

A COMPARISON OF SOME SANSKRIT AND CELTIC WORDS.

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THE readers of *YCymmrodor* will generally know that Sanskrit is the language in which the oldest books of the Hindūs—the Vedas—were written or sung, and that in some Oriental region lying to the north of India there existed, in a pre-historic age, an Aryan race, from which nearly all the races that now inhabit Europe have sprung. From this race one portion migrated to the South, and entered India through the Punjab. This may be called the Sanskritic branch. Another part journeyed to the West, but at two successive periods, and developed into the race or races that are now called Celtic. As these now different peoples spoke at some remote period the same language, it is easy to infer that there will still remain many points of resemblance in the various languages, notwithstanding the changes which time, the advance of civilisation, and contact with other races must inevitably produce. This connection has been proved to be a fact by the labours of Bopp, Zeuss, Ebel, and Windisch among the Germans, and of Prichard and Whitley Stokes on our own side. Others, too, have laboured in this field, and of these, the Italian scholars Ascoli and Nigra, and the late Professor Pictet of Geneva, are the most eminent. The great work of the last-named scholar, *Les Origines Indo-Européennes*, is an inquiry into the exact position of the primitive Aryan race in the arts of civilisation, by a com-

parison of words that are common to the Sanskrit and other branches of the Indo-European stock. It is a great work, though the scholarship of the author is not always exact. Some researches have been made in this direction by Professor Pott, who published some papers on the History of Culture (*Culturgeschichte*) in Kühn's *Beiträge zur Vergleichenden Sprachforschung* (Contributions to Comparative Philology).

As the Celtic peoples were among the first who separated from the parent-race, we might infer that the divergencies of language would be greater in their case than among those who set forth on their western course at a later time. These divergencies were indeed so great that for a long time the Celtic languages were considered to be barbaric. They were held to be unworthy of any careful research, being made up of borrowed words to a great extent, one half of their vocabularies being of German origin, and a large part of the remainder drawn from a Latin source. Leibnitz, in his *Collectanea Etymologica*, published in 1717, showed that there was a relationship between some German and Celtic words, but as Sanskrit was then unknown, it was impossible to say how this relationship had arisen. German scholars generally spoke of everything Celtic with scorn, and even after Sanskrit had been made known to Europe by Sir William Jones, Wilkins, Colebrooke, and others, and Sir William had asserted that the Celtic languages were related to it, they were still held to be outside the Indo-European pale. At length, however, in 1831, Dr. Prichard published his *Eastern Origin of the Celtic Nations*, being, as he stated on the title-page, a comparison of their dialects with the Sanskrit, Greek, Latin, and Teutonic languages. Afterwards, in 1837, Professor Pictet published his work on the Affinity of the Celtic Languages with the Sanskrit (*De l'Affinité des Langues Celtiques avec le Sanscrit*), a work which was an advance in the department of comparative philology, and was crowned by the Royal

Academy of Inscriptions in Paris. This work has substantial merit, though, as in the *Origines Indo-Européennes*, the scholarship of it cannot always be relied upon. It had one excellent result: it led the famous German philologist, Bopp, to read before the Scientific Academy of Berlin a paper on the Celtic languages from the view-point of comparative philology (*Über die Celtischen Sprachen vom Gesichtspunkte der vergleichenden Sprachforschung*). This was read in December 1838. Then, at a later date (1853), came the famous work of J. C. Zeuss, the *Grammatica Celtica*, a work which finally settled the question of the position of the Celtic languages with regard to the Indo-European range. An enlarged edition of this work was published by H. Ebel in 1871. Since that time Windisch and others have carried on researches in different parts of this field, some extending our knowledge of the relationship between the Celtic languages and Sanskrit, and others pointing out the facts that are implied in the related words. I purpose to contribute something to both these departments, and to confine myself, as far as possible, to new ground.

