in the early classic Latin we find already the adj. *teutonicus* in the sense it has been understood ever since, and is even still, must be ascribed either to a chance, that the Romans, in their intercourse with the Germans, met a *teutiscus, piudisks*, which

they confounded with their teutonicus, or else that the name Teuto (goth. piuda, gen. piudins?) bears internal contingency with piuda (gens) and its relations to the language and name of the entire people.

The fatal system of piuda diot now compels its author to adopt, at least until the discovery of the verdunkelte wurzel (Gr., p. 19), that last alternative, whereby certain relatives of deutsch are, together with it, to range alike, as offspring to one piuda, diot, a people. He thus enters upon the separate line of operation, alluded to above, and it becomes necessary to proceed with the series of "novelties," as subjoined.

17. piuda leads to the idea of language (Gr. p. 17). Übergang von piuda in sprache (ib. p. 20, note). Gepeóde signifies language (ib. p. 17).

18. Otfrid's githiuti answers to it; yet his in githiuti is = in thiutiscûn.

19. Middle H. G. expresses the same without the ge-, in the adverbs ze diute, be diute, ze dûte.

20. The *u* in githiuti, diute is changed from the *o* of diot, even as diutisc from diot.

21. So the Old Frisian thiothe thus departs from thiad (gens).

22. The Middle H. G. shows the same error in spelling tiute for diute as it does in tiusch for diusch.

23. Connexion between diutsch and diute must have been felt and readily acknowledged in the 13th century.

24. In fact, Otfrid's in githiuti, the Middle H. G. ze diute cannot be understood otherwise than: auf deutsch, in unserer deutschen sprache, in der gemeinen sprache. (Gr., p. 17.)

25. Otfrid also has an adj. and adv. of the same form. In reference to Matth. 15, 24, his "theih giduê githiuti" seems to signify ut domesticos, familiares reddam, since we find barbarus translating uncadiuti ungiudiuti, hence gidiuti, one who is of the same diot, ejusdem gentis ac familiæ.

26. The said gloss of Diutisca I, 162, which thus gives barbarus for ungiudiuti, making one who is not ejusdem gentis ac familiæ a barbarian, shows dass der oben entwickelte begrif umspringt, im römischen und lateinischen sinn ist gidiuti, im deutschen ungiudiuti der barbarus. (Gr., p. 18.)

27. The adv. githiuto may be only expletive, as he inserts the same very often; still it might be interpreted in the *people*, among the *people*, &c.

28. Also the Heliand has three times githiudo, &c., again perhaps *publicly*, among the *people*, &c.

29. Be dûte, ze diute, &c., might sometimes be rendered open, clear, re vera.

30. From all it follows that originally the verb diutan (deuten) pidiutan (bedeuten) coincides with verdeutschten, &c., in der vulgarsprache auslegen. (ib., p. 18.)

31. The Middle H. G. fem. subst. tiute declaratio, significatio,

is distinct from the neuter which is contained in these expressions *ze tiute, &c., das gediute, deutung, auslegung, comp. volgarizzare* (ib., p. 19).

32. By *deuten, deutlich* is meant *das durch die sprache, in der sprache verständliche*.

33. *Deutsch reden gebrauchten wir noch heute für verständlich, frei, unumwunden reden, es liegt wenig ab von dem ze diute, be diutan sagen; das unverständliche ist dem volk welsch oder latein.*

34. The Anglo-S. *peódan* *gepeódan* express *jungere, conjungere, copulare*, which, again, must be reduced to *peód*, a people consisting in the union of many.

35. *Ungepeóde* resembles the Old H. G. *ungidiuti*, but signifies *dispersus, disunited, sprachverworren* after the tower of Babel.

36. Possibly the Anglo-S. *gepeódan* has not the meaning of *diutan, deuten*, because the Anglo-S. *peódisc* likewise perished?

NOTE.—By this *peódisc* Grimm understands an equivalent to *diutisc, deutsch*. That it means exactly the same as *peód* a people, he has candidly shown, Gr., p. 15.

37. Should the Sw. *tyda* be from the Danish *tyde*, and this fetched from the Germans, as in its freshness this verb could scarcely abide with those Northerners, who neither would, nor could, call themselves *Deutsche*?

38. The idea of a land inhabited by only one tribe the Old N. idiom connects with *piodland*; something of the kind may be conveyed in *peómland*.

39. We have seen how the notion *piuda, diot*, comes in many-sided contact with the native language.

40. A complete disclosure about the nature of that notion, only the darkened root of *piuda diot* might be able to give. (Gr., p. 19.)

CCVI.—THEOD.

“*Servus, &c., or Theov.*”—(§ 11, p. 58.)

Theov has more than one meaning (cxxii.), and with a slight formal variety it still becomes *deáv* (dew), *peáv* or *peáv* (thew; Old Saxon *thau*); the modern *Thau* is another form of dew; the said *peáv*, *thew*, *thau* is translated by *Sitte*; the idea which is the ground of those and similar words being that of down, low, prostrate, a layer, sit, established, &c. (cxcvii.), that idea is primitively embodied in *δύω*, *do, thu*, which then assumes a consonant (*lvi.*), so that the German *Unterthan, Unterthänigkeit*, has, by Alfred instead of the *n*, a *d*, as in the above *theod*, hence *under-peód* (*Bede, 1, 7*) *under-peódnysse* (ib., 4, 16), the notion of settlement, extension, &c., thus assigned one word for both land and people, frequent in *tan, Lusi-tan-ia, &c., tud terra* (Gr., p. 19), *tut gens* (ib.). *Leute* may so be derived from *lat, land* (cxxii. 5), also *lôka* in Sanscrit involves both; in this language *dha* is *δῆω*, Gothic *táu*, keltic *dēan*; in English we may compare, besides *Do*, also *tie* (*tidy, tight*) the

