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1907.

ORDINARY GENERAL MEETING.*

LIEUT.-GENERAL SIR H. L. GEARY, K.C.B. (VICE-PRESIDENT)
IN THE CHAIR.

The Minutes of the last Meeting were read and confirmed.

The following paper was read by the Author :—

THE PEDIGREE OF THE NATIONS. No. II.

By M. L. ROUSE, Esq., B.L.

IN presenting the Institute with a second paper upon the Pedigree of the Nations, it was my intention to go on reviewing the respective progenies of the sons of Japhet in the order wherein these are given in the Tenth of Genesis. But, when I began to investigate more seriously than I had hitherto done the parentage of the nations of Central and Eastern Asia, I met with a problem as to the distribution of the families of Magog and Tubal which I saw that I could not properly solve and set forth before the appointed day. Therefore, in preparing this paper, I have departed from the Bible order; and, since I have already dealt with the peopling of Europe by two great families of Japhet, I have examined and shall bring before you the migrations of another that has both peopled our own continent and largely stocked the adjoining regions of Asia and of Africa.

After reading my former paper, in which I determined the position of the eastern branch of the race of Ashkenaz—the earliest Saxons—as around the southern quarters of the Caspian Sea, I remembered that just north of the Ascanimian Mountains, which ran eastward from the southern coast of that sea, there had stood from a remote period the town of Askabad; and the thought struck me, might not this contain

* Monday, February 4th, 1907.

the name of Ashkenaz, worn down by the ages and prefixed to the common Persian ending *-abad*, or *abode*. A traveller, writing recently to the *Daily Chronicle* from the region had, however, analysed the name into *Abode of Love*. I wrote, therefore, to Canon Robert Bruce, the Persian scholar, and to Dr. St. Clair Tisdall, the Turkoman scholar, asking first whether the latter etymology was correct, and next whether *Ask-* could be a proper name. In reply, I learnt that the name could not mean *Abode of Love*, seeing that *ishq*,* the Arabic word for sexual love, which was in question, would have become *ashq** in Persian and *ishiq** in Turkish or Turkoman; and Turkish or Turkoman, not Persian, has always been the language of Askabad since Arabic began to spread along with Mahometanism: while Canon Bruce opined that Ask- was a proper name, and Doctor Tisdall thought that this syllable was either an old and rare Persian word meaning *messenger* or else a proper name. And, upon my then writing to ask the latter whether Ashkenaz might have been thus abridged, he replied that he thought it possible, just as Bedford had been cut short from Bedanford, and that again, as he might have added, from Bedcanford. In confirmation of my conclusion that the first progenitor of the Phrygians and Armenians really was Thogarmah, brother to Askenaz, the father of all the Teutons, and to Riphath, the father of all the Kelts, Doctor Tisdall further wrote that he had observed in the Armenian language a greater resemblance to Keltic than to Persian speech.

And I think that it will interest all English folk present to-day, if I tell one more discovery upon the subject of my last paper—a discovery that bears upon the migration of the Saxons across Europe. The *Anglo-Saxon Chronicle* gives pedigrees for the founders of the five kingdoms of the heptarchy or octarchy—namely, Kent, Wessex, Mercia and Northumbria, in its two divisions of Bernicia and Deira; and in all five the ancestry is traced back to Woden, from whom, the *Chronicle* states, every royal house in England was descended.

The pedigrees are thus traced backward:—

1. From Hengist and Horsa, who landed in England about 452 A.D.† back to Wihtgils, Witta, Wecta and Woden.

* That is, more phonetically, *ishkh*, *ashkh*, and *ishikh* (here, but usually q = gh).

† Their landing to help Vortigern against the Picts and Scots is placed “in the days” of Marcian and Valentinian, who reigned from 449 A.D. for “seven winters,” and their defeat of Vortigern at Aylesford after they turned against him is dated in 457.

2. From Cynric, who succeeded his conquering father in Wessex in 534 A.D., back to Cerdic, Elesa, Esla, Gewis, Wig, Freawin, Frithogar, Brand, Baldaeg and Woden.
3. From Penda, who began to reign in Mercia in 626 A.D., back to Wybba, Creoda, Cynewald, Cnebba, Icel, Eomer, Angeltheow, Offa, Wearmund, Wihltaeg and Woden.
4. From Ida, who began to reign in Bernicia in 547 A.D., back to Eoppa, Esa, Ingwy, Angenwit, Aloc, Beonoe, Brand, Baldaeg and Woden, and further back to Fritholaf, Frithowulf, Finn, Godwulf and Geata.
5. From Ælla, who acceded in Deira in 560 A.D.,* back to Yff, Uscfrea, Wisgis, Westerfalcn, Saefugl, Saebald, Sigegeat, Swaefdaeg, Sigegar, Waegdaeg, and Woden.

That these pedigrees are not fanciful is evidenced by the following features borne by them:—

That Woden, though worshipped as a god, is himself credited with a human chain of ancestors.

That two pedigrees and no more have links in common, and those in the two generations next after Woden.