It must be borne in mind that in an examination of this kind we are treading on sure ground. If a relationship can be truly established between a Sanskrit and a Celtic word, we may draw safe inferences from it. Max Müller, after mentioning many facts that have been determined concerning the primitive Aryan race, goes on to say:—"All this can be proved by the evidence of language. For if you find that languages like Greek, Latin, Gothic, Celtic, or Slavonic, which after their first separation have had but little contact with Sanskrit, have the same word, for instance, for *iron* which exists in Sanskrit, this is proof absolute that iron was known previous to the Aryan separation. Now, *iron* is *ais* in Gothic and *ayas* in Sanskrit, a word which, as it could not have been borrowed by the Indians from the Germans, or by the

Germans from the Indians, must have existed previous to their separation. In this manner a history of Aryan civilisation has been written from the archives of language, stretching back to times far beyond the reach of any documentary history."¹ It is also necessary to remember that whatever wealth of language the Aryan race possessed at the time of the migration of any part of it, must have been the property of the migrating people as much as of those who remained in the land. This self-evident fact is forgotten or denied by all who refuse to allow to the Celtic languages any word that bears a likeness to a German or a Latin word. Much perverse ingenuity has been shown in finding a German or Latin source for Celtic words, though the corresponding Sanskrit words show that they formed part of the primitive and common inheritance of the race while it was still unbroken, and as much the property, therefore, of any one portion as of the rest.

The instance given by Max Müller is not quite satisfactory, for the Gothic *ais* means *brass*; but the names of the metals, brass and iron, were often interchanged. I will give an instance from Sanskrit, which Pictet has not noticed.

Sans. *lōha*, *lohas*,² iron

Irish *lothar*, a cauldron

The Sans. *lōha* is a variant of *rōha*, and means red, copper-coloured. It represents an older *lotha*, having lost the *t* or *d*, retained in the Sans. *rudhira* and Welsh *rhudd*. Primarily it was a name for copper, and this shows that copper was used before iron. From *lohas* (*lothas*) is formed *lauhās* (*lauthās*), what is made of iron, an iron cooking-pot or kettle, and by the change of the auslaut *s* into *r* we have the Irish *lothar*,

¹ *Lectures on the Science of Language*, i, 236. In vol. ii, p. 231, this opinion of the general use of iron before the separation is abandoned; but the principle here laid down is sound. The question is, whether the same word for iron is really found in Sanskrit and other languages.

² By the second form the word is put in the nominative case.

properly, an *iron* cauldron. It may have been primarily of copper, but in course of time, *loha*, though sometimes used to denote metal in general, came to mean iron only when applied to a special kind. In a Sanskrit vocabulary published by Aufrecht, *loha* is explained as (1) metal, (2) iron.¹ It seems more probable that the change of meaning from copper to iron was made before the separation of the Celtic races than that two races remote from each other should have formed independently this curious variation. If this should not be admitted, then the Sans. *loha* and Ir. *lothar* will only prove that the Aryan race had passed beyond the stone age to the use of metals before the period of separation.

Sans. *dara, daras*, cave, cavern Irish *daras, dars*, house, habitation

Professor Pictet connects the Ir. *daras* with Sans. *dhartra*, house; but the latter is a doubtful word in this sense, and if it ever existed, was certainly not common. I would connect the Sans. and Ir. *daras* together, and infer that at some distant period the Aryan race, or a part of it, dwelt in caves. This use of caverns as houses has not been uncommon in the East,² nor has it been unknown in this country, but probably it was customary here only among a race that preceded the Celtic tribes. In the Ir. *daras* we have also the survival of a case-form, showing that this form of the noun, which we call the nominative case, was used by the Aryan race before its separation into different bodies was formed. This case existed in England at the time of the Saxon invasion. The Gloucestershire word *sallis*, lard, fat, proves this fact, for it is the Ir. *saill*, which represents an older *salli*, and in the nom. case *sallis*. The Shropshire *bliss* (*bilis*), a boundary line, is

¹ In Hindustani, *loh*, or *lohā*, means iron or steel only, and *lohār* means a blacksmith; but the word has not lost all consciousness of its primary meaning, for *lohīt* means (1) red, (2) blood.

