

ETYMOLOGY OF "NAUVOO."

"Jubilee" on Philology—Good Traits of "Mormonism"

CHICAGO, January 29, 1888.

Editor Deseret News:

The death of David Whitmer, and his affirmation to the last, of the authenticity of the Book of Mormon, has set persons to talking of Utah and "Mormonism," and Joseph Smith. Fortunately the Book of Mormon contains in its own pages ample evidence of its authenticity, genuineness and veracity. But it must be closely studied. The scholar will find in it something to surprise him. And he will not proceed very far when he will be reminded of the famous meeting between Erasmus and Sir Thomas More. One says "You are Erasmus or nobody." The other says "You are More or the diabolus." If the Book of Mormon is not something supernatural, something preter-human, then there is nothing on earth or in heaven worthy of consideration. Around this little book will grow a literature surpassing in extent that now built on the Bible. It will be quoted by scholars in support of new and indeed old theories relative to nations, races and religions. But at present we will let the Book of Mormon rest. A communication of this kind will not admit of handling properly one word in that wonderful book.

Let us take the word Nauvoo. It is one that is familiar to every reader in the United States, and it is not unknown even in remotest Europe. Writers and speakers generally refer to this word in a contemptuous way as of the fictitious language of the Prophet Joseph Smith. I remember reading in one book, the author of which professed unbounded philological knowledge that the word Nauvoo had not a cognate in any known language living or dead. The author certainly did not prosecute his researches very extensively. Without entering too deeply at present, or referring to authorities outside the reach of the average reader, I will say a few words on this Nauvoo affair.

First, in the *American Antiquarian* of a recent date I find the following from the pen of Mr. Tucker: "Among the ancient Egyptians Keoph was the divine spirit or soul considered as forming the scheme of creation. His name is by some considered etymologically the same with the Egyptian word 'breath,' which is 'out,' and curious analogies are traced between him and the third person of the holy trinity in the Christian system."

HERE ARE TWO WORDS

which refer to the spiritual, and they bear a striking resemblance to Nauvoo, which means heavenly or paradisaical, and there is no doubt but what all these are originally from the same root.

But there was at hand a word of much closer analogy and in fact relationship to Nauvoo than any of those mentioned above. The Celtic word for heaven is Nauv. This can be ascertained from the first Irishman you meet who can speak his native tongue. The word is the same in Manx, Scotch Gaelic, and in all the dialects of the old Celtic tongue. But as modern Irish Gaelic is purer and nearer the parent stem than any of the others, it answers best for philological purposes. In this branch Nauv means heaven and Nauvoo means heavenly. In the Lord's prayer this word is used, and it is one of the few words of the old tongue used or adopted by the early missionaries. Mostly all the words used in prayers and church offices are taken from Latin. Soggar comes from *Sacerdos*, a priest. Affrin, mass, comes from *Offerenda*; Iffrin, hell, comes from *inferno*; and so on with all these words.

But the curious part of this is that Nauv is not Celtic, for the real Celtic word is *Flauhas*. In fact what is commonly called Celtic is composed of two different languages, and what are known as Semitic and Indo-European are both represented in it. Col. Vallentyne endeavored to prove it of purely Phoenician origin, and he undertook through it to interpret the remnants of that language preserved in the plays of Plautus, the Latin dramatist. Sir William Betham endeavored to prove it purely Aryau. These men wrote some fifty years ago, and learning of this kind was then in its infancy. Both writers were misled from the fact that they deemed it impossible that the old Celtic could be connected with any tongue save the aboriginal one. That it contains many Phoenician words there is no doubt, but a language allied to the Phoenician has been carried into all the British Isles and along the whole Atlantic coast of Europe, and into the centre of Europe by a people of oriental origin, and with a religion not far removed from Christianity, perhaps a form of the Jewish faith. The early missionary would never adopt the Druidic word for heaven, which is *flauhas*, but a word *nauv* which existed beside it was adopted as coming nearer the Christian heaven. And, strange to say, both words exist yet, but now *nauv* is the official while the other is used sometimes by poets for variety or euphony.

But it is not entirely to prove the existence of words

COGNATE TO NAUVOO

that I am entering so far, but I mean to show that an oriental people spread themselves in western Europe, and that part of that people also colonized America. I will take some few Indian words and names of places, not many,

but just enough to show there is no accident. The words Culmet, Moccasin, Mescal, Alaska will be sufficient for the present. These words represent as many different phases of existence. First, ask some Irishman to repeat in his native tongue "I promise you." He will say *gabriel*, and this means more than promise. It is a solemn assurance emphasized with gestures. Of course there is no pipe, but it means the same thing virtually in both tongues.