That the number of generations greatly varies, and yet there is no attempt to make the interval back to Woden the same in length by omitting or adding generations according as the starting point was less or more distant from him; and yet that, if thirty-three years be assigned to each generation, we are brought for Woden by all but pedigree 1, into a period of sixty-six years (between 197 and 263 A.D.), or less than the span of a normal human life.†

Again, if we use more latitude, and allow thirty years apiece to the generations in pedigrees 2 and 5, but thirty-three in the other two as before, we shall narrow the period to thirty-three years—between 230 and 263 A.D. Thus:—

534 A.D.	less	(10 × 30 =)	300	years	=	234 A.D.
626	"	"	(11 × 33 =)	363	"	= 263 "
547	"	"	(9 × 33 =)	297	"	= 250 "
560	"	"	(11 × 30 =)	330	"	= 230 "

* And afterwards became lord of all Northumbria (Haydn).

† It cannot have been invented for him in Christian times, else it would either have been inserted in every pedigree or else in the first, not in the third, as Ida's is in the original.

Since pedigree 1 is introduced at a date 80 years earlier than any other in the Chronicle, and this was certainly not entered up in Hengist's own time, from the adverse way in which it sums up his behaviour, and could hardly have been regularly kept, being a West Saxon record, until government in Wessex became settled in 534 A.D., we may well think that some of the links in Hengist's pedigree had meanwhile been lost; yet it is not impossible, even if we take this pedigree as we find it, to bring Woden into the same period as we have just done, if we suppose that each son in the chain was on an average born when his father was forty-eight years old.

Now it is in 287 A.D., or 24 years after the close of our period, that the first notice of the Saxons occurs in any known Latin or Greek author; and we then learn that in that year Carausius, who had been appointed admiral of the Roman fleet to guard the shores of Belgic Gaul and Armorica* against raids made by them and the Franks, being accused by the Emperor Maximian of enriching himself instead of the treasury with recovered booty, saved himself by seizing the government of Britain and proclaiming himself emperor there.† It must have been about a generation before his time that the Saxons reached the mouths of the Elbe and the Weser, and thus found harbours whence they could sail forth and prey upon the coasts of Northern France and Brittany; and this brings us to the period when, as we have just seen, Woden was flourishing. Now he must have been made a demigod both in England and Germany for some great exploits; and the fact that most of the pedigrees are traced back to him and no further shows that his life began a fresh era in the history of his nation; we may therefore conclude beyond doubt that it was he who led the Saxons in their warlike migration from their first home beyond the Caucasus across Scythia and into Northern Germany.

TIRAS.

The descendants of Tiras and Javan, as I hope to show, formed the remaining elements in the population of Southern Europe down to the first Moslem invasion, which infused Arabian and Libyan blood into many districts of Spain and into the islands of the Mediterranean Sea; and I shall deal with Tiras first, although he was the younger brother, because his

* Later on called Brittany.

† Eutropius, *Brev. Hist. Rom.*, ix, 21; Orosius, vii, 25: cp. Sext. Aurel. Victor *De Vir. Ill.* c. 78, and *Epit.*, c. 39.

descendants preceded those of Javan in the westward march and advanced much further.

His name in the original text of Holy Writ, where it occurs only twice—here (in Genesis x, 4) and in 1 Chronicles i, 5—is each time spelt with the aspirate, and may be phonetically written Thirās. Josephus says that he was the ancestor of the Thracians: let us see. And first, as to spelling: the common Greek form of the name for the Thracians' country was Thrakē, with the iota subscript, which denotes that it was once written Thraikē; and as Thrēikē (with Ionic modification) it appears in Herodotus, while both Homer and Herodotus call a Thracian Thrēix. Now *-ikē* is the feminine adjectival ending which agrees with *hē gē*, the land, understood; therefore the full name would mean *The Land of Thra*.*

In the time of Herodotus (B.C. 450) the name was applied to the whole territory that stretched northward from Macedonia† to the lower course of the Ister, or Danube,‡ north-east of which, however, lay the tribe of the Agathyrsi,§ whom he assigns to no special stock, but describes as having customs greatly resembling those of the Thracians.|| Beyond the mouths of the Ister, the land, eastward as far as the Tanaïs, or Don, and northward for an equal distance, was occupied by the Scythians.¶ But it will be remembered that, as told by both Herodotus and Strabo, these Scythians were invaders, who had displaced the Kummerioi; and in the days of those earlier settlers Thrace may have extended further still; and the next river of importance east of the Ister and only sixty miles away, now called the Dniester and intermediately the Danastris, bore in Herodotus's time and before that the name of Tyras,** whose sound reminds us vividly of the patriarch in question, while at its mouth stood for ages a town bearing the same name. The town was regarded as a

* As a parallel we find in Her. IV, 99, "Before the Scythic land (*tēs Skūthikēs gēs*) lies the Thracian (or Thrace), *hē Thrēike*; and, this land sweeping round, Scythia (*hē Skūthikē*) succeeds it, the Ister at this point emptying itself with its mouth towards the east wind." Just below he speaks of *hē Skūthikē khora*, the Scythic country, but otherwise almost everywhere simply of *hē Skūthikē*; only once, so far as I know, as *Skūthiē* (Ionic for Skūthia).

† Her. V, 2, 3-9.

‡ Id. IV, 93, 99.

§ Id. IV, 100, 48, 49: though he places them next to the Scythians on the north, he makes the Maris, or Maros, an eastern Carpathian river, arise in their territory: and in c. 51 (cp. 100) he really makes the upper Tyras their northern boundary.

|| Id. IV, 104.