² "Thy terribleness hath deceived thee and the pride of thine heart, O thou that dwellest in the clefts of the rock."—Jer. xlix, 16.

the same word as the W. *bil* or *byl*, brim, edge, with the now obsolete case-form. But we know that they had houses that were built, and from language we can determine the form in which some of them were fashioned. We compare—

Sans. *kut*, to curve, wind; *kota*, Irish *cot*, cottage; W. *cwt*, hovel, cabin, hut
sty; Ir. *cot*, *coit*, small boat

We learn from this comparison that the primitive houses, at least those of the commonalty, were small and of a round form. The Celts brought this fashion with them into Europe. The houses in Gaul were of a beehive form, as appears from the representations of them on the Antonine column,¹ and Cæsar tells us that the British houses were formed like those of Gaul. The Irish *cot*, a boat, is from the same root, and shows that the primitive boat was the small round coracle. The Irish *cota*, coat, outside garment, is a genuine Celtic word from the same source. The primitive coat was simply a piece of cloth that was wound about the body. Some under-garments were, however, formed to hang from the shoulders like a sack, and would probably be fastened round the neck. We may place together—

Sans. *gōnī*, sack, old or ragged Irish *gunna*, *gunmadh*; W. *gun* clothes
(goon), a gown

The word belongs to all the Celtic families. It is the Gaelic *gùn*, gown, *quinteach*, having gowns, Manx *gooyñ*, and the Corn. *gun*. It is still used in India. In Hindustani *gon* means a sack, a bag of coarse cloth fastened on the side of a beast of burden. We may infer that they were sewn, from the Sans. *gūna*, thread, cord, the Hind. *gonth*, a kind of long stitch in sewing, and the W. *gunio*, to sew, which are all related words. The Hind. *gon* and the W. *gun* carry us back to a pre-historic period when the far distant mothers of the Celtic and Hindū races were members of one tribe, and tell

¹ Fosbroke's *Enc. of Antiq.*, i, 99.

us that they knew the art of weaving, and of making and using thread. We know that their thread was an artificial product, and not a natural fibre, for the Sans. *tantu*, cord, thread, wire, the warp of a web, is the same as the W. *tant*, cord, string, from a root *tan*, which in Sanskrit means not only to stretch out, but also to spin out, to weave.

The Aryan race was, however, further advanced in civilisation than the art of weaving would indicate. They had money, apparently stamped coin, or, at least, metals were used as representatives of value. I place together, then—

Sans. *śulva*, copper; *śulka*, tax, Irish *cul*, coin
money, wealth

The palatal sibilant *s'* (a soft *sh*) often represents an earlier *c* (*k*). *Śulva* is therefore for *culva*, the root being probably *cul*, to amass. Pictet connects the Irish *fost*, *afost*, gold,¹ with Sans. *vastu*, substance, wealth; and if this connection be allowed, then gold must have been a standard of value before the period of separation. It is probable that copper was chiefly used for coin, because the Ir. *cul* denotes coined money without reference to any particular metal. There is, however, a Sanskrit word, *pana*, a weight of copper, a coin² (eighty cowries), with which we may compare the Ir. *ban*, copper,³ *banna*, a halfpenny, *bunn*, a piece of money, and these words show that copper was used as money at a very early period. In the *Institutes of Manu*⁴ we are told that “a *pana* of copper must be given as (daily) wages to the lowest servant”. Here it appears probably as a measure of weight, but it may have been a coin. The Irish words *ban*, *banna*,

¹ *Or. Ind.*, i, 157.

² *Pan* is still a slang word for money. (See Halliwell's *Dict.*)

³ *Ban* i. umha (copper).—O'Clery.

⁴ *Mānavadharmasāstra*, vii, 126.

denote copper and a coin respectively.¹ In addition to the use of metals, the Aryans knew how to make tools and to use them artistically. Pictet has shown that they were carpenters, from the Sans. *taksh*, to form by cutting, *tanka*, axe, or chisel, compared with Ir. *tuagh*, axe. There are other Sans. words which have a wider application, and have Irish representatives.

