Methods where Histories are silent) and to such others as
to whom I may think it grateful, which makes me to
send it to you, to communicate as you shall see cau.se.

To which Myn Heer Leibnitz subjoins some Thoughts
of his own to that purpose. He thinks this French
Author may be perhaps inclinable to be somewhat par-
tial in favour of his Gauls or Celte, but however that
some good Discoveries may be hence made. He tells
us, as his own senie, That Celtes olia Germanos & Gal-
los comp: Aebantur. Quid Wallica seu Cambrica nostra
Lingua, est Semi-germanica, veteri Gallica proxima.
Putaque, saltem suspicatur, Camros vel Cambros nostros,
pro parte, ex ipsorum Cimbriae antiquis habitatoribus
venisse, ut postea Angli ex posterioribus sunt egressi. Ti-
tanum cum Dies bello, veteres intelleixisse putat, Scytharum
vel Cetlarum antiquas in Asiam & Graeciam irruptiones;
tunc cum ibi regnabant qui postea Diis sunt habiti. Et
Promethei (Titani) alligitionem ad Caucafum, forte non
aliud designare, quam, exercitos copios ad Caphias portas
locatis Scythas. Sed nihil (inquit) est in his ultra con-
jecturas.

III. An Account of the Abbot Charmoy’s Book,
according to his own Relation, sent to Abbot
Nicaise, in form of a Letter, which he calls,
L’Origin des Nations.

The Author first says, his Book shall be publish’d
under the Name of, The Origin of Nations. That
it shall be an Historical Comment upon the Tenth Chap-
ter of Genesis, where Moses mentions the first Fathers
and Replenishers of the Earth, after the Deluge. This
Work the Author divides into Five Books.
In the First he discourses on that Subject which relates to the Inhabitants of the Earth, before the Confusion of Tongues, and Tower of Babel; and who it was that undertook this great and wonderful Work or Enterprize; Also what Number of People and Tongues there were before the Confusion, and how dispersed throughout all the Lands and Regions of the Earth. In this Book, the Author says, he sees the perfect Up-rightness of Moses in the 32d. of Deuteronomy. Quando dividebat altissimus gentes, quando separabat filios Adam, constituit terminos populorum juxta numerum filiorum Israel; or as some read it, Juxta Numerum Angelorum Dei. This Passage, and some others in Scripture confirming it, have laid open singular matters, to the Author, concerning the first People; and he finds by these words, Constituit terminos populorum; that Noah, by God’s special Command, had, before his Death, laid out, and limited certain Portions of Land for his three Sons, Sem, Cham, and Japhet to posses; he proves that Japhet is the youngest of the three Brethren, &c.

In the Second Book he discourses at large of the Descendants of Sem.

In the Third, He enquires into the Posterity of Cham. And

In the Fourth, the Establishment of Japhet.

Then the Abbot says, in the Three Books, that Monsieur Bochard, who deserves great Praise for the good Account he left concerning the Colonies of several People (though in some considerable Passages he is mistaken) he proves the Privileges of the Chaldeans, Ethiopians, Gomoreans, and many other Nations. After this, he goes on, saying, that the Posterity of Cham were the first Usurpers, invading some Rights belonging to the Children of Sem, in their Alotments in Asia; Canaan, and his Sons, invaded them, who afterwards called
called the Land, Canaan; for most of this the Author gives good Proof (as he says) from the time of the Canaanites, or Phœnicians, who were known to inhabit the Borders of, before they were established in Palestine. Moreover, he gives Reason, why the Twelve or Thirteen Tribes, who went away from the Canaanites, seven only should be exterminated; and this, the Abbot says, he proves from Holy Scripture. He then proceeds on many other things, as of Mizraim, or the Egyptians, and concludes this Part with an Account of the first Ancient Tribe they had.