The second word is moccasin; ask this Irishman to turn the word outside into Gaelic. He will say "muk." Ask him to say "feet" in Gaelic. He will say "cussa." Then you have "outside the feet," moccasin. Ask him to say the word "drunk" in Irish. He will say *mesca*. Every western man knows what mescal means, and probably Mexico comes from it. Some dictionaries put mescal as Spanish, but if it is used in Spain it was planted there by this same oriental people. Ask your Hibernian dictionary to say water in Gaelic. He will say *uisge*. As to *al*, everybody knows that *al* means cliff. It means this in Al-bion and in such words. We all know the glaciers of Alaska are nothing more than "water-cliffs," and such would they be called by an oriental people.

I only take these few words just to

SET PEOPLE THINKING,

and because in a letter of this kind I can't go too far. What I have advanced here can be tested without opening a book.

It can be shown that Gaelic and Hebrew are also allied. It can be shown conclusively that an oriental people, of Hebrew origin mingled with the aboriginal inhabitants of western Europe at some time before Christ, and that perhaps centuries; that a branch of this people also came to America and gave names to places and that many of their words survive to the present day. But literature of this kind will properly come under the Book of Mormon. This book has surprises yet in store for humanity.

Translators and villifiers of the latter-day Saints deem it argument enough to condemn "Mormonism" by saying that the Prophet Joseph Smith was unpopular, and heartily disliked by all outside his own followers. A more timely argument could not be propounded by an idiot or an imbecile. Magazine essays, cyclopaedia articles and whole volumes, in countless piles have been written on Joseph Smith, and, strange to say, not one contains any tangible charge that would merit for him condemnation. There is a fabric of allegations, unfounded, unsupported and unsustainable. Before the breath of honest judgment and calm reason this fabric falls into vacancy, as a snow pile vanishes before an April sun.

THE ONLY CHARGE

that can be sustained is that he prayed to God, and that his prayer was heard. There are millions today praying to God, but very few whose prayers are heard. Probably, a very few only are worthy to be heard.

As to the unpopularity of great men, especially those men who have been most favored of heaven, every school-boy knows all about, and it is not to be expected that Joseph Smith would escape the usual fate of great men. He was undoubtedly a great man, and so far above his traducers and perjured villifiers that he calls to mind that fine stanza in "Child Harold," depicting the fate of genius and greatness:

He who ascends to mountain tops, shall find
The loftiest peaks most wrapped in clouds
and snow;
He who surpasses or subdues mankind
Must look down on the late of those below,
Though high above the sun of glory glow,
And far beneath the earth and ocean spread.
Round him are lay rocks, and loudly blow
Contending tempests on his naked head,
And thus toward the tolls which to those
summits led.

CARDINAL MANNING,

of London, England, is reported to have said that the natural rights of a citizen, authorizes that citizen to steal, rob or plunder before dying of hunger. Anyhow, the statement has raised quite a discussion, lawyers, judges, preachers and politicians taking part. Some maintain the Cardinal was right, while others condemn him. Cardinal Manning, as is well known, is one of the best educated men in England, and his opinion is entitled to consideration. Many of the greatest of our American preachers have condemned the Cardinal, and they hold that a citizen's natural rights does not warrant him to steal. There is one thing certain no citizen, subject, individual or human biped of any kind, class, color or creed ought to die of hunger in any well regulated community. And here will be seen the superiority, sublimity and heavenly wisdom of "Mormonism" as compared with all existing religions and philosophies. One of the primary duties of a "Mormon" Bishop is to see that the natural rights of all within his jurisdiction are never forced to the terrible alternative of starving to death or stealing. It is true there are many men and women whose improvidence, extravagance and indolence almost entitle them to starve, but with the "Mormon" Bishop these are secondary considerations. Save the hungry man's life first, no matter how worthless, then investigate him, and place him where the alternative will be work or starve.

ANOTHER MAGNIFICENT CHARACTERISTIC

of the "Mormons" is their consideration for aged and infirm people. In no other community of the world, in no other religion are the infirmities and idiosyncracies of aged persons so humanely and charitably considered. Old age, no matter whether happy, contented and resigned, or whether querulous, captious and petulant, is respected, venerated, and in fact, subserved. This is a splendidly poetic feature of a religion. How it would have moved the honest heart of the simple Goldsmith, who considered it the acme of religion and philosophy to help husband life's taper to the close. In Salt Lake City the old citizen's day has become an institution, and one well worthy of commanding even the admiration of "Mormon" traducers. Compare the treatment of aged persons in Utah with that in our eastern cities, towns and States. Scarcely a day passes but the papers report the death or suicide of 70-year-old persons from hunger or neglect. See how we treat aged persons here, in the street, the public conveyance, aye, even in the church. We look upon them as old fogies or fossils who ought to die or be killed, run over or drowned. In fact it looks as if we borrowed our custom of treating age from the buffalo herds of the plains, or from some of the savage tribes of Central Africa. The Yankee carries his political economy into the household, and he considers it waste of cornmeal to feed his grandfather.

JUNIUS.

MISSIONARY EXPERIENCE IN THE SOUTH.

Interesting Notes from an Elder in the Field.

PARKSVILLE, Edgefield Co., S. C.,
January 27, 1888.

