



kimkat.org - Gwefan Cymru a Chatalonia

www.kimkat.org/amryw/1_testunau/testunau-saesneg_290_cornwall-ancient-british_1818-1820_PDF_3233k.pdf

20-06-2019

Letters On The Ancient British Language Of Cornwall.

Author: D. Publication:

The Classical Journal:1818-1820. (Volumes XVII, XVIII, XIX, XX, XXI, XXII).

Letter 1: Historical Introduction. THE CLASSICAL JOURNAL: FOR MARCH AND JUNE, 1818. VOL. XVII. pp 437-446

Letter 2: Phenician, Welsh, Armoric. THE CLASSICAL JOURNAL: FOR MARCH AND JUNE, 1818. VOL. XVII. pp 446-452

Letter 3: Hebrew. THE CLASSICAL JOURNAL: FOR SEPTEMBER AND DECEMBER, 1818. VOL. XVIII. pp 103-107

Letter 4: Greek. THE CLASSICAL JOURNAL: FOR SEPTEMBER AND DECEMBER, 1818. VOL. XVIII. pp 107-112

Letter 5: Latin. THE CLASSICAL JOURNAL: FOR SEPTEMBER AND DECEMBER, 1818. VOL. XVIII. pp 355-361

Letter 6: English, French, &c. THE CLASSICAL JOURNAL: FOR MARCH AND JUNE, 1819. VOL. XIX. pp 221-226

Letter 7: Orthography, &c. THE CLASSICAL JOURNAL: FOR SEPTEMBER AND DECEMBER, 1819. VOL. XX. pp 169-172

Letter 8: Disguise of Words - Digamma. THE CLASSICAL JOURNAL: FOR SEPTEMBER AND DECEMBER, 1819. VOL. XX. pp 260-270

Letter 9: Compound Words. THE CLASSICAL JOURNAL: FOR MARCH AND JUNE, 1820. VOL. XXI. pp 62-67

Letter 10: Cornish Extracts. THE CLASSICAL JOURNAL: FOR MARCH AND JUNE, 1820. VOL. XXI. pp 238-248

Letter 11: Dolly Pentreath, &c. THE CLASSICAL JOURNAL: FOR SEPTEMBER AND DECEMBER, 1820. VOL. XXII. pp 26-32

Letter 12: Preservation of the Cornish Dialect. THE CLASSICAL JOURNAL: SEPTEMBER AND DECEMBER, 1820. VOL. XXII. pp 377-382

Letter 13: Christian Evidence. Conclusion. THE CLASSICAL JOURNAL: SEPTEMBER AND DECEMBER, 1820. VOL. XXII. pp 382-384



(delwedd 8112)

THE
CLASSICAL JOURNAL:

FOR
MARCH AND JUNE, 1818. .

—
VOL. XVII.
—

ὦ φίλος, ἰ σοφὸς εἶ, λάβε μὲ ἐς χεῖρας· εἰδέ γε πάμπαν
Νῆϊς ἔφυς Μουσέων, βίβλον ἂ μὴ γνοῖεις.
—
EPIG. INCERT.

London:

PRINTED BY A. J. VALPY,
TOOKE'S COURT, CHANCERY LANE;

SOLD BY

LONGMAN, HURST, REES, ORME, AND BROWN; RIVING-
TONS; SHERWOOD, NEELY, AND JONES; PATERNOSTER
ROW; BLACK AND SON, YORK-STREET; PARKER,
OXFORD; BARRETT, CAMBRIDGE; MACREDIE
AND CO., EDINBURGH; GUMMING, DUB-
LIN; AND ALL OTHER BOOKSELLERS.

—
1818.

	PAGE
VINDICIÆ ANTIQUÆ. No. IV.	330
Variæ Lectiones ex MSto. Nu. 2. 32. Bibl. Publ. Cantab.	340
Miscellanea Classica. No. IV.	348
Stanleii Notæ quædam in Callimachum, No. 11.	361
Commentatio ad Inscriptionem Actiacam, auctore J. F. BOISSONADE.	366
Observations on some Orations ascribed to Cicero, No. 11.	394
Professor Duport's Greek Prayer Book.	410
Lexicography.	411
Biblical Criticism.	413
Report from the Committee of the House of Commons on the Petition of Trustees of the British Museum, relating to the Library of the late Dr. C. BURNEY.	429
● Letters on the ancient British Language of Cornwall.	437
ADVERSARIA LITERARIA, No. XVII.—Fabularum Utilitas —Invidi Supplicium—Ænigma—Danaë, ex Simonide— Schol. in Plut. Aristoph. v. 1. emendatur—Remarks on a Passage in Stobæus—Classical Criticism—MS. Note of Markland—Resemblance between Horace and Ferdusi. ..	453
Literary Intelligence.	458
Note to Correspondents.	464

be sorted and examined, so as to bring them to sale in the course of the present session.

Your Committee therefore suggest, that, for the ensuing year, the net amount of such sale (which may be estimated at from 3,000*l.*, to 4,000*l.*) should so far be refunded to the Public, as to go in diminution of the annual grant to the British Museum; and also, that, in consideration of so ample and costly an accession being made to the existing stock of Books, it may be proper to suspend or reduce, for a time, the annual grant of 1,000*l.* to the Book Fund, with the exception of such parts of that annual sum as are applied in subscriptions to Works now in the progress of publication.

Upon the whole matter, your Committee venture to recommend as the result of the best consideration, which they have bestowed both upon the importance and just value of the entire Collection, that the Proprietor, being ready to dispose of it for the sum of 13,500*l.*, it will be a very material addition to the public stock of Literature, and purchased at a price, which cannot be deemed unreasonable.

LETTERS ON THE ANCIENT BRITISH LANGUAGE OF CORNWALL. -

LETTER I.

HISTORICAL INTRODUCTION.

You may recollect, that in the course of our correspondence, I formerly made some allusion to that dialect of the British which, till a comparatively recent period, was the vernacular idiom of Cornwall. You had the goodness to express satisfaction with that part of my letter, and to suggest, that from the opportunities which my present residence afforded, I might collect such information as would enable me to prepare a paper on the subject, which, as you then expressed it, would be new and interesting. Convinced of the difficulty of the task, and of my own infirmity, I delayed for a time complying with the flattering request. But at present I avail myself of a few weeks of leisure to write to you on the Cornish dialect, while I trust that you will be indulgent, even when some of my opinions may not appear to be sufficiently established, or may be different from those which you may entertain on some critical points. I shall, however, derive the more pleasure from this pursuit, as,

exclusive of a fondness for philology, I am persuaded that the theory and investigation of languages is intimately connected with the religious and political history of nations, through all the progressive stages in which men arrive from the lowest barbarism to the most refined civilisation; or from the fables of legends and romances to the calm and authenticated narratives of the historian. It is the theory of language, which often thus confirms their truth.

I am therefore so far from thinking that such studies are trifling and uninteresting, that I am inclined to consider them as important in the highest degree, as well to the profound and accurate scholar, as to the man who, with inferior erudition, is possessed of a more captivating style and a more brilliant fancy. A person who is either unacquainted with the memorials of former ages, or who only views them with indifference, and at the most with idle curiosity, is like a stranger who might enjoy the advantages of foreign travel, and yet feels not any desire to examine the novel and various scenes by which he is surrounded. Among those, however, who devote themselves to literature, there are but few who endeavour to trace the rise, progress and extinction of languages, the variety and intricacy of dialects, and how words and expressions in their transition from one age and country to another, may become so disguised, altered, and modified in their structure and appearance, that it is scarcely possible to recognise them under their actual concealment. Hence antiquarian research is generally limited to the investigation of the usages of distant periods, and to ascertain the object and original utility of ruinous edifices, which still seem to attest in their decay the proud extravagance of their former possessors, and the instability of human ambition. Such a study is also more amusing than that of the history of any language; for while we survey a mouldering castle, or handle the rusty armour of our ancestors, we forget the uninviting nature of our subject, we contemplate as it were a renewal of their departed greatness, and are alive to all their feelings of martial glory. But the study of language is of a more sober and philosophical cast; and while it borrows no external embellishments, it patiently proceeds through all the ramifications of etymology, till it establishes some most important point, either in tracing or negating the connexion that

may have formerly existed between different countries. Such researches are not only uncommon in ordinary cases, but they become still more so, when the subject is one like the Cornish tongue, about which so little is known, and which has seldom, if ever, excited any interest.

For these reasons I shall have need for much of your indulgence in the following letters. The written remains of Cornish are few and scattered; and, as far as I know, even these have not been elucidated with the attention they deserve. It seems also to be silently consigned to oblivion by the learned, and even in the districts where it was last spoken, there is little or no information to be obtained. The very few, however, who have written on the Cornish, as I shall endeavour to show hereafter, have done it in an unsatisfactory manner. In such a want of materials, therefore, there must necessarily be much room for conjecture, which, when successful, may deserve encouragement; and when it fails, may still have a right not to be treated with severity of censure.

It is unnecessary to enter into a long history of the Cornish tongue, as that may easily be learned from Dr. Borlase, or any of the other historians of that county. With respect to the period of its extinction, I must indeed differ from some of them, and of this I shall take notice in the proper place. The Cornish is a dialect of the Celtic, or the ancient language of Gaul and Britain. Before the Roman invasion of the latter, it was spoken in its greatest purity; but from that period it seems gradually to have admitted a great number of foreign words and idioms. During the revolutions which succeeded the destruction of the Roman power, the British dialects became still more corrupted. In the central and more fruitful parts of the island, the Saxon, the parent of our modern English, prevailed; and the Celtic was driven to Wales, to Ireland, to Scotland, to Cornwall, and to Britany. The population of Britain was then scanty, and divided into petty communities. Hence, like all barbarous nations, who have much unappropriated land, and but few motives to attach them to their soil, the Britons retired in a mass before their Saxon invaders, and sought the most distant and inaccessible parts of the country. Many of them must have perished by the sword, and a few might have continued among the

conquerors, who were settled in the most desirable districts ; hence there would scarcely remain any vestige of the former inhabitants. This exactly happened to the Saxons ; and as to the Britons, diminished as they were in numbers and resources, the places to which they retired would be fully adequate to supply their wants. It is therefore unnecessary to suppose any particular cruelty, or a general extermination by the Saxons, to have produced these effects. It is always better to have first recourse to ordinary causes ; and here the common desolations of war were sufficient for the result. The present gradual disappearance of the aboriginal Americans before the European colonists is a striking parallel of my conjecture.

When afterwards, in consequence of those calamitous times, the several British tribes had been separated from each other, in the extreme and remotest parts of their islands, all communication by land and sea between them became difficult : a voyage from the coast of Scotland to Brittany must have been even more tedious and formidable than one would now be from the same to the West Indies. The natural consequence of this insulation of the different British tribes was also a progressive change in the respective dialects : local and political secession will always produce the same effect ; and though it is but a few years since the establishment of the independence of the United States, yet they have already adopted many particular and local terms, which are not used in this country. The Greek dialects and the Scottish of Burns are in reality but so many incipient languages. Spanish and Portuguese, however, afford the fullest illustration of my remark. When the Moors conquered the Peninsula in the beginning of the eighth century, it had but one language, which probably continued the same, with some Moorish corruptions, till the foundation of the Portuguese monarchy, by Count Henry, in 1112. Here political separation was immediately productive of a revolution in speech. Provincialisms at first exist ; and national pride, wishing to be as independent in tongue as in dominion, polishes them, increases the native idioms, borrows from others ; and if a few good writers are produced, they form a standard, and a new language is imperceptibly created.

From this period of Saxon ascendancy, the Cornish may therefore be said to have existed as a language of itself ; and according

to this theory, the Gaelic, the Irish, the Welsh, and the Armorican, are of the same date. And happy had it been for the Britons of those disastrous times, if the dismemberment of their country had not been attended with more lamentable consequences! Of the languages which thus arose, I am induced, on many accounts, to believe that the Welsh is the purest, or approaches nearest to the ancient Celtic; and also that the Cornish is the most tinctured with foreign idioms. Wales was an extensive and nearly inaccessible principality; its coasts had little to allure the intercourse of the foreign merchant, and a succession of bards and other writers, together with the service of the church performed in its national tongue, without interruption, have stamped a durability upon it, which cannot be claimed for any of the other British dialects. None of these causes operated in favor of the Cornish. Its tin early attracted the Phœnicians and the Greeks to its shores; and there is also conclusive evidence, that the mines were worked by the Romans for some centuries. When Galgacus tells his soldiers, in Tacitus's *Life of Agricola*, that if they were conquered, the Romans would compel them to labor in the mines, it was probably with reference to those Cornish mines which were then in their possession. Cornwall has also produced few or no bards to record the achievements of its ancient heroes; and though its saints have been numerous, it is to tradition, and not to any legends in Cornish, that we are to apply for any account of their holy lives and conversation. It does not appear that the Scriptures were ever translated in it, and it had ceased to be used in the churches long before its extinction. All this sufficiently accounts for the fluctuation and corruption of the Cornish beyond any of its sister dialects; and that, while some of these latter are still spoken, and even flourish, the former is unequivocally dead.

Such then appears to have been the origin of Cornish as a distinct language; and in the next place, it may not be difficult to assign the period when it was spoken in its greatest purity. History and tradition mention Tintagel Castle, in Cornwall as the birth-place of Arthur; and at the distance of a few miles, a place called Slaughter Bridge is still shown as where he received his mortal wound. Though much may be exaggerated, yet it is impossible

that the whole of the history of that hero should be false. I would therefore conjecture, that the age of Arthur was the most flourishing era of the Cornish tongue. I say *conjecture*, since the oldest MS. remaining in it, is of the eleventh century, when, through the lapse of ages, and the political revolutions which had subsequently happened, it must have already much degenerated from that which was spoken during the chivalrous reign of Arthur.

On a reference to the history, the divisions of territory, and the encroachments of the Saxons in those times, I am inclined to think that Cornish, since it became a separate language, was never spoken to the eastward of the river Exe. The conquest of Cornwall by Athelstan, in the tenth century, forms a remarkable epoch in its history. That prince, having overrun the two western counties, terminated his campaigns by a successful expedition to the Scilly Islands. It is to his arrangements that we owe the modern boundary of Cornwall, as he is said to have confined the Britons to the west of the river Tamar. It is remarkable, that few or no Cornish proper names are to be found on the eastern side of that river; which leads to the inference, that Athelstan adopted something like the cruel modern system of *driving*,¹ with respect to the old inhabitants, who, that they might leave the country open for Saxon colonies, were thus forced to retire into Cornwall, and thence partly to emigrate. If it had not been so, why should not the hills and valleys of Devon have retained their ancient names, as well as those of Cornwall, since the substitution of the English language? This latter county has indeed retained nothing of its former dialect, but those very proper names.

The Cornish language does not seem to have materially suffered from the Norman conquest; the leading feature of which was rather to effect a change of proprietors, than to introduce any foreign colonies. On the contrary, the commerce and customs of a few Norman adventurers would soon assimilate to those of the country where they had been transplanted.

The Cornish people, however, being thus politically united to the English, their language must have now gradually declined.

¹ The *driving* of the inhabitants, as happened during the recent invasion of Portugal by Massena, and the expedition of Napoleon to Moscow.

The gentry would, from interest and loyalty, become Anglicised as much as lay in their power; and the language of the country being thus confined to the common people, would not only be uncultivated, but proportionally degenerate. This is the certain forerunner of the extinction of any language: thus it was when the seat of empire was removed to Constantinople, till Latin became that barbarous mass of sounds from which the modern languages have emerged; and thus at this moment English is insensibly gaining ground on Welch. In some parts of Monmouthshire, where it was spoken within the memory of man, it is no longer understood. It is so in Cornwall:—nothing remains in those counties but the proper names; and in some parts of the principality, it is thought a part of gentility in many families not to allow children to learn the vernacular tongue.

These causes combined to confine the Cornish within narrower limits, and to corrupt it more and more in every succeeding generation. Hence it is not surprising, that under disadvantages like these, it should have produced no writers of any note. The oldest Ms. in it is a Vocabulary of the eleventh century, which was discovered in the Cottonian library; and as it could not have yet been materially corrupted, it may be esteemed as the most valuable remaining. The next in point of antiquity is supposed, from internal evidence, to belong to the fifteenth century: it is in verse, and contains some Ordinals, or rude sacred plays.

It is probable, that from this time till the Reformation it gradually declined, when it received a shock from which its extinction became inevitable. Instead of acquiring a translation of the Scriptures, like the Welch, the Cornish churches were ordered to use the English bible and liturgy. Whatever might have been its injustice or inhumanity towards the existing generation, there can be no doubt that this order was effectual towards the extension of English, and that it was politic towards the union and consolidation of the empire. Subsequent to this period, we have another Ms. of an Interlude on the Creation of the World and the Deluge, by William Jordau, of Helston, in 1611. This is the most recent Cornish book that I know extant.

The rapid declension of Cornish begins from about the middle of the sixteenth century. If the following fact can be relied upon,

it is obvious that it had been till then the established vehicle of communication. Dr. Moreman, then vicar of Menhiniot, near Liskeard, taught the inhabitants of his parish the Lord's Prayer, the Creed, and the Ten Commandments, in English; and he lived about the latter end of the reign of Henry VIII. If therefore this vicar was obliged to teach in English such common things to his parishioners, Cornish must have prevailed among them at that time. And as the English language in its progress travelled from east to west, it could not have then penetrated far, as Menhiniot is in the eastern division of the county. But in the sixty years since that time till William Jordan, the declension must have been rapid indeed. His Ms. cannot be considered as classical, when we advert to the growing ascendancy of the English language,¹ and that the speaking of Cornish was confined to the lower orders. If he wrote it as it was then spoken, it must be very corrupt; or if he did not, he must have had recourse to the more correct, but then extinct, diction of former ages. I am led to this inference by the assertion of Mr. Carew, who published his Survey of Cornwall in 1602, and by Norden's History in 1610, both previous to the composition of Jordan's Ordinal, who concurred in representing the Cornish as then confined to the western hundreds, and in danger of being soon utterly abandoned. Even these writers were not well acquainted with that language, if we may form an opinion from some incorrect derivations.

From this time, the history of the Cornish is that of its final extinction. Dr. Borlase has, however, preserved a few facts relative to it—such as that in 1640, Mr. William Jackman, the

¹ Carew, who published his Survey of Cornwall in 1602, from the inaccuracy of several of his derivations, seems to have known but little of the language. The following passage is characteristic of its declension. "The principal love and knowledge of this language liveth in Dr. Kennall, the civilian, and with him lyeth buried; for the English speech doth still encroach upon it, and hath driven the same into the uttermost skirts of the shire. Most of the inhabitants can speak no word of Cornish; but few are ignorant of the English: and yet some so affect their own, as to a stranger they will not speak it: for if meeting them by chance, you inquire the way or any such matter, your answer shall be, '*Meeu na vidua couza suuznek*—' "I can speak no Saxon-ge." " Survey of Cornwall, p. 60.

chaplain of Pendennis Castle, administered the sacrament in Cornish, in the neighbouring parish of Pheoch, because the old people were not sufficiently acquainted with English. When Mr. Ray visited Cornwall in 1662, he found but one person who could write in it; and that, as few of the children could speak Cornish, it would soon be lost.¹ A little later, however, a Cornish sermon was preached, in 1678, by a Mr. Robinson, at Landewednack, near the Lizard. In 1700 it was still spoken by the fishermen and tinners of Paul and St. Just. The last authentic account we have of the living Cornish is in a letter of the 10th of March, 1701, from Mr. Lhwyd, who compiled a Cornish Grammar,² to his friend Mr. Tonkin, in which he says, that it was then retained in only five or six villages near the Land's End. Mr. Lhwyd's authority as an archæologist stands so high that it cannot be controverted; but though an impure Cornish might still have been spoken for some few years longer, his visit in Cornwall may be reckoned as the period of the extinction of that language. The claims of the noted Dolly Pentreath, and the other scattered notices about it, appear to be so very equivocal, as to require a separate examination.

It is evident from this hasty historical sketch, that the Cornish is very ancient, and that it loses itself in the barbarous ages which preceded the era of chivalry and romance. Several of the proper names convey to us a memorial of the Druid superstition, and are probably much older than the birth of Christ. Hence, when we contemplate some of the wild and romantic scenery of Cornwall, the mind is filled with awe in reflecting that some thousand years ago it made the same impression on our less favored ancestors, and that, notwithstanding various revolutions, religious as well as

¹ According to his Itineraries, which have been published by Mr. Scott, F.A.S., "Mr. Dicken Gwyn was considered as the only person who could then write in the Cornish language; and who lived in one of the most western parishes, called St. Just, where there were few but what could speak English, while none of the children could speak Cornish; so that the language would soon be lost." Ray's Itinerary, p. 281.

² *Archæologia Brit.* p. 225.—The Preface, p. 222, seems intended for Cornish. •ED.

political, the names, which they then gave it as expressive of their feelings, have remained as immutable as the base of those cliffs, which seem to have been providentially placed as a barrier against the fury of the Atlantic.

This rapid sketch must be considered as introductory to my following letters, in which I shall discuss some peculiarities of the Cornish idiom, and of its affinities, immediate as well as remote, with other languages. You will excuse the above historical details, as several parts of my subsequent theory are founded upon them, and without such an explanation would not have been easily understood. I hope, also, that it will have taken something from the dryness inseparable from philological topics.

D.

LETTER II.

PHENICIAN, WELSH, ARMORIC.

THE languages, which are considered as more immediately connected with the Cornish, are the Welsh and Armoric, or Bas Breton. It is not however my intention to enter here fully into the mutual affinities of the three, or to explain what are the various peculiarities of terms, grammar, or idiom, which have stamped on each its essential differences. Little is known about the Armoric in this country, though it is commonly said, that the Welsh and the Bas Bretons can converse together. There are some instances of the kind mentioned in the histories of Cornwall; but as they rest on the testimony of illiterate persons, there remains much doubt upon my mind. Contrary to this, Mr. Scawen has told us in Borlase, (*Nat. History*, p. 313.) that "the radicals are so much

^c A sailor from Mount's Bay, in 1746, by Captain, afterwards Admiral, Barrington; and another, a smuggler from Mouse-hole, who was met by Dr. Pryce in 1790, and who had conversed with the Bas Breton, at Morlaix, in 1730.—Hitchin's Hist. of Corw. Vol. I. pp. 225 and 230.

We have met with emigrant naval officers from Britany, who perfectly understood almost all the Welsh words. The difference consisted in the inflections. Ed.

alike in all, that they are known and admitted by the inhabitants of either country; but their grammar has so varied, that they cannot converse:" and I am inclined to believe him, from the Armoric specimens that I have seen. It is nevertheless easy to reconcile these contradictions, though he says *they cannot converse*, which merely implies, that the languages are different, but by no means that the natives of both countries might not understand each other; which indeed generally happens, when the languages are radically the same, as when a Spaniard is not at a loss to know the meaning of an Italian.

If I am not mistaken, some part of the Church service¹ is performed in Armoric, (at least it was so before the Revolution,) which obliged the priests to be conversant in it, as well as in French. I must however candidly own, that I am ignorant whether there are any literary remains in that dialect, or on what subjects. Yet I should suppose, that, like the Cornish, it has never been much cultivated, and that it is not more copious, but is merely limited to express the wants of a rude agricultural people.

Hence among these dialects, the Welsh undoubtedly claims the pre-eminence. It is spoken over a larger extent of country, and having been adopted for the language of poetry, and consecrated to the service of religion, in a translation of the Scriptures, it has survived to this day. The fragments of Welsh poetry still remind the patriotic inhabitants of the glories of heroes born in better years, and of that minstrelsy which has so often excited posterity to emulate the achievements of departed valor; but in Cornwall, no such causes have operated to keep the language alive. This latter country lost its independence early, the fame of its warriors was either forgotten, or else no bards arose to sing of them, except in other tongues; and thus the want of a native literature accelerated its extinction.

The Cornish is described by Mr. Stawen, a high authority on this question, as "elegant and manly, pure, short, and expressive." I also readily agree with him, that it is not so guttural as the Welsh, or rather, that it is very little, if at all, guttural; and that

¹ Sermons are probably still preached in Bas-Breton; but in a Roman Catholic country they are not integral parts of the service. • Ed.

notwithstanding our defective pronunciation it is far from being inharmonious. But I must disagree with his assertion, that "it is a tongue, as used in Cornwall, most like the Phenician."¹ This seems to rest on no better grounds, than that Cornwall was anciently visited by Phenician traders to purchase tin; but it is not credible that so limited an intercourse would have had such a decided influence on the vernacular tongue. If this were to be proved, it should be done by a collation of the two languages, and by producing a number of radical words, common to both; but till this is the case, it is but fair to refuse assent to a merely speculative and improbable theory.

Mr. Polwhele, in his *History of Cornwall*, speaks of the "great affinity of the Welsh with the Phenician."² He produces two quotations, which apparently establish this; but as he owns that they are copied from one of the Bath Guides, you will allow, that I ought to have a more unexceptionable authority, before I can give it my assent.

But to whatever cause this comparative softness of the Cornish may be attributed, it certainly appears more pleasing than the Welsh, as far as sounds are concerned. This will be evident on the slightest glance at the structure of the words in both; and even now the pronunciation of the proper names in Cornwall becomes familiar by practice, and is much less offensive to the ear than many of English derivation.

Dr. Pryce, M.D. of Redruth, in Cornwall, published an *Essay on the Cornish Language* about 25 years ago. It is not my intention to enter largely into the merits of his work, though I cannot pass unnoticed a passage of his preface. "The Chaldean, Syriac, Egyptian, Arabic, Phenician, Celtic, Gaulish, Welsh, and Cornish languages, are all derived from the Hebrew tongue; and in their descent one from the other, in travelling from the east to the west, they have branched themselves into so many dialects, from one and the same root." It is indeed evident, that some of the above are derived from each other; but it is a stretch of inge-

¹ Borlase's *Nat. History of Cornwall*, p. 314.

² Polwhele's *History of Cornwall*, Vol. III. p. 26.

nity to assert that the Cornish is *mediately* descended from the Hebrew; for, as I will show hereafter, the roots common to both are too few in number to lead to any such conclusion. It is possible that Hebrew was the primitive language of mankind, though I must own that I have my doubts whether it had any existence before the Israelites grew into a separate people. Chaldee is so much like it, that it seems to be no more than a dialect of the same tongue, and this with Phœnician and Coptic; were probably more ancient. This does not necessarily mean any more than that the language was changed, though many of the ancient roots might have still remained common to them all. As believers in the Mosaic account, we may admit that these languages may be traced to the general confusion at Babel; and thus have a satisfactory reason why a few Hebrew words may still retain the same meanings in the Celtic and its dialects. Without this, I do not apprehend it to be possible to reconcile the striking similarities which often occur in the languages of nations, who have either never had any intercourse with each other, or, if they have, it has been in ages too remote either for history or tradition. This is not, however, applicable to those languages, which are indebted for their origin to natural causes, such as the lapse of time, the national taste, political changes, and the progress of foreign commerce; so that the systematic disguise of words, and the deviations of grammar, may be traced in almost every page, as between the Hebrew and Syriac; the Greek and the Romaic; the Latin and the Italian. These latter are now spoken, yet they may hereafter vanish from the living catalogue, and make room for descendants, which are not yet in existence.

Much has been written about the trade of the Phœnicians in Britain: I am willing to believe, that those mercantile adventurers resorted to our shores; but so few monuments of them remain, that it is not likely that they ever formed there any considerable establishment, or carried on more than a desultory trade in tin. Even the cessation of that trade must have happened early, and cannot be of a later era than the fall of Carthage. It is therefore not probable that such transient visitors should have left any impression on the language of the natives, when scarcely a vestige can be discovered to prove that they had any settlement in the country. The barrow, the deserted entrenchment, and the ruined

castle, generally survive, when the language of their founders has, like them, ceased to exist. Hence it is as preposterous for Mr. Scawen to attribute the comparative softness of the Cornish to a Phœnician intercourse, as it would be for a modern traveller to imagine that the English factory had operated a certain revolution in the Chinese language at Canton.