Sans. *kalpana*, forming, cutting; Ir. *culb*, artisan, carriage-maker;
śilpa, any manual, mechanical, *culbach*, skilful
 or fine art; *śilpin*, artisan

Here, again, the palatal sibilant represents an older *k*. In *śilpa* a primitive *a* has been softened into *i*, as in Sans. *pitri*, father (Lat. *pater*). This word is said by Hindū writers to include sixty-four different arts, including, however, medicine and poetry. In Ireland the word has gained a special meaning, probably because carriage building was formerly considered the highest point of manual art.

The Aryans not only knew how to use metals for their purposes; they subdued and trained animals for their use. They had sheep, oxen, horses, dogs, and other animals, as Pictet has shown. There is a word which shows that they were able to train horses.

Sans. *dhor*, to run well, to trot Irish *so-dar*, a trotting; *so-daraim*,
 I trot; *so-darnach*, stout, strong,
 able to trot

The *so* in Ir. *so-dar* is equal to Sans. *su*, Gr. *εὖ*, and denotes excellence, as *soi-fhear* (*so fear*), a good man. The Sans. *dhor* (for *dar*) seems to need such a prefix, for it is connected with *dhūr*, to go, to move.

¹ Metals, as a measure of value, were weighed, however, not stamped, at first. The Welsh *tolo*, a pound weight, is the same word as the Sans. *tola*, a weight (about 105 ounces troy), and *tola* is from *tul*, to balance, to weigh, make even, which is the same as the W. *tal*, pay, an equivalent, prim. a weighing (of metal).

They were also practised in the arts of illusion or deceit, as we learn from—

Sans. *kūta*, fraud, illusion, trickery; Welsh, *hud*, illusion, juggle; *hud-kut*, to curve, to cheat *lath*, a magic wand¹

The idea of curving, or crookedness in motion, has given in all lands the idea of deceit and of evil in general. In Hindustani, *kūt* means mimicry, buffoonery, and also fraud, trick. In Irish, the tendency has been to extend the idea to vice, and hence we have *cud-al*, bad, wicked; the Sans. *kūta* meaning also base, vile, evil, though it has not lost the idea of cheating.

They had very clear ideas of right and wrong, connected with the idea of a Supreme Ruler and of punishment for the wicked. Pictet has referred to many names for God, or gods, that were common to the Sankritic and Celtic peoples. To these may be added two names of the sun, which often appear in the inscriptions of the Celtic races. The one is *grian* or *gran*, Ir. *grian*, the sun, also light; *grianach*, sunny, warm, bright, connected with Sans. *ghṛīni*, the sun, also heat; the other is the Ir. *tithin*, the sun, connected with Ir. *teith*, *teth*, hot, W. *tes*, sunshine, hot weather, and the Sans. *titha*, fire. It is possible that the wars of the Titans against Zeus may be a mythical representation of a real contest of races and religions. The Titans may have been *par excellence* sun-worshippers, and Zeus may denote another race that made war with the Titans for the possession of their land.

The Aryan race also believed in a future world, and that there was a place of supreme happiness for the good, and of

¹ The Welsh *h* sometimes represents a primitive *k*. Compare Sans. *kaḍ*, to cover, surround; Ir. *caidh* (*caid*), skin; W. *hatru*, to cover; Sans. *śura*, *śuras*, champion, hero; Ir. *curadh*, champion, hero; Ir. *cu*, hero; *cua*, martial; W. *hu*, bold. The Sans. *śura* represents an older *cura*, *curas*, the same word as the Ir. *curadh*. Sans. *śipi* = *kipi*, skin, leather; Eng. *kip*, hide (Celtic?); W. *hif*, skin.

punishment for the wicked. The Irish people had their *flaith-innis* (isle of heroes or the blessed), the *Valhalla* of the Northern nations, the *Swarga*, or Indra's paradise of the Hindūs; but as the latter have their *Pātāla*, or infernal regions, so had the primitive Aryan tribe a belief in a future place of punishment. I compare—

Sans. *aṅgara*, burning coal; *aṅga-* Welsh *angar*, hell, "receptacle of
rinī, a small fireplace fire" (Pughe)

This is one of Dr. Pughe's guesses, but it happens that in this instance he has guessed rightly. The Welsh *angar* meant originally fire, and it is not a term that has been derived either from the Latin *inferna* or from Christian books. It is probably connected with Sans. *agni*, fire (Lat. *ignis*), but is more nearly connected with Ir. *aingeal*=*angali*, fire.