Anglo-S. *peódan* (ccv., 34), German *thädigen*, *theidigen* (frequent in the secondary derivative *ver-theid-gen*); *tad-pole* = low borderer, like *bat-rach* (clxviii. clxiii.) still has the above theod, whence *peódisc* (Gr., p. 15), a people, a settlement (eine *Nieder-lassung*) is derived, although *peód* itself advanced to the same sense; *deuten*, *diutan* may thus be the same *peódan* *jungere*, *conjungere* which easily agrees with a laying down, making plain, explain (ccv., 34, 30, 32, 37), the same as the frequent *ze düte*, *be dute*, &c. (ib., 19, 21, 29), the subs. for language, as an *ex-plan-ation*, making plain, &c., *gepeóde*, *githiuti*, *bediede* (ib., 17, 18, Gr., p. 17), like *sermo* from *serere*, so *gepeóde* *githiuti*, an arrangement, a well-ordered assemblage (of words), but when diffused, disarranged, confuse, it becomes *ungidiuti*, *ungepeóde* (ib., 35) which the gloss of the *Diutisca* (ib., 26) calls *barbarus* in the sense of gibberish, outlandish; an *untidy* manner of speaking; the adv. *githiuto* (ib., 27, 28) though used only in rhyme, and, as such, expletive, has always the meaning of assuredly, clear, evident, &c., so that it keeps to the said plain, *handgreiflich*, as the German expresses it; a more definite meaning has the plural *githiuti*, in the phrase *thei gi-duê gi-thiu-ti* (ib., 25), which, containing the same root twice, is as if he said *dass ich thei-dige ge-thei-dige*, meaning that I may settle down, establish; he rhymes, as usual, *githiuti* with *liuti*, otherwise *gi-duê* (*thei-dige* = *make tidy*) might suffice without *githiuti*. That *deutsch reden* is an expression for *verständlich*, *frei* (ib., p. 33) lies in the fact that it served in opposition to the less pure, outlandish, *romana rustica*, which was *wälsch* (i. e. of the height); whilst its own sense was low, plain, both radically and as a patronymic of Plain-dwellers, or of a Thiodland of the same meaning.

The limited number of words which Grimm thus laboured to arrange under *piuda*, *diot*, a people, will, if radically traced as above, belong to a vastly ramified family; the root exists, for instance, in such words as *De-muth*, *De-meter*, *dienen* (Gr., p. 482 and 1831, vol. iii., p. 336), &c., and whilst on the one hand *θάνατος*, *Tod*, *dáu* (*mortuus*, *sum*, Gr., p. 63) imply settlement, as *lifeless prostration*, we may find that on the other, *θεωπάτωρ* mainly conveys in *θεί* the settler, bestower, in *πᾶ* the preserver (clxiii.).

CCVII.—THOR.

“Thor is, at least, as like the son of Alcmena as Woden was to Mercury”—(§ 9, p. 50.)

1. *Woda* = *Thor* = *aqua*; *Alcmen* may signify strength, elevation (= *Al* or *Alk*), and mountain (= *men* = *mons*; or *cmén*, Slavonic *kamen*), if *Al* mean *ἄλω*, *grow*, *nurture*, &c., then *Alcmena* is like *Hercun* (xcvii.). The *Elk* seems to owe that name to bodily strength, whence *gran bestia*, and *bara singha* (= *great lion*).

2. Three sons of *Hel-lên* are: *Dorus* (*water*), *Chuth-us* (*marsh*; *L.*), and *Ae-ol-us* (*water-border*). *Tyr-rheni* and *Pel-asgi* are the one predicate, so *Ossian's Carrick-Thura* and the *Caf-tor* of *Scrip-*

ture, *caf* = *Kēf* = rock, whence *Caiphas*; likewise *jibl-tar* (*Gibraltar*), &c. *Argentaro* shows two roots *tār* and *arg* (as in *vis-urg-is*), so that *Arg-taro* inserted *e*, finally *en*; similarly *Argentoratum* for *Arg-tor-at-um*.

3. *Tur-ris*, "Dies wort liegt noch ganz im dunkel" (*Gr.*, p. 102); we may take *ris* for *riđ* *clivus* (*ib.*, p. 433), hence *tur-ris* like *castellum*, an erection on the water.

4. *S* for *r* in *Tusci*, *Tusculum*, *Thes-sal-ia*, &c.

5. Contraction in *Amphi-tr-ite*, for *Amphi-tar-ite*, the sea being conceived as the water (= *tar*) which surrounds (= *amphi*); even the simple *mare* signifies border, and *lōgg margo*, amounts to *lōgr mare* (*Gr.*, p. 440-1), *Gar-Secq* (*lxxxviii.*).

CCVIII.—THULE.

"Of German glosses the words *Thule*, and the different forms of the root *Est*, "are probably the oldest."—(§ 1, p. 5.)

"*Incaluit Pictorum sanguine Thule*. It points towards Scandinavia."—(*Eng. L.*, 1855, p. 364.)

1. If *Pliny's* quotation be authentic, also the *Teutones* are mentioned, *Ante D.* 320.

2. *Thule*, meaning extreme (*τίλος*), resembles the compound *Land's-End*, so the most northern island was called *End-land*. *Vistul-a* is by *Jornandes Vago-sala*, since *Vis* = *vag* = water and *tul* = *sal* = border; this river has retained its two roots even in the contraction *Weichsel*, whilst *Tuli-phurdum* lost one in the surviving *Verden*, both appearing in *Telford*. *Dulopolis*, or *Δούλων πόλις*, need not submit to slavery, neither *Ἐλευθέρια* (*clxiii.*, page 87) boast of liberty. *Tylus* occurs as an alternative for *Tyrus*, if the latter be right, and likewise that it does *not* mean rock (*Philist.*, 1845, p. 186), the form *Tyrus* may favour the preceding (*ccvii.*).

CCIX.—THIUDISKŌ.

"In *Mæso-Gothic*, *piudiskō* = *ἰθνικῶς*."—*Galatians*, ii. 14.

"In *Old High-German*, &c. In *Anglo-Saxon*," &c.

"This should be enough to lay the fallacy involved in the identification of the *Teut-ones* and *Deut-sche*. I doubt, however, whether it will do so, so wonderful "is the vitality of an old error."—(*C. N.*, p. 139-40.)

The vitality of old errors is amply proved in the present case, when, by careful attention, they might have been avoided already in 1850 (*lxxi.*), 1851 (*lxxiii.*), and 1855 (*lxvi.*); *Grimm's* theory, however extravagant, obliged to admit that *teutonicus* = *deutsch*, und das ist uns wichtig (*Gr.*, p. 16-17), and yet denying the latter to be patronymic, labours to identify *Teutones* and *Deutsche* through the *verdunkelte wurzel* as alluding to *Germanism* (*ccv.*, 17-40).