Like all other foreigners who visit any country, the Phœnicians may have left some traces of their language in Cornwall; and perhaps even more than is to be found in the Cornish that was spoken at a more recent period. But I must own my scepticism, when I read, that there was a Phœnician colony at Hartland point, on the British Channel, a most inconvenient station for those early navigators; or that the Start is still a memorial of their goddess Astarte. The same may be said of the Phœnician etymology of Hamoaze, and a few others.

Pen means an eminence in Cornish,¹ and is usually applied in proper names to that part of the hill, which is near the brow of its declivity. I think that this is very likely to be derived from the Phœnician *pinnah*, which signifies the same. To this authority of Mr. Polwhele in his *Historical Views of Devon*, (p. 172.) it may be added that it comes from the Hebrew פנה *he saw*, and that the same idea of a hill is preserved in the classical σκopia and *specula*; and in some measure also in the modern, *vista*, *vue*, *view*. If any remains of the Phœnician are to be found in any part of Europe, *ivis* in the Spanish Peninsula; and accordingly *peña* and *penedo* in Spanish, and *penha* and *penedo* in Portuguese, mean a *rock* or *rocky hill*. It is a negative proof of this derivation, that the word is not used in Greek, Latin,² Italian, or French; but *Venedh*, a *mountain*, occurs in Boilase's Vocabulary.

The well-known word *tre*, a *house* or *village*, is also said to be originally Phœnician from *tira*, a *castle*. This is probably the same as the Hebrew תרה a *rock*, and is also the name of Tyre, and well agrees with the locality of its rocky situation. How far this may be the origin of the Cornish *tre*, I know not, though I confess that it is not improbably Phœnician. If that people ever had any

¹ In Welsh It is *heg*. * Ed.

² May not the *Apennines* have the same origin? Ed.

factories in Britain, the name of *tira*, might have been very properly given to places suited for habitation and defence; an idea which is now applied to a *fort* in the interior of America. The natives might probably imitate the Phenician buildings, and give them the same name, which in process of time would lose its first meaning of a castle, when applied to the residence of a peaceful husbandman. This is conjecture; for it is better in etymological difficulties to acknowledge them, than to risk any of those fanciful suppositions, which only expose their author to ridicule. It is therefore with this reserve, that I adopt the derivation of *tre* from *tira*. If it is correct, the word must have been singularly corrupted from its primary signification; as at present, though Tregony is an exception to this, it denotes single houses in the country, and sometimes villages; but in all cases it is without any reference to their local situation.

It is not only true, that the Phenician remains in Cornish are few, but they become still fewer by the imperfect acquaintance we have with the former, and by the scanty fragments which have been handed down to us of the latter. It is, therefore, possible that there may be many Phenician derivatives, now so disguised in their meanings and orthography, as to be no longer discoverable. In such a scarcity of materials, it is better to close this examination of the two languages; though some more fortunate scholar may hereafter be possessed of such superior documents, as may enable him to prosecute the analogy with success.

Mr. Scaven's opinion, that the comparative sweetness of Cornish above that of the other Celtic dialects is owing to its Phenician mixture, is very doubtful. It would be far more rational to account for it on the supposition, that languages in the progress of their derivation from the same source, assume, from natural though perhaps unknown causes, their peculiar characteristics of smoothness or roughness, poverty or copiousness. Thus, cultivation has rendered the German more copious, and less disagreeable. The Syriac, Arabic, and Persian, though related to the Hebrew, have in the course of ages acquired very different degrees of smoothness. The provincialisms of the Latin, exclusive of any external cause, have thus grown and been modified into the peculiarities of the modern languages. It is to this alone that we are

indebted for the volubility of the French, the feminine softness of the Italian, the austere gravity of the Spanish, and the nasal sound which continually distinguishes the Portuguese.

The Punic was a dialect of the Phenician, and some remains of it may possibly be concealed in the Cornish. There is part of a scene in it in the *Pœmulus* of Plautus, (act v. scene 1.) which has often unsuccessfully employed the ingenuity of critics. I have no doubt that it is very corrupt, as might be expected, after having passed for more than 2000 years through the hands of editors who knew nothing of Punic. It is remarkable that several Latin words are scattered in it, and that in the middle, the following come together :

Misti Atticum esse,
Concubitum a bello cutim beant.

I think that all these were originally Punic words, which, from their resemblance to Latinity, were thus ridiculously metamorphosed, as we shall hereafter see in the Anglicised names of Camel, Lizard, and Port Isaac. I find in it the Cornish words *cuth*, old, and *ten*, a man; and *chym lach* is exactly like the idiomatic Hebrew phrase *לך יסע*,¹ Arise, go, the classical *Βάσξ*,² *θι*, and *Vade*, age: but I know not that the Punic has the Hebraic meaning. Might not, however, these resemblances be accidental, and the whole be a mere gibberish of Punic and Latin, thrown together by Plautus in one of his sportive moments? But this is conjecture; I confess myself unable to understand that fragment; and if it is ever understood, it must be by a patient collation of it, with the modern languages of the coast of Barbary, and with the vulgar Arabic, which is still spoken at Malta; nor would I have even mentioned it, were it not to observe, how little affinity I could discover on comparing it with the Cornish Vocabulary. p. D.

P. S. In my next letters, I shall consider the subject as connected with the Hebrew, Greek, Latin, English, French, and other languages, with Orthography, the Digamma, compound words; then proceed to other historical and philological particulars on the Cornish Dialect.

¹ 1 Sam. ix. 3. Jonah, i. 2.; and passim. Hom. Il. ii. 8.; and Virg. *Ln.* iv. 223.

THE
CLASSICAL JOURNAL:

FOR

SEPTEMBER AND DECEMBER, 1818.

VOL. XVIII.

ὦ φίλος, εἰ σοφὸς εἶ, λάβε μ' εἰς χέρας· εἰ δέ γε πάμπαν
Νῆϊς ἔφους Μουσέων, ρίψον ἄ μὴ νοέεις.

EPIG. INCERT.

F

London :

PRINTED BY A. J. VALPY,

TOOKE'S COURT, CHANCERY LANE;

SOLD BY

LONGMAN, HURST, REES, ORME, AND BROWN; F. C. AND J.
RIVINGTONS; SHERWOOD AND CO., PATERNOSTER
ROW; BLACK AND SON, YORK-STREET; PARKER,
OXFORD; BARRETT, CAMBRIDGE; MACREDIE
AND CO., EDINBURGH; CUMMING, DUB-
LIN; AND ALL OTHER BOOKSELLERS.

1818.

CONTENTS OF NO. XXXV.

	PAGE
On the Science of the Egyptians and Chaldeans. Part IV. By Sir W. DRUMMOND	1
Notæ et Curæ sequentes in ARATI Diosemea. No. III. a TH. FORSTER	19
Oxford Prize Poem: <i>Rhenus</i>	26
An Essay on the Greek Pastoral Poets, No. III.....	30
Loci quidam LUCIANI emendati atque explanati, a J. SEAGER, A. B. No. VIII.	48
Remarks on the Similarity of Worship that prevailed in dif- ferent parts of the Pagan World. Part v. [<i>Concluded.</i>] By D. G. WAIT	52
Persii Satiræ. R. BENTLEIUS	62
Notice of "Lines on the Death of her Royal Highness the Princess Charlõtte of Wales: to which was adjudged the Prize, proposed by the Provost and Senior Fellows of Tri- nity College, Dublin, for the best English Poem on the subject. By JOHN ANSTER, A. B. Sch. T. C. D."	64
VINDICIÆ ANTIQUÆ. No. IV.	67
MANUSCRIPTS, Biblical, Classical, and Biblico-Oriental. No. X.	92
Oxford Prize Poems, for 1818.—Latin: <i>Titus Hierosoly- mam Expugnans.</i> English: <i>The Coliseum</i>	96—100
Duport's Greek Prayer Book	101
● Letters on the Ancient British Language of Cornwall, No. II.....	103

**LETTERS ON THE ANCIENT BRITISH
LANGUAGE OF CORNWALL.**

No. II.—[Continued from No. XXXIV. p. 452.]

LETTER III.

HEBREW.

THE difficulty of comparison decreases, as we ascend from the Phenician to an investigation of the Hebrew, as far as it appears connected with the Cornish. The result, however, is not favorable for those who are fond of derivations, and would wish to prove a connexion between the two nations at some remote period. The dispersion of mankind so altered languages, that all our present discoveries can amount to no more than a few fragments of words and expressions, which may indeed afford us a strong internal evidence of a common origin, but which at the same time disclaim the possibility of much former intercourse. Among nearly 7,000 words, of which Dr. Borlase's Vocabulary is composed, I have not been able to recognise more than about 20 Hebrew roots, though I have examined it carefully; and of these I am aware that several are of a disputable nature. It is possible that some future inquirer may be more fortunate, and that some words may have escaped me. Still I may be confident that these cannot be numerous. It is remarkable, that though so many of the Hebrew tenses and nouns begin with the servile letters ה ו and ו, that I have found no words under those very letters in Cornish. I am willing to grant the fullest allowances for the disguise and corruption of words; but this is so important a circumstance, that I must pronounce the two languages to be unconnected and radically different.

It may, however, be asked, by what means even these few Hebrew words were originally incorporated with the Cornish? They must be either some of those few primitives which escaped from the general confusion at Babel; or else they were introduced among the Cornish during the progress of commercial intercourse. It may perhaps have been owing to each of these causes; some of the appellatives are expressive of objects for which even the rudest

people must necessarily have names; others may have been acquired by commerce, especially of objects unknown to the natives at the period of the general dispersion. History does not leave us room to suppose, that the Israelites ever traded to Britain; but from their vicinity and alliances with the Phenicians, the Hebrew words which have been introduced in the Cornish, must have been derived through the medium of the latter, who undoubtedly traded long in Cornwall, but the extent of whose commerce seems to have been exaggerated by the antiquarian, and to have been implicitly re-echoed by the unlearned, because it flattered their national prejudices.

It is singular, that the Hebrew for *tin* is neither of Phenician, Greek, nor Cornish derivation, but a primitive, בְּדֵל,¹ which was probably applied to the substance, from an allusion to the manner of procuring that metal. It is well known that the ancient workings for tin were *stream works*, in which, as at this day, the metallic particles were *separated* from the gravel, and collected by washing. Is it then fanciful to suppose, that the Hebrews would prefer to give it a name from this circumstance, rather than a foreign appellation of difficult pronunciation? They had already done so with respect to silver and lead, כָּסֶף² from כָּסַף *he desired*, and עֶפְרָת from עָפַר *dust*. נְחֹשֶׁת *brass*, most probably took its name from נָחַשׁ, *a serpent*, the color and brightness of whose scales it resembled. This appears a strong confirmation that נָחַשׁ in the third of Genesis, can mean nothing else than a *serpent*; nor is there any other animal that could have given its name so properly to brass, or brass to it. Mr. Weld mentions, in his Travels, that there is a *copper snake* in the United States. We have also a parallel instance of a modern commodity, which has lost its real name for one more appropriate to its nature, like the above בְּדֵל for tin. *Anil* is an Arabic word for indigo, and is still retained by its more ancient cultivators the Spanish and Portuguese; while

¹ From בְּדֵל, *he separated*.

² Thus we have ἀργυρον from ἄργος, *white*. Ezekiel mentions all the metals, gold excepted, chap. xxii. 20.

in the other parts of Europe, the original word has been either unknown, or forgotten, and a more easy appellation substituted, merely expressive of the country where it is produced.

Dr. Borlase informs us,¹ that it is one of "the most material singularities of this tongue, that the substantive is placed generally before the adjective." This is also the case in Hebrew; for a few Biblical exceptions cannot affect a general rule. Thus בן חכם לב. *A wise son maketh a glad father.* Prov. xv. 14. נכון יבקש-דעת. *The heart of him that hath understanding seeketh knowledge.* Prov. xv. 14. The principle is even carried so far, that when the adjective precedes, the auxiliary הָיָה, *he was*, is understood, and to be construed after the noun. Thus, יֵשֶׁר דְּבַר יְהוָה. *The word of the Lord is right.* Psalm xxiii. 4. In the Cornish the pronouns are incorporated with the verb. They are also suffixed to Hebrew verbs, as in בֵּרַכְתִּי, *he blessed him*, from בָּרַךְ; שָׂמוּ, *he placed him*, from שָׂם; and כִּפְּתוּ, *he covered them*, from כָּסָה.

If these coincidences were supported by many other affinities, they would add to the argument for some ancient Hebrew connexion; but insulated as they are, I apprehend that they are purely accidental.

We must not confound chronology because the Jews enjoyed for a long time the farm of the tin mines. Their affairs were the most prosperous in Cornwall, from the reign of King John, till their expulsion by Edward I.; and the ruins of their establishments are still known by the names of Jews' houses. This was at a period, when that unhappy people could not have any influence on the language of the country. I am not acquainted with any historical record, that fixes the era of their first settlement in Cornwall; but it must have been long subsequent to the loss of their national tongue; and it may be conjectured, that it might have been soon after the destruction of Jerusalem by 'Titus; or it might have been as late as the earlier Plantagenets. The presumption

¹ Natural History of Cornwall, p. 314.

for the former period, is derived from the well-known cruel treatment which they experienced from the Romans, who then worked the tin mines, and by whom such a labor was considered as one of the severest punishments that could be inflicted on criminals and worthless slaves. The town of Marazion, (or as it is literally rendered, *Market Jew*,) would seem to prove that the settlement of that people was of long continuance. The argument for the latter supposition is drawn from the absence of historical documents respecting the Jews, in Cornwall, till the reign of John. If, therefore, we refer their arrival to either era, it will be evident, that the Jews could have had no influence on the Cornish, as the Hebrew itself had ceased to be a living tongue many centuries before, and soon after their return from Babylon.

I shall conclude these remarks with a list of the few Hebrew and Cornish words which appear to me to have any resemblance.

Amenen,	Butter,	from	חֶמְצָה	Butter.
Aniak,	Weak,		אָנַק	He groaned.
Bealtine, ¹	Fires lighted to Belus, . .		בַּעַל	Bahal, (a lord.)
Belee,	A priest,			The same.
Benk,	An ox,		בָּקָר	An ox.
Bod,	A dwelling,		בַּיִת	A house.
Bor, borri,	Fatness,		בֶּרֶיִא	Fat.
Caer,	A city,		עִיר	A city.
Cob,	To break,		פָּאַה	He broke.
Côr,	Ale,		שֵׁבֶר	Strong drink.
Corn,	A horn,		קֶרַן	A horn.
Den,	Men,		אִישׁ	(Chaldee) that man.
Erw,	A field,		אֶרֶץ	The earth.
Ffrwyth,	Fruit,		פְּרִיָה	He was fruitful.
Gawr,	Strong,		גָּבוֹר	Strong.
Glaouen,	A coal,		גְּחָל	A coal.

¹ *Baul tinney* is in Celtic, the place of fire. Ed.

■ Gwyr,A man,from	נָבֵר	A man.
† Habadin,Slavery,	עָבַד	He served.
‡ Hal, uhal,A hill,	עָלָה	He ascended.
‡ Ithick,Cruel,	עָתָק	Perverse.
‡ Kriha,To call,	קָרָא	He called.
‡ Scoth,A shoulder,	שׁוֹק	A shoulder.
‡ Zeah,Dry,	צָיָה	Dry.
‡ Zeth, ¹An arrow,	חַץ	An arrow.

The above list, imperfect as it is, is the best that I have been able to collect from my Cornish documents. D.

LETTER IV.

GREEK.

As we leave the Oriental languages, and approach the classical era, the examination of Cornish with Greek offers itself as less complicated and uncertain. Cornish, as might be expected, contains more Greek than Hebrew words, and on carefully looking over the Vocabulary, I have discovered an insignificant number indeed, when taken from such a collection, and which could never have had any direct influence upon that tongue.

The European languages have so many affinities, and the similarity of their phraseology is so frequent, that they seem to have had but one common origin; and thus confirm the Mosaic account, concerning the posterity of Japheth, that "by these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families in their nations;" (Gen. x. 5.) or (as it is generally understood), the several divisions of Europe. All these retain more or less of Hebrew and Greek; and that too in words and expressions interwoven in the speech of the vulgar, and which appear to have been coeval with the respective languages; for I do not include any of those terms of art, which have been intro-

¹ This is probably a corruption of *Sagitta*. Archery does not appear to be a Celtic art. If we trace all the Celtic names of these implements, we shall find them Roman. Ed.

duced at subsequent periods, to designate more accurately the technical forms of art, religion, or science. But because the Cornish contains a little Greek, in common with the other European languages, it is neither reasonable nor philological, to suppose that it is particularly allied to it, or that it shares in its elegance and copiousness. Even modern English, perhaps, contains a larger number of Greek words than the Cornish; it possesses much of a Grecian cast, and that too in words, which, it is evident, were never introduced for scientific purposes. The affinity of English to Latin is considerable, as might be anticipated. It is well known, how much Greek there is in the latter, however it may be altered and disguised in form and meaning. But Latin is derived from the Celtic, and is an intermediate link which unites it and its derivative idioms to the Greek language. I cannot account for so many Greek words in our English, on any other ground, than that of this common origin; and it is rather to this, than to the Grecian trade from Marseilles, that I attribute the Greek, which is intermixed in the Cornish vocabularies.

It cannot be denied, that during the long intercourse of the Greeks with the coasts of Cornwall, the natives might have be-

¹ The following words, allowing for their disguises, corruptions, and endings, come from the Greek :

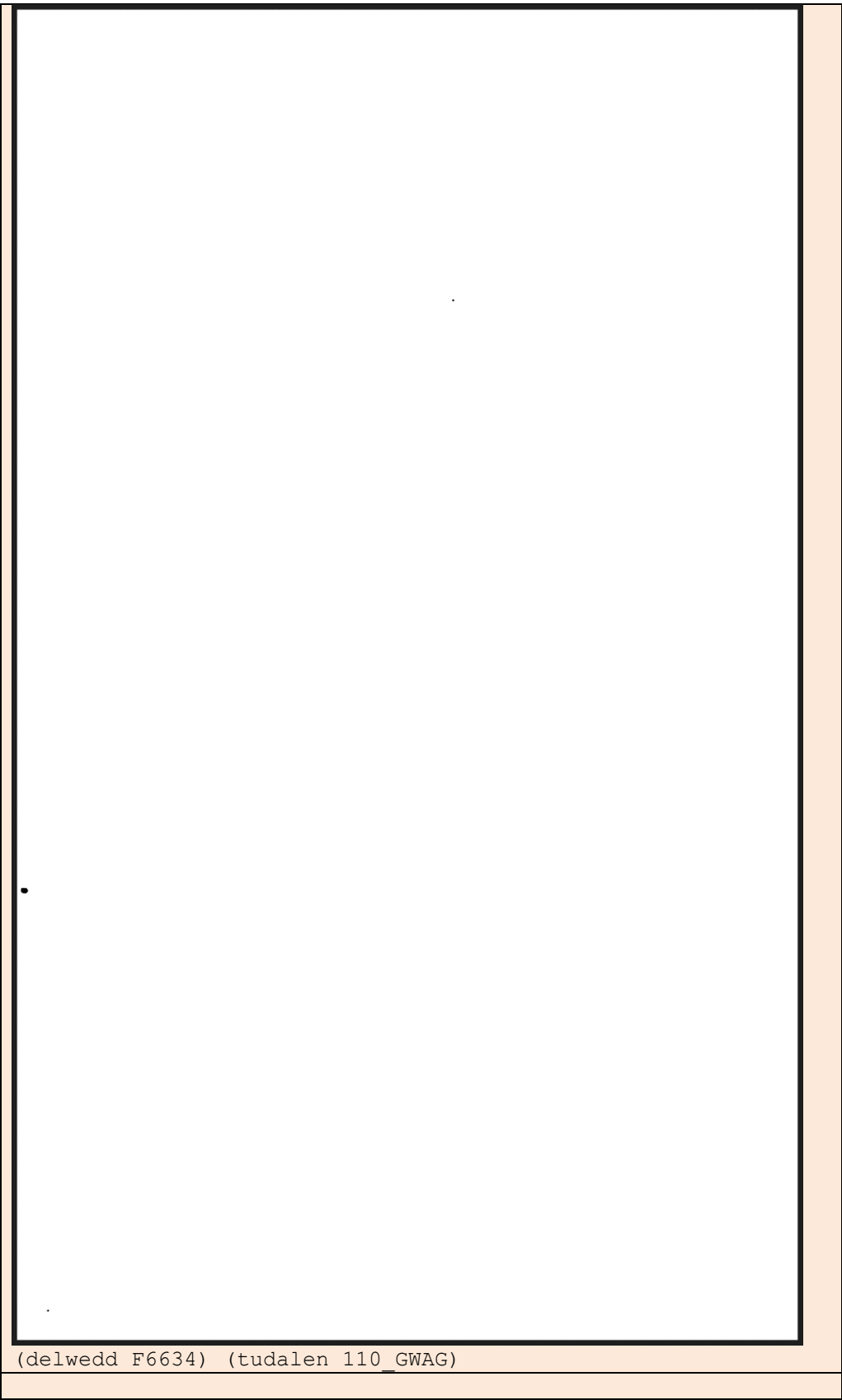
am, εἰμί.	gather, ἀγαίρω.	safe, σῶς.
as, ὄς.	great, κρείττων.	say, ἦ.
better, βέλτερος.	hole, φωλεός.	salt, ἅλς.
blow, blast, βάλλω.	hope, ἔλπις.	scratch, γραφάω.
blunt, ἀμβλύω.	kind, γένος.	send, ἵημι.
boy, παῖς.	knee, γόνυ.	sickle, ζάγκλη.
call, καλέω.	know, γινώμι.	skiff, σκάφος.
creep, ἔρπω.	leave, λείπω.	spread, σπείρω.
door, θύρα.	like, ἴκελος.	strong, στερεός.
double, διπλοῦς.	loose, λύω.	sword, σίδηρος.
each, ἕκαστος.	lose, ἀλέσκω.	tame, δαμάω.
earth, ἔρα.	most, μέγιστος.	tear, τείρω.
eat, ἐσθίω.	mother, μήτηρ.	think, δοκέω.
eye, ὄσος.	new, νέος.	tongue, φθόγγος.
fail, fall, σφάλλω.	now, νῦν.	tooth, ὀδούς.
faith, πίστις.	one, ἓνα.	tree, δρῦς.
father, πατήρ.	other, ἕτερος.	view, εἶδω.
fire, πῦρ.	over, ὑπέρ.	wet, water, } ὕω and ὑετός.
first, πρῶτος.	pause, παύω.	winter, wash, }
foot, ποῦς.	rain, βάλνω.	whole, ὅλος.
ford, πόρος.	rock, rag, crag, ῥήγνυμι.	wind, ἄω.
full, πλής.	roof, ὀροφος.	work, ἔργον.

come acquainted with their language, and adopted terms from it, either for objects to which they had already given names, or for such as had hitherto been unknown, and were then introduced for the first time. As their voyages were subsequent to those of the Phenicians, it naturally follows that more of those Greek words should have been retained in use, or rather, that the comparative recency of that period has been the means that fewer have been forgotten, or become obsolete. I will even allow it to be probable, that a great deal of Greek, which might have once been incorporated with the Cornish, has in the lapse of ages unavoidably been lost; but I can go no farther, unless I wished to imitate that ingenuity, which establishes a Greek town of Heraclea on Hartland Point, and would make that headland to be the pillars which terminated the discoveries of the Phocæan navigators.

The following passage, from Dr. Pryce, deserves some animadversion :

“As from the Hebrews to the Phenicians, so from the Phenicians to the Greeks, came letters and arts. And accordingly from the Phenician character, the Greeks appear to have composed their letters, and the Latins progressively from the Greeks. So likewise our ancient and true Cornish appears to be mostly derived from the Greek and old Latin tongues, as it partakes much of their cadence and softness, with less of the guttural harshness peculiar to the Hebrew and Chaldee. This is the more easily accounted for, as the Phenicians about the time of the Trojan war, first discovered the Scilly Islands and the western shores of Cornwall; with the natives of which they traded for tin, and sold it to the Greeks.”¹ Nothing is so calculated to mislead, as the bold assertions of an able man, which are therefore implicitly believed, and his errors continually repeated. As to his first position, we have already examined how little there is of a Phenician or Hebrew mixture in the Cornish. Those languages, however, are not so generally understood in a Cornishman, to be jealous of the honors of his county, and to have a disposition to believe the exaggerated

¹ Preface, p. 1.



(delwedd F6634) (tudalen 110 GWAG)

(delwedd F6635) (tudalen 111_GWAG)

112 *On the Ancient British Language, &c.*

Guis,	A sow,	ῥς.	Lu,	The vulgar,	Λαός.
Gnon,	I know,	Γνώμι.	Meroin,	A girl,	Μειρακίαν
Guy, uy,	Water,	ῥω.	Nef,	Heaven,	Νεφέλη.
Halein,	Salt,	ῥας.	Nyddhu,	To spin,	Νήθω.
Henath,	Generation,	Γένεσις.	Oiu,	A lamb,	ῥοις.
Heanek,	Ease,	ῥουχία.	Oye,	An egg,	ῥον.
Houl, Sul,	The sun,	ῥηλιος.	Pemp,	Five,	Πέντε.
Huigeren,	A father-in-law,	ῥεκυρός.	Perna,	To buy,	Περνάω.
Hylwys,	To cry out,	ῥολολύζω.	Porthwys,	A ferryman,	Πορθμαίς
Hyrch,	To command,	ῥρχω.	Resas,	To flow,	ῥεύω.
Keukraz,	Crabs,	Καύκρος.	Reuki,	To snore,	ῥέγχειν.
Kentrow,	Nails,	Κέντρον.	Riou,	Cold,	ῥίγος.
Krèn,	A fountain,	Κρήνη.	Ryn,	A promontory,	ῥίσι.
Kûr,	A coast,	Χάρα.	Sau,	Safe,	Σῶς.
Ky,	A dog,	Κύων.	Skez,	A shadow,	Σκία.
Laul,	To speak,	Λαλέω.	Yan,	A yoke,	Ζυγόν.

The following are also derived from the Greek, but it is evident from their meanings, that they are not of a very ancient date, and that they were naturalised subsequent to the conversion of the Britons to Christianity.

Abestely,	Apostles,	ῥποστόλοι.	Jedhewon,	Jews,	ῥουδαίοι.
Ancar,	A hermit,	ῥαναχωρίτης.	Krestudnian,	Christians,	Χριστιανοί.
Badeza,	To baptise,	Βαπτίζω.	Manach,	A monk,	Μοναχός.
Brefusy,	Prophets,	Προφήται.	Mihâl,	Michael,	Μιχαήλ.
Cloireg,	A clergyman,	Κλήρικος.	Pâsch,	The Passover,	Πάσχα.
Diagon,	A deacon,	Διάκονος.	Penhast,	Whitsuntide,	Πεντεκόστος.
Ebscob,	A bishop,	ῥπίσκοπος.	Satnas,	Satan,	Σατάνας.
Eglos,	A church,	ῥεκκλησία.	Senedh,	A synod,	Σύνοδος.
Erhmit,	A hermit,	ῥρημίτης.	Scol,	A school,	Σχολή.
Grest,	Christ,	Χρῖστος.			

The signification of all the words of this latter list determines their age at once.

D,

THE
CLASSICAL JOURNAL:

FOR

SEPTEMBER AND DECEMBER, 1818.

VOL. XVIII.