¶ Id. IV, 100, 101.

** Herodotus spells it Ionically *Tyrēs*, but Ptolemy and Strabo *Tyras*.

Greek colony; but of course it took its name from the river, just as Isca Dumniorum (Exeter) took its name from the river Isca, or Exe, and as Isca Silurum (Caerleon) took its name from the Isca, or Usk. The territory of the Kimmerioi, which the Scythians appropriated, had indeed extended to the Tyras; for they buried nigh to its eastern bank the bodies of their royal clan when it fell in the civil broil that ensued on the Scythian invasion*: but, large river as it was, the Tyras may well have formed the boundary of a nation whose centre was the Crimean peninsula, as is shown by their having protected this with a long rampart†; and, if so, the Thracians would certainly at that time have been spread over the sixty-mile space between the estuaries of Ister and Tyras.

But were they not spread there even in Herodotus's own time? It is remarkable that, when beginning to describe Scythia in detail, he says, "Starting from the Ister, I shall now describe the measurements of the seashore of Scythia. Immediately that the Ister is crossed, Old Scythia begins, and continues as far as the city called Carcinitis fronting towards the south wind and midday."‡ Now by Old Scythia he could not have meant that part of the Scythians' dominion in which they originated; for he had already given his opinion that they had wandered from Asia and crossed the Volga when they attacked the Kimmerioi and took their place in Southern Russia§; and elsewhere he states that the Sacae, who dwelt by the Bactrians and Caspians—that is, in Turkestan—were a branch of the Scythian race.|| Therefore by the phrase in question he must have meant a part of Scythia that used (in his opinion) to be occupied by Scythians, but was now filled with other tribes, though tribes that obeyed Scythia's king. Again, Strabo says that the Getae and the Mysi, two Thracian tribes, were dwelling on both sides of the Ister, when some of the Mysi came southwards and eastward and conquered the region in Asia, which was in his time called Mysia.¶ But in the latter statement he must have referred to a real or fancied migration many centuries before his own time** ; since the Mysi were already in Asia when Xerxes invaded Greece, in B.C. 484, and marched in his army, clad and accoutred as Herodotus describes them. Thus Strabo, who was of course thoroughly familiar with Herodotus's

* Her. IV, 11 (cf. Bible Pedigree I, 5-7).

† Strabo XI, ii, 5, and B.P., p. 6.

‡ Her. IV, 99 (Rawlinson's Transl. verified)

§ Id. IV, 11.

¶ Strab. VII, iii, 2.

|| Id. VII, 64 and III, 93.

** (B.C. 10.)

account of the invasion, must have intended to place the settlement of those Thracian tribes beyond the Ister at a period long anterior to the fifth century B.C. But, according to Herodotus, it was only in the early part of the seventh century that the Scythians took the place of the Kimmerians.* We may therefore safely conclude that Thracian tribes were dwelling on both sides of the Ister up to the Tyras when the Kimmerioi occupied southern-most Russia, and that by Herodotus's time they had pushed their settlements along the coast up to Carcinitis—that is, about three times as far.

The Kimmeric name for the river was, as we have seen, the Danaster: the name Tyras must therefore have been Thracian; and what more natural than that the Thracians should bestow the name of their ancestor upon their boundary-stream! And his name it is, with such simple phonetic changes as always occur in the lapse of a few centuries: thus the Teutonic sharp *th* has become *t* or *d* in all the Teutonic languages† except English and Icelandic: while *γ* in English, which used to be sounded, as it still is in Swedish, like the French *u*, has become *i*, first with either the *ee* or the *ɨ* sound, and then very often with the sound heard in *vite*.‡ The Russians have since drawn the name back closer to its original form; for, in succession to the city Tyras, they have a city about seventy miles up the stream called Tiraspol.

We may note on the coast of Thrace proper, a headland called Tiriza, or Tiristis, and a town called Tiristasis. But now we turn southward, and find that the Thracians had in classic times penetrated nearly as far from the Propontis, or Sea of Marmora, in that direction as the Ister is in the opposite direction. Thus Herodotus tells us that the king of Crestonia, who refused submission to Xerxes, was a Thracian,§ Mela (about B.C. 40) describes Chalcidice as part of Thrace,|| and Strabo declares that in his time (about B.C. 10) the Thracians were occupying Macedonia and part of Thessaly.¶

Unless indeed the Thracian people, known to us under another name,** at one time possessed the whole of Greece, the

* Her. I, 15, 16 (Ardys reigned 674–626, Alyattes 615–559).

† Cp. e.g. the Anglo-Saxon *thank* and *thyn* or *thin*, Eng. *thank*, *thin*, Swed. *tack*, *tän* (= *tün*) and Ger. *dank*, *dünn*.

‡ Cp. A.-S. *mȳs*, *fyllan*, with E. *mice*, *fill*, and the changes already noted in the names of the descendants of Gomer, whose name must in turn have been pronounced Gomer, Gümer, Gümer and Gümmer, Gimmer, Kummer, Kiumer, Kimber, and Kumber. (See also Final Notes.)

§ Her. VIII, 116.

|| Mel. c. ii.

¶ Strab. VII, vii, 1.