CCX.—TOYGENI.

"The name associated with the Ambrones in Strabo is *Τουγένοι*. This, however, has so generally been admitted to be neither more nor less than *Τευρόνοι*, that we may be allowed to identify the two. If not, the Teutones must be considered as "unnoticed by Strabo; Strabo's notice of them being that of Posidonius."—(C. N., p. 142.)

1. Cimbri, Ambrones, Franks, Tigurini, Teutones, and Toygeni, all easily agree in designating one people. The two last have in common the first root *toya* = water (Hitopad., line 109, 1067), and as to the second, they are reconciled by the universal *tōn* = *tan* = *tac* (ccvi.), and the likewise frequent *gen* = *gan* = *gar*, as in *Gen-ab-um* (see p. 85), Old Norse *gin hiatus*, *rictus* (Gr., p. 432), the English word *gin*, with the idea of *frango*, &c. (cl.); hence *Geni* = Cimbri, *Toygeni* = Si-cambri; also West-Friesen (li. 19), different in expression, though not in application (liii.).

2. The first root in *Toygeni*, *Teutones*, also occurs in the sense of *low*, out of which that of *tac*, *tan*, &c. (ccvi.), is developed; the early form for *deutsch* wants the *t* (which in *Deusen*, even in the classical *Tuisco*, *Tuisto*, appears only as *s*), in *tiusch* (Gr., p. 15), *Ickelsamer*, the first German grammarian, shows *teusch* as well as *teutsch*, the Swedes have *tysk* exclusively. The Pleiad *Tay-gete-spretos repulit amnes* (Georg. iv., 233) means, accordingly, *Low-Water* (xc.); if *mount Tay-get-us* require the said alternative, then *get* = *gissa* = *stone*, as in *Mono-gissa* by *Steph. Byz.*

CCXI.—TREVIRI.

"Most probably Gallic. The *Tre-*, is the *Tre* in such words as *Tre-casses*, &c.; "*tre* = *place*, a root exceedingly common in Keltic geographical terms."—(§ 28, p. 98.)

Names local, *Trois Rivières*, *Punj-āb*, *Do-āb*, &c., will find analogy in the *Tre-casses* = *three waters*, likewise *Tre-visi*, whence the tribes *Tre-casses*, &c., were called. The *Rhine*, *Maas*, *Mosel*, may thus have caused the name *Tre-Visi*. *Treves*, *Treviso*, *Trevigi*, still contain the same *tre* = *three*. The second root will be = *water*, also in case the division require *Trev-isi*, as in *Trib-alli*, *Trap-ani*, *Trap-ezus*, &c.

CCXII.—TRIBOCI.

"*Tre-* in the Keltic names of places. But this Grimm has met by supposing it = *three*, so that *Tri-boci* = *the three beeches*."—(Epil., p. cxlv.)

Bach is bodily the same as *bouche*, also Italian, Spanish, &c.; and whilst *three beeches* is no name for a people, the compound will be *Drei-bach*, analogous to the preceding (ccxi.). The place called *Bachar-ach* probably originates in *Tri-boci*, the German plural being *Tri-bacher*, whose *Ach*, named *Tri-bacher-ach*, then caused the *Tri-* to be dropped, *Ach* being the frequent = *water*.

CCXIII.—TUISCO. TUISTO.

“Zeuss writes thus :—Tuisco (Tuisto is the wrong reading), &c., is, in respect to its derivation, like *Cheru-sci*,” &c.

“To such high authorities then as Zeuss, the adjective form of a deity’s name is no objection. Neither does it seem to be so to Grimm, who, consequently, takes “*Tui-sco* as the reading, and *Ty-* as the root.”—(§ 2, p. 25.)

1. *Cheru-sci* is itself a mistake (xlvi.); but as adjunct to a similar *s*, the use of *c* or *t* is indifferent, so *Iscæ-vones* and *Istævones*.

2. If the root of *divus* be found in the idea of sitting, settling (clx., ccvi.), it might be the said *ty*, but the *terrâ editus* in question requires, at least, the additional *s*, as in the Gallic *Dis*, who is the same. He abides in *silentio et caligine*; hence *Tüsko*, our word *Dusk*, or *Tüsto*, the same as the word *Dust* (by Shakespear, *Macbeth*, v., 5), the German *Düster*, *tiustri* (Gr., p. 246), time beginning with night (*cli.*), and such words as *tush*, German *tuschen* (which occurs in *Siebziger Geburtstag*, by J. H. Voss), *Plattdeutsch tyss*, and *düss, düssen*, Danish *tyss*, Swedish *tysta*, &c.; also the following:—

(1.) *Düsen*. *Schöpfe, Göttinn der Fehm, bleiche Düse, deinen nächstlichsten Quell!* (*Klopstock, Herman*, 1824, pp. 194–5, 322).

(2.) *Der Deutscher, altnord. Thusse, Tusse. (Adelung’s Wörterb.)*, *Deuce, Deuse, Dusii*, *Camden*, 1607, p. 13.

(3.) *Dizzy*; *Plattdeutsch dösig*.

(4.) *Tues-day*; in which day *Tüss* corresponds to the *Mars* of the Romans.

(5.) *Teu-tones*. Like other nations (comp. *Ges. Jes.*, 7, 6; p. 281–3) the people might call themselves after their god, and so contribute to its becoming national. When first it appears as German, the form is *Devsen* (ccxxxi.).

CCXIV.—TURCILINGI.

“Their name is a German in form, the *-ling* belonging to that language.

“Their radical part, however, is neither German nor Slavonic.

“The Huns, a *Turk* population, are already beginning to appear in Europe.

“Can these *Turci-lingi* be Turks?”—(*Epil.*, p. xevi.)