ὦ φίλος, εἰ σοφὸς εἶ, λάβε μ' εἰς χέρας· εἰ δέ γε πάμπαν
Νῆϊς ἔφους Μουσέων, ῥίψον ἄ μὴ νοέεις.

EPIG. INCERT.

T

London :

PRINTED BY A. J. VALPY,

TOOKE'S COURT, CHANCERY LANE;

SOLD BY

LONGMAN, HURST, REES, ORME, AND BROWN; F. C. AND J.
RIVINGTONS; SHERWOOD AND CO., PATERNOSTER
ROW; BLACK AND SON, YORK-STREET; PARKER,
OXFORD; BARRETT, CAMBRIDGE; MACREDIE
AND CO., EDINBURGH; CUMMING, DUB-
LIN; AND ALL OTHER BOOKSELLERS.

1818.

	PAGE
Oxford Prize Essay:— <i>On the Utility of Classical Learning in subserviency to Theological Studies.</i> By A. D. HENDY	320
Of the IGNORANCE of the most celebrated MODERNS, re- lative to the PHILOSOPHY of ARISTOTLE	333
MISCELLA CRITICA in aliquot Loca Scriptorum Græcorum	344
Letter of M. GAIL to Mr. E. H. BARKER, on a passage in THEOCRITUS	351
● Letters on the ancient BRITISH LANGUAGE of CORN- WALL. No. III.	355
Obscure word in LYCOPHRON	362
EGYPTIAN EMBALMERS	364
De Carminibus ARISTOPHANIS Commentarius, auctore G. B. Pars VI.	366
PORSONI Notæ ineditæ in APOLL. RHODIUM, ed. BRUNCK	370
On the GREEK SAPPIC ODE, of Sir WM. BROWNE'S Institution	373
Observations on Professor HERMANN'S REVIEW of the New Edition of STEPHENS'S GREEK THESAURUS ..	381
Oxford Prize Poem:— <i>Globus Aërostaticus</i>	391
Literary Intelligence	395
Notes to Correspondents	409
INDEX to Vols. xvii. and xviii.	410

LETTERS ON THE ANCIENT BRITISH LANGUAGE OF CORNWALL.

No. III.—[Continued from No. XXXV. p. 112.]

LETTER V.

LATIN.

AFTER having examined several languages, whose connexion with the Cornish is less evident, it is pleasing to meet with one to which it is intimately allied. Its affinity to the Latin is particularly striking; as far, at least, as respects words and derivations. Many of these are much disguised; and, perhaps, in a philological question like this, it is better that they should be so, as it leaves a presumption that they are either of very ancient adoption in Cornish, or rather, that as well as the Latin, it took them from some common source, and afterwards appropriated and modified them according to the national inflection and pronunciation. I have already expressed myself in favor of the Celtic origin of Latin; though, from a number of concurrent causes, it has retained less of it than the British dialects. Exclusive of the argument to be derived from the primeval language of the descendants of Japheth having been but one, the early history of Italy furnishes us with abundant matter for speculation. The country north of the Po was conquered and peopled by Celtic colonies, and Rome itself was often a sufferer from the irruptions of the Gauls. Is it then astonishing, that when the several nations in Italy were afterwards coalesced under the name of Romans, the Celtic, the Æolian Greek, and the Etruscan, should have constituted prominent features in the new language? It was impossible that it should happen otherwise; and I may add, that this very philological peculiarity affords us one of the best indirect confirmations of the truth of the early history of Italy.

It is, however, necessary to use some discrimination in examining the Latin, which is intermixed with the ancient language of Cornwall. As there are the strongest grounds to suppose that the Cornish did not exist in a separate state from the other British dialects, till after the Roman evacuation of the island, it must

necessarily contain some of the Latinity of very different periods. Provincialisms might have existed in Cornwall from the remotest ages; but it was only after they had much increased, that they could become entitled to form a distinct language. It is, therefore, in the distinction of those different periods of Latinity, that the difficulty principally consists.

When a language is allied to any foreign one, it is in consequence of either a common origin, of commerce, of colonisation, of intermarriages, of conquest, or of religion. All these causes, at different times, have had a decided influence on the structure of the Cornish dialect. It affords, however, something like a chronological scale, by which the era of the introduction of any particular Latin appellatives may be ascertained.

The most numerous class of Latin words in Cornish, are those which I shall take to be derived from one common origin. The criteria I employ to distinguish them are, that they are much disguised, and are expressive of objects found in even the rudest states of society, and which must necessarily have had names long before the Roman invasion of Britain. Thus we have, *Brawd*, pater; *Choar*, soror; (Italian, *suora*;) *De*, dies; *Ffan*, fovea; *Gwest*, vestis; *Gwer*, viridis; *Kaff*, cavus; *Maur*, major; *Porth*, portus; and *Tracth*, tractus. These words are of the same origin as their Latin synonyms, and yet they designate objects so simple, that they must have been so called long before the natives either experienced the advantages of Roman commerce, or were annexed as a province to their empire. They are also so much disguised, and are so destitute of any thing like a classical modification, that it cannot be for a moment supposed that these terms were adopted from the conquerors, and that those which were previously in use, were suffered to become obsolete. These are, therefore, the principal reasons that make me refer so many apparent Latin words in the Cornish vocabularies to a Celtic origin.

The second class is that of expressions, on which there is something like internal evidence that they were introduced in this British dialect during the Roman intercourse. Exclusive of any reference to the trade which was carried on with the Romans from the coast of Cornwall, long before their conquest of Britain, their sovereignty lasted for several centuries, during which they

worked the Cornish mines; and even now, several places in Cornwall, with the epithet of *Ruan*, still offer some faint attestation of the presence of that people. It is therefore not surprising, that in those circumstances the language of the Cornish should have borrowed more largely from it than that of the Welsh, whose country, of difficult access, and of agricultural and mineral poverty, discouraged the invaders from attempting any permanent settlement. But it was not so with Cornwall, whose valuable tin stimulated the avarice of the Roman adventurer, and became the reward of victory.

The Roman jurisprudence, one of whose severest animadversions was to punish some criminals by making them labor in the mines (*damnari ad metalla*), had also a tendency to diffuse the Latin language. Many of the unhappy beings thus doomed to perpetual exile were probably from the continental provinces of the empire, and knew no other language than Latin. Individuals thus situated, and hopeless of ever being restored to their country, would assimilate themselves to the natives, to whom they would in return impart something of foreign speech and customs. It is rather to this operation of the Roman law, than to any other cause, that I attribute the first connexion of the Jews with the tin mines of Cornwall.

The ancient working of mines must have been different from that in present use, or the labor required from the miners must have been excessive, as otherwise the punishment of laboring there could not have been so dreadful, or reserved as the requital of the most atrocious crimes. It is well known to us in Cornwall, that the miners of the present day, though their stated labor may be severe, have much leisure to tempt them to irregular habits, and that many of them prefer this kind of life to the more constant employ in husbandry.¹ But it is the mind which is punished, when the law visits the crimes of any individual, and by depriving him of his liberty, consigns him to any particular spot

¹ Does not this preference arise from higher wages? Besides, they are not in a state of slavery, and forbidden *superas evadere ad auras*, like the Roman criminals.—Ed.

or employment. When this last is honorable, or at least not disgraceful, it is sought after, as is the case with those who voluntarily settle in distant colonies; when, to have been sent thither by the course of law would have been thought an intolerable evil, though the labor of the exile might be but slight, and the prospect of retrieving his character and circumstances be considerable. If, then, our modern system of transportation is thus terrible, it must have probably been from the same principle, that a condemnation to labor in the Roman mines was productive of so large a portion of misery.

But to return from this short digression.—The words which I apprehend to have been immediately derived from the Latin by Roman commerce and conquest, are such as the following:—*Achesa*, accuso; *Bresych*, brassica; *Cusyll*, consilium; *Dampnys*, damno; *Fryns*, princeps; *Kebister*, capistrum; *Oberur*, operarius; *Padelh*, patella; and *Thistrewy*, destruo.

The third and last description of Latin words in the Cornish, are those which have been introduced into it by the Christian religion, and a few others on different subjects, which are not to be found in any of the classical authors, but are the produce of a later and barbarous age. The greater part of those religious terms are Greek. The very subject to which these terms refer, evidently ascertains that they could not have been found in any of the British dialects till a comparatively recent period. The Britons having no terms of their own expressive of the mysteries of a religion, which was first preached among them by foreign missionaries, naturally adopted, with some corruptions, the very words by which they were designated in the language of those instructors; and indeed even our modern English abounds in French and other foreign expressions, which have been retained as the appellatives of objects, which were unknown among us till their introduction from other countries. As this subject leads to very important inferences, I will resume it in another place.

At present it will be sufficient to give you lists of the principal Cornish words under each of the three classes; for I have purposely passed over many, and the disguise of more has concealed them from my researches. Some are so disguised that I could not discover them, till after a second or third examination of the voca-

bulary. You will be particularly struck, that the first class is by far the most numerous, which consists wholly of Celtic Latin words, and which I think, from internal evidence, were known long before the arrival of the Romans. The second class, which was evidently derived from the Latin, is comparatively small; and the third class, from its own nature, contains but few words.

From all these circumstances, I am inclined to believe, that Cornish has a closer affinity to Latin than to any other foreign language; but it is unnecessary to multiply proofs, when the annexed lists of each class are considered.

FIRST CLASS.

Arghans,	Silver,	<i>Argentum.</i>	De, ¹	A day,	<i>Dies.</i>
Bach,	A stick,	<i>Baculum.</i>	Dean,	Two,	<i>Duo.</i>
Baiou,	Kisses,	<i>Basia.</i>	Deg,	Ten,	<i>Decem.</i>
Bara,	Bread,	<i>Far.</i>	Diberh,	Divided,	<i>Divisus.</i>
Barf,	A beard,	<i>Barba.</i>	Douthete,	Twelve,	<i>Duodecim.</i>
Breh,	An arm,	<i>Brachium.</i>	Dregas,	To tarry,	<i>Traho.</i>
Byr,	Short,	<i>Brevis.</i>	Du,	God,	<i>Deus.</i>
Binh,	An ox,	<i>Bos.</i>	Dues,	A goddess,	<i>Dea.</i>
Cablas,	To quarrel,	<i>Cavillare.</i>	Dug,	A general,	<i>Dux.</i>
Cal,	Cunning,	<i>Callidus.</i>	Dyshas,	A guide,	<i>Disco.</i>
Callys,	Hard,	<i>Callosus.</i>	Ethen,	A bird,	<i>Avis.</i>
Cane,	To sing,	<i>Cano.</i>	Elan,	An elm,	<i>Ulmus.</i>
Caniad,	A ballad,	<i>Cantus.</i>	Eru,	A field,	<i>Aroum.</i>
Cans,	A hundred,	<i>Centum.</i>	Estren,	An oyster,	<i>Ostreum.</i>
Car,	A friend,	<i>Carus.</i>	Falladon,	Fraud,	<i>Fallo.</i>
Car,	A chariot,	<i>Carrus.</i>	Fest,	Quickly,	<i>Festivo.</i>
Caron,	A deer,	<i>Cervus.</i>	Foen,	Hay,	<i>Foenum.</i>
Cath,	A cat,	<i>Catus.</i>	Frot,	A narrow sea,	<i>Fretum.</i>
Cans,	Cheese,	<i>Casus.</i>	Fulen,	A spark of fire,	<i>Fuligo.</i>
Chelioc,	A cock,	<i>Gallus.</i>	Fyn,	An end,	<i>Finis.</i>
Clenniow,	A hip,	<i>Cumis.</i>	Fyth,	Faith,	<i>Fides.</i>
Clor,	Neatness,	<i>Clarus.</i>	Gavar,	A goat,	<i>Capri.</i>
Coar,	Wax,	<i>Cera.</i>	Gluan,	Wool,	<i>Lana.</i>
Corf,	A body,	<i>Corpus.</i>	Glihi,	Ice,	<i>Glacies.</i>
Corn,	A horn,	<i>Cornu.</i>	Glud,	Glew,	<i>Gluten.</i>
Criedry,	To believe,	<i>Credo.</i>	Gotem,	A pigeon,	<i>Columba.</i>
Croum,	Crooked,	<i>Curvus.</i>	Gron,	Gravel,	<i>Glarea.</i>
Cuen,	A wedge,	<i>Cuneus.</i>	Grys,	To believe,	<i>Credo.</i>

¹ The Cornish days of the week have the same names and tutelary deities as the Roman: as, De Zil, *Sunday*; De Lin, *Monday*; De Mer, *Tuesday*; De Marhar, *Wednesday*; De Jen, *Thursday*; De Guerna, *Friday*; De Sadara, *Saturday*.

Gaein,	A sheath,	<i>Vagina.</i>	Monal,	A handful,	<i>Manipulus.</i>
Gaenar,	Love,	<i>Venus.</i>	Morus,	To die,	<i>Morior.</i>
Guennyn,	Poison,	<i>Venenum.</i>	Medi,	To mow,	<i>Meto.</i>
Gueny,	Wind,	<i>Ventus.</i>	Meddon,	A meadow,	<i>Meto.</i>
Guest,	A garment,	<i>Vestis.</i>	Mel,	Honey,	<i>Mel.</i>
Gagl,	A veil,	<i>Velum.</i>	Meneth,	A mountain,	<i>Mons.</i>
Guiden,	A tree,	<i>Vitis.</i>	Minnis,	Little,	<i>Minimus.</i>
Gnik,	A village,	<i>Vicus.</i>	Mor,	The sea,	<i>Mare.</i>
Gnil,	A sail,	<i>Velum.</i>	Neith,	A nest,	<i>Nidus.</i>
Guillus,	A watch,	<i>Vigilia.</i>	Niall,	A cloud,	<i>Nebula.</i>
Galedh,	A feast,	<i>Gula.</i>	Nos,	Night,	<i>Nox.</i>
Gumpas,	A plain,	<i>Campus.</i>	Notye,	To note,	<i>Notare.</i>
Gwyr,	Truth & a man,	<i>Verus et Vir.</i>	Nouydh,	New,	<i>Novus.</i>
Galgan,	A bladder,	<i>Vesica.</i>	Nyethy,	Nuts,	<i>Nucca.</i>
Gwerches,	A virgin,	<i>Virgo.</i>	Ober,	Work,	<i>Opera.</i>
Helah,	A willow,	<i>Salix.</i>	Ver,	An hour,	<i>Hora.</i>
Henn, or	} Old,	<i>Senex.</i>	Peg,	Pitch,	<i>Pix.</i>
Sean,				Per,	A pear,
Henvill,	Watchful,	<i>Vigil.</i>	Peak,	Fish,	<i>Piscis.</i>
Hoarn,	Iron,	<i>Ferrum.</i>	Peyny,	To punish,	<i>Punio.</i>
Hor,	A ram,	<i>Aries.</i>	Plegvys,	To please,	<i>Placoe.</i>
Jevam,	A young man,	<i>Juvenis.</i>	Plegya,	To fold,	<i>Phico.</i>
Juin,	A nail,	<i>Unguis.</i>	Porth,	A port,	<i>Portus.</i>
Kan,	White,	<i>Canus.</i>	Praed,	A prey,	<i>Præda.</i>
Kay,	Cause,	<i>Causa.</i>	Pregeth,	A prayer,	<i>Præx.</i>
Kaik,	Lime,	<i>Calx.</i>	Ruid,	A net,	<i>Reti.</i>
Kil,	A neck,	<i>Collum.</i>	Savarn,	A savour,	<i>Sapor.</i>
Kivel,	A horse,	<i>Caballus.</i>	Seithyn,	A week,	<i>Septem.</i>
Krossia,	To increase,	<i>Crecco.</i>	Sethch,	To sit,	<i>Sedeo.</i>
Lader,	A robber,	<i>Latre.</i>	Seych,	Dry,	<i>Siccus.</i>
Lagam,	A lake,	<i>Lacus.</i>	Splan,	Clear,	<i>Splendide.</i>
Laferrya,	To work,	<i>Labore.</i>	Spoum,	Scum,	<i>Spuma.</i>
Laith,	Milk,	<i>Lac.</i>	Stagen,	A standing pool,	<i>Stagnum.</i>
Latha,	To kill,	<i>Lethum.</i>	Steren,	A star,	<i>Stella.</i>
Levar,	The bark,	<i>Liber.</i>	Tarw,	A bull,	<i>Taurus.</i>
Leven,	Smooth,	<i>Lavis.</i>	Tor,	A tower,	<i>Turris.</i>
Lor,	The moon,	<i>Luna.</i>	Trekh,	A trunk,	<i>Truncus.</i>
Llydan,	Of the shore,	<i>Littoralis.</i>	Trist,	Sad,	<i>Tristis.</i>
Lyv,	A deluge,	<i>Luo.</i>	Tyr,	The land,	<i>Terra.</i>

SECOND CLASS.

Bonin,	Beef,	<i>Bovinus.</i>	Cusyll,	Advice,	<i>Consilium.</i>
Cantuil,	A candle,	<i>Candela.</i>	Defendis,	To forbid,	<i>Defendo.</i>
Carchar,	A prison,	<i>Carcer.</i>	Dignahas,	To deny,	<i>Denego.</i>
Coany,	To sup,	<i>Cano.</i>	Diriair,	Money,	<i>Denarius.</i>
Chaden,	A chain,	<i>Catena.</i>	Favan,	A bean,	<i>Faba.</i>
Coltel,	A penknife,	<i>Cultellum.</i>	Ferclen,	Dainties,	<i>Ferculum.</i>
Our'	A cure,	<i>Cura.</i>	Figbren,	A fig-tree,	<i>Ficus.</i>

Formys,	Formed,	<i>Formo.</i>	Medhec,	A physician,	<i>Medicus.</i>
Forn,	An oven,	<i>Furnus.</i>	Meliaz,	To grind,	<i>Molere.</i>
Fos,	A wall,	<i>Fossa.</i>	Mins,	A table,	<i>Mensa.</i>
Fruyn,	A bridle,	<i>Frænum.</i>	Mis, ¹	A month,	<i>Mensis.</i>
Genvar,	January,	<i>Januarius.</i>	Nedhez,	Twisted,	<i>Netum.</i>
Gras,	Thanks,	<i>Gratiaz.</i>	Patal,	A pan,	<i>Patella.</i>
Gueden,	A widow,	<i>Vidua.</i>	Pergrin,	A stranger,	<i>Peregrinus.</i>
Gwal,	A wall,	<i>Vallum.</i>	Plobm,	Lead,	<i>Plumbum.</i>
Gwyne,	Wine,	<i>Vinum.</i>	Pons,	A bridge,	<i>Pons.</i>
Gyryn,	A crown,	<i>Corona.</i>	Prev,	To prove,	<i>Probo.</i>
Kegay,	Hemlock,	<i>Cicuta.</i>	Remenat,	Remnant,	<i>Remanet.</i>
Kelegel,	A cup,	<i>Calix.</i>	Roz,	A wheel,	<i>Rota.</i>
Kemyskys,	Mixed,	<i>Mixtus.</i>	Sekerden,	Security,	<i>Securitas.</i>
Kog,	A cook,	<i>Coqus.</i>	Sicer,	Vetches,	<i>Cicer.</i>
Kynin,	A rabbit,	<i>Cuniculus.</i>	Sim,	An ape,	<i>Simia.</i>
Laha,	A law,	<i>Lex.</i>	Skientoc,	Wise,	<i>Scientia.</i>
Legast,	A lobster,	<i>Locusta.</i>	Spaz,	A gelding,	<i>Spado.</i>
Lew,	A lion,	<i>Leo.</i>	Stol,	A loose garment,	<i>Stola.</i>
Litheren,	Letters,	<i>Literæ.</i>	Streil,	A flesh brush,	<i>Strigil.</i>
Lugarn,	A lamp,	<i>Lucerna.</i>	Tavarga,	A tavern,	<i>Taberna.</i>
Lywar,	Liquor,	<i>Liquor.</i>	Tist,	A witness,	<i>Testis.</i>
Manag,	A glove,	<i>Manica.</i>			

THIRD CLASS.

Abat,	An abbot,	<i>Abbas.</i>	Ifam,	Hell,	<i>Infernum.</i>
Beghas,	Sin,	<i>Peccatum.</i>	Ledior.	A reader,	<i>Lector.</i>
Benegys,	Blessed,	<i>Benedico.</i>	Nadelih,	Christmas,	<i>Natalis.</i>
Commaer,	A gossip,	<i>Commater.</i>	Ordnys,	Ordained,	<i>Ordinatus.</i>
Creader,	The Creator,	<i>Creator.</i>	Padar,	The Lord's prayer,	<i>Pater.</i>
Cred,	The Creed,	<i>Credo.</i>	Peehadyr,	A sinner,	<i>Peccator.</i>
Crossadur,	Creatures,	<i>Creatura.</i>	Praunter,	A priest,	<i>Prædicator.</i>
Crois,	A cross,	<i>Cruz.</i>	Speris,	A spirit,	<i>Spiritus.</i>
Cugol,	A hood,	<i>Cucullus.</i>	Synt,	A saint,	<i>Sanctus.</i>
Deagibl,	A disciple,	<i>Discipulus.</i>	Tasergys,	Resurrection,	<i>Resurgo.</i>
Drindaz,	The trinity,	<i>Trinitus.</i>	Temptys,	Tempted,	<i>Tento.</i>
Ernskem- munys	} Excommunicated,	} <i>Excommu- nicatus.</i>			

THE FOLLOWING BELONG TO A BARBAROUS LATINITY.

Breson,	A prison,	<i>Prisona.</i>	Gannel,	A channel,	<i>Canalis.</i>
Charrua,	A plow,	<i>Charrua.</i>	Penakyl,	A pinnacle,	<i>Pinnaculum.</i>
Clymmiar,	A pigeon-house,	<i>Columbars.</i>	Scrivit,	Writings,	<i>Scrivo.</i>
Gomfortye,	To comfort,	<i>Comforto.</i>	Tshattal,	Cattle,	<i>Catalum.</i>

¹ The Cornish months are nearly Roman :—Mis-Genvar, January ; Mis-Cheurer, February ; Mis-Merh, March ; Mis-Ebral, April ; Mis-Me, May ; Mis-Memen, June ; Mis-Gouarc, July (play month) ; Mis-East, August ; Mis-Guengolo, September ; Mis-Mexre, October ; Mis-Diu, November (black month) ; Mis-Guerdin, December (month of black storms.)

THE
CLASSICAL JOURNAL:

FOR
MARCH AND JUNE, 1819.

VOL. XIX.

ὦ φίλος, εἰ σοφὸς εἶ, λάβε μ' ἐς χεῖρας· εἰ δέ γε πάμπαν
Νῆϊς ἔφυς Μουσέων, ρίψον ἅ μὴ νοέεις.

EPIG. INCERT.



London :

PRINTED BY A. J. VALPY,

100KE'S COURT, CHANCERY LANE;

SOLD BY

LONGMAN, HURST, REE, ORME, AND BROWN; F. C. AND

J. RIVINGTONS; SHERWOOD AND CO., PATERNOSTER

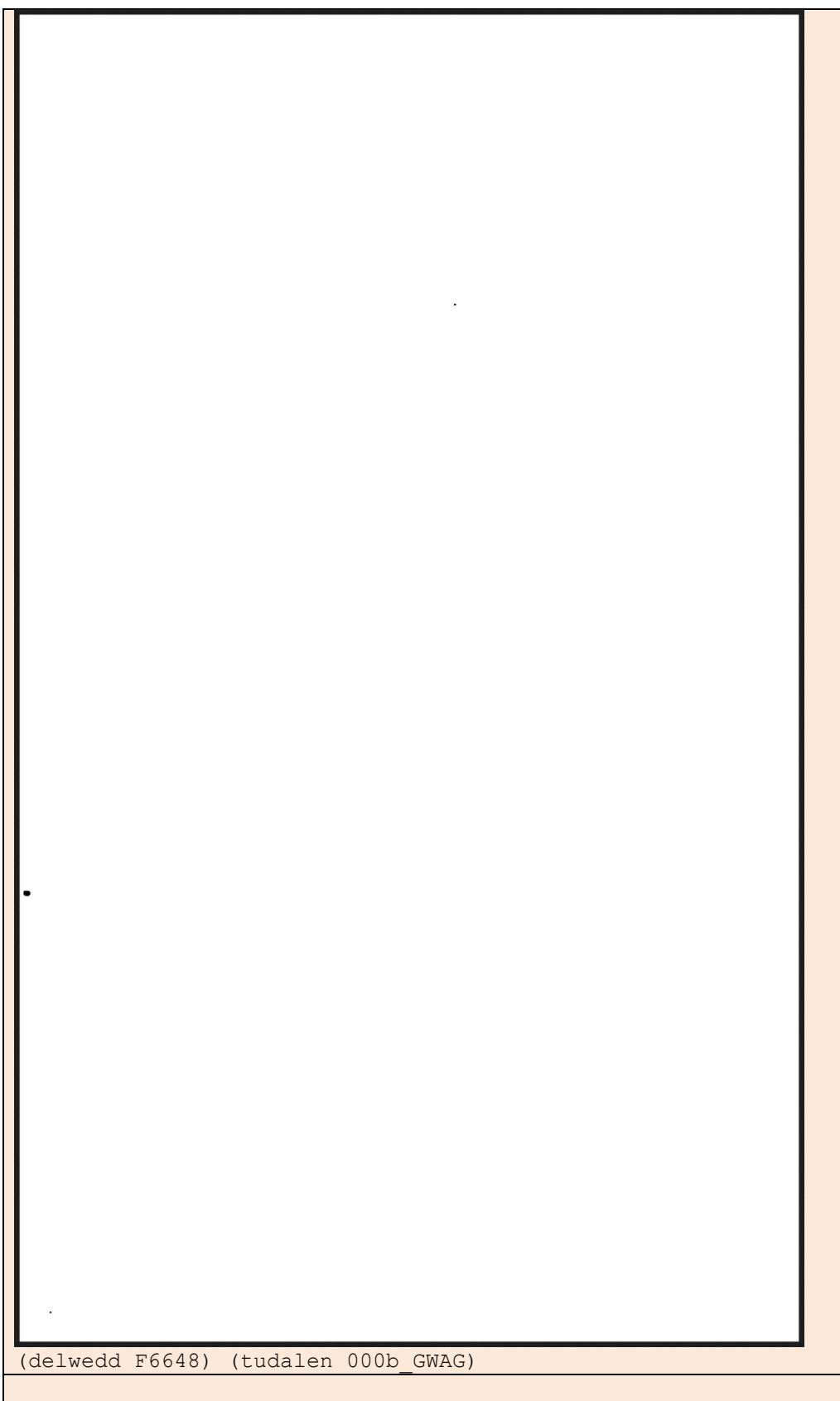
ROW; PARKER, OXFORD; BARRETT, CAM-

BRIDGE; MACREDIE AND CO., EDIN-

BURGH; CUMMING, DUBLIN; AND

ALL OTHER BOOKSELLERS.

1819.



(delwedd F6648) (tudalen 000b_GWAG)

Barbarus, et turpes calcabit mollior aras.
• Tu vero, æternæ quoniam hinc Britannia famæ
Duxisti angustia, et tantos læto ubere fructus,
Ergo fove proprii victricia Regna Profundi.
Exoniare aliquis, qui Numine fretus amico,
Exploret tractus alios, cultuque ferocem
Molliat, et sociæ præpandat lumina vitæ.
Sic, dum sæcla novas referunt volventia lauros,
Largaque securos implent commercia portus,
Sic etiam, priscum imperium, antiquosque triumphos
Anglia, rite coles : sceptroque insignis avito,
Jura dabis, liquidoque potens dominaberis orbi.

J. E. RATHBONE. *Coll. Nov. Soc.* 1798.

LETTERS ON THE ANCIENT BRITISH
LANGUAGE OF CORNWALL.