** See pp. 98–99.

river Titaesios in Northern Thessaly, with its remarkable alternative name of Europus, probably marked the limit of their advance as a nation southward,* just as the Tyras for a long while marked the limit of their advance northward. It is strange that each time this name Europus occurs upon our continent—twice for a town and once for a river—it is in Macedonia or Thessaly, within the Thracian sphere; and where it occurs upon another continent, it has simply been transferred through the Macedonian conquest of Western Asia, displacing the older names—Rhagae, Carchemish, and Dura.

Whence had the Thracians come ere they spread thus northward and southward in the Balkan peninsula and beyond?

There were Thynians in Thrace, and Thynians and Bithynians in Asia, at the time of Herodotus and of Strabo; and these writers concur in calling them one Thracian people. Strabo ranks their next Asiatic neighbours, the Mygdones, also with the Thracians; and both he and Herodotus speak of Mysi in Thrace and Mysi in Asia, Strabo calling them a Thracian tribe, as we have seen.† Lastly, Herodotus calls the Mysi colonists of the Lydians, and states that in Xerxes' army they marched under the same commander, Artaphernes‡: while elsewhere he gives the tradition of the Carians that they, the Lydians, and the Mysians were brother-peoples, descended from three brothers Car, Lydus, and Mysos; in proof of which they showed in their own country§ a temple of the Carian Zeus, in which the three nations had a common right of worship. The historian adds (and surely he well knew, since his native town of Halicarnassus was only fifty miles away): "These truly have the right; but men who belong to any other nation, even if they have come to use the same language as the Carians, do not share the right with them."||

Yet that a large and original element in the population of Lydia could not have been descended from Lydus is elsewhere proved by our author himself. The people of Lydia, he tells us in another passage, were originally called Maeonians¶; and Homer, who nowhere speaks of Lydians,** tells of a contingent of Maeonians who came to fight for King Priam of Troy from

* Cf. p. 96 foot; p. 107 end.

† Her. I, 28; VII, 75; Strab. VII, iii, 2.

‡ The Carians were not under the same command, simply because they were a sailor-folk and furnished seventy ships with fighting crews to Xerxes (Her. vii, 92).

§ At Mylasa, an inland city of theirs.

|| Her. I, 171.

¶ Her. I, 7.

** *Ibid.*, note by Rawlinson and Grant.

the Gygaean Lake and the foot of Mount Tmolus*—well known features of Lydia.

The Maeonians took the name of Lydians, our author adds, from Lydus, son of Atys; who reigned a long while before 1217 B.C., the date of the accession of Agron ascertained from Herodotus's chronology;† though it is far more likely that they as Maeonians were then conquered by a tribe bearing the name of Lydians; and that there was such a tribe previously dwelling to the east of them and descended from Lud, the fourth son of Shem, I hope on a future occasion to show.

The Carians claimed to be aborigines of Caria. The only other account that we possess of their origin—that given by the Cretans‡—makes out that they formerly dwelt in Crete under the name of Leleges, and that there under King Minos and his successors they became the most famous warriors in the world, as well as the inventors of crests upon helmets, leather handles for shields, and the first devices upon shields; but that they were at length driven out by the Ionians and Dorians. Thucydides, however, really supports the former account, besides showing how the race spread in the early ages, when he states and gives strong evidence, that before the time of Minos the "Carians" (not Leleges) settled most of the Ægean Islands, but were great pirates, until under the sailorly Minos navigation improved between them, and he compelled those who still carried on piracy to emigrate.§

In either case, the Carians did not form part of any conquering race called Lydians; and we must therefore conclude that they were a brother people to the Maeonians—a conclusion that is confirmed by the fact that Herodotus describes as Maeonians a people living in the mountains on the side of Caria remote from Lydia, the Cabalians;|| so that beyond doubt the foundation stock of both Lydians and Carians was Maeonian.

Now, just as we found the only local names from which the term Europe could have spread to have originally been bestowed upon a river and two towns within the sphere of Thracian settlement in Europe, and not far from where the Thracians must have first passed over to our continent, so do we find the only local name from which the term Asia could have spread to have originally belonged to a tribe in Thracian Lydia—the

* Hom. *Il.*, II, 864-6.

† Her. I, 171.

‡ Cp. Her. I, 7, 13-16, and 25.

§ Thuc. I, 8.

|| Her. vii, 77.

tribe called *Asias* at Sardis.* The Lydians indeed claimed that the tribe and the continent both got their names from *Asieus*, a nephew of *Atys*, their first King †; which amounts to saying that he gave his name to the tribe, who were his descendants, and to their territory (as was likely enough considering its small relative size and the great length of time that had intervened), and that they passed it on as the name of the eastern shore of the *Ægean* Sea, the intercourse of divers nations across that sea gradually causing the name to be applied to all lands however remote that lay eastward of the *Ægean*. It was natural indeed that the Thracian people, which was the first to occupy opposite sides of the *Ægean* and hold them concurrently for ages, should be the first to bestow on the two continents their respective names. ‡

In the reign of *Atys*, the father of *Lydus*, and therefore while the inhabitants of *Lydia* were still all *Mæonians* or of Thracian blood, a famine befell the country, as *Herodotus* narrates, the scarcity lasting eighteen years, until at last the King made his people draw lots for half of them to stay in their native land and half to emigrate; and those upon whom the lot fell to depart went down to *Smyrna* under the leadership of the King's son *Tyrsenos*, built ships, and sailed away past many settled countries until they reached *Umbria* (in north central Italy). Here they landed and built cities, and changed their national name, calling themselves after their leader "*Tyrsenoi*." §

Now, whereas *Herodotus*, like *Hesiod* and the lyric *Homer* before him, || calls a certain great Italian people *Tyrsenoi*, the later Greek writers call them *Tyrrhenoi* (*Tyrrhenians*), and after them the sea that lay west of Italy the *Tyrrhenian* Sea; the phonetic change being like that of *khersonesos* (peninsula) into *kherrhonesos*, ¶ or like that of *porso* for *proso* (onwards) into *porro*.