Turku has suggested the *Turks* to *Adam of Bremen*, but, says *Sprengel*, *es ist Torg, ein Marktplatz*; also *turquoise* has been referred to them, so might *Tarquinius*, &c. *Türkheim* on the *Rhine*, *Torksey* in *Nottingham*. *Ossian* mentions *Torcul Torno*. *Turk-il dux Normann.* by *Ditmar*; *Turk-il made Earl* by *Canute* in 1017. *Tork-el Knudson* executed in 1306. Different, though of the same *Turk*, appear in 925 *Turke-til*, a Danish chief, and *Turke-tul*, English Chancellor, survive in *Torkington*, a man’s name, and *turcie*, “*levée, chaussée, de pierres contre les inondations*,” such was the occupation of the *Turcilingi*, perhaps *Tur-cal-ingi*, from *cal* border, and *tur*, water; this last having, as a primitive root, early adopted the *c* or *k*, like *mar* in *Marcomanni*. The *Vistula* being, besides *Vago-sala* (ccviii.), also called *Viscla*, contracted of *Vis-cal-a*, shows

tul = cal, hence the early Tor-cul, Tur-cil, will be the same as Tor-kel, Tor-kil, and *t* substituting *k*, as Ter-tul-lian, and with inserted *k*, Turk-tul. Of Hun = Tur we have Huns, Turks, because the *r* is peculiarly qualified to take the support of *c*, *k*, *s*, *z*, the Polish *rz* is frequent even at the beginning of a word, hence the Turcilingi may be only Turalini, elsewhere Turaliner (Turalinzer), Tyri-Getæ; if *Ρουτίλλιοι* be a corruption (Zeuss, p. 489) of Turcilingi, then it is, as stated above, for Tur-cal-ii. Also *rh* occurs for the simple *r*; mear and mearh, equus (Gr., p. 345) ear and earh sagitta (ib.); the latter signifying also end, border, as in Erfurt, Erlangen, &c., may thus have become a prefix Arh, Arch, in Archipelagus. The idea of end, extreme, leads to final end, death, in Ear bid égle = Death is a terror.—(§ 9, p. 50.)

CCXV.—TYSK.

"Italian Tedesco. Danish Tyske."—(Engl. L., 1850, p. 58.)

"Wir dagegen sind ihnen pýðskar, pýzkar oder pydverskar; schwed. Tyskar, "dän. Tydsker."—(Deutsche Gr., 1840, p. 19.)

1. More than any other national name, that of Deutsch has been a subject of controversy, from a desire of establishing, at least within its native country, a uniform orthography, there being still those who prefer to spell teutsch. This form, among all those beginning with T, Th, not excepting Teutonic (the second *t* being relieved by the following vowel), seems to offend euphony most, although not to its *natural* votaries, who are in the habit of sounding *d*, when *t* is written, and so on the contrary when the latter they represent to the eye, they suggest the former to the ear. Luther alleges in favour of his D, that Cæsar, although he writes the name with T, must have heard it with the softer sound; better he might have said that those who first conveyed it to the Romans were no Saxons, nor the Franks (= Teutones) themselves. These acknowledged not the entire compound, but only that part of it which occurs in the god Tuisco (Tüss), which Scandinavians, even Plattdeutsch, would represent as Tys. That simpler substantive name survived in the double form, Tyois and the more vernacular Deusen, or Devsen, which occurs in the German poem, Bellum Caroli M., line 3981, by Schilterus; it is joined with the Alemanni (ib., line 3979), the same pair by Grimm Alemans et Tyois (Gr., pp. 15, 20), but he mistakes tyois = tiesc (ib., p. 15) as if it were the adjective deutsch, and does not mention Deusen at all.

2. Their own deutsch the Germans declining as an adjective, it differs from their grammatical treatment of every other national name; if Deusen had survived to serve instead, that exception would not have existed, but ein Deuse declined like Türke, Däne, &c., would make the fem. Deusinn, adj. deusisch.

3. The same adj. deusisch did exist in the form teusch, tiusch; in his Excurs über Deutsch, 1840, Grimm adduces four examples of tiusch; in his Wörterbuch, 1860, four of tiusch and two of teusch; Val. Ickelsamer, author of the first German grammar, has,

besides deutsch, teutsch (Bauer, D. Gr., 1827, i., p. 33), likewise teusch (Heinsius, Spr. l. der D., 1814, p. xxi.); it will be the High German equivalent to the L. German tusk, Swedish tysk; sch, which now sounds like the English sh, being then, especially as a kind of adaptation to a Latin Tuisca (Grimm says Teusche occurs substantively) pronounced like sk; so did words like shrine formerly sound skrine, to memory the Faery Queen thus ascribes an immortal *scrine*.

4. Special notice deserves the form pydverskar, compound of pyd = low, and vers = Ferse = heel, the Dutch being squatted and stretched along the edge of the North Sea. Vers is Versanna by Stumpf (Helv., p. 585) das Tal Versanna sonst genannt Versannis Tobel (comp. cxciv.), Old H. G. fersana, Gothic fairzna (Gr., p. 352), now Ferse; thus pydverskar = men at the low heel.

5. The locality which may still radically bear the name of the Deusen, will be Tessenger-loo about Brabant (see Life of Julian, 1746, vol. i., p. 91); the Latin form is Toxandria. Also the Spanish toseco is of the same root. A thief in Sanscrit is tas-kara; a low-maker, one who hides himself, like theov (ccvi.). Ner-thus (cxlviii.) having *th* instead of the *t*, is good authority in favour of the legitimacy of deutsch against teutsch. Thus-nelda, probably for Thus-ner-da, shows Ner-thus transposed.

CCXVI.—UCRI.

“*Ucker-mark*, the march of the Ucri.”—(Proleg., p. lv.)

The Oka and Uk-raine, the Ucker, else Uker, the euc in Sel-euc-ia (= border of the water) are of the one root; so the Ug-ri, with *w* in Wagria, Wucri; Wokie, Wükie, is a Lithuanic version of Saxonia (= waterland), as a name for Germany. Οὐκρο-μύρος (mur of the root Mer-oving, cxlii.) is the first trace of the name Ucri, Wucri, by Strabo (Prol., p. cxxii.).

CCXVII.—UMBRIA.

“Humber (the river) and Umbria (the country of waters). It confirms the “view,” &c.—(C. N., p. 138).

Ambrones separates its mbr, it being amb = water, and rōn = border. Humber contains the ham = can = border, the same in Umbria; both may involve the water element at the same time.