No. III.—[Continued from No. XXXVII. p. 112.]

LETTER VI.

ENGLISH, FRENCH, &c.

I CLOSED my last letter with a long list of Cornish words, and endeavoured to prove that that language is, in great part, sprung from the same origin as the Latin; and I was the more convinced of it, because the terms which designate common and simple objects, for which the natives must have had names long before the arrival of the Romans, are the most disguised, and that too with such a rude and unclassical corruption, that they leave no doubt of their Celtic antiquity. I have also shown that the second class of words is the next in point of number, consisting of terms which were probably introduced by the Romans; but which, from their pure Latinity, cannot be ascribed to a later period; while very few indeed seem to belong to those ages, when that language had been materially corrupted. From all these circumstances, it follows again, that all the elements of the Cornish must have already existed, when the Romans evacuated Britain, and that the epoch, when Arthur is said to have flourished, may be regarded as that in which the Cornish tongue had acquired its highest degree of purity.

The Cornish differs from the languages of mere Roman descent, so that it cannot be supposed that the Latin, with which it abounds, was acquired from the conquerors of Britain. It is too rude and too anomalous in its disguises to admit of such a supposition; while on the contrary it retains deeply imprinted the marks of its Celtic origin, which the Latin has lost during its progress towards improvement. How different is the Latin found in Cornish, from what it is in Italian and Spanish! These latter tongues are in fact nothing but the Latin which was spoken in those countries, which, after having been corrupted, has since been smoothed into a grammatical form. If the Cornish was a Latin descendant, why should it not also have preserved something of a classical appearance, like the other modern languages? but since it has not, and yet so many of its primitives have the same meaning as the like in Latin, it is obvious, that it is not derived from it; but from some origin, which has been common to both,—and this is the Celtic.

As to the Saxon, French, and words of other languages, which occasionally occur in it, many of them were not borrowed till many centuries after, and seem to have increased as the purity of the Cornish tongue decayed; though in some cases it is doubtful, whether those nations did not rather take them from a Celtic dialect, than the latter from them.

It is also possible that some of the Cornish words found in the modern languages, were originally Celtic, and continued in use, notwithstanding the ascendancy of Latin on the Continent; but were never naturalised in that language. The continental provinces necessarily retained something of the tongue of their ancestors, which was nearly allied to, if not the same as, that of Britain. This is therefore another reason, why so many French and English words seem to be related to the Cornish. To begin with Italian, Spanish, and Portuguese. It cannot be imagined that much connexion has ever existed between the Cornish dialect and the languages now spoken in those countries. I have however discovered a few words, which may be referred to each, though I confess that the resemblance may in some cases have been entirely accidental. Some of these also are originally Latin, and have no other claim to our attention, than that, disguised as they now are, they bear a nearer resemblance to words in those three languages, than they do to their common original. They are the following:

Cornish.		Italian.	
<i>Cabydyl.</i>	A chapter.	<i>Capitolo.</i>	A chapter.
<i>Dyrog.</i>	Before.	<i>Dritto.</i>	Straitly.
<i>Foge.</i>	A blowing house for melting tin.	<i>Foga</i>	Violence.

Cornish.		Italian.	
<i>Guaya.</i>	To move.	<i>Viaggiare.</i>	To travel.
<i>Gulter.</i>	A mastiff.	<i>Veltro.</i>	A greyhound.
<i>Korollh.</i>	To dance.	<i>Carola.</i>	A dance.
<i>Magon.</i>	A house.	<i>Magione.</i>	A house.
<i>Miraz.</i>	To look.	<i>Mirar.</i>	To look.
<i>Prest.</i>	Soon, quickly.	<i>Presto.</i>	Soon, quickly.
<i>Butlein.</i>	A lewd woman.	<i>Puttana.</i>	A lewd woman.
<i>Scarz.</i>	Short.	<i>Scurso.</i>	Scarce.
		Spanish.	
<i>Braz.</i>	Cruel.	<i>Bravo.</i>	Savage.
<i>Cams.</i>	A surplice.	<i>Cama, camisa.</i>	A bed, a shirt.
<i>Guidh.</i>	A vein.	<i>Veta.</i>	A metallic vein
<i>Len.</i>	Tail.	<i>Lleno.</i>	Full.
<i>Muy.</i>	More.	<i>Muy.</i>	Much.
		Portuguese.	
<i>Bar.</i>	A top.	<i>Bar.</i>	A Bar, or sea bank.
<i>Cadair.</i>	A chair.	<i>Cadeira.</i>	A chair.
<i>Mour.</i>	Great.	<i>Mor.</i>	Greater
<i>Moz.</i>	A maid.	<i>Moa.</i>	A maid.

It is singular that some Cornish words take *a* as a prefix, as in *agris*, I believe; *agowsys*, I say; *asgarn*, a bone, &c.; and that the same thing should also be observable in Portuguese. Thus it is in *afear*, to make ugly; *afontarse*, to dare; *afugentar*, to put to flight; *almofoda*, a cushion; *alambre*, amber, &c. It is the Arabic article *al*, which has not only been retained before the derivatives from that language, but also prefixed to words, which have been adopted from the Latin.

When we consider the long duration of the sway of the Saxons and the Normans in Britain, it is natural to inquire, whether any traces of their speech can be discovered in the aboriginal language. On examining the Cornish vocabulary, it is evident that it contains several French and English words; I understand by this, such terms as are now common to them and the Cornish, I will not inquire how many of these may be of a Saxon, Teutonic, or Latin origin, as it is more than probable, that they have been borrowed from these, and not from the Cornish; which, since the formation of the languages of its powerful neighbours, adopted from them several terms for which it had no names. All such words therefore became a constituent part of the Cornish, though of a foreign origin, and were gradually introduced into it in the course of ages, and subsequently to the Saxon and Norman conquests.

It is well known that none of the ancient conquerors of Britain adopted any of its languages, which they were accustomed to consider as dissonant, unpolished and barbarous. The conquered nation must be possessed of an interesting, if not superior literature, as the Greeks were, before it can attract the conquerors to its

study. On the contrary, it was the policy of the Romans to diffuse civilisation and their literature, to the disuse of the languages, customs and prejudices of the natives. And they succeeded in it so completely, that though their empire has been extinguished nearly fourteen centuries in the West, yet their laws still govern, and corruptions of Latin still form the basis of several of the modern languages of the Continent. During the Roman sovereignty, the British tongues became confined within more narrow limits; and it was during that period, that those Latin words were incorporated with the Cornish, and which I have given in my second list. It was thus that the Roman power had a tendency to corrupt the aboriginal speech of the conquered countries.

The Saxons also had as little inclination to cultivate the native dialects, as the Romans. A mutual animosity long subsisted between them and the Britons; and when afterwards the former had yielded to civilisation, and the mild genius of Christianity, and the horrors of war had ceased, they had already a language of their own; or else their learned men preferred to cultivate theology in Latin, to the investigation of the dialect and the fables of a rude and illiterate people. It was thus that little or no Cornish was borrowed by the Saxons.

The same cause also operated with the Normans. They endeavoured to effect a total subversion of all English establishments: having seized on the government, and usurped a great part of the property of the kingdom, they introduced their own institutions, and by the encouragement given to the French language, it seemed as if they wished to forbid the vanquished to think and express in the words of their ancestors, that though they were then subjugated, yet that like them they had once been free. In such conquerors as these, it was not to be expected that the extent of the Cornish should be increased.

But the Cornish people, insulated on a narrow peninsula, were necessarily obliged to mix with their conquerors; and as it is not to be supposed that they would feel any particular anxiety for the preservation of their language, they adopted from convenience and choice, some of those words, which I have selected from the vocabulary.

Some of the following are Saxon derivatives, as *Angus*, anguish; *Grontys*, a grant; *Gurch*, a wreck; and *yet*, a gate; others are remotely Latin, but too much disguised to be admitted as immediate derivatives, such as, *Chastys*, to chastize; *Falsney*, falsehood; *Spong*, a sponge; *Tshappal*, a chapel; *Tshofar*, a chafing-dish, &c. A few real Cornish words have also become English, as *aval*, an apple; *Aban*, above; and *Lode*, a metallic vein. On the other hand some seem to have been very lately adopted from

the English, and when the Cornish tongue was already verging to its extinction. Such are the terms *Pokkys miniz*, the small-pox; and *Tybacco*, tobacco.

There are much fewer French than English words in Cornish; a striking circumstance, as it confirms what historians have recorded concerning the failure of the Normans in substituting their language for that of Britain. These may also be divided into classes, like those which are of English derivation. Thus we have first, *Dawns*, une danse; *Clof*, clopiner; *Parleth*, un parloir; and secondly, *Dilvar*, deliver; *Feur*, une foire; *Fya*, fuir: *Jugye*, juger; *Parhemmin*, parchemin; and lastly we have, *Gravior*, un graveur; and *Panez*, un panais.

For the sake of perspicuity, I add lists of most of the English and French words which have occurred to me in Cornish; observing, however, that in my examination of the latter with so many languages, many primitives through their disguise may have escaped me, whilst I have purposely omitted a few, whose derivation appeared doubtful, or too remote to establish any thing like a common origin. D.

P. S. The following words, which are now used in the English language, are also found in Cornish.

Angus.	<i>Anguish,</i>	Grontye.	<i>To grant.</i>
Aval. ¹	<i>An apple.</i>	Guayn.	<i>Gam.</i>
Banniel.	<i>A banner.</i>	Gurek.	<i>A wreck.</i>
Bargidnya.	<i>To bargain.</i>	Hali.	<i>Holy.</i>
Barliz.	<i>Barley.</i>	Hueg.	<i>Sweet.</i>
Befer.	<i>A beaver.</i>	Hull.	<i>An owl.</i>
Benans.	<i>Penance.</i>	Karatsh.	<i>A cabbage.</i>
Benk	<i>A bench.</i>	Kandarn.	<i>A caldron.</i>
Brauan.	<i>Brawn.</i>	Kerdy.	<i>Cords.</i>
Broche.	<i>A buckle.</i>	Klut.	<i>A clout.</i>
Byddin.	<i>A band.</i>	Kober.	<i>Copper.</i>
Chasty.	<i>To chastise.</i>	Kopher.	<i>A coffer.</i>
Chein.	<i>The chine.</i>	Kuillan.	<i>A quill.</i>
Distryppas.	<i>To strip.</i>	Launter.	<i>A lantern.</i>
Dispresyas.	<i>To dispraise.</i>	Mowys.	<i>Mouths.</i>
Dzerken.	<i>A jerkin.</i>	Parc.	<i>A field.</i>
Emmet.	<i>An emmet.</i>	Planhan.	<i>A plank.</i>
Emperur.	<i>An emperor.</i>	Pea.	<i>To pay.</i>
Falsney.	<i>Falsehood.</i>	Plymon.	<i>A plum.</i>
Faut.	<i>A fault.</i>	Pokkys miniz.	<i>The small-pox.</i>
Gene.	<i>A chin.</i>	Pour.	<i>Power.</i>
Glane.	<i>Clean.</i>	Pyteth.	<i>Pity.</i>
Goaz.	<i>A goose.</i>	Rakkan.	<i>A rake.</i>
Govaytis.	<i>Covetousness.</i>	Redic.	<i>A radish.</i>
Ghambia.	<i>To climb.</i>	Redyn.	<i>To read.</i>
		Rostia.	<i>To roast.</i>

¹ The *p* and *v* are convertible, as *vni*, *super*, *over*, and in Italian *sopra* and *sopra*. [*Aval* is also German. Ed.]

Rud.	<i>Red.</i>	Stoc.	<i>The stock of a tree.</i>
Scorgyas.	<i>To scourge</i>	Strevy.	<i>To strive.</i>
Sira.	<i>A sire.</i>	Tach.	<i>A tack (a nail).</i>
Sparria.	<i>To spare.</i>	Teed.	<i>A tide.</i>
Skarkeas.	<i>A shark.</i>	Throppys.	<i>Dropped.</i>
Skent.	<i>Scanty.</i>	Tretury.	<i>Treachery.</i>
Skenys.	<i>Sinews.</i>	Trud.	<i>A trout.</i>
Sleppia.	<i>To slip.</i>	Tshappal.	<i>A chapel.</i>
Specyal.	<i>Special.</i>	Tshumbla.	<i>A chimney.</i>
Speitia.	<i>To spite.</i>	Tshofar.	<i>A chusing-dish.</i>
Spekhuar.	<i>To speckle</i>	Turnupan.	<i>A turnip.</i>
Spendys.	<i>To spend.</i>	Tybacco	<i>Tobacco.</i>
Spong.	<i>A sponge.</i>	Wan.	<i>Wan (weak).</i>
Spykes.	<i>Spikes (nails)</i>	Yet.	<i>A gale</i>

The following are the French words which are also found in Cornish.

Berges.	<i>Un bourgeois.</i>	A citizen.
Cowz.	<i>Causer.</i>	To speak.
Cloch.	<i>Une cloche.</i>	A bell.
Dawns.	<i>Une danse.</i>	A dance.
Denater	<i>Dénaturé</i>	Unnatural.
Dreyson.	<i>Trahison.</i>	Treason.
Encois.	<i>Encens.</i>	Incense.
Feur.	<i>Une foire.</i>	A fair.
Flair.	<i>Flavrer.</i>	To smell.
Fol.	<i>Fol.</i>	Foolish (mad).
Fyas.	<i>Fuir.</i>	To fly.
Gajah.	<i>Un gazon.</i>	A dairy (turf).
Gangye.	<i>Changer.</i>	To change.
Gannel.	<i>Un canal.</i>	A channel.
Gheon.	<i>Un géant.</i>	A giant.
Gravior.	<i>Un graveur.</i>	An engraver.
Guetet.	<i>Un guéret.</i>	A furrow.
Juntis.	<i>Les jointes.</i>	The joints.
Jugye.	<i>Juger.</i>	To judge.
Kloppeck	<i>Clopinet.</i>	To halt.
Panez.	<i>Un panais.</i>	A parsnip.
Parhemmin.	<i>Du parchemin.</i>	Parchment.
Pann.	<i>Un paon.</i>	A peacock.
Pouis.	<i>Un poids.</i>	A weight.
Sols.	<i>Un sol.</i>	A penny
Sowmens.	<i>Des saumons.</i>	Salmons.
Stanc.	<i>Un étang.</i>	A pool.
Suif.	<i>Du suif.</i>	Tallow.

ON THE PORTLAND VASE.

HAVING been lately engaged in a literary contest on the Portland Vase, which, I may be allowed to say, occasioned a deep sensation, because the circumstance remains recorded in contemporary publications, it is neither for the sake of needlessly renewing the contest, nor of gathering up the *opima spolia* of victory which remain to me as

THE
CLASSICAL JOURNAL:

FOR

SEPTEMBER AND DECEMBER, 1819.

—
VOL. XX.
—

ὦ φίλος, εἰ σαφὸς εἶ, λάβε μ' ἐς χέρας· εἰ δέ γε πᾶμπαν
Νῆϊς ἔφους Μουσέων, ῥᾶψον ἂ μὴ γρέειξ.

EPIG. INGERI.

T

London;

PRINTED BY A. J. VALPY,

TOOKE'S COURT, CHANCERY LANE;

SOLD BY

LONGMAN, HURST, REES, ORME, AND BROWN; F. C. AND
J. RIVINGTONS; SHERWOOD AND CO., PATERNOSTER

ROW; PARKER, OXFORD; BARRETT, CAM-
BRIDGE; MACREDIE AND CO., EDIN-

BUROGH; CUMMING, DUBLIN; AND

ALL OTHER BOOKSELLERS.

—
1819.

	PAGE
Dissertatio Literaria de OSTRACISMO ATHENIENSIVM,	
Part II. [<i>Concluded.</i>]	150
● Letters on the ANCIENT BRITISH Language of CORN-	
WALL. No. IV.	169
Notices of Foreign Works on ORIENTAL LITERATURE. ..	173
On the Tau, or the CRUX ANSATA.	178
Thoughts on a Revision of the Translation of various passages	
in the Old Testament, by ARCHBISHOP SECKER, in a	
series of Letters addressed to the Rev. Mr. PILKINGTON.	188
Notice of " SOPHOCLIS quæ extant omnia cum veterum	
Grammaticorum Scholiis, ex ed. Rich. BRUNCK. Accedunt	
Varia Lectiones Car. ERFURDT, et Notæ ined.	
CAROLI BURNEY."	198
Greek Pastoral Poetry.	200
ADVERSARIA LITERARIA. No. XXI. — Pauli Henrici	
Marron Elegia et Odarium. Pago Sanctoaldæo, xxx.	
fere annorum Rusticatione frequentato, valedicit Poëta.—	
In Suburbanum Montrolianum.—On the Death of Pope	
Leo IX.—On the Death of Leo X.—Osorius and Cicero.	
—Joannis Bapt. Bolla Iambi in Pantomimam Vigand.—	
Ἀδύλου, οἱ δὲ, Τριβίττου.—Epitaph on CORNELIA ADRI-	
COMIA, a Dutch Poetess, written by herself.—Epitaph on	
PASSERAT the Poet, written by himself.—FACIO and	
LAURENTIUS VALLA.—Ovidii Heroid. Ep. vi. v. 40. ..	201
Notice of Mr. BELLAMY'S ANTI-DEIST.	206
BIBLIOGRAPHY.—Principal Classical works sold at the	
Auction of M. TALLEYRAND'S books in London, 1816.	209
Literary Intelligence.	211
Notes to Correspondents.	224

LETTERS ON THE ANCIENT BRITISH
LANGUAGE OF CORNWALL.

No. IV.—[Continued from No. XXXVIII. p. 226.]

LETTER VII.

ORTHOGRAPHY, &c.

THE uncertain orthography of the Cornish may be esteemed as one of its principal defects. This is, however, a consequence of the circumstances in which it existed, as the uncultivated language of a small and imperfectly civilised people. It is well known how difficult it has proved to establish a canon of orthography in the several modern languages. The spelling of Petrarch and Boccace, though they are still the standards of Tuscan elegance and purity, is different from that of the modern Italians. In fact, a language may be highly refined, and yet have no settled orthography; this can only become fixed through the medium of learned societies, as of the Academies Della Crusca, and those of Paris and Madrid; or as with us, when a great number of eminent authors preponderate by their example, and firmly establish their practice. But those languages, which have had neither of these advantages, must be uncertain in their orthography. Of this a remarkable instance occurs, among the moderns, in the Portuguese, which has fixed its canon neither by means of any learned body, nor by the uniform practice of a sufficient number of celebrated writers. Vieyra's Dictionary is full of references to words, which are differently written. If this is then the case in a living, polished, and even classical tongue, what a confusion may we not expect in the extinct, unwritten, or rarely written, and almost unknown dialect of Cornwall? Instead of the authority of great authors, or even of printed books, there remain in it only a few manuscripts, which were composed at distant periods, in which the words were written according to the discretion of each of the authors; a few other trifling fragments, taken from the oral conversation of the common people, were afterwards committed to writing, according to their different pronunciation, or as the sounds might have been caught by different hearers. This diversity of spelling the Cornish was therefore unavoidable; and a material, if not the principal inconvenience arising from it, is that it adds to the disguise and corruption of the foreign words, so that some of them can no longer be recognised. In

such a perplexity, it must have been difficult to be accurate in a Vocabulary, though, with a few blemishes, such a point might have been attainable by a reference to the synonyms. But I am sorry to say, that when Dr. Borlase began to treat about the language of his ancestors, his former diligence seems to have forsaken him, and that he was then merely endeavouring to finish his book as quickly as possible. As an antiquarian and a naturalist, he was undoubtedly possessed of great acquirements; but he appears to have been no linguist, in the sense that the word would be now understood. Some of his words have the usual reference to their synonyms, which are differently spelt; but in general they are unnoticed; of others he only gives particular cases and tenses, and without pointing out the root, as in *Bym*, I have been; *Cardonion*, friends; and *Cuthens*, covered. On the whole, it is evident, that the Vocabulary was made in haste, and with very little attention either to the selection or the arrangement of the materials. I am even inclined to suppose that the compiler was not aware of the identity of many words, which appear to be merely inflections of the same word. However, as an inquiry into facts, and not censure, is the object of these remarks, I will proceed to give a few instances of those words which are variously written.

Agrys. Cresy. Criedzy. Gry. *To believe.*
 Ameneu. Emenin. *Butter.*
 Annerh. Onowr. *Honour.*
 Beghas. Fehas. Peghas. *Sin.*
 Beyn. Peynys. Peyny. Poan Poenis. *To punish.*
 Brawd. Breur. *A brother.*
 Car. Carer. Keer. Ker. Kerd. *A friend.*
 Carou. Karo. Karu. *A deer.*
 Caus. Kez. Kezu. *Cheese.*
 Cheliock. Colyek. Kelioc. Kulliag. *A cock.*
 Churisigen. Guzigan. *A bladder.*
 Clehe. Glibi. Klihi. *Ice.*
 Coed. Coit. Cos. Cuit. Kois. Kuit. Kuz. *A wood.*
 Coth. Coz. Goath. Goth. Koth. *Old.*
 Couz. Gouz. Kouz. *To speak.*
 Cugol. Kugol. *A monk's cowl.*
 Dan. Deius. Dyns. *A tooth.*
 Dayer. Dir. Dor. Doar. Doer. Oar. Ter. Tir. Tyr. *The earth.*
 De. Dyth. *A day.*
 Den. Deen. Dien. Dyn. Tecn. *A man.*
 Dus. Duz. Tez. Tiez. Tiz. Tuz. *A man.*
 Edhen. Ethen. Ezen. Idhen. Ithyn. *A bird.*
 Edzhewon. Eshowon. Jedhewon. *Jews.*
 Ehual. Euhal. Hecuhal. Heual. Uchal. Ughel. Uhal. *High.*
 Euin. Juin. Winaz. *Nails.*
 Gil. Guil. Gul. Gyl. *To make.*
 Gual. Gwal. *A wall.*
 Gueder. Gwydr. *Glass.*

Gueden. Guiden. Uedhn. *A widow.*
 Guer. Guirdh. Gwer. *Green.*
 Gueth. Kueth. *Clothing.*
 Gurah. Gruah. *An old woman.*
 Gydhez. Jugye. Yuggye. *To judge.*
 Halein. Haloin. Halen. Heln. Holan. Holoine. Telliz. Zal. *Salt.*
 Helwys. Hoalen. Hylwys. Whole. Wolc. *To weep.*
 Heul. Houh. Sul. *The sun.*
 Jevan. Yonk. *A young man.*
 Ladh. Latha. *To kill.*
 Lait. Lath. Leath. *Milk.*
 Leven. Louan. Lowan. Lowene. *Pleasant.*
 Maen. Meau. Mcn. Mein. Vean. *A stone.*
 Maruo. Merwy. *To die.*
 Neith. Nied. *A nest.*
 Noaz. Noydh. *Naked.*
 Pechadyr. Pchadyr. *A sinner.*
 Penzhibivig. Penzivik. *A gentleman.*
 Pesk. Pisc. Pysga. Pysgaz. Pyzgh. Pusgar. *Fish.*
 Pouis. Poes. Pois. Poiys. *A burden.*
 Res. Ros. Rosh. *A valley.*
 Scasys. Seha. Seygh. Zeah. Zeh. Zeth. *Dry.*
 Seera. Sira. *A father.*
 Seitham. Seithyn. Zeithan. *A week.*
 Seth. Zeth. *An arrow.*
 Seubellen. Senbilen. Ysenbell. *A broom.*
 Ti. Tshei. *A house, &c.*

I am far from having selected in this list all the Cornish words which are differently spelt. They are however sufficient to leave no doubt concerning the great discrepancy which exists in the orthography; though it must still be owned, that a few, though derived from the same source, seem to have always been distinct words; as *Brawd*, *Breur*, from *frater*; and *Churisigen*, and *Gurigan*, from *vesica*.

Thus far I have examined the Cornish Vocabulary, and compared it with the above languages; though with what success, it is not for me to determine. Let it be however remembered, that to compare and to trace words under the several disguises in which they may present themselves, is at best tedious to the reader; but how much more so must it be to the patience of one who undertakes to write on such a subject! It is, however, better to proceed thus, than to hazard assertions, which cannot be proved, or to labor at the establishment of any particular theory, which does not rest upon a solid basis. I have therefore adhered to no particular opinions of any former authors, but endeavoured to ascertain facts by a careful collation of the scanty remnants of the Cornish Dialect. Hence my conclusions are at variance with those of some former writers, who have but too often re-echoed the sentiments of each other. In the first place, I have found, (or, to be more

172 *On the Ancient British Language of Cornwall.*

guarded,) I have made it probable, that no ancient Phenician intercourse could have ever been so considerable, as to have had a decided influence on the language of Cornwall; and that the Hebrew which it contains, is too little to be worth mentioning. I have also shown that Dr. Pryce is unfounded in his opinion, that it is mostly derived from the Greek. I suspect that most of those who argue for its connexion with the above languages, are not aware, that much of this is the offspring of national vanity, and of the pleasure of being able to write on topics, which are little understood. On the contrary, I conclude that its basis is to be found in the Celtic, combined with a large mixture of classical, though disguised Latin. To complete the whole, it is also alloyed in some measure with English and French, and a very few terms from other modern languages.

It results moreover from this examination, that this western tongue is so far from being a primitive, that it is a compound of many, and therefore cannot be very ancient. I would assign the eleventh century, the age of the Cotton manuscript, as that when all its component parts had been amalgamated, and it existed in its greatest purity, as distinct from the other British Dialects. As these have undoubtedly admitted in themselves less of a foreign cast, they are purer, and more ancient. The Cornish may be considered as the youngest sister: having borrowed so much from foreign countries, its sounds are not inharmonious, and it is certainly free from the gutturalisms of the Welsh. The Cornish holds the same place among the Dialects of Britain, that the English does among the languages of modern Europe. Both are alike compounded of many others, and therefore have been brought the latest to perfection; and both possess peculiar advantages of their own, which are in a great measure derived from their formation from such a heterogeneous mass.

The disguise of words, to which I have so frequently alluded, is intimately connected with the discrepancies of orthography, and is the part of our subject which naturally follows next. This shall therefore form the subject of my next letter, as it will make many of my subsequent remarks more intelligible. The causes of this disguise are various, as they are owing to the addition, the change, the suppression, or the transposition of letters.

D.

THE
CLASSICAL JOURNAL:

FOR

SEPTEMBER AND DECEMBER, 1819.

VOL. XX.

ᾠ φίλος, εἰ σαφὸς εἶ, λάβε μ' ἐς χέρας· εἰ δέ γε πᾶμπαν
Νῆϊς ἔφους Μουσέων, ῥάψον ἂ μὴ νοέεις.

EPIG. INCR. I.

T

London;

PRINTED BY A. J. VALPY,

TOOKE'S COURT, CHANCERY LANE;

SOLD BY

LONGMAN, HURST, REES, ORME, AND BROWN; F. C. AND
J. RIVINGTONS; SHERWOOD AND CO., PATERNOSTER
ROW; PARKER, OXFORD; BARRETT, CAM-
BRIDGE; MACREDIE AND CO., EDIN-
BURGH; CUMMING, DUBLIN; AND
ALL OTHER BOOKSELLERS.

1819.

CONTENTS OF NO. XL.