In the Author's Fifth Part of his Work, he says, he discovers the beginning of the Ancient Celts, who were afterwards called Gauls: And he tells the Abbot Nicaise, he will make appear from Josephus, and other Ancient Writers, that they descended from Gomer, youngest Son to Japhet; yet will not rest his Proof here, he says, he will give good Reasons, that Asia Major, toward the Caspian Sea, was their first Establishment; that is, about Margia, Hyrcania, Bactria, and other adjoyning Parts; also that they had the Name of Gomorians, or Gomarites, for many Ages, as descending from Gomer, Japhet's youngest Son. He then says, That those who went out from the Parthians in the first Age, were called Saces, or Saques, in Latin, Sæcæ; and that their Names were celebrated throughout the East, that during this Age they were scattered all over Armenia, then into Cappadocia near the Lake, and some time after that, into Phrygia, which passes into Asia Minor; where they began to bear the Name of Titans, this word signifying in the Celtic, Men of the Earth; though the Abbot says, the Greeks have strained it too far by Τιτανεῖς. And then shews what part of them were established from this time to succeeding Ages on the Euxine-Sea, who had the Name of Cimmerians, or Cimbrians;
Cimbrians; who inhabited afterwards the Chersonesian Cimbria, then Denmark; after this, they had the Name of Celtes, and then Gauls; these two last Names signifying in their Language Valorous or Valiant.

Then the Author returns again to the Titans, who are called (he says) by the ancientest Greeks Τίτανες, Calimachus (adds he) knew it well, and in his Writings says, the Celtes or Eastern Gauls were descended from them. From hence he tells the Abbot Nicaise, that they have done unexpressible things under that Name (since Abraham's time) which cannot be contained in a Letter; but continues to give this Relation. They afterwards made themselves Masters of Asia Minor, Thrace, Greece, and the Island of Crete, and then of all Europe, and if I be not mistaken, part of Mauritania; during their stay in Phrygia, Greece, and Island of Crete, their Princes lived in those Provinces for near two Centuries, the Names of four amongst them (which Antiquity hath preserv'd) I shall here shew you. The first is Acmon, his Son is called Ophion, by the Poets, Uranes, he was Father to Saturn, whom the Titans or Celtes call Satdorn in their Tongue, and from him was born the famous Jupiter; his true Name with them being Jauv, or Jou; from whence is formed the Ancient Latins Jovis: But he was called so before they gave him the Name of Jupiter, as in some cases he still retains the Name of Jovis, instead of Jupitris; neither Varro, nor any other Latin, can give a reason for this, the thing seems so strange to them; also amongst the Greeks Plato himself is ignorant, as appears by his belief of the Etymology they gave; for which I render a plain and easie Reason from the Celticks. By the three last of their Princes (from whom I derive this my Discourse) you will be informed of their well-known Antiquity: They had very Potent Kings amongst them,
bearing that Title, & whose Names were Saturn and Jupiter, doing great things, though with a mixture of Vices and Disorders towards their Friends. They were called Gods of the First Order, by which may be seen their Brutality, and what they did to inveigle and deceive Men; I say, the first Greeks and Ancient Latins, are the Abbot's words. You will see, Sir, their Actions, as well good as bad, described in this Fifth Book, but it shall be free from all ridiculous Fables and Fictions of the Poets, for the whole Narration shall be Authentick, and bear most Ancient Truth. In the Conclusion of this Paragraph the Abbot seems to be transported, and cannot express whether it was a Vision or Antiquity he had been delineating, and returns again to the Titan or Celtic Princes, who Reigned a long time in Greece and Italy, where Saturn, being persecuted by his own Sons, fled for Refuge. Their Language was so mixed with Greek, that it became almost Æolick, which is consonant to the Ancient Latin.