* *Her.* IV, 45.

† *Ibid.*

‡ The other supposed origin of the term *Europe* from the corrupt myth of *Jupiter* and *Europa*, *Herodotus* dismisses on the ground that *Europa* was a *Tyrian* woman, who wandered to *Crete* and to *Lycia*, but never reached our continent (*ibid.*); while the derivation of *Asia* from the like-named wife of *Prometheus* we may equally dismiss on the ground that the deeds of *Prometheus*, if they are anything but fabulous, point to a period before the Flood.

§ *Her.* I, 94.

|| *Ibid.*, and 163; *Hes. Theog.*, 1015-6; *Carm. Homerica*, vi, 6-8.

¶ And the original *Chersonesus* was the Thracian one, beside the *Hellespont*.

The main part of the story is doubtless true; the early Lydians, who, as we have seen, were the same as the Carians, must have been venturous seamen; and it is remarkable, when we remember the name of the Lydian capital, Sardis,* that the next land to the southern part of Tyrrhenia is the great island which the Greeks called Sardo (Sardinia). That it was Sardinia rather than Tyrrhenia, or Etruria, itself that was colonised by those Lydians may perhaps be inferred from the strange utterance of Histiaios of Miletos to King Darius. Hystaspes on a memorable occasion: when the king wrongfully reproached him with the loss of Sardis, which had been captured and burnt by a Grecian force during his attendance at Court, he said that, with royal permission, he would return to the Ionian coast, quell the outbreak, arrest his careless or treacherous deputy, and not change his tunic until he had made tributary to the king, Sardo, the biggest island in the world.†

But, again, we find in Lydia, in the valley of the Cayster, in what must have been the very centre of the country when Lydia and Caria formed one state—in old Maeonian or Thracian times—a town called by the Greeks Tyrrha,‡ and therefore most likely in more ancient times, Tyrsa; so that the emigrants to Italy may well have borne the name Tyrsenoi ere they started. That this name enfolds the name of the Bible patriarch and links together the Thracian stock in another direction, we shall presently see.

We have seen that the people of Etruria or Tuscany were called by the early Greeks Tyrsenoi; by the early Romans they were called Etrusci, and by themselves in classic Latin times Rasena.§ Combining *Tyrsenoi* with *Rasena*, we find that the original name must have been *Tyrascena*; and, as *-ci* was a common ethnic ending in Latin like *-ικοι* in Greek, and as the initial *E-*disappears in the later Roman form *Tusci*|| and is therefore probably a mere determinative, there is nothing in *Etrusci* to militate against this conclusion. *Tyrascena* was therefore the pristine name of this people.

“When Rome was in its infancy they were a very powerful nation, with dominions extending from the Alps and the plains of Lombardy, on the one hand, to Vesuvius and the Gulf of

* Properly Sardeis and declined as a plural word, and so doubtless denoting the original tribe. † Her. V, 106.

‡ And now Tira. § Dionys. Halic. (B.C. 7) i. 30, Παρένα, var. lect. Παρένα.

|| On the Engubine Tablets they are called Tursci (Lepsius, *Tablets III*, 17, *Inscript. Umbr. et Osc.*, p. 15).

Sorrento, on the other. These dominions may be divided into three great districts, Circumpadane Etruria in the north, Etruria Proper in the centre, and Campanian Etruria in the south; and in each of these districts there were twelve principal cities or states, which formed a confederacy for mutual protection. But through the attacks of the Gauls in the north and of the Sabines, Samnites, and Greeks in the south, the Etruscans became confined within the limits of Etruria Proper.

"Here, however, they continued long to flourish. They were a highly civilised people; and from them the Romans borrowed many of their religious and political institutions."* To this abstract from Smith's shorter classical dictionary, one might add that the Etruscans were noted for their beautiful designs on pottery, and that the first Etruscan, king of Rome† carried out a grand piece of engineering there—the making of the great drain—which has stood until this day.