	PAGE.
THOUGHTS on a Revision of the Translation of Various Passages in the Old Testament, by ARCHBISHOP SECKER , in a series of letters addressed to the Rev. Mr. Pilkington, Part II.	225
Commentary on the Description of Ardent Fever given by ARETÆUS , Part I.	242
A Letter to the Rev. Mr. Joseph Warton, chiefly relating to the Composition of Greek Indexes, and the advantage to be received from it in learning the Greek Language. By J. MERRICK	247
● Letters on the ANCIENT BRITISH Language of CORNWALL . No. V.	260
In EURIPIDEM Commentarii JO. SEAGER , A. B. No. II.	271
JO. FR. BOISSONADE Animadversiones ad INSCRIPTIO- NEM ELIACAM	285
On the POLITE LITERATURE or BELLE'S LETTRES of HOLLAND . By Prof. NOEHDEN	308
Error of Mr. MATHIAS noticed. By E. H. BARKER	321
BIBLICAL CRITICISM . Explanation of 1 Cor. xi. 10.	322

it by him, till he is so far improved as to be capable of correcting it himself.

The employment which I have been recommending, if it were only enjoined to persons at school instead of some other task or lesson, and never as an additional exercise, would, I am apt to imagine, be rather acceptable than disagreeable to the generality of them; and, when they have for some time willingly applied themselves to it, there is reason to hope that the sense of the advantage arising from it will incline many to undertake some considerable work of this sort for their farther improvement. Few, I believe, who are really desirous of learning the Greek language, would be deterred from such an attempt by the degree of labor which attends it, were they sensible how much both of labor and time is saved by it in the acquisition of that kind of knowledge. Add to this, that the assistance which every student in the language may hope to receive, (when he is farther improved in it,) from the use of the indexes themselves, is such as a well-disposed person cannot but greatly value, were it only confined to the illustration of the Sacred Writings; for, though this branch of literature ought most particularly to be cultivated by those who are designed for holy orders, there is no profession or rank to which it can justly be thought foreign or unimportant: as the only circumstance that discriminates a clergyman from other men is this; that it is his peculiar employment to teach what it is every man's concern to know.

I am, Dear Sir,

Your very humble Servant,

JAMES MERRICK.

LETTERS ON THE ANCIENT BRITISH LANGUAGE OF CORNWALL.

No. V.—[Continued from No. XXXIX. p. 172.]

LETTER VIII.

DISGUISE OF WORDS.—DIGAMMA.

THE disguise of words, to which I have often had occasion to allude, is a matter of the highest importance in the theory and the structure of language. It is also an object of difficulty, as in their transition from foreign languages the original primitives can be scarcely recognised. It is, however, a long and intricate subject, and which would require to be discussed in a separate treatise, and with the greatest accuracy. It would be thus that many philological affinities, might

be discovered, which are not even supposed to exist. The following observations are rather made with a view to vindicate myself than otherwise, as many of my derivations would perhaps appear fanciful without such an explanation.

1. The disguise of some words consists a great deal more in the spelling than in the pronunciation; and thus an Englishman, when he meets with foreign words, will naturally articulate the letters according to his own language, and destroy whatever similarity might have still remained. What can be more different than *journal* and *day*, *young* and *juvenis*? and yet there can be no doubt of their common origin. This becomes much more probable, when we recollect, that the Roman *j* and *v* were pronounced like our English *y* and *w*. The Italians have retained the sound of *y* to their *j*, as in *Jaspide*, *Jasper*, *tempj*, times; while the Spaniards have nearly digammated it into an aspirate, as in *Boda'os*; *Junta*, A Junta. The variations of *Young* are *Giovane*, It.; *Joven*, Sp.; *Jeunc*, French; and *Jevam*, Cornish; all of which have the same origin as *Juvenis*; and though they are totally different, when pronounced in English according to their orthography, yet they evidently retain a certain resemblance as they are pronounced by those different nations.

2. Foreigners will not express the same words alike in writing; but will modify them in some measure according to the sounds, to which they have been accustomed. This accounts for the extraordinary discrepancies of navigators, when they give us the same appellations derived from barbarous and unwritten languages. This is remarkably striking in the imitation of the sounds of animals, and indeed in none more than in the discrepant similarity in the name of the *cuckoo*; ¹ *κόκκυξ*; *cuculus*; *cuculo* and *cucù*, It.; *Coucou*, Fr.; *Cuclillo*, Sp.; *Cucò*, Port.; *Gôg*, Corn. Is it then wonderful, when there is such a variety in expressing a sound, which is annually repeated in the ears of millions, that travellers should disagree in reporting words, which they may have never heard pronounced but once?

3. Foreign words have often in themselves something, which cannot be pronounced in the language of the countries, where they become naturalised. Having never been accustomed to corresponding sounds, the South-Sea Islanders could imitate no nearer the names of *Cook* and an *axe*, than *tootee* and *opyss*; thus contrary to all the usual substitutions of letters turning the *c* into a *t*, and the *x* into *yss*; and yet however strange this perversion, and distant the resemblance, there can be no doubt of the derivation. We may also suppose that our navigators, on the other hand, did not corrupt their words less. Even nearer home to us, the French turn the *th* into *d* and *t* and the

¹ The Hebrew word for a cuckoo is *קוקוץ*, which is thus rendered in our translation; but it may also mean a *sea-mew*, which I should prefer, as the word *קוקוץ* bears no analogy whatever to the note of the bird, contrary to what is the case in so many other languages, (Lev. xi. 16.)

w, into v ; or like the Greeks in Οὐραγίλιος and Σεβήρος into ou and b, as in *ouest*, *bicêtre*, &c.

4. Another cause of the disguise of foreign words, is when there exists a natural impediment to the pronunciation of the people, I mean when they are called on to imitate sounds which are unknown to their language. An immediate corruption follows ; the nearest sounds can only be had recourse to, and the words become totally different from their original, though the constant regularity of their deviation indicates the particular letters which could not be pronounced. Thus some modern nations, unable to articulate the Roman *pl*, have adopted other letters, as for *pluere* and *plangere*, we have *piovere*, and *piangere*, It. ; *llover* and *llorar*, Sp. ; and *chover* and *chorar*, Port. These nations, therefore, finding this difficulty in the *pl*, expressed it in the best way they could, and employed those letters, which seemed to their ear to approximate most to the original sound. But nothing can be more dissimilar to the eye, or as read by an Englishman ; and I confess, that unless I had paid attention to the subject, I could not have guessed that these letters were substituted for each other. The Greeks and Romans could express the *s* followed by a consonant, as in *σέλος*, *spondeo*, and in this they are followed by the English, Italians, and Cornish in *spunge*, *spongia*, *spong* ; *spirit*, *spirito*, *speris* ; *star*, *stella*, *steren* ; which in French, Spanish, and Portuguese, make *éponge*, *esponja* ; *esprit*, *espíritu*, *espírito*, *étoile*, *estrella*.

5. Words are not only disguised when they lose or alter some of their letters ; but this likewise happens, when the original pronunciation remains the same throughout several languages. Different nations employ different symbols to represent similar sounds. It is thus that what is in fact similar in sound and signification, loses every trace of its former appearance, so that it cannot even be suspected, what it originally was, except by those who have studied the subject. Even many who understand the languages, and are acquainted with the synonyms and their meanings, have no idea that, when they are analysed, they spring from one common origin. It only happens, however, when the languages have corresponding sounds ; for if they have not, the words either change their letters as *citium* ; It. *ciglio* ; or else they retain their form, without any attempt to designate the pronunciation, as in the Italian, *certo* and *ciara*, which are in French *certain* and *cime*. Of different but similarly pronounced symbols, we have *major* ; It. *maggiore* ; *giudizio*, *judgement*, *judgment*. The correspondents of *gn* in It. *compagno*, are in the Hebrew $\aleph \nu$, *he upheld* ; Sp. *compañero*. Port. *companheiro*, and the English *companion*. Again, *Vemiglio*, It. ; *bermello*, Sp. ; *vermelho*, Port. ; and *vermillion*, French and English, are all nearly symbols of the same sounds. It is therefore plain, without an unnecessary multiplication of examples, that this disguise of the letters is not less common, or less intricate to be discovered, than that of the others, which depend on a combined alteration of the letters and the pronunciation.

6. When the disguise is constant, there is no difficulty in restoring

words to their original state, as *plorare* and *pluere*, from *llorar* and *llover*; or *stagnum* and *spica*, from *estanque* and *espiga*. This is one of the most easy, and yet most important points to acquire in the study of languages, as after having detected the several disguises, the affinity of the different phraseology becomes such, that the memory is materially assisted, and that some appear to be but dialects of each other; as is observable in the Hebrew, the Chaldee, and the Syriac; the Latin and its cognate tongues; the English and the Saxon.

7. Some languages have the peculiarity of shortening their derivatives. Thus the French and Portuguese say *seul*, *so*,¹ alone; *voir*, *ver*, to see; *lire*, *ler*, to read; *mal*, *ma*, bad; *nu*, *nu*, naked. It is also a peculiarity of this latter language, that it strikes off, or digammates consonants in the middle of words, as in *coroa*, a crown; *cea*, a supper; *fea*, foul; *nao*, a ship; *voar*, to fly, and *bateis*, boats. The Portuguese also, in subservience to the genius of their language, turn the *l* into *r*, as in *cravo*, a nail; *pranto*, (placētus,) weeping, and *praya*, a coast. The Cornish, unable to express the initial *v*, compensated it by *gu*, as in *guer*, true; *guenuyn*, poison, and *guest*, a garment; or they articulated the English *ch* by *Tsh*, as in *Tshappal*, a chapel; or the *v* again by *th* as in *seithyn*, a week, and *ethen*, a bird, from *septem* and *avis*. They also assume the aspirate for the loss of the Latin *s* in *Helik*, a willow, and *Huigeren*, a father-in-law, from *salix* and *socer*, thus returning to the Greek undigammated words in ἥλιξ and ἑκυρός. The *s*, the English *y*,² and the aspirate are nearly allied, and it is but according to the nature of the sound, that they should be often corrupted and substituted for each other. The Cornish seem also sometimes to pronounce the *w* like the Welsh, as in *lew*, a lion, and *tarw*, a bull. It is, in shape as in sound, nothing but the Greek *ω*. The substitutions of the several other letters in Cornish are almost endless, and will be better understood from the extracts I have already given from the vocabulary, than from any more detailed account in this place.

8. There are sometimes sounds which, in the course of permutation into their own language, foreigners cannot pronounce; and which instead of corrupting, they entirely omit. Thus the Italian *c* and the English *ch* have no correspondent in French, when we say *cerass*, *cherry*, *cerise*; nor have the Italians a sound like *ch* in *charbon*. The English combines the three sounds of *c* in *chess*, *card*, and *ensor*.

9. The disguise of words is almost infinite, and cannot be reduced to any general rule. Some words are disguised to an extent, that could not have even been conjectured. Many of these instances, however, can admit of no doubt, and I think that many of those who use

¹ This, together with the diphthong *ou*, and the soft *e* with a *cedilla*, seem to prove an affinity between the French and the Portuguese, which must be as ancient as Count Henry, a Burgundian prince, who with a body of military adventurers, founded the latter monarchy about the end of the eleventh century.

² Thus vulgarly *yate* for gate.

either *sherry* or *jalap* do not know that they are indebted for both to the districts of Xeres and Xalapa. The mistake arises from the Spanish *x*, which is a guttural, and pronounced something like our *sh*; and we have expressed that *x* by a similarly sounding symbol in our language. It is impossible that the disguise of words should be any where more striking than in religious appellatives. Thus from יְהוּדִי, יְהוּדִי we have in English, *Jew*; *Juif*, French; *Giudeo*, It., and Cornish *Jedhewon*. It would be tedious to follow the same, if not greater, variations, in the words ἐπίσκοπος, ἐκκλησία, μοναχός, &c.¹

10. The disguise of words is not confined to their spelling, but also extends to their meaning, though this latter is much less subject to variation than mere sounds. Most words impart their original signification to their derivatives; but still the exceptions are numerous, and therefore one cannot be too cautious in the interpretation of one language by another. Thus *copy*, *evidence*, *reflect*, *repair*, and *supply*, convey very different ideas in English from what they do in Latin. Some of the German Biblical commentators have fallen into this mistake, when they met with difficult words, or with such as occur but once in the sacred text, and had recourse to the synonyms in Arabic, and advanced interpretations from it, which are at variance with the most valuable translations.

11. Though it is one of the essential properties of languages, that their pronunciation should be different, yet sometimes they have features of resemblance in that respect, and where it might have been the least expected. Particular sounds in one language thus become common to another, as has been already observed in the Italian *c* and the English *ch*, and it is not improbable, that the *r* so frequent in Portuguese, is the Hebrew ר derived to it from the Moors. The most striking feature of the kind, however, is the aversion of the Spanish language from the letter *f*, a circumstance well known to every scholar, as being common to the Greek in the disappearance of its digamma. Possibly the Spaniards experience the same difficulty in pronouncing that letter, which the Greeks did; and if so, it must have been from their long familiarity to the same sounds, and incapability of uttering any other. Be it as it may, the coincidence is most complete. Thus we have *hacer*, to do; *hijo*, a fig; *hoja*, a leaf; *honda*, a sling; *horca*, a fork; *hoscó*, dark; *huir*, to fly; *humo*, smoke; *hierro*, iron, and several others which are derived from the Latin *f*. Those words which begin with two consonants retain the *f*; as in *flagnar*, to sparkle; *frangir*, to break; and this is also observable in the Greek as in φρίσσω, to tremble, and φρονέω, to be wise. From

¹ By a most strange perversion we have *bottega* from ἀποθήκη, which the Italians borrowed from the Greeks; called also by the French *boutique*; and as men in similar circumstances have recourse to the same means, the Americans call a *shop*, a *store*; and the Spaniards give the name of *lavaderos* to the places, where the gold dust is collected, like the Cornish miners, who call the corresponding places for tin, *stream works*.

filum we have *hilo* and *filo*; and *vids*, after having been disfigured in *filius* and all its derivatives, is at length found again in Spanish in almost its primitive form in *hij'o*.

12. Words are still more highly disfigured, when adopted in the dialects of a barbarous age. Under some of the foregoing heads, I have considered words as reported by voyagers, who accommodated them as much as they could to sounds in their own language. Little dependence can be placed on their accuracy. But how much more inaccurate must be the derivatives, which are found in the modern languages! The influx of rude and barbarous nations into the Roman empire corrupted the Latin; or, to speak more accurately, it began to be pronounced according to the particular accent of the invaders. This change of pronunciation necessarily created a disguise which from its combination with continual solecisms produced a new dialect. This new production for a long time was despised, and being neither committed to writing, nor having any other fixed standard, became subject to still greater vicissitudes. Words, which were at first but slightly altered, at length became so disguised, as to lose every type of their original resemblance. While they borrowed from foreign languages, the vulgar did it in the most ignorant way, so as to be even ridiculous, as in the Spaniards mistaking the Arabic article for a part of the word itself, in nearly all they took from the Moors, as in *algodon*, cotton; *alcalde*, a magistrate; *alchymia*, alchymy, &c. Thus they wrote a solecism and a disguise in the very same word. After these alterations of the common people, another important change still remained, when the language began to be cultivated. With a view to be polished, and reduced to a grammatical system, the words still underwent a much greater aberration from their roots. All these processes are so many different steps, which account for a more considerable corruption than when words are reported according to the ear of a traveller, or when common use transplants them from a living tongue, retaining the orthography, if not the pronunciation. The modern languages, French and Italian, were in their infancy much less disguised in their Latin derivatives, than they are at present. Petrarch spelled much nearer Latin than the modern Italians; and the French have since dropped many unpronounced letters, though some are still retained in the plural of their verbs. The pronunciation may also be supposed to have participated in the deterioration of orthography; and what was still articulated with a Roman accent in the fifth century, gradually departed from it, so as to leave us no doubt, that the former is not less corrupted than the latter.

13. The reverse of the above is true with respect to words, which are but of late introduction into modern languages. They are indeed the words which are the least disguised, as they labor under the disadvantage neither of having descended to us through distant ages, nor of having been imported from unwritten dialects by the deceitful ear of travellers. Of this number may be reckoned the Greek names, which have been adopted by the moderns to designate particular arts and sciences. Thus *polity*, *philosophy*, *physic*, &c. have been altered

in nothing but the termination; and the same rule also holds good with respect to the Latin words which have been lately naturalised among us, and which eminent authors have recommended for the sake of elegance and energy, as in to *concede*, to *interpolate* and to *lubricate*; and in *conciliation*, *detrusion*, *obliquity*, and *recrimination*. From this we may infer that it is by foreign conquests, and in barbarous ages, that languages become corrupted; and that on the other hand, whatever learned or fixed languages borrow from each other, is but comparatively little altered in the transition.

14. Languages either add or take away letters from words for the sake of softening the pronunciation, or to be adapted to the national idiom. The theory of the Greek digamma, about which so much has been written, and which, it must be allowed, was a fortunate discovery, amounts to no more than this definition. It is in fact not peculiar to the Greek; but traces of it may be discovered in all languages; and though it may chiefly affect the *f* and *v*, yet it is also sometimes applied to other letters. I take the digamma to be nothing more than a suppressed consonant, whatever it may be. A very short discussion will render this evident. The Greek, like other smooth languages, dropped harsh or sibilant letters, for the sake of a concourse of vowels, as in *ὄν* and *ἥλιος*, while the Latin retained the primitive forms in *ovum* and *sol*. The Greek words, as they now are, have been, if the expression can be allowed, truncated and smoothed down. The reason is plainly this, that finding it difficult and unmusical to articulate particular letters, the Greeks either removed them, or sometimes compensated them by an aspirate, as in *οἶνος*, and *ἑσπέρα*, *Hesper* and *Vesper*. Even the *k* may be a substitute of the Digamma, as the Hebrew *קָרְן*; Greek, *κέρας*; Latin, *cornu*; English, *horn*. From the Hebrew *חַב*, the Greeks have digammated their *ὄλος*, and the English their *whole*; and from *ἐκαστος*, it is thus that we have *each*. The Cornish also has *brohal*' and *brochal*, a sleeve; and *carhar* and *carchar*, a prison. Next to the *f* and *v*, the *s* seems to have been oftenest struck out by the Greeks, as in *εἰμι*, *sum*, I am; *ἐκυρός*, *socer*; *ἕρπω*, *serpo*; *ἄλς*, *sal*; *ἕξ*, *six*; *ἑπτὰ*,² *seven*, &c. Again, *ἰδω*, takes the *v* in the Latin *video*, and the *s*, as in the English, to see; or as *ἵημι*, to send. The Greeks do not always reject the *γ*, since they have retained it in *γαῖα*, and not in *αἶα*. The *τ* and the *δ* are also signs of the digamma, since the Hebrews say *γῆ*, the Greeks *ἔρα*, and the English, *earth*; instead of what the Latin and its cognates have expressed by *terra*, and the Cornish by *db̄r* and *tyr*. The

¹ Thus the Hebrew *קָ* is expressed in Roman characters by *k* and *ch*, as *קָנָן* is in the Septuagint *Ἀχάβ*, and in our English translation, *Ahab*.

² *Umbra* resumes its digamma in the Spanish *sombra*. The following word has taken at different times the three cognate digammatic letters, *f*, *s*, and *h*, *σίχον*, *ficus*, and *higo*. Andalusia has lost the digamma from *Van-dalusia*. The *Indus* is now the *Sinde*.

Hebrew ψ in ψ ר, *the grare*, disappears in its English derivate *hell*. The Romans unable to pronounce the harsh and guttural ψ in ψ ר, *he made*, approximated to it in *facio*, which from the genius of the Spanish language, is restored to something like its original form in *hacer*. I have already observed that *vidi* returns at length to *hij'o*; but in Latin the digamma is expressed in that very word by *f* and *l*. The Italians and the Portuguese, in imitation of the Greeks, have dropped the *l* for the sake of a more pleasing concourse of vowels, as the poetic plurals of the former have *augeil*, birds; *cavai*, horses; *strai*, arrows; for *augelli*, *cavalli*, and *strali*; while the latter have in the plural, *baris*, barrels; and *bateis*, boats, instead of *bariles*, *bateles*. *Navis* after having retained its digamma in Latin, resumes its Grecian softness in the Spanish *navo*; and I apprehend also that *αἷμα* is a digammated form of the Hebrew ψ ר, blood.

I have just observed that the γ is sometimes the letter restored in Greek for the digamma, as in *γαῖα*; and the parallel also holds out through the modern languages, as *γέρεος* gives us in Cornish *kenath*; August in French is *Août*; Germanus makes in Spanish *hermano*, and in Portuguese *irmam*, a brother. The transitions of *εἶμι* are remarkable; in Latin *eo*, in Italian, pres. *vo*, 3d of the perfect poetic, *gio*, inf. *gire* and *ire* in English *go*; in Spanish *ir*, and in Portuguese *hir*; all of which, varied as they are, leave no room to doubt of their common origin. The Greeks generally omitted the γ , for which they had no equivalent, as in ψ ραῦ, and ψ ραγ; except in a few proper names, in which they expressed it by γ , as in ψ ραζα, ψ ραβάλ; but it is not so commonly known, that they had before employed the κ for the same purpose, as from ψ ραγ,² they made *κόραξ*, from which have sprung the several derivatives of *corvus*, *corvo*, *corbeau*, and *crow*. Some Portuguese words want the *n* to be restored to their digammated form, as in *peessoa*, a person; some the *d*, as *nua* and *erua*; some the final vowel, as *accoens* and *varoeths*, heroes; and some even substitute nothing for a vowel, but an aspirate, as *folho*, a leaf, and *molher*, a woman; or after losing a syllable and its consonant they contract it into a circumflex monosyllable, as *iór*, a color, *dór*, grief, and *mór*, greater. I should therefore be induced to conclude from these observations, that the digamma is nothing more than a particular disguise of words, and that there is perhaps no language from which instances of it might not be selected. It is also evident that the modern languages have had largely recourse to the expedient of truncating, or digammating their words like the Greeks, and that in that

¹ Voltaire retains the Latin form, and writes it *Auguste*.

² It has frequently been observed that stammerers find a particular difficulty in pronouncing the *s* and *k*. Such persons therefore are exactly in the situation of the Greeks and Hebrews, who digammated words beginning with those letters owing to an imperfect pronunciation. The *c* in the French *recif*, is lost in our English *reef*.

respect, they have a nearer affinity to Greek than this last has to the Latin.

Besides some of the more common changes of letters, the Cornish, in common with the above-mentioned languages, is materially affected by the digamma. It is thus that we find *bara*, bread, from *far*; *haloin*, from *ἅλς*, salt; *houl*, from *ἥλιος*, the sun; and *huigeren*, a father-in-law, from *ἐκυρός*. It is, however, in compound words that it is most conspicuous, as *fymara*, my head, where *m* is substituted for *b*, to suit the euphony of the Cornish; or where the *I* vanishes in composition, as in *Boscawenún*, *Boscawen downs*; *Lan-y-ún*, the church on the downs; or where the *b* and *g* disappear in certain words, as in *Goonhilly*, the colt's downs; and in *streil*,¹ *strigil*, a flesh brush. The *f* and *c* are also removed in *hoarn*, iron; *halau*, the calends; and *horf*, from *corpus*. The *l* is sometimes prefixed for euphony, as *lavalu*, instead of *avalu*, an apple-tree. The *b*, *f*, *m*, and *p*, are changed into *v* in composition, and thus *bara*, bread; *fos*, a ditch; *mean*, a stone; and *penedh* a hill, become *vara*, *vos*, *vean*, and *venedh*. The *s* after having been removed is compensated by an aspirate, as in *henn*, senex; *hoch*, sus; and *huil* sex.

15. The digamma is found in the middle of words, or as I mean by the term, when any letter is suppressed. This happens to several Greek words, which in Latin assume the *v*, as *βόες*, *boves*; *λαῖος*, *lævis*; and *οἷς*, *ovis*. This also applies to other letters, and it is on this principle that I take the Portuguese, *Lisboa* and *coroa*, to be digammated; and as when the Attics drop the *σ* in *νομιῶ*, *οἰκτιῶ*. The *l* disappears in Portuguese as in *coor*, *door*, which have been since circumflexed in *cór* and *dór*; so does the *g*, as in *ler*, and the *d*, as in *crer*; or the *b* in Cornish, as in *Goonelly*,² which is now contracted and Anglicised into *Goon-hilly*. It is therefore obvious that the digamma is expressed by different letters in the middle, as well as in the beginning of words; so that those scholars are by no means to be depended on who invariably reduce words to their primitive form by adding to them an *f* or a *v*, which, on the contrary, often prevents them from arriving at the true derivation.

16. The application of the digamma to Homer was a lucky thought, and the metre itself is the best guide where it ought to be inserted. This brings it to a degree of certainty which could not have been attained if the Iliad had been in prose. I am of opinion that the poet wrote the words complete, but that they have been since modified and altered by the same genius, which has made *horf* of *corpus*, *hermano* of *germanus*, and *voar* of *volare*. The consonants having since

¹The digamma of *ego* is remarkable throughout the modern languages; *Io*, It.; *yo*, Sp.; *eu*, Port.; *je*, French; *ich*, German; and *I*, Eng.

²Originally *Goonebilly*, from *goon*, a downs, and *ebol*, a colt. It is a down of some miles in extent, not far from the Lizard, and formerly celebrated for its small and hardy horses, the breed of which was destroyed by some regulations of Henry VIII. The down took its name from the horses, and has since been made into an awkward English compound, *Goon-hilly*.

been left out in pronunciation, Homer began to be written as he is now. The consequence of this would be, and it so happened, that the metre should become defective, so that it could be restored only by reverting to the old orthography and pronunciation. The application of the digamma has afforded a most ingenious approximation to this point.¹

17. It may be remarked, that this discrepancy in the Greek pronunciation affords an additional argument for the antiquity of Homer. In the time of Herodotus, Greek was written as at present; revolutions in language require ages to be effected, and therefore since the digamma had so early disappeared from pronunciation and writing, it is a very natural conjecture that a long period must have already elapsed between Homer and Herodotus. It is thus that philology supports chronology, from which we learn that the former lived 900 years before Christ, and more than 450 before the latter. The digamma also affords an indirect proof that the poems of Homer could not have been the work of some more recent writer, as it is not likely that any literary impostor could have made so many deviations from the common prosody. Though apparently irregularities, these, when examined by means of the digammatic principle, appear to be free from every anomaly.

18. The Homeric digamma differs from that in the modern languages, because it was inserted at an ancient, and afterwards omitted at a more recent period; while in these it is very recent, and only of the same age with their formation from barbarous dialects. The digamma was lost in Greek after that language had attained its highest purity; but the Spanish one has not only been adopted in that country, but it still continues in use. Where nothing has been lost, no deficiency can be felt, and therefore no inquiry is made. It is the truncated state of Homer's verses, which led the critic to this discovery; but in the modern languages, where the digamminated letters were lost at their first formation, that has not been perceived, the disguise has been uninvestigated, and therefore it has not been established that the present modern digamma, which, by vanishing, has disfigured so many Latin and other foreign words, has acted on the same principle as that which has disappeared from the orthography of Homer.

19. The following remarkable passage occurs in the preface to Lhuyd's Cornish Grammar, and which is the more valuable for an illustration, as he cannot be supposed to have been making in it the most distant allusion to our digammatic theory. "When you see that we turn the English words, to *laugh*, to *play*, to *whistle*, *bitter*, *six*, *sister*, in the language of Guench, *xuerthin*, *xuare*, *xuibany*, *xuercu*, *xuex*, *xuær*; and in the Armoric, *xoasin*, *xoari*, *xuibanat*, *xuero*,

¹ It would appear from the following passage, that the digamma or truncating of words was already beginning to be introduced in the age of Homer.

Ὡς Ὀδυσσεύς, εἰπὼν ὑπ' ὀφθαλμοῖσι δάκρυον ΕΙΒΕΝ.

Ἐνθ' ἄλλους μὲν πάντα ἐλάσθαιε δάκρυα ΛΕΙΒΩΝ.