We can determine approximately what was the district which this Aryan race occupied before it was divided. Professor Pictet has an argument on this subject. He compares the Ir. *tolg*, bed, W. *tyle*, couch, with Sans. *tūlikā*, mattress, bed, a cotton bed, from *tūla*, one of the Sanskrit names for cotton, and infers that the Aryan tribe must have lived near or in a country where cotton grew, for it must have been abundant and at a low price.¹ But we do not know how far the necessary cotton may have been carried if it was imported, for there were roads at that time. The Sans. *sētu*, highway, bridge, defile, is the same as the O. Ir. *set*, way, road; W. *hint*, *hynt*. It is probable, however, that carriage of goods was then somewhat tedious and expensive; but we cannot determine the question.

A boundary line, though not a precise one, may be drawn from the fact that the name for "mustard" is the same in Sanskrit and Welsh.

¹ *De l'affinité des langues Celtiques avec le Sanscrit*, 173.

Sans. *katu*, adj. sharp, pungent; Welsh *cedw*, mustard
sub. mustard¹

This condiment must have been known and used among the primitive Aryan race; but its growth extends, I think, over a wide area. If we could determine with certainty a connection between Sans. *panasa*, the bread-fruit tree, and W. *pannas*, Arm. *panez*, (Fr. *panais*), parsnips, the area would be more limited, because the Aryan country was in the northern hemisphere. It is probable that if this grew in the Aryan district, and the fruit had been eaten by the Aryan race, that the portion which travelled westward would give the name to a kind of food that was of a round form, when they had got beyond the limits of the bread-fruit tree; but we cannot offer more than probability. We can determine more certainly that, wherever their country may have been situated, the Aryan tribe had two separate classes, the free man and the slave, the latter being probably a captive taken in war. I compare—

Sans. *swaira*, free, independent, Irish *saor*, free, noble; and
self-willed

Sans. *dasa*, slave, servant Irish *daor*, captive, condemned;
daortha, condemned, enslaved

Prof. Monier Williams derives *swaira* from *swa*, himself, and *ira*, going, one who goes as he will. There is some difficulty in connecting *swaira* with *saor*; but there are similar instances, as Sans. *swana*, sound; Lat. *sonus*; Ir. *sian* (*sani*), voice, sound. It is possible that, as *daor* means also condemned, guilty, that criminals were sentenced to slavery as a punishment for their offences.

A comparison of Sanskrit and Celtic words will often throw light on the origin and meaning of the latter, and

¹ The Sans. *katu* was employed at length to denote a particular kind, *Sinapis ramosa*. It also denoted other plants of a pungent taste or smell, as camphor.

sometimes the Celtic words have retained older forms than the Sanskritic, as in using *c* (*k*) for *s'* and *g* for *j*. I submit a comparison of some Sanskrit and Celtic words for the judgment of your readers.

SANSKRIT.	CELTIC.
<i>Abhīśu</i> , <i>abhīśhu</i> , finger	W. <i>bys</i> , finger; Arm. <i>biz</i> , finger,
<i>Bisa</i> , shoot, sucker, fibre	fang of a hook

Abhīśhu seems to be compounded of *abhi*, to, towards, and *īśh*, to throw, to cast (*īśha*, an arrow), and means "finger", as that which is put forth to grasp something, like the sucker or fibre of a climbing plant. *Bisa*, from *bis*, to throw, to cast, has, I think, the same meaning as *abhīśu*. The Armoric *biz* has still some consciousness of the primary sense, "grasping".