Besides the name that it bears itself, we find at least two local names in Etruria enwrapping the primeval patronymic Tyras; for in the Hirpinian territory, just to the east of Vesuvius, stood in early classic times the town of Taurasia,‡ and in the midst of Etruria Proper stretched for 16 miles each way the great lake Trasumenus.§

Again we find among the Taurini—a Ligurian tribe, as both Strabo and Pliny distinctly say—the city of Turin, which under the emperors was called Augusta Taurinorum, but more anciently Taurasia. Now mountain tribes are the most tenacious of their nationality; they appear to prize independence more than do dwellers upon plains, while their lands are less coveted by conquerors: hence they often remain unmixed in race and continue to use their own pristine language and customs, while their former countrymen of the plain have exchanged theirs for a richer but more anomalous medley of tongues, and for customs more refined, but sometimes less innocent. For illustrations of this, our minds turn to the Highland Gaels, the Welsh, and the Basques, who have all retained their languages and many of their customs through the lapse of many ages. We have just had an indication that the Taurini long maintained their identity as part of the race of the Tyrasena; let us now turn westward to other mountaineers. And first, the name Raeti reminds us of the Rasena, with whom

* Smith's *Sm. Class. Dict.*, "Etruria." † Tarquinius Priscus.

‡ The modern village Taurasi records its name.

§ Now called Trasimeno.

like the Taurini, they were once contiguous, and, as Roman writers say, had formed one people.* As a fact, what name do we now find borne by the land of the Raeti?—Tyrol. The Raeti, like the Rasena, had thus evidently dropped their first syllable. Re-add it, and you get Tyraeti or, pursuing the analogy further back, Tyraseti. Passing along the Tyrolese mountains, we reach the southern part of Noricum (Carinthia and Styria), which, as we learn from Strabo, was settled by the Celtic Norici, who in older times had borne the name of Taurisci.† But a people does not change its name unless it is conquered or absorbed by another nation; the Celtic Norici had doubtless subdued the older Taurisci, who, lying next to the “Tyraseti” and on spurs of the same mountain-chain, had once been Tyrasici. Just south of them lie the Japodes, inhabiting, as Strabo tells us, the Mons Albius, “which is the end of the Alps. Their weapons indeed are Celtic,” he writes, “but they tattoo their bodies like the other Illyrians and Thracians”‡—a custom noted among the Thracians by Herodotus, who says that among all their tribes but three which he has mentioned, to be tattooed is a sign of noble birth, and not to be tattooed of the reverse.§

Thus Strabo’s language indicates not only that the Japodes, the Illyrians, and the Thracians had an important custom in common, but that they were all parts of one nationality; and, in keeping with this, we find a town called Tauris in Dalmatian Illyricum, as we find also a Tauriana in the neighbouring state of Paeonia, and a Tauresium in Thrace itself. In Pannonia (or south-western Hungary) again, we find a Taurunium. Passing north-eastward, we next enter the land of the Agathyrsi, whose customs, as we have learnt, greatly resembled those of the Thracians, and who, along with the Thracian Getae, afterwards formed the chief population of the Roman province Dacia: the last two syllables of their name seem again to enwrap the venerable patronymic; and so do the first two of another Dacian tribe, the Teuristoi, dwelling in Ptolemy’s time (140 A.D.) near the sources of the Tyras.|| It must be borne in mind that for the knowledge of most of these names in *Taur*—and *Teur*—we are indebted to Greek geographers, and that the second vowel is the Greek *υ*, like the one vowel in the first syllable of Tyras: so the resemblance is greater than at first sight appears.¶

* Justin, XX, 5; Pliny, III, 24.
Pliny, III, 23. † Strab. VII, v, 4.
‡ Ptol., VIII, viii.

+ Strabo., IV, vi, 9, VII, iii, 2;
§ Her. V, 6.
¶ But see p. 100 Final Notes

We have now completed the circuit back to Thrace, and have thus linked the settlements of the great family of Thiras as far west as Italy with its earlier seats in the Balkan Peninsula and its still earlier haunts in Asia Minor.

We can trace its previous migration a stage or two further back. About 220 miles due east of the Lydian Tyrrha, or say 210 miles by the high road, stood Tyriaeum in Lycaonia. And with this we may compare the fact that the Cabalians, who occupied a small state just east of Caria were Maeonians, and that in Xerxes' army they had the same equipment as the Cilicians. Does not this point to near relationship, indicating that at all events a portion of the people who dwelt in Cilicia (doubtless the mountaineer portion, for the Caballi were mountaineers) belonged to the Maconian, or Tyrsenian, or Thirasian race? Again, why is the chain of the Taurus Mountains to have its name derived from the Aramean *Tur*, a high mountain? The Arameans proper never extended up to the range; and the Assyrians and Babylonians, who in turn did so for a couple of hundred years in all, only touched it for one-fourth of its length; while, long before they achieved any permanent conquest there, they must have in their correspondence with other nations have read and written the name of the range hundreds of times—an older name given to it by some nation that dwelt along its slopes. I submit that, as we have seen the *Tyr-* of *Tyras* change to *Taur-* in Europe, so did it in Asia; and that, since various tokens point to the original family of Tyras as having inhabited and moved along the Taurus in the earliest times, the range was called after the patriarch Tiras, when the other families of Japhet and Shem found him and the early generations of his descendants building their huts and grazing their flocks upon its slopes.