Ὀδυσ. Θ. στ. γ. 531.

xeux, xosr; but in the Cornish, *huerthin, quarc, huibanat, huero, hui, hor*, we know then very easily that the Cornish is changed. For the like passages are never thus turned by the people of the Welsh Guenez and the people of Lezou have learned from them." It seems, then, that the Welsh and Armoric *x* has been in Cornish changed into *h*; but *x* in some languages is either turned into *s*, or pronounced as such, as in *Serser, Alessandro, Xabon, Xeringa*, instead of *Xerxes, Alexander, sapo, syrina*. By applying this rule to the Welsh, its *x* will then be to be only considered as a differently shaped *s*, the hissing sound of which was afterwards changed for a cognate aspirate in Cornish. Next to the *f* and *v*, there is not a letter that more often supplies the place of the digamma in Greek than *s*, thus, *ἄλς, sal*; *ἔκυρος, socer*; *ἔρπω, serpo*; *ὑλη, sylva*; *ῥς, sus*, &c. It is rightly observed in Valpy's Greek Grammar, p. 193, "The aspirate is generally expressed in Latin by *s*," or, in other words, that the aspirate becomes *s*, and that at a further remove it may be written, if not pronounced, *x*. It is therefore a striking affinity that Cornish and common Greek should have removed the *s* to compensate it by an aspirate.

But there is still another point of view. The Cornish bears nearly the same relation to Welsh, or its derivate, which the common tongue of Greece does to the diction of Homer. The old Greeks and the language of Guench wrote their words complete, which in cognate dialects, and at more recent periods, were truncated of their digammas. The Cornish and the common Greek are therefore nothing but modernised forms of the two more ancient languages. There are no languages that have not some sounds which are common and the same in each, and therefore since the disappearance of the digammatic *s* is so evident in Cornish, the parallel in Greek must have happened from the same cause, a difficulty of pronouncing the *s*; so that this structure of Cornish words, as remarked by Mr. Llyyd, materially confirms the conjectures of former critics concerning the Homeric digamma.

These are a few of the numerous aspects under which words appear to have been corrupted in different languages. I have treated the subject only cursorily, and no farther than my present object required, that I might vindicate myself from the imputation of having been perhaps whimsical in some of my derivations. It is, however, of that importance in a philological point of view, and is calculated to throw so much light on the origin, the pursuits, and the history of nations, that it would deserve to be discussed in a separate essay, and by a more learned, acute, and able pen than mine. It is, however, with reluctance that I close my observations on this part of the subject.

D.

THE
CLASSICAL JOURNAL:

FOR

MARCH AND JUNE, 1820.

VOL. XXI.

*ὦ φίλος, εἰ σοφὸς εἶ, λάβε μ' ἐς χέρας· εἰ δέ γε πάμπαν
Νῆϊς ἔφους Μουσέων, ρίψον ἄ, μὴ νοεῖς.*

EPIC. INCERT.

F

London:

PRINTED BY A. J. VALPY,

RED LION COURT, FLEET STREET;

SOLD BY

LONGMAN, HURST, REES, ORME, AND BROWN; F. C. AND

J. RIVINGTONS; SHERWOOD AND CO., PATERNOSTER

ROW; PARKER, OXFORD; BARRETT, CAM-

BRIDGE; MACREDIE AND CO., EDIN-

BURGH; CUMMING, DUBLIN; AND

ALL OTHER BOOKSELLERS.

1820.

CONTENTS OF NO. XLI.

	PAGE.
Mystical Poetry of the Persians	1
Oxford Prize Poem. By the Hon. Mr. STANLEY. <i>Syracusæ</i>	3
Remarks on the Pyramid of Cephrenes lately opened by Mr. Belzoni. By GEORGE STANLEY FABER, B.D. Rector of Long Newton	8
Miscellanea Classica, No. VIII.	22
An Inquiry into the Opinions of the Ancient Hebrews, respecting a future immortal Existence. By the Rev. D. G. WAIT	29
Arabian Story	33
On the Science of the Egyptians and Chaldeans. Part VIII. By the Rt. Hon. Sir W. DRUMMOND	35
Commentary on the Description of Ardent Fever given by ARETÆUS. Part II.	57
● Letters on the Ancient British Language of Cornwall. No. VI.	62

uses μεταλλογῆ τοῦ βίου is not adequately rendered by *migratio de vitâ*, or *departure from this life*: it strictly implies a *change of the manner of life*; and as, according to the Philosophy of Ancient Greece, the soul was held to be an emanation from the Deity, it was consequently believed indestructible in its nature.

LETTERS ON THE ANCIENT BRITISH LANGUAGE OF CORNWALL.

No. VI.—[Continued from No. XL. p. 270.]

LETTER IX.

COMPOUND WORDS, &c.

AFTER having examined, in my last letter, the different ways, in which words are disguised, I may be permitted in this to proceed with some remarks more immediately connected with the Cornish dialect. The first suggestion however that occurs, is how far researches into a subject of the kind may be attended with some utility.¹ It is indeed true, that Cornish is not of that importance which attaches to the ancient and modern tongues, that may be called classical. I understand by the term, those whose standard has been fixed, and have now become valuable by the productions of eminent writers. As these characteristics certainly do not be-

¹ Dr. Borlase thus expresses himself in the Preface to his Cornish Vocabulary: "In the present language of my countrymen, there are many words, which are neither English, nor derived from the learned languages, and therefore thought improprieties by strangers, and ridiculed as if they had no meaning; but they are indeed the remnants of their ancient language, esteemed equal in purity and age to any language in Europe.

"The technical names belonging to the arts of mining, husbandry, fishing and building, are all in Cornish, and much oftener used, than the English terms for the same things. The names of houses and manors, promontories, lakes, rivers, mountains, towns and castles in Cornwall, especially in the Western parts, are all in the ancient Cornish. Many families retain still their Cornish names. To those, therefore, that are earnest to know the meaning of what they hear and see every day, I cannot but think that the present Vocabulary, imperfect as it is, (and as all Vocabularies, perhaps are at first,) will be of some satisfaction."

(Antiquities of Cornwall, p. 375.)

long to the Cornish, it can be interesting only as an object of antiquarian and etymological research. These are, however, points of the highest consequence to the philosophical inquirer into the origin, and the history of nations, and sometimes they are the only confirmation that we can obtain of our conjectures respecting the state of former days. For instance the etymology of the Cornish, as having been derived from several foreign tongues, remarkably confirms the truth of history concerning the several nations who have at any time either traded or settled in the west. The marks which they have left on the language attest the truth of history. It is owing to this mixture of foreign idioms, that the Cornish has so much less of an original cast, than the other British dialects. An acquaintance with Cornish remains, may also be singularly useful in the study of antiquities, especially of such as are connected with the ancient Britons. It must, however, be acknowledged, that a great part of the interest it excites, is of a local nature; but I apprehend that this objection also applies to every other tongue, that has never enjoyed any extensive circulation. It cannot fail to be important, as connected with general literature, to add to its accumulated stores, by preventing any particular dialect from sinking into oblivion, and to exhibit its excellencies and defects. If attempts to preserve the aboriginal languages of America and the Southern Islands, are commendable, how much more so must be the endeavour to form an acquaintance with the scattered fragments of the speech of their ancestors!

The most striking utility of Cornish to general readers, is the helps which it affords in explaining the local names of men and things. There is no part of the world where the proper names are so entirely original as in Cornwall; and there is in them an extraordinary variety, which is occasioned by the particularly diversified scenery of the county. As to English local names in Cornwall, they are but few, and even those are evidently of modern date. To a stranger travelling there, and indeed to almost all the natives, those Cornish words are as entirely destitute of meaning, as if they were Sanscrit. It is not perhaps generally proper to learn the language of any country, merely for the sake of understanding the nomenclature of its topography; but to natives and residents, an acquaintance with it to a certain degree, is desirable. It enables one at once to guess at the locality of any place, and on looking over a map, to determine the face of the country from the names; and even where the inferior objects of buildings, woods, mines, and enclosures have vanished, we are enabled to assign them their former positions, without the assistance of history, or even of tradition. A Cornishman, unacquainted with these several terms, is in fact to be compared to one, who is a stranger in the land of his ancestors; and while he mentions any particular spots,

it must continually appear to him as if he had succeeded to an unknown race of men, and was expressing the sounds of a dead and barbarous tongue.

I have had occasion to mention in several of my former letters, that the Cornish is not guttural, and that it is much more harmonious than any of the other British dialects. It is indeed so far from being disagreeable, that if it had been cultivated by a polished people, it would have been particularly smooth and elegant. It has none of that frequent concourse of consonants, which so much disfigures some of the modern languages; and I have no doubt that a foreigner would find it much easier to articulate any given number of Cornish than English words.

The Cornish derives a particular advantage from the expressiveness of its proper names; as indeed it is singular that there are few or no places in Cornwall, whose names are not connected with some local circumstance. And yet could this have been the nomenclature of a barbarous people? Their accuracy in this respect forms a striking contrast with the fanciful, unmeaning, and sometimes ridiculous appellatives of modern discoveries. The Cornish ought to be a pattern to our modern navigators. *Valvenna, the old moor*; *Hendra, the old town*; *Handue, God's enclosure, or the church-yard*; *Meantol, the holed stone*; *Portreath, the sandy cove*; *Tregoose, the wood farm*; *Trenance, the village in the valley*; these are a few from some hundred proper names, and which are all equally expressive.

After so many revolutions, religious as well as political, it is really surprising that those names have not only been retained, but that they have been so little altered. Conquerors and new settlers, and even the descendants of the natives, in general either adopt new, or so corrupt the old names, that they can be no longer recognised. This happened in the nomenclature of Europe after the subversion of the Roman Empire, as the like has more recently taken place in the European colonies in the two hemispheres, in the almost unaccountable omission or perversion of native names. But the Cornish appellations of the hills and vallies still remain to attest the abode of former generations, and by these faint but lasting memorials, they remind their posterity, that the country is still the same, and that they inhabit the very spots, which were the scenes of the residence and of the pursuits of their forefathers.

A few Cornish names, however, seem to have given way to modern ones, especially in those of parishes, as in St. Ives,

¹ There are exceptions when the substantive is not placed before the adjective, as in this *Hendra*, from *Henn, old*, and *Tre, a town*, or rather village; or in *Camelford*, from *Cam, crooked*, *Hel, a river*, and *Ford, a passage*.

St. Mawes, and St. Just; but even these are very ancient, as they must be referred to that remote period, when Christianity was first introduced, and the Cornish, from religious veneration, gave the names of their Saints to the new division into parishes. The words have also been very differently pronounced at different periods, and this has occasioned some of that diversity in the orthography, which I have already noticed; and there is also a disposition to Anglicise Cornish names, whenever they bear any resemblance to English ones,¹ as in Port Isaah, The Lizard, Pendennis, and Brown Willy, instead of *Porth-iz-ick, The village of corn creek; Laz-herd, The projecting land; Pen-dinas, The hill of fortification; and Brae-an-wellon, The hill of high crags.*

The Cornish abounds in compound words, as may be seen in the different names of places. They are generally formed of two words, and, occasionally, of three; but they consist of only from two to four syllables. Thus we have Chyprase, *the house in the meadow; Clow-ance, the valley of echoes; Tre-mabe, the boys' village; Killi-grew, the eagles' grove; Lan-hadron, the thieves' valley; Re-sugga, the moist valley; Killi-gorrick, the grove on the water-side; Pen-callinick, the hill of the holly trees; and Menadowa, the rocky place by the water.* Some are contracted into a monosyllable, as Choone for Chy-un, digammated from Chy-goon, *the house on the common; and some of three syllables are made into two, as Kill-ock, from Killy-oke, the oak grove.* Few languages could express so much within so small a compass, or with so much smoothness. Among the compounds of three words are the following: Cois-pen-hayle, *the wood at the river's head; Hel-men-tor, a rocky hill on the moor; Pen-hal-veor, the head of the great moor; Tre-gust-ick, the wooded house by the brook; Tre-men-hir, the long stone village; Tin-tag-el, the good fortification on the moor.*

I observed in my last letter, how very often Cornish words are digammated. This was done chiefly to avoid any collision or harshness of sounds, and for that reason consonants were removed, and the vowels coalesced, as we have just seen in Choone, from Chy-un and Chy-gûn; and again, Ar-allas, *upon the cliff,* and Ar-owan, *on the rivulet,* are put instead of *War-allas* and *War-owan;* while Bus-var-gus, *the house on the top of the wood,* and Clow'ance, are put instead of *Bus-war-gus,* and *Clow-nance.* In short, it seems to have been the genius of the language to soften all asperities, and at the same time to retain its manly character by not admitting an unnecessary concourse of vowels. By not removing the superfluous consonants, how very disagreeable would be

¹ I recollect being once called up very early, by a new servant, a native of Plymouth, as *Tom Genys* wanted me; but on coming down, I was surprised to find, that I had been sent for to the village of *Tremagenna.*

the corresponding English compounds, *Meadhouse, Thieves' Vale, Woodfarm, Wood-top moor, Moorstone Hill, &c.* This harshness is owing to our retaining all the consonants in our composition, and which makes it almost impossible to compound words in many cases, especially when they are monosyllables.

The Greeks, like the Cornish, softened their compounds by dropping certain letters, as in *ιοπλόκαμος, ιππόδαμος, λιγυφθόγγος, and ποδάρκης*. The disadvantage of Greek compounds, however, is, that the words become of an immoderate length, and occupy nearly as much room as if they had been expressed in a separate form.

The Cornish is free from this defect, as the greater part of its compounds are only of two, and a few are at the most of three syllables. It is thus that it combines the advantages of the Greek and the English compounds, without incurring the length of the former; or the harshness of the latter. Contrary to the Greeks; whose compounds consist of only two words, the Cornish have sometimes three, and yet they neither lengthen the word too much; nor render it disagreeable, as in *Bud-och-vean, the little oak haven; Tre-van-nance, the village in the great valley, &c.*

The Cornish compounds are mostly formed of two monosyllables, which are occasionally softened, as has been said before, by the removal of the redundant letters, as in *Clowance, &c.*, while others again are connected by the particles *a, an, u, and y*, or by *ar, bar, gun, vor, or war*.¹ All these occur in, *Menadowa, the rocky place by the water; Chy-an-dour, the house on the water side; Chy'n-bale, the house in the moor; Lau-y-un, the church on the downs; Ar-allas, upon the cliff; Chi-bar-bes, the house on the high green; Chi-vor-lo, the house by the great pool; Tre-gan-horn, the iron house; and Ty-war'n-haile, the house on the moor*. Sometimes also letters are added for euphony, as *Guste-vor*, for *Gus-vor, a large wood*; and *Lant-eglos*, for *Lan-eglos, the inclosed church*. This use of the *t* to harmonize sounds is the same as in the French *ya-t-il?*²

Greek proper names are often nothing more than possessives, as in *'Αλίαρος, Κήρινθος, Πτελεόν*, the synonyms to which are rendered in Cornish by two words, as *Mor-va, a place by the sea; Tre-melzy, the honey farm; and Ellen-glaze, green elms*. The Cornish compounds sometimes consist of a substantive and an adjective; but more commonly of two substantives, with or without a connecting particle. This is owing to the paucity of Cornish adjectives, as *Nan-killy, Carn-glaz, Pen-trivel, and Tre-vor-der*; all of which, if in Latin, would be thus expressed, *Vallis nemorosa,*

¹ To these may be added, *ga, gor, bartha, and wartha*, as in *Tregaminion, the house of stones; Tregorrich, the house by the brook; Trebartha and Trewartha, the upper house.*

² Is not the original termination of the verb in this instance retained, rather than a letter arbitrarily inserted for Euphony? Ed.

Rupes viridis, *Caput equinum*, and *Domus palustris*. This is the same idiom as that which so frequently occurs in Hebrew, and from the same cause, and which Grammarians call the *regimen*, as אֶרֶץ תִּפְאָרִית, *a delightful land*, (Mal. iii, 12.) יְבֵרֶה שְׂקֵרָה, *lying*, (Prov. xiii, 5.) בְּרִכַּת טוֹב, *a good blessing*, (Prov. xxiv, 25.)

Several lists have been made of the Cornish proper names, some of which have received different meanings; but this is not surprising, when we reflect, that when the translator has been at a loss, he may have conjectured at a meaning from actual localities; and on the other hand, it is well known how difficult it is to trace a multiplicity of proper names, in a language of which only a few scattered fragments remain, and which is now totally extinct. Many of those appellatives also can undoubtedly bear different significations, yet with all these disadvantages, I apprehend that it would be less arduous to interpret any given Cornish nomenclature, than that of the Greek places in the second Book of the Iliad.

Such then seem to have been some of the excellencies by which the Cornish language was distinguished, even in the rude and imperfect state of the people by whom it was spoken. It is then evident that it would have been susceptible of a high degree of cultivation, and might possibly have even surpassed many of those tongues, which, at different periods, have been the vehicles of useful science and elegant literature, and afforded the means of communication between numerous assemblages of men. But it is with languages, as it is with individuals; it is not always those who originally had the best pretensions, who are advanced to eminence and fame. The language of a large and powerful population becomes an object of attention, and in the course of ages it is progressively improved, till it receives the highest degree of perfection, which, in its nature, it can admit. But the dialect of a small and insulated race, is deprived of those external supports; and whatever may be its original merits, it is left to itself, till it decays unknown and unregretted, and is finally merged and lost in its more powerful neighbours. The Cornish was the least unmixed of the British dialects; but it was at the same time the most harmonious and the most improveable. It is indeed to be lamented, that after so many ages, and the convulsions of so many political storms, none of these dialects should have become the tongue of some great European nation. I cannot also but express my regret that the one which I have now been endeavouring to elucidate in these letters, should have been that which has been the first extinct, which has been the least cultivated, which has been spoken by the smallest tribe, which the fewest attempts have been made to preserve, and which, but for a few philological antiquarians, would have entirely sunk into oblivion.

D.

THE
CLASSICAL JOURNAL:

FOR

MARCH AND JUNE, 1820.

VOL. XXI.

ὦ φίλος, εἰ σοφὸς εἶ, λάβε μ' ἐς χέρας· εἰ δέ γε πάντα
Νῆϊς ἔφυς Μουσέων, ῥίψον ἄ, μὴ νοεῖς.

EPIG. INCERT.

T

London:

PRINTED BY A. J. VALPY,

RED LION COURT, FLEET STREET;

SOLD BY

LONGMAN, HURST, REES, ORME, AND BROWN; F. C. AND

J. RIVINGTONS; SHERWOOD AND CO., PATERNOSTER

ROW; PARKER, OXFORD; BARRETT, CAM-

BRIDGE; MACREDIE AND CO., EDIN-

BURGH; CUMMING, DUBLIN; AND

ALL OTHER BOOKSELLERS.

1820.

CONTENTS OF NO. XLII.

	PAGE.
On the Instruction and Civilisation of Modern Greece. Professor NOEHDEN	189
Remarks on a Hieroglyphic which Dr. Clarke terms a Horse's Head	198
Platonic Demonstration of the Immortality of the Soul ..	201
On the Origin of the Drama	230
● Ancient British Language of Cornwall. Lett. X.	238
Translation and Observations on an Ode of Horace. R. HOBLYN	248
Some Emendations on Aristotle. Rev. J. SEAGER ..	252
Cambridge Prize Latin Essay, 1802.	254
Important Discovery of the Original of many of the Sen- tences of Sextus Pythagoricus, which have been hitherto supposed to be alone extant in the fraudulent version of the Presbyter Ruffinus. T. TAYLOR	266
Notice of Researches in Greece, by William Martin-Leake	270
Miscellanea Classica, No. IX.	276
Corrections in the common Translation of the New Testa- ment. No. v.	280
Notice of Dr. Symmons's Translation of the Æneis of Virgil	286

stage under the more ennobling features of our national religion. But I am inclined to think that a selection of sacred subjects might be performed during the periods of religious festivals, as the oratorios are during Lent, with public advantage as well as gratification. I would of course be understood to mean this under very punctilious restriction. The sacred Dramas of Hanuah More, for instance, might perhaps on such occasions be advantageously performed. The subjects indeed, equally fitted for stage effect to be found in the same inestimable reservoir, are inexhaustible. The magnificence of oriental scenery is there united with all the wonderful of incident, all the sublime of supernatural agency, and all the beautiful of morality. C.

ANCIENT BRITISH LANGUAGE OF CORNWALL.

LETTER X.

CORNISH EXTRACTS.

HAVING in my former letters compared the Cornish with those languages, to which it bears the greatest affinity, and endeavoured to trace its phraseology under its several disguises, you will now expect that I should give you some account of the writings that are still extant in it. Unfortunately, its remains are few, scattered, and difficult to be procured; and, as compositions, possessed of little literary merit. The Cornish manuscripts are characterised as the works of men, who wrote to please a rude and illiterate people. What remains is mostly in verse, and is an inferior kind of sacred poetry. But it is foreign to our subject to enter into any examination of the sentiments, or to reprobate the absurdities which occur in those writers. Let us consider them merely as the vehicles in which the language is now preserved; and because they were composed while it was yet in common use, we may very properly suppose that they are pure, or in other words, that they represent it as it was then spoken. It is therefore in this point of view that those manuscripts are valuable. It is indeed on the examination and study of these, that the only possibility of examining the Cornish language depends.

I wish it had been so far in my power to inspect those venerable relics, so as to have given you such an account as would be mutually satisfactory. As it is, I can offer you but few original remarks,

and must, in a great measure, give you the substance of what has been said by others.

The most ancient Cornish manuscript is the Cottonian. It is supposed to be of the eleventh century. It is a vocabulary, which was mistaken at first for Welsh; but when examined by Mr. Lhuyd, the archæologist, he pronounced it to be Cornish. He thus speaks of it in a letter to his friend Mr. Tonkin. "I know not whether I mentioned that I had sent Mr. Moor a copy of an old Cornish glossary in the Cotton library. It is a valuable curiosity; being probably seven or eight hundred years old. If you cannot procure it, you shall have a copy of mine: alphabetically, or in the order of the Cotton MS. which is in continued lines, but with some regard to natural order." (Polwhele's Hist. of Corn. vol. iii. p. 32.) Dr. Borlase has incorporated it in the vocabulary at the end of his Antiquities of Cornwall.

There are two manuscript poems in Cornish, which have been preserved in the Bodleian library.¹ They were dramatic, and are such as might have been expected to be produced about the fifteenth century, among a people little acquainted with literature. The mysteries of religion were the subject of the modern drama in its infancy, perhaps borrowed by the Cornish from their continental neighbors. It was not their original invention, as the silence of those who have written on the subject would lead us to infer. The second of these manuscripts is of the beginning of the seventeenth century, and is said to have been expressly composed for the purpose of being represented in an ancient British amphitheatre at St. Just, near Penzance. The language was then declining, and the poet must have written rather as it formerly was, than as it was then actually spoken. I cannot do better than give you Dr. Borlase's account of those compositions in his own words.

"Another general custom was the play or interlude in the Cornish tongue. Of these plays the subjects were taken from Scripture, and the design suitably good, even that of instructing the common people in the meaning and excellence of the Holy Scriptures; although the design, it must be owned, is executed in a coarse and rude manner.

"There are two manuscripts in the Bodleian library, which contain some interludes, or, as the author calls them, *Ordinalia*: the first, in parchment, written in the fifteenth century, exhibits three *Ordinalia*; the first treats of the creation of the world, the second of the passion of our Lord Jesus Christ, the third of the resurrection. The other manuscript is on paper, written by William Jordan, An. 1611. This has only one *Ordinale*, of

¹ Bib. Bodl. b. xl. Art. given by James Button, Esq., of Worcestershire, An. 1615.

the creation of the world and the deluge. There is a third book written in Cornish on vellum, which Mr. Ed. Lhuyd, late keeper of the Musæum at Oxford, received from John Anstis, Esq., Garter King at Arms. It treats of the passion in metre, but not in dramatic dialogue, intitled Mount Calvary.

“ The first *Ordinale* of the creation begins thus (God the Father speaking) :

Cornish.

“ Eu Tas a Nef yur Gylmyr,
Formyer pub tra a vydh gwrys,
O nan, ha tryon, yn gwyr,
Eu Tas, han Møb, han Spyrys;
Ha hethyn me a thesyr,
Dre ou grath dalleth au Bys.
Y lovaraf, Nef, ha Tyr
Formyys orthe ou brys.”

Englished.

“ The Father of Heaven I the maker,
Former of every thing that shall be made,
One, and Three, truly,
The Father, the Son, and the Spirit;
Yes—this day it is my will
Of my especial favor to begin the world.
I have said it—Heaven and Earth,
Be ye formed by my counsel.

“ This metre is not ill chosen or unmusical.

“ The scanning to be performed in the following manner :

“ Eū Tāsā Nēf-yūr Gyl-wŷr,
Fōrmŷ-ēr püb-trā vŷth-gwŷrys, &c.

“ It is the Trochaic Heptasyllable, otherwise called the Trochaic Dimeter Catalectic. It consists of three trochees and a semiped. Aristophanes was very fond of it at times.

“ In Latin, Horace adopts it.

“ Nōn ēbūr nēque aūrēūm.

“ In English, Shakspeare frequently uses it; and Dryden for his tenderest numbers :

“ Softly sweet in Lydian measure,
Soon he sooth'd his soul to pleasure.

“ The language suits the metre; as the subject is sublime, the composition is not unsuitable, as may be seen by the above and following stanza :

“ Yn peswere gwreys perfyth
Then bys ol golowys glan,
Hoga hynwyn y a'vyth
Au Houll, an Lor, h' an Steryen.

Me a set a Nugh an gueyth
Yn creys an Ebron avan,
An Lor yn nos, Houl yn geyth
May rollons y golow Splan.

“ In the fourth (day) I shall make perfect
For the world all the resplendent lights,
And I will that they be called
The Sun, the Moon, and the Stars.
Then will I place them on high
In the midst of the firmament above,
That the Moon by night, the Sun by day,
May yield their glowing splendor.

“ The stanza consists of eight verses with alternate rhymes; sometimes this is changed for a stanza of six, of which the first and second are of one rhyme, the fourth and fifth of another, and the third and sixth line of a third rhyme; but the heptasyllable metre continues throughout, with few deviations, in this piece and all the others.

“ The poetry is the least exceptionable part of these interludes: a person called the Ordinary was the chief manager; every thing was done as he prescribed, and spoken as he prompted. The persons in the drama are numerous: in this no less than fifty-six in number; in the second, sixty-two; in the third, sixty; princes, patriarchs, saints, angels (good and bad), and even the persons of the ever-blessed Trinity are introduced. Unity of time, action, and place, is not at all attended to; this first-mentioned play runs through a space of time from the creation to king Solomon's building the temple, and incongruously ordaining a bishop to keep it. It takes in also the fabulous legend of the martyrdom of Maximilla; in which part the actors are a bishop, a crosier-bearer, a messenger, four tormentors, the martyr, Gebal and Amalek. The bishop gives to the tormentors, for putting the martyr to death, Behethlan, Besaneth, and all Chenary. King Solomon speaks the epilogue; the audience, with a strict charge to appear early on the morrow in order to see the Passion acted, is dismissed in these words:

“ Cornish.

“ Abarth an Tas,
Menstroles a' ras,
Pebourgh whare,
Hag ens pub dre.

“ Englished.

“ In the name of the Father,
Ye minstrels holy,
Tune your pipes,
And let every one go to his home.

“ This may serve to give a general notion of these interludes, which were all translated into English by the late Mr. John Keigwyn of Mousehole, at the desire of the late Right Reverend Sir Jonathan Trelawney, baronet, bishop of Winchester, in a

VOL. XXI.

Cl. JI.

NO. XLII.