<i>Ari</i> , master, lord	Ir. <i>aire</i> (<i>ari</i>), a general name for
<i>Arya</i> , noble, one of the Aryan race	every grade of chiefs; <i>arg</i> , famous, noble
<i>Kara</i> (that which makes or does), a hand; from <i>kri</i> (<i>kar</i>), to make	Ir. <i>cior</i> (<i>cori</i>), hand; Gael. <i>cior</i> , hand, agent ¹ ; O. Ir. <i>cor</i> , hand

In Irish, *o* regularly corresponds to Sans. *a*. With *kara* may be connected Ir. *crog* (*corog*), a paw, *i.e.*, a little or inferior hand, *-og* or *-oc* being a suffix of diminution.

<i>Busa</i> , <i>busam</i> , chaff and other refuse of grain	W. <i>us</i> , for <i>bus</i> , chaff, husks; <i>usion</i> , id.; <i>us</i> , trifling. frail.
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Dr. Pughe supposed that the primary meaning of *us* was "that which is outside". *Us*, like other Celtic words, has lost a primitive *p* or *b*, and is doubtless represented by the Sans. *busa*, which is from *bus*, to discharge, let loose, put away. *Busa* or *us* means, then, that which is driven away.

¹ To the same root must be assigned, I think, Sans. *karna*, ear, handle of a vessel, helm of a ship; W. *carn*, hilt, handle; though the Hindū grammarians give to *karna* a different origin. As the W. *carn* has the meaning of *support* and also of *arrant*, it has not lost all consciousness of its root, in which lies the idea of working or activity, and thence of intensity.

In *usion* there seems to be a retaining of the old case-form, *busam*.

SANSKRIT.	CELTIC.
<i>Arj</i> , to shine ; <i>arch</i> , id.	Ir. <i>arg</i> , white, milk ; Ir. <i>airgiod</i>
<i>Arjuna</i> , white, bright, silver ; Lat. <i>argentum</i>	W. <i>arian</i> , silver
<i>Kas</i> , to go, to move	Ir. <i>cos</i> , foot or leg ; <i>cas</i> , foot ; <i>coisigh</i> , to walk, travel ; W. <i>coes</i> , a leg ; Gael. <i>cas</i> , <i>cos</i> , foot ; Manx <i>cosh</i> (<i>cass</i>), foot, the passage of a stream into a larger one
<i>Tip</i> , to fall in drops, ooze, distil	Ir. Gael. <i>tip-ra</i> , <i>tiob-ar</i> , spring, well, fountain
<i>Pāna</i> , a drinking vessel, a cup, a canal ; r. <i>pā</i> , to drink, drink in	W. <i>pan</i> , pan, bowl, cup ; Ir. <i>panna</i> ; Manx <i>pann</i> , pan
<p>The <i>Hindū</i> grammarians connect with this root <i>pā</i>, the Sans. <i>pāka</i>, very young, an infant ; Welsh <i>bach</i>, which means a little suckling. The O. N. and Dan. <i>panna</i>, Germ. <i>pfanne</i>, must be borrowed words.</p>	
<i>Putā</i> , cavity, cup, dish, a horse's foot, a pod ; r. <i>put</i> , to clasp, to fold ; the primary idea being roundness or inclosing	Ir. <i>poite</i> , pot ; Gael. <i>poit</i> , pot, cauldron ; Manx <i>pot</i> , <i>pott</i> , pot ; <i>pott-veg</i> , a kettle ; W. <i>pot</i> , pot, cup ; <i>potel</i> , bottle ; <i>poten</i> , a paunch, a pudding ; Arm. <i>pōt</i> , <i>pōd</i> , pot, any concavity. ¹
<i>Pōta</i> , boat, ship, vessel	
<i>Ul</i> , to burn	W. <i>ulw</i> , ashes, cinders ; <i>awl</i> , illumination, prayer, praise ; Ir. <i>alain</i> , bright, clear, handsome

In Sanskrit the idea of light is often connected with beauty, splendour, a religious service, devotion. Cf. *arch*, to shine, to honour, worship, praise. The Sans. *ul* represents a primitive *al*.