It is possible that a familiar figure in the Greek Heroic Age is that of Tiras or Thiras himself. According to different authors, the blind seer Teirēsius had the privilege granted him from heaven "to live either through seven or through nine generations; while he acted so prominent a part in the mythical history of Greece, that there is scarcely any event with which he is not connected."*

We will now pass beyond Italy, and see whether we can trace the progeny of Tiras in Western Europe. We have already pointed out an important Taurasia in Italian Liguria: in Gallie Liguia we have a place called by Pliny† Tarusco,

* Smith *Dict. Myth.* "Teirēsius"; cf. p. 50, *Titarēsios*. † III, v (iv).

but now Tarascon; on the Gallic slopes of the Pyrenees eastward a mediæval *Castrum Tarasco*, now also Tarascon; and in Aquitania, on the northern spurs of the Pyrenees, the tribe *Tarusates*.* After this no relic of the patriarchal name is found with any certainty. The point in the westward migration was here so remote and must have taken so many ages to reach, that the forefathers' name, if forefather he was, at last dropped into oblivion; but the fact that it appears up to the end of the northern side of the Pyrenees, and disappears upon the south side, shows both that the first colonists of Spain crossed these mountains to enter that country, and that they crossed very slowly and gradually. It is true that the prefix *Tur-* occurs in the names of many tribes or places both north and south of the Pyrenees; but Isaac Taylor informs us that this is cut short from a Basque or Iberian word meaning *fountain*: and this brings us to the other plan of linking the nations together—the one so largely adopted in my former paper.

The Basques now occupy the south-west corner of France below the Adour, and the three small adjoining provinces of Spain called the Biscayan: they are the last remnant of the Iberi, who once occupied the whole of Spain and a much larger corner of France than now, known as Aquitania, and extending up to the Garumna. Long before the Roman conquest of Spain, however, the Kelts, or Gauls, had penetrated through their lines, probably after forcing them back from a still larger Aquitania, and had established a purely Keltic nation in the north-west of the peninsula known as the *Callaici* (now as the Galicians), and a nation of mingled blood in the centre—the *Celtiberi*. Now, to find out whether these Iberi had previously settled in any other part of Europe, let us take some of their commonest geographical prefixes and suffixes, and see if we can find them in other countries; and, above all, if we can thus identify the Iberi, or Basques, with the Ligurians and Etruscans, for then we shall have proved the progeny of Tiras to have reached and colonised Spain also.

Firstly, *asta* in Basque means *a rock*; and we have *Hasta* (now *Asta*) in Baetica, or southern Iberian Spain: *Hasta* in Etruria, and *Hasta*, or *Asta* (now *Asti*), in Italian Liguria; as we also have *Astacus* and its gulf in Bithynia, and *Astai*, a population in Thrace.

* Compare also *Tarus* (now *Taro*), the name of a river in Italian Liguria, which runs past Parma into the *Padus* (Po).

Secondly, *-ura* in Basque means *water*: and we have Astura in Baetica (Spain), Astura in Latium (Italy), and Astyra twice in the Troad; as we have also Iluro in Tarraconensis (Spain), Iluro in Aquitania (South-west France), and Illyris, or more rarely Illyria (extended in Illyricum), a country on the east side of the Adriatic Sea; and, again, Uria, stated by Taylor to be a Basque town or village, Uria in Apulia and in Calabria (Italy); Hyria in Campania (Italy), and Lake Hyria in Ætolia (Greece); and, yet again, Urbiaca in Tarraconensis (Iberian Spain), also Urbina—Taylor; two towns called Urbinum, or Urvinum, in Umbria (Italy), and a Lake Urbino between Umbria and Etruria.

Thirdly, *Iturissa* in Basque means a fountain; and we have Tyrissa in Macedonia.

Fourthly, *Bi* is an Iberian, or Basque, prefix; and we have the Bituriges Vivisci in Aquitania Proper, the Bituriges Cubi in wider Aquitania, and Biturgia in Etruria.

Fifthly, *Ar-* is an Iberian, or Basque, prefix; and we have the Arevaci, a people in Spain, the Arvernus Mountains in greater Aquitania, the Arnus River in Etruria, Arpinum in Latium, Arpi in Apulia, and the rivers Arda and Ardiscus in Thrace Proper.

Ar- is also a common prefix in the heart of Western Asia, but not near to Thrace; and Thrace certainly did not get colonised from Armenia or Persia.

The same remark applies to *Si-*, which is an Iberian prefix, and which we find in:—

Sigarra in Tarraconensis (Iberian Spain);

Siculi or Sicani, the original name of the Sicilians;*

Sicyon, the most ancient city of Greece, situated in Northern Peloponnesus; and

Sigeum in the Troad.

Lastly, whereas *-ula* is an Iberian suffix, heard, for instance, in Ilipula, the name of three towns and a mountain in Baetica (Spain), we find it in the name of a mountain pass in the Grisons (Raetia)—the Albula Pass, and in Albula, the first name of the Tiber.†

* Also two rivers Silarus in the northern and middle Apennines.

† Pliny, I, 30.

It will occur to some that this community of nomenclature is so widespread that the Thirasiens, Thracians, or Tyrsenoi must have once quite pervaded each of the three great peninsulas of Europe; and therefore that they must be identical with the Pelasgoi, who in a remote period peopled Greece and Southern Italy, and who, Herodotus says, still spoke a tongue quite differing from Greek where they were isolated from the Greeks; and, while Smith's *Dictionary of Classical Geography* builds up a careful argument to show that the Thracians and the Pelasgoi were one people, Professor Oscar Meuthelius contends that the names Pelasgoi and Tyrsenoi are freely interchanged by the early Greek writers. I am struck by the fact, however, that in the passage cited Herodotus, in one of his examples, uses the words: "Those Pelasgoi, for instance, who live at Creston above the Tyrsenoi," showing that he did not deem the Pelasgoi to be identical with the Tyrsenoi.