Q

literal manner, for the better understanding the language, though to the disadvantage of the poet, and his language too. The best composition now extant in the Cornish tongue, is that called Mount Calvary, which is not dramatic, but narrative, and more solemn; the incidents (with few exceptions) are all taken from the gospel history of the Passion, and the circumstances of distress and suffering very affecting. It was first turned into metre, as I imagine, by the before-mentioned Mr. Keigwyn, at the instance of Mr. Scawen of Molineh above-mentioned; but Mr. Scawen, disliking that translation, has placed a literal one in the Lyttelton copy. But to return to the interludes: The places where they were acted were the *Rounds*, a kind of amphitheatre, with benches either of stone or turf." (Natural History of Cornwall. p. 295.)

Thus far concerning the Interludes; but in another place Dr. Borlase also tells us: "There are also several proverbs still remaining in the ancient Cornish, all savoring of truth, some of pointed wit, some of deep wisdom.

- " *Neb na gare y gwayn, coll restoua.*
- " He that heeds not gain, must expect loss.
- " *Neb na gare y gy, an gwra deveeder.*
- " He that regards not his dog, will make him a choak sheep.
- " *Guel yn guetha vel goofen.*
- " It is better to keep than to beg.
- " *Gura da, rag ta honan te yn gwra.*
- " Do good, for thyself thou dost it.
- " Many proverbs relate to caution in speaking, as *Tan Tavas*, Be silent, tongue.
- " *Cows nebas, cows da, ha da veth cowsas arta.*
- " Speak little, speak well, and well will be spoken again.
- " Of talking of state affairs, there are some remarkable cautions.
- " *Cows nebas, cows da, nebas an yevern yw an gwella.*
- " Speak little, speak well, little of public matters is best.
- " The danger of talking against the government is excellently represented in the following proverb.
- " *Nyn* ges gŷn heb lagas, na kei heb scovern.*
- " There is no down without eye, nor hedge without ears."

(Nat. Hist. of Cornwall. p. 319.)

* This is another instance of the digamma *ges* for *es, est, e, is, &c.* Thus again, *Dro kez*; *po-negas ues dro peth es*. Bring cheese; if there is not cheese, bring what there is. *Negas* for *nebas*, and *ues* for *kez*, occur in the same line.

I add the following rhymes, which are selected from some that Mr. Tonkin, a Cornishman and antiquarian, procured from Mr. Lhuyd.*

* The following extract from the Preface to his Cornish Grammar and Vocabulary, gives an account of the Cotton Manuscript. Mr. Lhuyd's observations are interesting, as they throw much light on the substitution of letters, or, as I have before expressed it by a general though perhaps improper name, *the Digamma*.

"Mr. Anstis found a British Vocabulary, hand-written many ages since, in the Cotton Library in London, and, as he did always, so according to his good-will on the like occasion before and after, he wrote to me about it. When I had looked over the book, I perceived very well that it was not a Welsh Vocabulary, according to the Latin name (written at the latter end) *Vocabularium Wallicum*; but a Cornish vocabulary, as the thing (according to my thought) must appear to every British reader, that shall consider the translations of these Latin words, viz. *Angelus, Ail*; *Stella, Steren*; *Membrum, Ezel*; *Supercilium, Abranz*; *Collum, Conna*; *Palatum, Stefenii*; *Mentum, Elget*; *Tibia, Eleaker*; *Vitricus, Altro*; *Regina, Ruisanes*; *Vulgus, Pobel biogo*; *Puer, Floh*; *Senex, Coth*; *Mercator, Guicour*; *Prora, Flurrog*; *Umbra, Scod*; *Milvus, Scoul*; *Bufo, Croinoc*; *Rana, Guilschin*; *Passer, Golvan*; *Pullus, Yahnunc*; *Scomber, Brethyl*; *Lucius, Denshoc dour*; *Vulpes, Louvern*; *Ursus, Ora*; *Scrofa, Guis*; *Echinus, Sorb*; and many other words, which are not known among us Welshmen. I know full well that I could produce one, and that with more true likeness, than can the small vocabulary of the British Armoric, or British of the country of Lezou in France, although they are not used now in the county of Cornwall. But this wrong thinking is put away, without much trouble, when we discover that the author of this vocabulary, when he was in want of British words, did write down old English words for the same, by giving them sometimes a Cornish termination; and did not bring any of the words from the French, as he would without doubt, if he had been an Armoric Briton. Now these, and the like, are the words thereof, taken out of the old English: *Comes, Yurl*; *Lector, Redior*; *Hamus, Hye*; *Field, Harfel*; *Saltator, Lappier*; *Sartor, Senyod*; *Contentious, Strivor*; *Spinther, Brooch*; *Fibula, Streing*; *Raptor, Robbior*; *Noctua, Hule*; *Halec, Herring*; *Pra-hun, Bidin*; *Lagena, Kanna*; *Truta, Trud*. Now as it could not be any Armoric Briton that wrote this vocabulary, so neither could it be written by any Welshman. For had he been a Welshman, he would without further consideration have written, *Darlkenmodh, Breyr, Hor, Telyn* (or *Kuth*), *Neidiur, Guniadydh, Kynhennys, Guaeg, Arnestr, Yspeiliur, Pylhyan, Pennog, Guerlodh, Ysten*, (or *Kynnog Piser*, or *Kostrelh*) and *Brethylh*. In like manner, if it had been done by an Armoric Briton, he would never have named the things called in Latin *Quercus, Rhamnus, Melis, Lepus, Hædus*; *Glastanen, Eithinen, Broz, Sconarnog, Min*; but instead thereof, *Guazen daro, Lan, Lus, Gat, and Gavar bian*. Doctor Davies (according to my thought) has named this Cornish Vocabulary in the Cotton Library, *Liber Landavensis*; for there are many words in this Welsh Vocabulary, marked *Lib. Land.*, which I never saw in any other book. But yet as he had seen the book, which is now in the Cotton Library, I wonder that he would not draw all the words from that to his own book. Nevertheless the

“ Hye oare gwile padn dah gen tye glan ;
Ha et eye ollaz, hye dalveath gowas tane.

truth is, I know very well, that the words therein marked Lib. Land. are not written in the book called Liber Landavensis; for I have looked over that before written book, in the library of that most learned and most knowing gentleman, the Lord of Lanner, in the country of Guenez, i. e. North Wales, and likewise a fair transcript in the library of Jesus College, in Oxford. There is some hope in me, that the reader will forgive me, that I do not always write after the language of our time, nor yet keep to the writing retained in this Cornish Vocabulary. By perusing the aforesaid written books, I have discovered, that there have happened four noted changes or variations, and remember very much, in the Cornish tongue, within this age, or these last hundred years: and the same being before very little printed in the Latin and Celtic Vocabulary, I was very desirous to give them in the Cornish English Vocabulary by hand here to you. The first change is, to put the letter *b* before the letter *m*, and to speak and write *Tybm*, *Tabm*, *Kabm*, *Gybman*, *Krobman*, and *Kylobman*, &c., in the place of *Tym*, *Tam*, *Kam*, *Gymman*, and *Kylozman*. The second is to put the letter *d* before the letter *n*; and to speak thus, in the place of *Pen*, *Pan*, *Pren*, *Guyn*, *Guan*, *Bron*, *Brynan*; *Pedn*, *Padn*, *Predn*, *Guydn*, *Guadn*, *Brodn*, *Bydnan*. Neither did I see fit to give a place to these changes in this vocabulary; for neither will they hereafter retain these changes; and likewise their language is thence more hard and rugged than it was before; and for that many times you must turn the *m* and *n* to *b* and *d*, by saying *tubbi*, *obba*, *hadda*, *heddo*, where you said before, *tubmi*, *obma*, *hodna*, and *hedna*. And this second novelty hath cast off these words so far from the former words, *tunmi*, *omna*, *kenna* and *kanna*, that not any can at all, neither *Armoric Briton*, nor yet *Welshman*, find out their foundation, by seeing from what place they are come. The third change is, to put the letter *d* before *s*, (the which *s* is almost always pronounced as *s*;) and to speak the *s* as *sh*, for I have found out in one of the aforesaid written books, which is a book setting forth miracles out of the Holy Scripture, written, more or less, one hundred and fifty years since, where are these words, just as now you speak them, *Kridzhi*, *Pidzhi*, *Bohodzoch*, *Pedzhar*, *Bledzhar*, *Lagadzho*, &c. instead of these, *Cresy*, *Pery*, *Behosoc*, *Peswar*, *Lagaz*. I know very well that you do not write these words as I write them with *dsh*, but only with the single *g*, or with an *i* consonant; but this falls in with the manner of the English writing: and since the speaking is from thence, the writing must be put and likewise changed from *s* (or *s*), as was the *s* before, from *d* to *t*. The fourth change is turned very much like the third: and that is, to put *sh* after *t*, or (according to the Armoric writing) of late the letter *t* for *ch*; and so to change the words *Ty* (or *Tey*) to *Tshey*; *Ti* to *Thi* (or *Chee*), *Pysgettu* to *Pysgetsha*, and more the like. From whence the other speakings, in which you go off very far from us Welshmen, viz. in speaking, *a* for *e*; *e* for *o* and *y*; *i* for *e*; *o* for *u*; and *v* consonant for *f*; and likewise *h* for *x*; *th*, *s* or *h* for *t*, is easy enough; and in part for that few of them are so old, (if any of them are very old,) as our language, and the language of the people of Lezou. And another is, in naming of late the letter *t* for *s*; which is not so hugely old, yet may be old enough for the good taking, and keeping it hereafter. But now the reader will ask

Na dalle deez perna kinnis war an sawe ;
 Na moaz moaz mutle an drize dro dan keaw ;
 Rag hedda vedn boz cowzes dro dan pow :
 Gwell eye veyha perna nebas glow ;
 He hedna vedn gus tubm a sheller e a rag.
 Ha why el evah cor gwella, mor seez de brage.
 Na dale dien gwile treven war an treath ;
 Buz, mor mennow direvall war bidn an pow yeine,
 Why dal veyha gowas an brossa mine,
 Ha ryney vedn dirra bidn mor, ha gwenz.
 Na gez drog vyth grez, lebben, na kenz."

Thus in English.

" She knows to make cloth good with her wool ;
 And she must hearth it, she ought to have fire.
 Nor ought men to buy fuel by the seame,
 Nor go to gather brambles about the hedges ;
 For that will be spoken about the country ;
 Better she had bought some coal ;
 And that will warm you behind and before.
 And you may drink best beer, if you have malt.
 Nor ought men to make houses on the sand ;
 But, if you will build up against the country cold,
 You must have the biggest stones,

me, without doubt, why I have in this writing preserved the aforesaid alterations myself, since I knew the deficiencies myself: my answer is, that it was my very great desire, that they might be taken aright; and that every one might know to speak Cornish (or understand further) according to this letter. But my hope is, that you will not in such a manner suffer any other defects in your future Cornish printings, as you have hitherto done in the fore-written alterations. Neither can any one make many novelties in any tongue soever at one time. It is an early work, and therefore too short a licence to take any one thing, before that it be born and bred in the country, to offer it. When any one is willing to know the more late Cornish alterations, that he may the better find them out, let him compare the Cornish words with the like Welsh words of the country of *Gwnek* (or, which is much nearer,) and the Armoric words; and when you see the agreement and concord about the consonant letters of these two tongues, then you may see whether the Cornish hath kept to these consonants, or not; if not, you may, without any doubt, know that the Cornish words are changed. For example; when you see that we turn the English words, *to laugh, to play, to whistle, bitter, sis, sister*, in the language of *Gwnek*, *suertthin, suare, suibany, sueru, suen, suar*; and in the Armoric, *soasin, soari, suibanat, suero, seux, svar*; but in the Cornish, *huertthin, guare, huibanat, huero, hui, hor*; we know then very easily that the Cornish is changed. For the like passages are never thus turned by the people of the Welsh *Gwenez*; and the people of *Lezou* have learned to turn from them."

And they will last against sea, and wind.
There is no hurt at all done, now, nor before."

Quoted by Polwhele, Vol. iii. p. 31.

There is a quaintness in the three following lines :

" An lavar koth yu lavar gwir,
Na boz nevra doz vaz an tavaz se hir ;
Bez den heb davaz o gollaz i dir."

The same, p. 32.

In English.

" The old saying is a true saying,
A tongue too long never did good :
But he that had no tongue, lost his land."

I transcribe the two first stanzas of a Cornish Idyll, with a poetical translation by Mr. Polwhele. I dare not quote more on account of its licentiousness ; if there should be any one whose curiosity would lead him to read the whole, he may find it at full length in his History of Cornwall, Vol. iii. p. 32.

" Pelea era why moaz moz, fettow, teag,
Gen agaz bedgeth gwin, ha agaz blew mellyn ?
Mi a moaz tha 'n venton, sarra wheag,
Rag delkiow sevi gwra muzi teag.

" Pea ve moaz gen a why, moz, fettow, teag,
Gen agaz bedgeth gwin, ha agaz blew mellyn ?
Greuh mena why, sarra wheag,
Rag delkiow sevi gwra muzi teag."

In English.

" Pray whither so trippingly, pretty fair maid,
With your face rosy white, and your soft yellow hair ?
Sweet Sir, to the well in the summer-wood shade,
For strawberry-leaves make the young maiden fair.

" Shall I go with you, pretty fair maid, to the wood,
With your face rosy white, and your soft yellow hair ?
Sweet Sir, if you please ;—it will do my heart good ;—
For strawberry-leaves make the young maiden fair."

Sermons were preached in Cornish till 1678 by a Mr. Robinson at Landewidnek, near the Lizard ; and it is therefore surprising that we have not in it any compositions in prose. This is to be lamented ; for though the writings of such men as Robinson and Jackman, who was Cromwell's chaplain at Pendennis, might have little intrinsic merit, yet they would now throw much light on the nature of this departed language. None of these have been printed, because they had nothing in the matter to recommend them, and because they were in a despised and unintelligible dialect. But it is not impossible that some of these might be still

extant in manuscript; and if hereafter, on further research, only a few could be recovered, it would be a material acquisition in a philological point of view.

If the Cornish ever had its bards, like the other British tongues, their lays have been lost, and their names are unknown. I do not however suppose that there were ever many bards in Cornwall; because from its situation and its mines, it acquired so much of the Roman customs, and was so much earlier subjected by the other invaders of Britain. As the language was itself looked upon as rude and barbarous, not only bards; but scarcely any writers, would choose to make it the vehicle of their compositions.

The Lord's prayer in Welsh, Cornish, and Armoric, is as follows:

Welsh.—Ein Tad yr hwn wyt yn y nefoedd; Sancteiddier dy enw, Deved dy deyrmas; Byd dy ewyllys ar yddaiar megis y mae yn y nefoedd: Dyn i ni heddyw ein bara bennyddiol; A madden i ni ein dyledion; fel y maddewn ni i' n dyledwyt; Ac nar arwain my brose digaeth; eithr gwared in rhag drwg. Amen.

Cornish.—An Taz ny es yn nef; Bethens thy hannow ughelles; Gwrenz doz thy gulasher; Bethens thy voth gwreiz in oar, kepare hag yn nef: Ro thyn ny lithow agan peb dyth bara; Gava thyn ny agan cam, kepare ha gava ny neb es cam ma erbyn ny; Nyn hombreh ny en antel, mez gw gwryth ny the worth drok. Amen.

Armoric.—Hon Tat, petung so-en eoun; Or 'h hano sanctifiet; De vet de omp Roantelez; Ha volonte bezet gret voar an douar euel en eoun; Roil dezomp hinow hor bara bamedsier; Ha pardonnit dezomp hon offancon evelma pardon nomp d'ae re odens hon offancel; Ha n'hon digacit quel e' tentation, hoguen hon delivril a drone. Amen.

Camden very gravely tells us in his Remains, (p. 30.) "That the Armorican Britons, marrying strange women in Armorica, did cut out their tongues, lest their children should corrupt the language with their mothers' tongues." This is at once improbable and ludicrous; but here the Gallic corruptions in the Armorican Lord's Prayer at once disprove such a monstrous story. This is another of those instances, where philology comes in to the assistance of history. The fact seems to be, that the Britons married Armorican women, and that, as might have been expected, their language lost something of its purity by this connexion.

The Scriptures are not extant in Cornish; if they had, there can be no doubt that the language would have been preserved. But such was their dislike or their indifference, that the better sort of the Cornish petitioned at the Reformation, that the Scriptures might not be enforced upon them in their mother tongue. A request, which so

well agreed with the political views of government for the union and consolidation of empire, was readily granted.

Mr. Scawen, Mr. Keigwyn, and Mr. Tonkin, were Cornish gentlemen, and friends of Mr. Lhuyd, the celebrated archæologist, and who either had Cornish manuscripts, or wrote in illustration of it. Dr. Pryce, of Redruth, published in 1790 his Cornu-British Antiquities, or an Essay to preserve the Cornish language. These are the Cornish authorities to which I have had occasion to refer; but some of them have brought so little general literature into the discussion, that where I have not had to notice their inaccuracies, I have yet received little assistance from their labors. Mr. Whitaker, the historian of Manchester, and rector of Ruan Lanyhorne, in Cornwall, is well known.

From the above summary view, you may judge of the poverty of Cornish compositions; but you may perceive also, that what has been advanced by most writers on it, that it is a pleasant and harmonious language, is not destitute of foundation; and that it was circumstances, which doomed it to decline, and be extinguished; and not because it was unworthy or unsusceptible of cultivation. D.

TRANSLATION AND OBSERVATIONS ON AN ODE OF HORACE.

HORAT. CARM. Lib. iii. Ode xxviii.

FESTO quid potius die
 Neptuni faciam? Prome reconditum,
 Lyde strenua, Cæcubum,
 Munitæque adhibe vim sapientiæ.
 Inclinare meridiem
 Sentis; ac, veluti stet volucris dies,
 Parcis deripere horreo
 Cessantem Bibuli Consulis amphoram?
 Nos cantabimus invicem
 Neptunum, et virides Nereïdum comas.
 Tu curvâ recines lyrâ
 Latonam, et celeris spicula Cynthiæ.
 Summo carmine, quæ Cnidon,
 Fulgentesque tenet Cycladas, et Paphon,
 Junctis visit oloribus,
 Dicetur: meritâ Nox quoque nœniâ.

THE
CLASSICAL JOURNAL:

FOR

SEPTEMBER AND DECEMBER, 1820.

VOL. XXII.

*ὦ φίλος, εἰ σοφὸς εἶ, λάβε μὲ ἐς χεῖρας· εἰ δέ γε πάμπαν
Νῆϊς ἔφυς Μουσέων, ῥίψον ἄ μὴ νοέεις.*

EPIGR. INCERT.

T

London:

PRINTED BY A. J. VALPY,
RED LION COURT, FLEET STREET;

SOLD BY

LONGMAN, HURST, REES, ORME, AND BROWN; F. C. AND
J. RIVINGTONS; SHERWOOD AND CO., PATERNOSTER
ROW; PARKER, OXFORD; BARRET, CAM-
BRIDGE; MACREDIE AND CO., EDIN-
BURGH; CUMMING, DUBLIN; AND
ALL OTHER BOOKSELLERS.

1820.

CONTENTS OF NO. XLIII.

	PAGE
On the Origin, Progress, Prevalence, and Decline of Idolatry. By the Rev. GEORGE TOWNSEND	1
De DAVIDIS RUHNKENII celebri quodam reperto literario. From the LITTERAR. ANALEK. No. IV.	19
● Letters on the ANCIENT BRITISH Language of CORNWALL. No. XI.	26
Notice of "The Enthusiasm of Methodists and Papists considered: by BISHOP LAVINGTON. A new edition, with Notes, Introduction, and Appendix, by the Rev. R. POLWHELE."	32
Platonic Demonstration of the Immortality of the Soul. Part II.	40
Dissertation Historique, Littéraire, et Bibliographique, sur la Vie et les Ouvrages de MACROBE. Par M. ALPHONSE MAHUL. No. III.	51
The Iphigenia of Timanthes, a Prize Poem for 1819. ..	65
BIBLIOGRAPHY :—the White Knights Library, Part III.	67
On the Theology of the GREEKS. By THOMAS TAYLOR.	89
On the Different Opinions which have been formed of CICERO. By CHARLES KELSALL.	105

LETTERS ON THE ANCIENT BRITISH
LANGUAGE OF CORNWALL.

LETTER XI.

DOLLY PENTREATH, &c.

IN my last letter I gave you some extracts from a language, which no longer exists but in a few scattered and unconnected documents. It has ceased to be a living tongue; but though it is acknowledged that it is now no where spoken, it seems to be a matter of doubt with some, whether it is not yet retained by some particular individuals. I consider it, however, to be as much dead as the Hebrew, and that it has never been in common use, since Mr. Lhuyd's visit into Cornwall, about the beginning of the eighteenth century. It may perhaps have survived a little longer, in the person of the famed Dolly Pentreath, and her companions, if indeed the corrupt and degenerate jargon of an expiring tongue can be called by that name. But as the claims of this good woman have been so confidently asserted, and were connected with the credulity of a celebrated man of the last age, they deserve to have a separate examination.

I have often experienced some astonishment that the present Cornish gentlemen know so little about the language of their ancestors, and that it scarcely ever excites their curiosity. It is in vain to seek information on this point in Cornwall, among polite and general scholars. They have paid no attention to the subject, and if pressed for an opinion, it is, that very little is known about it, but that it is supposed to have been a barbarous dialect resembling the Welsh. It has also become fashionable to repeat the inquiries of the Hon. D. Barrington, and how Cornish has expired with Dolly Pentreath. It is with reluctance that I mention these particulars, as they imply something like a charge of ignorance. I do it rather, to extenuate any failure on my part, by reminding the reader not only of the scarcity of materials, but of the impossibility of receiving any assistance from literary friends. I must, therefore, claim some indulgence for any mistakes in my observations on a nomenclature, which is now almost as little understood in Corn-

wall, as if it were derived from the Arabic. And if it had not been for the exertions and writings of Lhuyd, Scawen, Borlase, and Pryce, every memorial of Cornish would have perished, and every future investigation on the subject would have been imperfect and unsatisfactory.

Mr. Lhuyd, an excellent Welsh scholar and antiquarian, observed, that, in March, 1701, "the Cornish language was only retained in five or six villages towards the Land's End." From this period, when it was confined within such narrow limits, and mostly restricted to tanners, market-women, and fishermen, it may be supposed not only to have rapidly declined, but not to have lived many years longer. This appears to be the true sense of Dr. Borlase's remark: "that this language is now altogether ceased, so as not to be spoken any where in conversation." (Nat. Hist. p. 316.) It is unfair to charge him with inattention for asserting this, because one individual, Dolly Pentreath, could still speak it in 1758, when he published his Natural History. The Doctor must have known, that, out of a population of some hundreds, in those villages, to whom Cornish was still vernacular in 1701, a few individuals would, according to the course of nature, be still remaining after the lapse of half a century. After the language had ceased to be commonly used, he very naturally considered it as extinct; and as for any particular exceptions that might still remain, they would be considered to belong rather to a dead, than to a living tongue. I own that, for this reason, I would have expressed myself as the Doctor did, even if I had known of Dolly, and given her credit for understanding as much Cornish as her admirers have supposed. He was therefore very far from deserving the sarcasms of Mr. Barrington, and Mr. Whitaker, who says, "At that very time, (1758), as Mr. Barrington has observed, to the disgrace of his attention, an old woman was living within four miles of him, and talking the language fluently."¹ Since these two gentlemen have thought proper to distort the obvious meaning of words, that they might attack them, it is barely sufficient to observe, that the former, by his own avowal, knew nothing of the matter,² and that the latter was at all times an unduly severe and arrogant writer.

¹ Whitaker's Supplement to Polwhele's History, p. 41.

² "Dolly Pentreath spoke in an angry tone for two or three minutes, and in a language, which *sounded very like Welsh*.—I asked her companions, whether she had not been abusing me; to which they answered, 'Very heartily; and because I had supposed she could not speak Cornish.'" (Hon. D. Barrington's Letter to J. Lloyd, Esq., 1773.) Why then ask her companions what she had said, if he had not been ignorant of Cornish, or had had any better criterion than that it *sounded like Welsh*? The fact seems to be, that any artful old woman could have palmed off any gibberish on such a good-natured traveller.

Dolly Pentreath, the Cornish Sibyl, was a fish-woman, a native of Mousehole, a village near Penzance, and about three miles from Castle Horneck, the family seat of the Borlases; so that if she had been possessed of any extraordinary acquirements, they could not have escaped the knowledge of the Doctor. This humble personage spent a very long life in her homely occupation, and died in 1788 at the age of 102. At the beginning of the last century, the historian informs us, in the parishes of Paul and St. Just, "the fishermen and market-women in the former, and the tanners in the latter, conversed one with the other, for the most part in Cornish." Truth is always consistent, and the Doctor and the good woman incidentally agree, as the former says, that Cornish was still spoken in Paul parish fifty years before, (1758), when Dolly was already in her *twenty-third year*; while the latter herself told Mr. Barrington, that she could not talk a word of English before she was past *twenty years of age*. The Doctor again tells us, that the language which was generally spoken in those parishes, in 1708, had altogether ceased during the next fifty years, specifying, however, no particular year for its extinction; for that would have been impossible. But in 1768, Dolly most positively assured Mr. Barrington, that there was then no other person who knew any thing of it, or at least who could converse in it. This is a plain coincidence of truth, which cannot be invalidated.

I readily allow the claims of Dolly to some jargon that was not English; but with her habits and situation in life, it is ridiculous to suppose, that she could have been the depository of the true Cornish. This may have been another reason why Borlase might have declined to mention what still remained of the language in his day. Among such low people as Dolly, an expiring language could not fail to have been miserably corrupted, even if it was not entirely unintelligible. It is surprising that a sensible man, like Daines Barrington, would condescend to apply in so objectionable a quarter, and that too at an inn-keeper's recommendation; for it would not be more ludicrous to seek for specimens of ancient Greek among the poor fishermen of the Archipelago. Mr. Barrington went out on a summer excursion to the Land's End, in 1768, and it was then that he met with this modern Sibyl of Cornwall. It would be foreign to my purpose to quote here his letter to his friend Mr. Lloyd, F. A. S., which is certainly very amusing. I am willing to grant that it is indubitable, that she spoke a strange language, and it is natural to suppose that she did it in the most fluent, if not most accurate manner possible, that she might please a respectable stranger, and be the better rewarded. There was, therefore, no reason for some of Mr. Barrington's friends to be incredulous that she still continued the use of her vernacular tongue; though it is probable that at that period she only spoke Cornish occasionally. It is a pity that he did not observe whether her

English had a foreign accent, which would have been an indirect confirmation of her story, that she knew no other language than Cornish till she was past twenty.¹ Her two female companions, who were only ten or twelve years younger, and consequently children in 1708, could not speak Cornish readily, but understood it, which is another coincidence that Borlase is correct in the assertion, that its common use had ceased soon after that period; for young persons who disuse their vernacular language early, often lose the recollection of it entirely. From all these circumstances, therefore, and considering the great age which this good woman attained, I am inclined to believe, that she was the last person to whom Cornish was vernacular, and that at her death it has ceased in the strictest sense of the word to be a living tongue.

It is thus that Mr. Barrington has raised this poor woman to literary distinction, and very unexpectedly rendered her name conspicuous among her countrymen. But to be serious, there never was a greater perversion of antiquarian research and philological assiduity, than that of Mr. Barrington and Dr. Pryce. It was already in their time perfectly preposterous in them to seek for oral information from native speakers. The latter, when off his guard, confesses the absurdity and the unprofitableness of such a proceeding. "As for the vulgar Cornish now spoken," says he, in his Preface, "it is so confined to the extremest corner of the country; and those ancient persons who still pretend to jabber it are even there so few; the speech itself is so corrupted; and the people too for the most part so illiterate; that I cannot but wonder at my patience, and assume some merit to myself for my singular industry, in collecting the words which I have accumulated from oral intelligence; especially as hardly any of the persons whom I have consulted could give a tolerable account of the orthography, much less of the etymology or derivation of those words which they use," &c.