¹ I think Windisch was wrong in affirming that there was no Aryan *p* left in the anlaut of Celtic words. The Ir. *poite* (*poti*), pot, corresponds exactly with Sans. *pōta*, and *poite* (also *pota*) is an old word. A very ancient place in Kilkenny is called *rath a' photaire*, fort of the potter (Joyce, *Irish Place-names*, ii, 115).

SANSKRIT.

CELTIC.

Putt, to be small or lowW. *pothan*, a cub; *put*, any short thing; short, small, squat; Ir. *poth*, a bachelor, prim. a young person*Pōta*, young of an animal, colt, foal*Balin*, bull, buffalo, soldierIr. *bulan*, bullock; W. *bwla*, bull;*Bala*, strong, stout, powerful*bwlan*, a round vessel, a budget

The primary idea is that of stoutness or roundness, with which the idea of power is connected. The O. N. *boli*, Du. *bul*, bull, must be borrowed words. Professor Skeat derives *bull* from A. S. *bellan*, to bellow, but incorrectly, as the Sans. *balin* shows. From the same idea of roundness we have *bole*, *bullet*, *ball*, and many other words.

Su, to beget, give birth to, produce; *sīnu*, *sūta*, offspring, sonIr. *soth*=*sutha*, issue; *suth*, fruit. Zeuss has *soth*, foetus (Z² 1001);*Sūvan*, child-bearingIr. *saobha* = *sivan*, a woman (child-bearer); W. *han*, produced*Kilāta*, coagulated milk; r. *kil*, to freeze. An older form is *kul*, to form a solid massW. *ceuled*=*ceulita*, what is curdled; *ceulo*, to curdle; Arm. *kaouledi*, id.*Bhuj*, to eat, enjoy, possessIr. *fochan*, food; *fogh*, entertainment, hospitality; *foighe*, feast for the poor; W. *ffawg*, pleasure, delight*Bhōjana*, eating, enjoyment, food

During the interval between the setting forth of the Irish and Welsh divisions on their western track, the word *bhuj* seems to have advanced from the pleasure of eating to a more abstract sense, for the Irish related words denote eating only, and the Welsh *ffawg* has completely lost this primary idea.

Kāṅgu, a kind of millet; *Panicum Italicum*, used for foodIr. Gael. *caineog*, barley and oats

Kāṅgu is used as an article of food in India. It is sown in the cold season with wheat and barley. As the Aryan race journeyed westward, and millet was gradually disused, then the name was applied to the cereals with which it had been connected. It is probably connected with Sans. *kaṅkha*,

enjoyment, from some root which, like *bhuj*, primarily denoted eating.

The primitive race had, however, its seasons of distress. We may compare the Sans. *kath*, to live in distress, with W. *codded*, tribulation ; *coddedi*, straitness ; troubled.

They had wars also among themselves or with other tribes. The Sans. *kad*, to hurt or kill, is the source of the W. *cad* ; Ir. Gael, *cath*, a fight, a battle, the primary meaning of which was striking or slaying, still retained in the Irish *cead*=*cad*, a blow, a wound.

I will only point out further that, as we get to older forms in Celtic, we get nearer to the Sanskrit. In Irish we find the word *badhun* used to denote an enclosure for cattle, and also a village, "but in Ulster", says Mr. Joyce, "it is pronounced *bauvan*, in which the *v* plainly points to a *bh* in the Ir. original."¹ This word we can connect with the Sans. *bhavana*, dwelling, home, from the root *bhū*, to live, to be, to abide or dwell.

I have said that sometimes the Celtic languages have retained older forms than the Sanskrit. In the latter tongue we know that *j* often represents an older *g*, for the common root *jñā*, to be born, is represented in Greek by *genn-á-ō*, and in Lat. by *gen-us*. It is curious to observe how regularly the Celtic languages have retained the older letter.