I must now revert to the passage quoted in my former paper from Tacitus's *Agricola* respecting the natives of South Wales and Cornwall in his days. "The dark faces of the Silures and their usually curly locks, coupled with the fact that Spain lies over against them, creates a belief that ancient Iberians crossed over and took possession of this region as a settlement."* It is the belief of Professor Rhys, the philologist, that such an admixture is what has caused the divergence of Welsh from other Keltic languages in the United Kingdom, and Mons. George Lecoat (or Arcoat), a Breton pastor and antiquary, assures me that the shorter built and broad-faced men with black eyes, who are descended from the Britons who escaped to Armorica after the Anglo-Saxon invasion, occupy a distinct habitat from the slender, long-faced men with brown eyes who are descended from the old Veneti and Armoricans,† and that the former are still called by the rest Breiz, or tattooed ones,‡ though they have made tattooing very popular in Brittany§ ever since their arrival ages ago.

Yet it was not necessary for the Silures to sail all the way from Spain; since from Aquitania (which our comparison of geographical names has shown to have been far larger than in Cæsar's day, extending on one side probably up to the

* *Agricola*, XI.

† The two types were set forth by a number of photographs taken for the purpose by the late Gen. Pitt Rivers.

‡ The generally-received derivation of *Picti* (Picts).

§ *Cf.* what is said about the Thracians on pp. 89, 90.

mouth of the Loire) they might have sailed through a calmer and narrower sea to Britannia.

That they bestowed on our island that name Isaac Taylor is positive, from the many analogies that he finds in Spain where *-tani* is the commonest ending for the name of a nation or *-tania* for its country.* If so, it is a justification for my having pursued so far in your hearing the wanderings of Thiras. One thing is certain, *Silures* has a doubly Iberian ring—at its beginning and its ending. But the Scilly Islands were called by the Latins *Silurum Insulae*. Was not the *c* there then, or, if not, where did it spring from? My own impression is that the full name was *Siculurum Insulae*; and, if so, it would make the proof still stronger that the children of Thiras planted settlements all down the Italian peninsula; for, according to early traditions, the dominion of the Siculi had once extended far up into Latium, where they built Tibur, or Tivoli, long before Rome was born.

There is more truth than at first appears in the myth that Taras, a son of Poseidon, the sea-god, rode from Greece to Italy on a dolphin and there founded the city of Tarentum, where he was worshipped as a hero.

There may, too, be something to find out and to tell about an *eastward* migration of part of the great family of Japhet's youngest son. Truly in his case is the prophecy fulfilled, "God shall enlarge Japhet."

FINAL NOTES.

That the divers geographical and national names which we have derived from *Thiras* may reasonably be derived from that name by phonetic changes commonly occurring in other words is proved by the following examples:—

1. The sound *χ* passes into the Swedish *γ*, or German *ü* (= *χ* before French *u*) in the respective series—Greek *mintha* [Latin *mentha* or *menta*], Anglo-Saxon *mint*, English *mint*, German *münze*, Swedish *mynta*; Maeso-Gothic *ginnan*, Old High German *biginnan*, Ger. and Dutch *beginnen*, E. *begin*, Sw. *begynna*; and A.-S. *wringan* (to press, strain), Du. *wringen* (*id.*), Low Ger. *wringen* (to twist together), O.H.G. *wringan* (to wring, to wrestle), Ger *ringen* (to wrestle), whence Mid. Eng. *wrinkel*, Old Du. *wrinckel*, Sw. *rynka*.

* Carpetania, Lusitania, Turdetania and the like—*Names and Places*, p. 39.

2. Swedish \bar{y} passes into *eu* (first = \bar{e} + French *u*, as often among the Swiss now, afterwards = our *oi*) in the—A.-S. *fyr*, Dan. and Sw. *fyr* [Eng. *fire*], Ger. *feuer*; A.-S. *hȳr*, Dan. *hȳre*, Sw. *hȳra* [Eng. *hire*], Ger. (obsolete) *heuer*; and Ice. *bȳti* (barter), Dan. *bytte* (barter, booty), Sw. *byte* (barter, share, booty), Ger. *bente* (booty).
3. Anglo-Saxon \bar{y} and Swedish \bar{u} (= French \bar{u} + \bar{u}) are interchanged with *au* in—A.-S. *hȳd*, Dan. and Sw. *hūd*, O.H.G. *hūt*, Ger. *haut*: and Icelandic *skrufa*, [E. *screw*], Sw. *skruf*, Ger. *schraube*.

The first syllable of Titaresios (see p. 90) is heard in the names of three noted rivers in the larger Etruria—namely, the Ticinus, Tifernus, and Tiber—of the Tibiscus in Dacia, the Tilurius in Dalmatia, and the Timacus in Moesia. In Sardinia we have the Thyrsi, reminding us of the Agathyrsi.

On the motion of the Chairman, seconded by Lieut.-Colonel Alves, the thanks of the Meeting were unanimously accorded to the author for his learned contribution to the history of the nations of antiquity, and regret was expressed that time did not admit of discussion.