Even the ashes of Dolly Pentreath have not been left unhonored. A Mr. Tomson, of Truro, and by profession an engineer, wrote her epitaph, which, as it is a curiosity, I will insert here in the original Cornish, with an English translation. There is nothing remarkable in the sense, though it reflects much credit on the writer of it for

¹ "She does indeed talk Cornish as readily as others do English, being bred up from a child to know no other language; nor could she (if we may believe her) talk a word of English before she was past twenty years of age; as, her father being a fisherman, she was sent with fish to Penzance at twelve years old, and sold them in the Cornish language, which the inhabitants in general, even the gentry, did then well understand." See the above quoted Letter of Mr. Barrington.

his proficiency in Cornish, and the accuracy with which he has expressed himself.

Coth Doll Pentreath cans ha dean,
Marow, ha Icledyz ed Paul plea.—
Na ed an Egloz, gan pöbel bras,
Bes ed Egloz-hay coth Dolly es.

Old Doll Pentreath, one hundred (aged) and two,
Deceased, and buried in Paul parish;—
Not in the church, with great people,
But in the church-yard old Dolly is.

I look on Mr. Tomson to have been an ingenious man, who, having a taste for such studies, had made himself master of the best remaining pieces in Cornish. This is certainly a far more rational account, than to imagine with some, that he was a rarely gifted individual, in whom the Cornish language had survived after the death of the humble inhabitant of Mousehole. Mr. Tomson might even have been able to converse in it; but there would have been nothing extraordinary in it, as thousands can speak Latin and other languages, which they have acquired only from books. As to the epitaph, I do not entirely rest on conjecture; for all the words in it, with the exception of one only, are to be *found in Borlase's Vocabulary*. *Hay*¹ is a well known Saxon word, which signifies *an inclosure*, and has long been incorporated with the Cornish.

The other claimants to Cornish speaking were William Bodener, aged 65, a fisherman of Mousehole, a Cornish letter from whom Mr. Barrington presented to the Society of Antiquaries on the 3d of July, 1776. In 1777, the same gentleman again informed the Society, that he had discovered another individual, one John Nancarrow, aged 45, of Marazion, who could speak the Cornish language. Dr. Pryce also, about 1790, conversed with a very old man at Mousehole, who could talk Cornish, and it is not improbable that it was the same William Bodener. I am, however, still of opinion, that the language was already extinct, though, after such respectable testimonies, it is impossible to deny that these individuals still understood the ancient language of the country. As to their skill in it, it might have been acquired from some of their friends, among whom it had been vernacular, and who still survived after they were themselves grown to manhood, as from 1730 to 1750.

¹ *Lan* is the true Cornish word for it, and means either an *inclosure* or a church. Thus *τίμενος* is either a place consecrated to religious purposes, or merely a farm, (*some inclosed portion of land*)

Και μὲν οἱ Δῶκοι ΤΕΜΕΝΟΣ ΤΑΜΟΝ ἰξοχον ἄλλων,
Καλὸν φυταλιῆς καὶ ἀρούρης, ἕρπει τίμοινα. Ἰλ. Ζ. 194.

These were the faint glimmerings that still hovered round, after the light itself had departed for ever. It is even possible that there may be still individuals who can speak and write Cornish; nor would it be at all difficult to acquire both to a certain degree; but it is a mere deception to imagine, that this can now be accomplished through any other channel than that of grammatical instruction.

I have often had occasion, in the course of these letters, to mention the Rev. Dr. Borlase. He lived about the middle of the last century, and was a native and resident in Cornwall, as well as a writer of considerable merit. His *Natural History and Antiquities of Cornwall* are elaborate and valuable performances. It is remarkable, that all the recent writers on those topics have largely borrowed from him, not even excepting those who have availed themselves of every opportunity to load him with censure. It is, however, with his *Cornish Vocabulary*, which concludes his *Antiquities*, that I am at present concerned. His chief merit consists in having collected materials, and indicated the sources where all the probable remains might be recovered. Thus far in his praise; and it is painful to pass censure, however it may be deserved. I have already expressed an opinion about him, as that he was not sufficiently a linguist or a grammarian to investigate such a perplexed and expiring dialect. Hence it is seldom that his *Vocabulary* refers to foreign languages; and I really believe that the disguise of the greater number of words escaped him. This ignorance, however, is of material advantage to my derivations, as he cannot be accused of having changed the orthography, or otherwise modified them to suit the purposes of any particular theory. His negligence, however, is still more remarkable than his inability. Wearied with a long work, and incited by the prospect of bringing it to a conclusion, he seems to have drawn up his *Vocabulary* in haste, and without any regard to selection and arrangement. It is also likely that, having no taste for philological studies, he thought but lightly of them, and merely added the *Vocabulary* as a matter of form. He apologises, indeed, for not giving a more complete *Vocabulary*; but it is with authors, as with great men, who find it easier to apologise for declining any particular task, than to execute what would require the united efforts of patience and industry.

In the present scarcity of materials, the *Vocabulary* is still, however, a valuable performance; and Borlase is rather to be blamed, not for what he has done, but for not having done more when he had it in his power. He might, from his situation, have made a complete collection of Cornish words and idioms; and he might also have preserved for his countrymen many manuscripts, probably no longer in existence. He mentions, in the preface to his *Vocabulary*, several manuscripts and other helps in Cornish which had been communicated to him; and it is to be lamented,

that he did not look into such a mass of matter more accurately, and that he did not select more from it for publication. The offer of his own collection to any one who would undertake to restore the Cornish language, is but a poor evasion. What has become of the several pieces he mentioned, I know not—some may have perished, and some might still be recovered; but the press alone can preserve such documents from the danger of destruction.

It argues, also, how very little trouble the Doctor took, by his not going to Mousehole, which is only four miles from his own residence, to ascertain and report what might still remain there of a language which, by his own account, was commonly spoken in that village fifty years before. Had he done this, he would not have been stigmatised with inattention, as he was afterwards on the accidental discovery of Dolly Pentreath by Mr. Barrington.

Having so often referred to Mr. Lhuyd, I may be allowed to say a few words concerning him. He was a learned and ingenious gentleman, eminently skilled in all the British dialects. He was Keeper of the Ashmolean Museum at Oxford. In 1701 he visited Cornwall for the avowed purpose of investigating, and preserving as much as possible of the expiring language. He was kindly received by the literary gentlemen of the county. He afterwards published a Cornish Grammar and Vocabulary in 1707, and died in 1709. It was the first thing ever published in that language, which, it may be truly said, had it not been for his journey into Cornwall, and the collections he made there, would have totally perished. Borlase, and all the other Cornish historians, speak, as well they might, with enthusiasm of that very meritorious individual.

D.

NOTICE OF

The ENTHUSIASM of METHODISTS and PAPISTS considered: by Bishop LAVINGTON. A new Edition, with Notes, Introduction, and Appendix, by the Rev. R. POLWHELE, Vicar of Manaccan, and St. Anthony. One large Vol. Octavo, Pr. 21s. Whittaker, 1820.

THOUGH it has now become very unfashionable to quote from the antiquated author of "the Leviathan," we cannot but

THE
CLASSICAL JOURNAL:

FOR

SEPTEMBER AND DECEMBER, 1820.

VOL. XXII.

ὦ φίλος, εἰ σοφὸς εἶ, λάβε μ' ἐς χέρας· εἰ δέ γε πάμπαν
Νῆϊς ἔφυς Μουσέων, ρίψον ἄ μὴ νοέεις.

ΕΠΙΓΡ. INCERT.

T

London:

PRINTED BY A. J. VALPY,

RED LION COURT, FLEET STREET;

SOLD BY

LONGMAN, HURST, REES, ORME, AND BROWN; F. C. AND

J. RIVINGTONS; SHERWOOD AND CO., PATERNOSTER

ROW; PARKER, OXFORD; BARRET, CAM-

BRIDGE; MACREDIE AND CO., EDIN-

BURGH; CUMMING, DUBLIN; AND

ALL OTHER BOOKSELLERS.

1820.

	PAGE.
In Herodotum Emendationes. G. B.	373
Thucydides Emendatus. G. B.	376
● On the Ancient British Language of Cornwall. [<i>Concluded.</i>]	377
De Patavinitate Liviana	385
Amœnitates Philosophicæ, No. 1. Containing Observations on, and Corrections of, Passages in Hermes, Hermias, Jamblichus, and Proclus. By E. H. BARKER	387
Notice of Mr. Elmsley's Ed. of the <i>Medea</i> of Euripides. No. III.	402
Remarks on a Passage in Dr. Vincent's 'Periplus of the Erythrean Sea.' By J. G. JACKSON	429
An Account of the Libraries at Leiden, Hanover, Cassel, Gotha, Weimar, Jena, Erlangen, Leipzig, and Dresden	430
On the Arabic Inscription, discovered in the Pyramid of Cephreus, by Mr. BELZONI, and the Translation of the same, by Professor LEE	448
On the state of Religion and Philosophy among certain Writers of Antiquity, and the reasons of their silence respecting the Christian Religion	452
Adversaria Literaria, No. XXVI.—Rhopalic Verses— Echoici Versus—Versus Reciproci, J. C. SCALIGER— Ad Julium III. Pont. Max.—Ad Carolum V. Cæs.— Ad Ferdinandum Romanorum Reg.—Acrostichis— Epitaphium Henrici VII. Reg. Angl.—Epitaphium Henrici III. Gall. Reg.—Epitaphium Borbonii—'Ολο- λυγμὸς and Ululatus—Quantity of <i>ΑΠΙΑ</i> —H. Stephen's reading of two passages in Euripides—Notulæ MS. in Hor. Serm. et Ep.	465
Literary Intelligence	472
Notes to Correspondents	484

ἀγαθόν. Verbum ἔαν manifesto hic tuetur illud dictum in hac oratione ipsa, (c. 48.) οἷς οὐδε ἐγὼ ἐὼ προσαγαγέσθαι.

Si quis Thucydideas sententias ita libratas diligenter expendat, ei confidenter promitto copiam emendationum optimarum. Exemplo sit lib. ii. 43.

ἀλγεινότερα γὰρ ἀνδρὶ γε φρόνημα ἔχοντι ἢ ἐν τῷ μετὰ τοῦ μαλακισθῆναι κάκωσις ἢ ὁ μετὰ ῥώμης καὶ κοινῆς ἐλπίδος ἄμα γιγνόμενος ἀναίσθητος θάνατος.

Locus est δυσνόητος iudice Dukero. Stobæus quidem p. 88. omittit voces ἢ ἐν τῷ. At in iis manifesto latent ἢ βιότου. Ita inter se opponi possunt ἢ βιότου μετὰ τοῦ μαλακισθῆναι κάκωσις et ὁ μετὰ ῥώμης—ἀναίσθητος θάνατος. Conferri debet Plato in Legg. xii. p. 687. B. ζῶν ἀισχρὰν ἀρνούμενος μετὰ κακῆς μᾶλλον ἢ μετ' ἀνδρείας καλὸν καὶ εὐδαιμόνα θάνατον.

Plura hujusmodi proferre poteram. Verum hæc in præsentī sufficient.

G. B.

ANCIENT BRITISH LANGUAGE OF CORNWALL.

LETTER XII.

PRESERVATION OF THE CORNISH DIALECT.

IN my last letter, I endeavoured to prove that Cornish is now entirely extinct; and therefore the next question that occurs, is, how far it may be possible to preserve it as a dead language. We have already seen that it is of sufficient importance to require such an attention; and it is with some pleasure that I have to remark, that such an object, though attended with some difficulties, is not impracticable. If this should ever be accomplished, Cornish scholars might still exist hereafter, and many doubtful matters, in antiquities and philology, might be thus ascertained. A dead language can only be preserved by its written memorials, and unfortunately these are very scanty in Cornish.

We know for certain of no manuscripts, except a few of sacred poetry, which have been deposited in the Bodleian Library. Fragments only, and imperfect Vocabularies, have been published from time to time. The plan for preserving those manuscripts is obvious, and is no other than what was done with respect to the classics at the revival of let-

ters,—to print whatever could be found in the language ; so that by multiplying copies, they might not only escape the danger of destruction, but have the advantage of being more generally criticised and corrected. I would therefore propose, that those manuscripts should be printed, with literal English translations ; that Lhuyd's Grammar should be republished ; and that from these sources something like a Cornish Dictionary should be compiled. It is also possible, that on further research, some other manuscripts might still be discovered. If this expedient should be adopted, the language might be preserved beyond the chance of common contingencies. Without something of the kind, it may be considered as lost for ever.

This plan, however, simple as it is, is yet, I fear, not very likely to be carried into execution. We live in an age of general taste for literature—for novels, newspapers, and pamphlets. A learned, tedious, and troublesome undertaking, dry and uninteresting to general readers, would not, probably, meet with much encouragement. Such an attempt for the preservation of Cornish learning could only be successful under the decided patronage of the Cornish gentlemen. On the other hand, the person, who undertook the task, ought to be possessed of much leisure, and have some acquaintance with the Cornish, in addition to the necessity of being a learned, industrious, and accurate general scholar. The difficulty also, of collecting and compiling scattered documents, would be still increased by the time and trouble of transcribing, or at least collating the Bodleian manuscripts, for the press.

But even if any individual should surmount all these obstacles, he might still experience the mortifying conviction that he had labored in vain. The expense of printing a work like this, of heavy sale, and on a learned subject, would be what in common prudence he would not venture to risk. It could only be done by subscription, in procuring which he might be unsuccessful. A person may very properly devote his leisure, even without any expectation of recompence, to the promotion of any literary undertaking ; but it is unreasonable to imagine, that he ought to suffer himself to be injured in a pecuniary point of view. If he should obtain a subscription, he merely indemnifies himself from loss, and nothing more. At the same time, it is made very intelligible to him, that those who subscribe, do it, as they suppose, to oblige him ; and that those who de-

cline to support him, do so, because they do not feel interested in his subject. It is indeed true, that subscriptions are sometimes no more than a handsome way of raising money on some mean publication, to relieve the wants of some distressed author; but when the object is to bring out some respectable work, which otherwise could not be published, I conceive that it is the public who receive the favor, and not the scholar, who merely secures himself from loss, at the same time that he gratuitously bestows his labor and his time. To decline supporting any literary undertaking, on the ground of not being conversant in it, is a good argument for economy, but no farther; as the most unlearned patrons of any book must be conscious, that their countenance is the means of multiplying copies, which in all likelihood will fall into the hands of those to whom they may be useful; at the same time that they are meritoriously employed in the encouragement of literature.¹ These are a few of the most obvious means by which the Cornish tongue might be perpetuated.

Another question arising from the extinction of this language, is, the natural curiosity of any stranger, to know what is that which is now spoken in Cornwall. It might indeed be expected, that it was some corruption of itself, as the Romaic is of the Greek, the Italian of the Latin, and the English of the Saxon; in which it might be discovered that the present idiom was still grounded on the basis of some former tongue. This is, however, so far from being the case, that the language is as much English as in any other county; that very few Cornish terms remain, except in the mines and fisheries; and that the great mass of the population hardly know that this last was ever spoken.

¹ I was lately much amused with an Isola's Tasso, published at Cambridge, in 1786, which had belonged to the late Dr. John Hey, formerly Norrisian Professor of Divinity in that University. Probably he knew nothing of Italian, and it was to oblige Isola, and to assist him in multiplying copies of a valuable foreign classic, that he subscribed. It was the whimsicality of two memorandums on one of the blank leaves, which struck me, and which sufficiently explain his motive for supporting the Italian editor. The former of these was, *that he had first opened the book in 1810, cut the leaves in 1811, and looked into it in 1812*; so that there is a strong presumption, that after all the Doctor never read that divine poem.

Though little attended to, this is a most remarkable moral phenomenon, that a language should, if the term be allowed, have been driven from its own proper sphere, and another artificially introduced in its place. This has happened in Cornwall; the inhabitants have gradually learned the language of their neighbours—their own has ceased to be understood; for by being continually pressed within more narrow limits, it was at length confined to a few small fishing villages, till in the end it expired, at the death of one poor and solitary individual. Many generations must have passed away before this could be effected, and the progress must have been very gradual. The first step towards the extinction of Cornish, was when young persons began to learn English for convenience. This latter would soon become common in the same village, and both would be spoken indifferently. A succeeding generation finding that English was the language of the Church, and that all business, at home and at a distance, was transacted in it, would naturally feel a distaste for Cornish; and therefore by using the former mostly in their families, the children would, from this disuse, be ignorant of the tongue of their ancestors, and know no other than that which their parents had lately adopted. In riper years they would be entirely English, and their posterity would continue to be such. These, I apprehend, were the slow and progressive steps which have effected this great philological alteration. These causes, however, could not operate in a large and independent country, which would create and establish a language of its own, before that of its neighbours could be substituted to any extent. It is therefore an indirect consequence of the contracted limits of the Cornish people, and of their political incorporation with neighbours, whose manners, language, and customs, they thought it both convenient and fashionable to imitate. The same cause is now operating in Wales.—Passing through Radnorshire some years ago, I was surprised that the inhabitants were entirely ignorant of Welsh; and I was afterwards told in Monmouthshire, that in some parts of that county, where it had been spoken within the memory of man, it was no longer used. Among other contrivances to advance English, it is common in schools and families not to allow children to learn or speak Welsh, as being vulgar; and in many of the churches, the service is alternately performed in the two languages. This result is also accelerated, when the language is such as the

Welsh, which the natives do not think it worth while to retain. But the contrary to this has happened in the Norman Isles, where, although they have followed all the vicissitudes of the fortunes of this country, since William the Conqueror, the language is still as much French, except in a few words expressing articles exclusively of English manufacture or fashions, as at the first period of their incorporation. The reason of this is obvious,—that as French is a polite, useful, and general language, the natives have thought it of too much importance, as well as convenience, to be laid aside, however they may be attached to English habits, and cultivate English literature and pursuits.

It may not be improper to remark here, what kind of English is now spoken in Cornwall.—It is highly tinctured with provincialisms, and sometimes it retains a few Cornish words. The Cornish people have acquired English as foreigners, and the persons who spoke it first must necessarily have incorporated with it much of their native accent. This would naturally be transmitted to their children, with whom a vicious pronunciation would thus become habitual. This appears to be the origin of the provincial English of that county, and why the lower sort of people speak it now with so large an alloy of what may be supposed to be the ancient Cornish pronunciation. If this view of the matter is correct, it will follow, that the tones and provincialisms of Cornwall are of a different cast from those of any other part of England. How far the latter part of this observation is correct, must be decided by facts. It is, however, generally admitted that the lower Cornish speak English very ill. It has been sometimes with considerable difficulty that I have been able to understand the country people, though I had often conversed with them before. I have also remarked, that I thought I could distinguish in them something like a foreign accent, at least something that was unlike English sounds. I hint this with some hesitation, as when a person has embraced any theory, he may be so little on his guard, as to avail himself of the slightest arguments in confirmation. But even now, in the more remote parishes, where Cornish may be supposed to have been the longest retained, the worst English is spoken. In the neighbourhood of the Land's End, the inhabitants have an unpleasant way of lengthening out their words into a drawl, as if they sung them; which is contrary to the quick and contracting tone of the English idiom, and in

all probability has been borrowed from the ancient vernacular tongue.

D.

LETTER XIII.

CHRISTIAN EVIDENCE.—Conclusion.

I MIGHT have closed our correspondence with my last letter, as I had then offered you all my observations on the Cornish tongue, and on the kind of English by which it has been replaced. I shall therefore be obliged to confine myself to a few incidental remarks in this letter; the first of which that occurs, is that the modern are the lineal descendants of the ancient Cornish. This is a fact so different from what has generally happened in other countries, where there has been a radical substitution of language, that it requires some explanation. The present state of Cornwall of itself affords internal evidence, that its inhabitants are not to any extent a mixed people, or any other than the posterity of the ancient natives. The nomenclature of the country alone is a sufficient confirmation of this opinion. The names of places, almost universally, and those of a great number of families, owe their derivation to the Cornish language. This would not be the case, if the former race had been either exterminated or expelled. Conquerors in many instances change the names of countries and places; the Romans did it, the Goths and Vandals did it, and the Europeans have carried the practice into all their modern discoveries, where, at the most, only a few disfigured aboriginal appellatives have remained. As to families, the conquerors also retain their own names, and indeed every thing else, which can remind them of the people, and of the particular blood from which they spring. But nothing of the kind has ever happened in Cornwall; every thing around us is strictly Cornish, and the vernacular idiom of the natives is the only thing which in the lapse of ages has perished. In short, they appear to have continued as a people of nearly unmixed descent, since the evacuation of Britain by the Romans in the Fifth Century.

Having thus examined the Cornish Dialect through all the ramifications which I had intended, I might have con-

cluded here, were it not from a wish to make a few cursory remarks on a subject connected with the Christian religion. It is pleasing when one can add but even a few scattered rays to the bright effulgence which illumines the evidences of its truth. I have already given a list of those Cornish terms which designate religious objects. If that religion was propagated in Cornwall during the first centuries, we might expect to find some traces of it in the language, and accordingly those terms are generally foreign, and nearly all from the Greek—as *Alestely*, *Bodeya*, *Diagon*, *Ebscob*, *Eglos*, &c. As all these are foreign terms, it is obvious that they must have been imported from some other country; that is, from Greece; and this gives us an additional confirmation, that the Gospel was first preached in Greek to the Gentiles, as we are indeed informed by history both sacred and profane.

The words, moreover, are so much disguised, that that circumstance confirms us in the truth of the accounts which have come down to us, that so many ages have now elapsed since the conversion of the Britons. If Christianity were of a later date in Cornwall, those terms would have remained something nearer to the original Greek. Nor can it be more ancient, as the words themselves are either unknown to the classics, or were employed by them in a different sense.

Cornish did not begin to exist as a separate language till after the Romans had evacuated Britain; the age of saints and legends soon followed; and the above terms having thus become Cornish, show that they belong to the religious activity of that period. Christianity, therefore, cannot be ascribed to a later, nor to a much more distant date; but its language, thus altered and fitted to the Cornish idiom, directs us to the precise point, when such excellent and undaunted men as St. Petroc, St. Just, and St. Kevern, came from a foreign land to gather a plentiful spiritual harvest on the shores of Cornwall. These were the pious and venerable personages, who, however their histories may have been darkened by fable and superstition, there can be no doubt, exposed themselves among a barbarous race; and with a perseverance, which even under the greatest difficulties must command success, they instructed them in the arts of civilized life, and how to value the spiritual blessings of faith in Christ. Such appears to have been the character of those men, who thus intrepidly

384 *On the Ancient British Language, &c.*

devoted themselves, and whom the Church has canonized as saints. Yet I would not be understood, as if I hinted, that the age of Christianity could be traced only in the Cornish tongue; for the same concurrence is also to be found in other languages; Greek and Latin in particular. In the classic authors before our present era, there is no mention whatever of Christianity; but this could not have been the case, had it then existed. It cannot therefore be older; but since it was mentioned under Nero, it cannot be more recent; and consequently, it can be of no other period than that to which it is ascribed by the writers of the New Testament. The terms of Christianity are neither pure Greek nor Latin; and that too confirms the history, that it was first preached by foreigners; but as their Greek is full of Hebrew and Syriac phrases, we may readily imagine that they were either Jews or Syrians. Hence this philological coincidence adds again to the arguments for the genuineness of the Acts of the Apostles.

It is unnecessary to multiply instances here, when my object is only to suggest how etymological inquiries may be employed as incidental assistances to the establishment of the most sacred and the most important historical truths.

With this letter, I shall conclude our correspondence on the Cornish tongue, which has been extended to a greater length than I originally intended. It is not for me to determine with what success I have prosecuted this inquiry. I may, however, confidently assert, that the subject is interesting. I have endeavoured to explain myself in a plain and familiar style, and occasionally to enliven it by small embellishments. Philology is sufficiently dry and forbidding to most readers, and therefore it should be rendered as easy and inviting, as in its nature it will admit. An abler hand than mine might have corresponded more satisfactorily with you; but even as it is, the time and trouble spent in consulting and collating authorities, and in deciding respecting words in different languages, has been much more considerable than I had anticipated.

D.

.....

Letter 1: Historical Introduction. THE CLASSICAL JOURNAL: FOR MARCH AND JUNE, 1818. VOL. XVII. pp 437-446 https://archive.org/details/dli.bengal.10689.13905/page/n447
Letter 2: Phenician, Welsh, Armoric. THE CLASSICAL JOURNAL: FOR MARCH AND JUNE, 1818. VOL. XVII. pp 446-452 https://archive.org/details/dli.bengal.10689.13905/page/n455

.....

Letter 3: Hebrew. THE CLASSICAL JOURNAL: FOR SEPTEMBER AND DECEMBER, 1818. VOL. XVIII. pp 103-107 https://archive.org/details/classicaljourna01unkngoog/page/n114
Letter 4: Greek. THE CLASSICAL JOURNAL: FOR SEPTEMBER AND DECEMBER, 1818. VOL. XVIII. pp 107-112 https://archive.org/details/classicaljourna01unkngoog/page/n118
Letter 5: Latin. THE CLASSICAL JOURNAL: FOR SEPTEMBER AND DECEMBER, 1818. VOL. XVIII. pp 355-361 https://archive.org/details/classicaljourna01unkngoog/page/n348

.....

Letter 6: English, French, &c.

THE CLASSICAL JOURNAL: FOR MARCH AND JUNE, 1819. VOL. XIX.

pp 221-226

<https://archive.org/details/in.ernet.dli.2015.20952/page/n5>

.....

Letter 7: Orthography, &c.

THE CLASSICAL JOURNAL: FOR SEPTEMBER AND DECEMBER, 1819. VOL. XX.

pp 169-172

<https://archive.org/details/classicaljournal20londuoft/page/168>

Hefyd:

<https://archive.org/details/classicaljourna04unkngoog/page/n184>

Letter 8: Disguise of Words - Digamma.

THE CLASSICAL JOURNAL: FOR SEPTEMBER AND DECEMBER, 1819. VOL. XX.

pp 260-270

<https://archive.org/details/classicaljournal20londuoft/page/260>

Hefyd:

<https://archive.org/details/classicaljourna04unkngoog/page/n278>

.....

Letter 9: Compound Words.

THE CLASSICAL JOURNAL: FOR MARCH AND JUNE, 1820. VOL. XXI.
pp 62-67

<https://archive.org/details/classicaljourna38unkngoog/page/n10>

Letter 10: Cornish Extracts.

THE CLASSICAL JOURNAL: FOR MARCH AND JUNE, 1820. VOL. XXI.
pp 238-248

<https://archive.org/details/classicaljourna38unkngoog/page/n230>

.....

Letter 11: Dolly Pentreath, &c.

THE CLASSICAL JOURNAL: FOR SEPTEMBER AND DECEMBER, 1820. VOL. XXII.
pp 26-32

<https://archive.org/details/classicaljourna11unkngoog/page/n11>

Letter 12: Preservation of the Cornish Dialect.

THE CLASSICAL JOURNAL: SEPTEMBER AND DECEMBER, 1820. VOL. XXII.
pp 377-382

<https://archive.org/details/classicaljourna11unkngoog/page/n393>

Letter 13: Christian Evidence. Conclusion.

THE CLASSICAL JOURNAL: SEPTEMBER AND DECEMBER, 1820. VOL. XXII.
pp 382-384

<https://archive.org/details/classicaljourna11unkngoog/page/n399>

Ceir fersiwn ar ffurf tudalen IAH = Iaith Arwyddnodi Huperdestun / Hypertext Markup Language
= HTML yn y fan hon:

Aqui el llibre en format de HTML:

www.kimkat.org/amryw/1_testunau/testunau-saesneg_290_cornwall-ancient-british_1818-1820_3230k.htm

DIWEDD / END