Then he tells the Abbé de Nicaise, how it will surprise him, when he relates some words which agree with the Celtic, especially in Numbers; for Example. The Celtic say dec, Ten, and the Greek δέκα; the Celtic call Four pedvar, and the Æolians πέδικος; the Celtic say undec, Eleven, dawdec, Twelve, &c. and the Greek τεσσάροις, δώδεκα, &c. He goes on, assuring him that he finds above 1200 Latin words in the Celtic, and says, he will leave it to any learned Man, who (he is sure) cannot be against what seems so true, viz. to judge, that the Celts had these words from the Greeks and Latins. It remains then less surprizing, that the Latin Tongue should have so many of the Celtic or Gaulic words. But the Ombrians (continues our Author) being the ancients People of Italy, bordering and mixing with them, from the beginning, who were
were the true Gauls; it appears, they were called by
the Ancients Propago Gallorum. And from these Omb-
rians descended the Sabines, to whom the Romans were
so beholding for many things, among some of which
the word Quirites; it should be pronounced Curites,
as from Curis, which is as much as hastra. The Learned
he says) are not ignorant of this, but do not know
that Curis, as well as Lancea is from the Celtic, and
signifies the Greek: Ragenis, which occasion'd so
great pain and study to find the meaning, and from whence
it came. Then he refers to Strabo for to justify what
he says; and goes on with the Account of the Ombri-
ans and Sabines, saying, the Osci or Opici were equal
and Originally Celts; and gives some Reasons that
the Laconians were Celts; he confesses that for the
discovery of this Antiquity, he is much beholding to
the Languages of Europe, especially the Teutonick, or
Germans, whom the Abbot affirms to be derived from
Aschenez, the youngest Son of Gomer, Father of the
Celtes, or Gauls; that from Aschenes came the Daes,
or Latin Dae, or Dai, afterwards called Daces, and
Getes by the Greeks: He was also Father of the Phry-
gians. From these Daes and Phrygians came the Teutons,
who from the beginning have had great Friendship, and
as great a share in the Expeditions with the Celts or
Gauls. From these Daces (continues the Abbot) are
descended the Ancient Parthians, the Arsacides, who
were scattered throughout Persia, and do still retain so
many German words in their Tongue, as also a great
many Celtic: But the Greeks taking many more words
from the Phrygian (as Plato observes) it need not seem
strange, that the Greek has so many of the Teutonic,
since the Original was Phrygian. The Teutons were
mixed with the Ombrians in Italy, and from thence it
happens the Latin have so many more words, especially
Verbs,
Verbs, which the Abbot passës over in his Letter, and
Concludes that the word Germanes, which the Romans
gave the Teutons, shewed the great Friendship between
them and the Gauls or Celtes, as Strabo well observes,
were like Brothers.

IV. Illustriissimo Celeberrimoque Viro D. Go-
defredo Gulielmo Leibnitio, Hanoveræ.

Oxonie, Apr. 20. 1699.

Illustriissime Vir,

Tu novis me continue cumulas beneficiis: Talia
siquidem reperio tuae Literas. Quorum ego ali-
quot (te permittente) meis interfueri; ut Gemmas &
Ornamenta. Neque tibi erit dedecori, te ea dudum
suïsse meditatum, quæ etiam nunc non forent contem-
nenda.

Ultimæ tue, 30 Martii datæ, serius huc acceperunt quam
ut posseant præcedentibus associari; quum totum illud
opus absolverant Typographi; istiusque ego duo exem-
plaria tradideram Juveni Menkenio (D. Menkenii filio)
quæ suscepit ille te Parenti suo transmissurum, indeque
orum alterum ad Te transferendum (quod factum iri
pero) dicitque, jam esse in itinere; Idemque Juvenis
ingenuus, qui apud nos egit aliquandiu, ad Patrem die
craftino ait rediturus, est harum lator.

Ludovicum Ferrarium, Bombelio priorem, Aquationem Biquadraticam in duas Quadraticas distribuisse,
ipso Bombelio id sponte agnoscente (& Cardano pa-
riter comprobante,) ego te monente jam recitco. Et
quidem sapicor, me id olim apud Bombelium legisse;
sed, cum illud jam ante multós annós factum fuerit,
istius ego crém plane oblitus; tibique gratias habeo
quod