CCXVIII.—UNCADIUTI.

“Hitherto the term is, to a certain degree, one of disparagement; meaning *non-Roman*, or *vulgar*. It soon, however, changes its character; and in an Old High German gloss—*uncadiuti* (ungidiuti) = *un-Dutch* is explained by *barbarus*. All that is not German has now become, in the eye of the *Deut-sche*, what all that was other than *Roman* was before. The standard has changed. Barbarism is measured by its departure from what is *Dut-ch*; in other words, the term has become so little derogatory as to have become national. Nevertheless, originally *Deutsche* = *vulgares*.—(§ 1, p. 2-3; Eng. L., 1855, p. 290-1; C. N., p. 139.)

The materials exhibited in the nine pages of the Excurs über

Deutsch, would not have failed their purpose of being readily useful, and certainly not been the cause of hasty and inexact repetitions like the above, if the master-mind that collected them had not gone astray to heathen worship in *piudiskô* = *ἰθρικῶς*, and to incense the vain idol together with common sense. If he had not, even in spite of a vast distance in meaning and time, persuaded himself that the Old H. G. *diutisc* came exactly from the same diot, a people, he would never have thought of making all, or any, of those forty assertions and allegations (*cev.*), contrived merely to uphold that supposed identity; and, granting for a moment they were all true and solid, still the question is by no means clearly solved, and doubtful clouds involve it by his own showing in the end; then there are material omissions in both views taken by him of it; first in that of *deutsch* he not only omits *Deusen*, the real German form in which *Teutones* finally appears, but he also mistakes its equivalent *Tyois* to be the mere adjective; secondly, the ramifications of the root exceed by far those few which he labours to affiliate to *piuda*, diot, a people.

To the word *englisch* the Germans attach two meanings, angelic and English. Similarly, if the arbiter of language, chance or caprice, had ordained it so, the name *deutsch* might have had still three other meanings: (1) heathenish; this naturally, if *Ulfilas*, whose *hâipnô* is the parent of *Heide*, heathen, &c., had always used the said *piudiskô* instead; (2) a people; the Anglo-Saxons used *peôdisc* in that sense; (3) popular. But this never occurs. Its existence may seem excluded already by the preceding *peôdisc*; a word signifying *populus* cannot well supply *popularis* at the same time. If ever a political constitution among the Germans did, like that of the Romans, require a frequent use of *popularis*, the term would be rather *liutisc* than *diutisc*; and if it did exist at all, so useful a term (the want of which, puritan lexicographers in rejecting the outlandish *populâr*, did not fail to manifest) could not have so completely vanished. The *Excurs* builds mainly and vastly upon that imaginary *diutisc*; phantoms of proofs, such as a king's name, *Theudisclus*, though itself uncertain (*Gr.*, p. 12, note) show at least that the extensive reading of the author did not supply any evidence more substantial; only his unbounded faith in the tacit revelations of *piudiskô* = *ἰθρικῶς* could suggest a *diutisc popularis* among examples of real occurrence (*Gr.*, p. iij.).

As to *ungidiuti*, it means *un-Dutch*, if *gidiuti* = *Dutch*; both do so, if there be any reality in that vast system of conjecture, which has rather the appearance of an ingenious satire on hot-house etymology. *Gidiuti*, which now would be *Gedeute*, was used in the sense of *Sprache*; its opposite was *Ungidiuti*, *ein Radbrechen* (*Redebrechen*) *écorcher une langue*, to murder a language, which that gloss briefly expressed in the word *barbarus*, meaning a barbarous manner of speech; *barbarus* thereby may remain personal, *Ungidiute*, *ein Ungedeuteter*, one who is not possessed of the proper manner of using the language which he speaks. *Ungidiuti* = *ungepéode* = *sprachverworren* (*Gr.*, p. 19), yet *untidy* (p. 115) is correct.

CCXIX.—USIPIL. USIPETES.

"I quite agree with Zeuss that this *-et* is the Keltic sign of the plural," &c.— (§ 32, p. 110.)

They abide certum jam alveo Rhenum quique *terminus* esse sufficiat, which *terminus* is the first root *Us = ur* (clv.), the second *pi* = water; the termination by Tacitus is *ius*, pl. ii., by Cæsar *es*, plural *etes*; whether he knew the verbal meaning or not, he treated the name like *Cal-es* (= border-water), *Caletes*, &c. Plutarch calls them *Ipai*, οὐς Ἰπας, &c., τοὺς δὲ Τερριπιδας; *Ip*, Ipswich, Ypres, &c., the Egyptian χαμψαι, crocodiles, for Cham-ipsai as living on the border of water. The plural suffix *es*, and *oi*, is attached to *Νούσιπ-* (Epil., p. cxxxv.), meaning the *Ipes*, *Ipi*, of the *Nahe*, *Nar*.

The name *Tenc-teri* (= deep water) similarly describes the certum Rhenum.

CXX.—VANDALII.

"I believe that the *Venedi* of the Germans of the Baltic were the *Vand-ali* of the Germans of the Danube, and *vice versâ*."—(Epil., p. lxxxix.)

Al means *Ostro*, confining the general *Vand = Goth* to a river, and so excludes the *Baltic*; hence *Vandalii* means the *Ostrogoths*, mentioned at the side of *Suevi* (Germ., § 2), another name for the *Venedi* of the *Baltic*.

CCXXI.—VANGIONES.

"The parts about Worms—*Borbetomagus*."—(§ 28, p. 99.)

Wor-mat = *Bor-bet*, the same as *Par-Is* (xxxv.); whilst *mag* of *Borbetomag* be the *vang* of *Vangiones* (cxxxii.).

CCXXII.—VARANGIANS.

"This was the name of the Byzantian equivalent to the *soldiers of a free-company* in the eleventh and twelfth centuries."—(Epil., p. lxii.)

"The *Pōç* were connected with the *Varangi*."—(Epil., p. lxvii.)