SANSKRIT.	CELTIC.
<i>jada</i> , stiff, dumb	Ir. <i>god</i> , dumb
<i>janitri</i> , father	Ir. <i>geinteoir</i> , father ; Lat. <i>genitor</i>
<i>jami</i> , a respectable woman	Ir. <i>gamh</i> = <i>gama</i> , woman
<i>jambha</i> , mouth	Ir. <i>gab</i> , mouth
<i>jal</i> , to be rich	W. <i>golo</i> , wealth, riches
<i>jalukā</i> , a leech	W. <i>gelen</i> , a leach

The root is *gal*, to ooze, trickle, distil ; in the caus. form, to cause to ooze.

¹ *Irish Place-names*, i, 284.

SANSKRIT.	CELTIC.
<i>jāni</i> , woman, wife ; from root <i>jña</i> , as producer	Ir. <i>gean</i> , a woman
<i>jiri</i> , to hurt, to wound	Ir. <i>gearr</i> , to cut, wound, hurt
<i>jihma</i> , crooked, awry	Ir. <i>giomh</i> , a lock of hair ; a fault
<i>jirna</i> , an old man	W. <i>gern</i> , a progenitor in the fifth degree
<i>jukuta</i> , a dog	Ir. <i>gionc</i> , a dog
<i>jush</i> , to love, delight in	Ir. <i>gus</i> , desire, inclination
<i>jush</i> , to hurt, to kill	Ir. <i>gus</i> , death

The last two instances are probably from different roots, but even before the separation of the Irish branch, they had become assimilated.

An examination of Sanskrit and Celtic words will show how the latter have been formed, and also that the primitive Aryan language was fully formed, and had a variety of affixes.

In the Sans. *sañchal*, to shake, stagger, quiver, we have, I think, the primitive form of Welsh *hongcio*, to shake, to stagger, and *sañchal* is composed of *sam*, denoting unity or intensity, and *chal*, to stir, tremble, shake. In the W. *savch*, heap, pile, we have a representative of Sans. *sañchaya*, heap, pile, compounded of *sam* and *chi*, to collect, amass, from which we have *chiti* (*chitis*), a layer of wood, a faggot ; W. *cedys*, faggots.

Ud is also used as a prefix in Sanskrit, denoting an upward or vaulting motion ; and in *ul-las*, for *ud-las*, to dance, skip, we have the source of the Ir. *u-ladh* for *ud-ladh*, a jerk. The Sans. *las* means to leap.

Vi is also a Sanskrit prefix, denoting opposition, as *smri*, to remember ; *vi-smri*, to forget ; distinction, as *vi-jña*, to discern, from *vi+jña* (to know) ; and arrangement or order, as *vi-dha*, to arrange, put in order, from *vi+dha* (to place). It is found in the Celtic languages, as we see by comparing—

Sans. *vi-budh*, to awake, become conscious, ascertain, *vibodha*, dis-

covering, intelligence, from *vi-budh* (to observe, to know), with W. *gwy-bod*, knowledge, science; properly knowledge with full consciousness or discernment; Sans. *vi-kāra*, passion, emotion; and Ir. *fiocbra*, anger; Sans. *vi-dhavā*, widow; and Ir. *fedb* and W. *gweddu*, id.; the Sanscrit word being a compound of *vi*, implying separation, negation; and *dhava*, man, husband.

The last prefix to which I shall refer is Sans. *su*, which denotes excellence or happiness, as *su-kriti*, doing well, kindness, virtue; *su-ga*, going well, graceful. Hence we can compare—

Sans. *su-dha*, prosperity, happiness, comfort; and Ir. *sodh*, happiness, comfort, ease;

Sans. *su-kha*, pleasure, luxury; and Ir. *sogh*, pleasure, luxury; Sans. *su-kara*, kindness, charity; and Ir. *sochar*, an obliging deed.

The Welsh correlatives are *hu* and *hy*; as in *hy-log*, apt to take fire, combustible, to which the Sans. *su* and *las*, to gleam, to flash, correspond.