The connexion will consist in the double name; the second root in *Var-ang-i ān = āg = rōs* (clxxii.), whilst *Var = bor = bar* (lxvii.); certain *Goths* are by the same two roots named *Bor-an-i*; so does *pir-ate* (*par-āt*), *Amb-rōn*, &c. (cxx.), amount to the same; *Schlōzer*, *Bayer*, &c., call the *Varangians*, besides *Österlinge* (= watermen), *Wäringer*, *Waräger*; this last form they derive from the *Variag* at *Kiev* and *Novogord*; the Russian *Lietopeesets* (*Annalist*), by *Lomonossov*, thus mentions them in company with *Slavonians*, &c.: thus *Oleg sobral voisko iz Variag, Slavian, ee Tshoodee*; i. e., *Oleg* collected an army of *Varangians*, *Slavonians*, and *Scythians*. They are made English in *Boiste, Dictionnaire, 1823*: *Barangues, ou Varangiens, gardes anglais des empereurs grecs*. Possibly that *Var(ini)* and *Ang(li)* adopted that compound name, whence also

Thuringi (= water-men, ccvii.) in the *Lex Anglorum et Werinorum*, hoc est *Thuringorum*; if the name *Ferinj* were derived from them, it needed not be a corruption of *Varang*, since the term *frang* itself was applied to them as borderers, ἐκ γένους τῶν φεράγγων (Epil., p. lxxv.); but the name *Franks* was earlier and more effectually diffused through the victories of *Charles Martel* and *Charlemagne*; it appears even that *Farang*, *Farangistan*, originates with the *Persian*.

CCXXIII.—VARGIONES.

"*Intuergi* and *Vargiones* were north-east of *Wisbaden* (*Vispi*)."—(Epil., p. cxxxii.)

1. *Wis-baden* is none of the *Vispi*; the latter being of the *Swiss*, to whom also the *Uerg* = *Varg* = *berg* refer; *Int* = *ion* alluding to *water*. *Pis-uerg-a* of *Portugal*?

2. *Vispi* (Epil., p. cxxxiv.-v.); now *Visp*, ou *Fischbach*, petite ville de *Suisse*; *Vosgien*. "The road proceeds to *Viège* (in *German*, *Visp*, or *Vispack*), standing on the banks of *Visp*, a river equal in size to the *Rhone*;" *Maria Starke*.

CCXXIV.—VARINI. VERANI.

"The probable locality of *Varini* is the parts about *Grabow* and *Warnow*," &c.— (§ 40, p. 143; *Engl. L.*, 1855, p. 67.)

"The *Varini*, then, are not to be considered *Angle*."—(Epil., p. cxx.)

The *Varini* are to be situated eastward (clxi.), and *var* = *see*, as in *Sternwarte*, *warn* = *make see*, *caution*, &c., on the same principle signifies *east* (ib.), perhaps *morn* itself has thus *m* for *w*; *Varini* can signify also *water-dwellers*, even jointly with preceding. *Var* = *bar* occurs also in the sense of *border*; this, however, seems better applicable to the *Ver-ani* who occupy *Ver-ania*; *gar* = *ger* = *ver* (lxxxviii.).

CCXXV.—VARNI.

"This is a difficult name," &c.—(Epil., p. civ.-viii.)

1. *Varni* is a general name of the import *Goths*, &c. *Sanscrit* *Varee*, whence the god *Varunus* (*Nalus*, 1831, p. 201); if *Varini* be of the same root, the difference remains analogous to *Gothi* *Gothini* (xc.).

2. *Ava-reni*. *Av* = *water*, and *rën* (clxviii.).

3. *Lex Wer-inorum et Ang-lorum* may be the *Varangians* (cxxxii.).

4. The *Werra* belongs to *Gurre aqua rudens* (Gr., p. 156); so is *Westergälln* from *gullen strepuimus* (ib.).

5. *Ptolemy's Bίσσοι* (Epil., p. cv.) have a chance to be the *Bissen* (clix.); like *Homer's οὔρεος ἐν βήσσῃς*, their *Carpathian* abode may be *forest*. The *Bessi*, now *Bessarabia*, will thus prefer *high* to *low* (xii.).

CCXXVI.—V-g.

"V-g is the third root, with a meaning allied to that of *templum*. Its chief roots are *wih*, *weoh*, *wig*, and *ve*, &c."

"H-r-k is under the same predicament. Its chief forms are *haruc*, *hara*, *hearg*, *hörg*, &c."—(§ 9, p. 55-6.)

1. The root of the latter, *hâr celsus*, is now *hehr*, lofty, sublime; *ara*, hearth, &c.; we also find *hörgr*, *ara*, *idolum* (Gr., p. 422).

2. *Wih* = sacer and *wih* = vicus (Gr., p. 95) have in common the idea of separation, setting apart, hemming in; the former *wih* is now *weihen*, the latter *wih* proceeds to *vic*, *vicus*, and *vic*, *hec*, *hedge*, *Hecke*. The same root *ve*, *vi*, occurs in Sanscrit; names like *Ing-vi-mer*, *Wi-burg*, &c., then assuming *s*, *Wis-by*, *Wis-baden*, &c., *Wick*, *Wigton*, &c.

3. Analogous to *vicus* is the Gothic *háma*, *hem*, border, whence home, a place hemmed in. *Haíma* and *χώμη* of the root *Cham*, *Ham* (xlvii.); Grimm's historical etymologies, *Deutsch*, *Frisii*, *Sicambri*, &c., taking some of the offspring for the original parent, so likewise here, *κοιμάω*, &c., because the idea of dwelling includes that of repose, &c. (Gr., p. 539).

4. *Daima*, *däimh*, the same root, perhaps, as the preceding, and that of *Tam* (cxvii.), implies originally foreigners, but now relatives, near connexion. The editors of *Ossian* (1807, I., pp. cliv., clviii.) consider this an absolute contradiction, though the reason of the difference simply lies in the conception of the one idea, border, side; the same people formerly conceived it as exclusive of their own selves, hence distant, foreign; in times more humane the better view of the same term, that of being lateral, standing by, near, &c., began to prevail. The compounds *jam-patee*, *dam-patee*, implying married couple (Bopp, 1845, p. 345), deserve notice, especially as the prefixed *jam*, *dam*, are otherwise unknown in Sanscrit.

CCXXVII.—VIDIOARII.

"Ad litus Oceani, &c. *Vidioarii* resident (Epil., p. xii.), qui *Vividarii* ex di-
"versis nationibus," &c.—(Ib., p. xx.)

Vid as in *di-vide*, &c., belongs to the *Vis-i-goths*, although *Jornandes* makes it *west*; the Geographer of *Ravenna* calls them *Viti* (= borderers), whence *Prussia* obtained the name *Vit-land*. *Camden* has *Vitsan* a guith *divortium*. *Uist*, north and south, two islands of the *Hebrides*. *Byz-ant-ium* = border-water-land. The *Anglo-S.* *við* contra begins the word *withstand*; in *wider* against, and wieder again, it has become dissyllabic, like *dust*, *dusk* (ccxiii.), and *düster*, &c.; but if *wi-dar* be a compound (Bopp, 1845, p. 59, note), it agrees with the said *við* only in meaning, or in amplifying the same root *vi* (cxvi.).

CCXXVIII.—VIKING.

"Wi-cynga cynn; And mid Wi-cingum."—(Epil., p. xxxiii.—lv.)

Vik sinus (Gr. p. 464), Vikiŋgr pirata (ib.), hence the division should be Wic-ing, &c. Lid-wic-ing (line 159), Litwak, Lithuanian. Viking turns pirate like Cimbri, Ambrones, &c. (cxx.); pirate, itself par-at = a coaster; a navigii genus is called pristis, perhaps par-ist-is; the etymology a forma pristium marinarum Buttmann justly rejects.

CCXXIX.—VIRUNI.

"Viruni between the Saxons and Suevi."—(Epil., p. cxi.)

Vir-un-i. Un as in Dob-un-i, and vir = vis (ccxxvii.). Devizes has been made a compound, *the Vize* (Johns. Dict. of Geogr., 1859), which is a mistake; France has la Dèveze, petite ville dans l'Armagnac; so formerly "the Devizes" is used with the article (Hume in King Stephen, Henry III., &c.), but the compound will be Dev-iz-es, as in *Dev-onshire* (lx.); iz = water.

CCXXX.—WAGRIA.

"The Isle of Femern was Wagrian, &c.; there must have been Slavonians, &c."—(Engl. L., 1850, p. 20.)

Seems to be of the root Ugri, Wucri (ccxvi.), Σαβ-οκ-οι (Epil., p. cv.), Οὐάν-καρος (ib.), &c., otherwise for Variag, Waräger (cxxii.), by a transposition of gr. for rg. Ugri, the Poles write Wegri, pronounced Vengri.

CCXXXI.—WEALH.

"What Niebuhr calls the *Wallis* (i. e. the *Wales, Welsh, foreign, or non-German* "country) in note 1."—(§ 1, p. 7.)

"Walloon, the same word as Welsh, and derived from the German root *wealth*, a "foreigner."—(Ethnology, 1852, p. 73.)

1. Vēls saxum (Gr., p. 137) is the cause of the term Welsh, welsch, applied by the English to the people of Wales, and by the Germans to those of the Alps; the latter forms a direct opposition to the Teuten, Deusen, as *Low-landers*; Niebuhr's Wallis, with its Monte Rosa, is the *highest* part of Switzerland, so do the inhabitants of Luxemburg (lv.) obtain the name Walloon on account of its loftiness. Besides those, we know not of any non-German country that were designate by Welsh, except Wälschland (Italy), nor of any people under the same predicament except ein Wälscher (an Italian), den Welschen, as applied to Piccolomini in Schiller's Wallenstein.

2. *Non-German* might therefore be substituted by the term non-Deutsch, and this will be sufficiently correct if the intrinsic meaning, low, simple, even, not arduous, &c., be borne in mind, as originally opposed to the Alamanni (al = high), whose name was

also Mal-rose, from mal, as in Maleventum (see page 88), and rose = rise; the Alemans et Tyois adduced twice by Grimm (Gr., pp. 15, 20) occur thus in the German poem, *Bellum Caroli M.*, by Schil-terus, line 3978-81:

Thiu siuuenthe von den Malrosen
Alemanni thie losen,
Ahten sih uile bitherbe
Devsen fehten tha withere;

so the contradistinction in the adjective pair walsch en dietsch (Gr., p. 15), the former applied to language, in the sense of *foreign*, can be used in expressions like barbarophonoi = *Welschredende*: "a people of a strange language," Ps. cxiv. 1, is rendered by Ewald: das welsche Volk; a plain spoken Deutscher would thus say, "das ist mir wälsch," of anything he did not readily understand, as too high, beyond his ordinary capacity; hence the same adjective, *not* applied to language, involves large, beyond the ordinary size; ein welscher Hahn, a turkey; welsche Nuss, or Wallnuss; welsche Bohnen, haricot; this originating in har celsus, and cot = cosse = gousse, the English cod, pod. We say likewise, not only wal-nut, but wall-eyed, when the white of the eye is uncommonly large; the root may occur first in Al, petra, as in Al cluith (C. N., p. 154), then wal, fhail rampart or wall (ib., p. 152), hual, bal-aena (Gr., p. 72), φάλη, φάλ-αινα; hallus, φελλός (xciii.); thus bal-ain are two primitive roots, the latter signifying water, as in Oin-one, Aeg-in-a, Melan-chal-aeni (lxxxvii.), &c., the former, huge, large, great; so does taking, giving the *wall*, imply exaltation. So does Homer's φάλος (see Lexilogus, 1846, p. 521-31), imply elevation, extreme, &c. (clxiii.). Unconnected with Walsh is Wallachia (C. N., p. 119), as belonging to flach, vlack (xxv.), welken, sécher, flétrir, as if from flat; the English welk is radically the same welken, so that *Wal-lach* cheval châtré, cheval hongre, is referable either to that country, or to the idea of welken, reduced in vigour, &c.

3. Wallen and reisen have in common the idea of getting up, motion, progressive, or intrinsic, rising, &c., from the sprouting Reisig up to the Riese, or giant; the obsolete Reisege, men at arms, and the fashionable reisen travel; so is wallu ferwe (Gr., p. 72) like e-bullire; wallóm peregrinor (ib.), ein Waller peregrinus, in the sense of pélerin, pilgrim; Walpurgisnacht, the night when the witches travel (= wal) to the Blocksberg (purg = berg); in English we have rise, the compound wall-op, and wallet; also the second root in travel, travalicare.

4. Velches. The definition "peuples barbares, grossiers, ancêtres des Français" retains of that conveyed by Welsch the idea of inferiority, combined with a certain relationship; but whilst the counterpart of Welsch exists, as shown above, intrinsically in Deutsch, the word Velche having no such direct opposition, and lost the standard of comparison, might borrow the later from the surviving Vallous, or Welsh, of Luxemburg. In reality, it was

the German invaders of Rome, Alamanni of the Upper Rhine, who are properly alluded to by *Velche* and *Welsche*, a term thus applied by the Franks, *Deusen*, of the Lower.

5. *Welsch*. *Hitzig* is inclined to derive it from the Sanscrit *mlêtsbha*, *vlach*, flat (*Philist.*, p. 205). *Grimm* translates the three forms *veal*, *vealh*, *walah*, by *peregrinus*, *servus* (*Gr.*, p. 345), elsewhere more amply thus: *vealh peregrinus*, altochdeutsch *walah*, *vilhen*, *vilen*, *viln* eigentlich *peregrina*, dann *serva* altochd. *walahin*; *vilhisc peregrinus*, altochd. *walhisc*, *welsch* (*ib.*, p. 337). Thus whilst Franks consider *Velche* as their progenitor, it is a complete stranger to Germans, even more so than *Deutsch* itself, when they insist upon *walah peregrinus* to be the primary, *servus* the secondary meaning; and the same people who, according to *Cæsar* and *Tacitus*, highly respected the rights of hospitality, with whom, perhaps, the word *Gast*, *guest*, itself proceeds from *gas* = *gaes* = *high*, might have degenerated in a manner that the term *villany* could result from one for stranger, foreigner. Happily, the mistake, great as it is, can be easily remedied by limiting *peregrinus*, which translates the said *vealh*, *walah*, to the sense of *pélerin*, and, if we choose, though always excluding the idea of *stranger*, *foreigner*, comprehend the traveller in general. *Wallen*, used of personal motion, anxious, fervent, restless, remains thus only poetical, as when *Ceres* plaintive says:

Ach! wie lang ist's, dass ich *walle*
Suchend durch der Erde Flur;

the Germans having dismissed the same in its low sense of servitude and slavery, so that the above-mentioned *vilhen*, *vilen*, *viln*, and *walahin*, survive only in villain, villany, &c., and the French villain. Hence *travailler*, *travel*, and *travail*, are all one radically.

6. *Kauderwelsch*. *Rothwelsch*, or, without the *h*, *rotwelsch* (*Gr.*, p. 20). Both designate a corrupt kind of German, especially that with *rôt*, alluding to a stiff, steep, *vepretum*, the *reud* of *Reudigni* (clxxvii.), where easy progress is palpably impeded. *Kauder* may stand for *Katter*, this itself, pronounced by *Katten* (*Hessen*), sounds like *Kadder*, *Kauder*. The *Elbe* says to the other rivers, "ihr sprecht nur ein *Kauderwelsch*."—(*Schiller*.) It may allude more to disagreeable pronunciation.

CCXXXII.—YMBRE.

"The word *Ymbre*, &c., has been put forth as an element in the doctrine of the German origin of the *Cimbri* and *Teutones*, &c. What the *Ymbre* were, is uncertain."—(*Epil.*, p. cix.)

The difficulty is mainly obviated, by the doctrine established in these pages, that the *Cimbri* *Teutones* are not two, but only one, people. *Tacitus* means the same by *Cimbri*; so the Traveller's Song by *Ymbre*; *ymb-sittendra* = *around-sitting* (§ 2, p. 23); *Franci sederunt in gyrum per borderes* (lxxx.); accordingly, *Cimbri* = *Ymbre* = *Franks* = *Borderers*.

CCXXXIII.—ZUANTEVIT.

"Omnes Slavor. provinciæ illum Deum Deorum esse profitentes."—(Proleg., p. xx.)

1. The name also begins with S, the first root being the Sif, sif, siwa (x.), in agreement with slav (clxxxviii.), hence the entire Su-ante-vit: the water (xi.) dividing (cxvi.) Siv (x.); like the tutelary Penates (pen = rock; āt = aqua).

2. Exercitus Rugianorum sive Ranorum (Proleg., p. xix.). Rug is a most primitive root, the rach of rhine (clxviii.), so that Rugiani = borderers of the water. Tur-cil-ingus sive Rugius (Epileg., p. xciv.), Tur-cal being the same (ccxiv.) radically it involves the Latin ruga, Italian riga, English wrinkle, Plattd. wrogen; Raunen, runen implies division, cutting, incision, a castrated horse was raun rûn, thus also the rûns (clxxiv.); the Laest-rygonēs (clxxiii.) occur before the Rugii of Tacitus (§ 43, p. 162); like the Salic law, jus Vemicum (clxxv.), there occurs also a Rüge-gericht, probably the jurisdiction of the Rau-graf, also called Rhein-graf and Wild-graf (wild = the above vit?); the German rügen is the English wreak.

3. Rugiani, Runi, Rani, or *Verani* (§ 43, p. 162), Insula *Verania* nomine (Epil., p. cxx.). The compound Ver-an contains the ver = ger (lxxxviii.), and the frequent an = aqua; if there be connexion, or confusion, with Varini, it might be with the Varini of Pliny, now Marien-werder (quasi Varien-w.) and Marienburg, but certainly not with the Varini whom Tacitus joins with the Angli, hence omitting the erroneous *not* of the said page cxx., we conclude with the same line amended:

The *Varini*, then, are to be considered *Angle*.

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ADDENDA.

(See Introd., p. xl-ii.)

P. xv, l. 3, Persian kinara, &c., hence the Indian *Canara*, the *Canary* Islands, &c.

P. 8, l. 18, read *Zeef* instead of *Seef*.

P. 10, l. 29, Ai-gyp-tus. The Sanscrit *gup* in *coprire*, *cover*, &c., can produce also *γύψος* as used for plastering; it readily covers everybody in contact with it; *cap-ut* may thus be a compound to signify the covering extreme, ut being equally Sanscrit (Introd., p. xxix.).

P. 115, l. 35, read *Θιοπάτωρ*.

THE END.