Editor Deseret News:

I left my home in Clover, Tooele County, on March 22, 1887, and on the 29th of the same month, in company with several others, left Salt Lake City, via the D. & R. G. R. R., for the Southern States. We arrived at Chattanooga, Tennessee, in safety, after a pleasant and interesting ride of over 2,000 miles. I was assigned to labor in the South Carolina Conference, and on the evening of April 5th, found myself at Cowpen's Station, Spartanburg County, from which point I had to make my way eight or nine miles through the woods to "our headquarters."

As it was now getting late I hurriedly gathered a little information as to my route, and with satchel in hand set out, and about dark I had reached my destination, presented myself to the then president of the conference, Brother Wm. N. Anderson, of Salt Lake City, informed him that I was a "Mormon" Elder fresh from Utah and as inexperienced as I was fresh, and that I awaited his commands. He was very glad to see me, invited me in and made me acquainted. All seemed to be enjoying themselves finely. I, however, was not so well contented, and while all were laughing and talking merrily by the light of a pine-knot fire, I was casting enquiring glances round and quietly taking in the situation.

Elder A. took me "under his wing," and in a few days I felt as much at home as any of them. By the latter part of the month I had so far adapted myself to circumstances as to be pretty well able to take care of myself, and was dispatched to Waterloo, Union County, N. C., to labor in connection with Brother P. P. Bingham, of Wilson, Weber County. Here we met with but limited success, and toward the latter part of July were both called back to Spartanburg County, where we labored meeting with considerable encouragement till our conference was held, which was on Nov. 5 and 6. At that time myself and Brother H. T. Humphreys, of Paris, Idaho, were selected as suitable persons to go to the more southern portions of the state and open, if possible, a new field. Accordingly we made ready for our journey, and on Nov. 25 we started in high spirits.

Time rolled on and we walked on, making ourselves and our business known as we went. No "Mormons" ever having been in the section of country through which we traveled, we were quite a curiosity, and as a rule had but little trouble in getting entertained, though few had any desire to investigate the principles of the Gospel.

Christmas came and went very quietly and the new year approached, and as yet we had held no meetings. All our talking so far had been done by the fireside. New Year's day was very wet and disagreeable, but nevertheless we had to travel. We walked nearly all day in the rain through deep mud and happened to get into a district where there were no white settlers. Came at last to a young river overflowing the bridge over it and its banks for rods.

We got a negro to come with his mule to put us over, but when he came he dared not venture in for fear he would be taken down by the current. We had either to cross or walk four or five miles in order to get accommodation for the night. We concluded to cross and pulled off our clothes and waded it. No doubt our friends at home were wishing us a "Happy New Year," and could they have seen us they would have thought we were having it.

Since then we have been working slowly south, applying for an opportunity to preach, but denied as often as we applied, till we reached a small settlement in the northern part of this county. We arrived there on Thursday, the 12th inst., and on Friday we were invited to hold meeting in a private house, and despite the wet disagreeable weather, quite a crowd of anxious listeners were present. At the close of the meeting another gentleman invited us to preach at his house on Saturday evening and here we met a large crowd who paid strict attention, and we began to make a number of friends.

There was a Baptist church near by and some of the members invited us to attend Sabbath school the next day. We went, thinking we would like to see how they carried it on, but were met when within a few rods of the door by a man who gave us to understand that he had been appointed a committee of one to invite us to leave as no one in that section wanted any interest in Mormonism. We told him we came solely for the purpose of learning something, if possible, thinking it was open to the public, but if it was not agreeable for us to enter we, of course, would withdraw.

We went to the house of a friend and took dinner, and toward night we were waited on by a committee of eight, who gave us till the next day, at 10 a. m., to be five miles away. We asked them what authority or power they represented. They told us that was nothing to us, but that they represented the leading element of the place (which statement we do not doubt), and that they paid the taxes and were the leading Christians of the neighborhood, and said, "You are only two and we are many; we've got the drop on you and you've got to go." We tried to reason with them, but they said they had not come to talk and rode away.

When about to retire that night a crowd called at the house where we were staying and wanted us to preach to them, which we did. The next day about 10:30 a mob of about 30 or 40 mounted men came to see if we were gone. When our friends saw them coming they began to fear some trouble and urged us to leave. We started on slowly and were soon overtaken by the braves and were sharply chastised for not doing as we had been told, and, after vilifying us a while, and giving us to understand that they were thoroughbred South Carolinians, that they did not allow a Mormon within the borders of the State, and if we stopped before we got to Utah we did it at our own peril; they scattered into the woods in groups to see where we went. Behold we were as sheep in the midst of wolves; and wolf like, their bravery depends on the size of the pack.

We walked on to the next house, a distance of about half a mile, and took dinner, after which the gentleman invited us to stay till morning as it was a blustering day, which invitation was gladly accepted. Finding no more interest in that section we moved on and have been traveling since that date in different parts of the county, have held a few meetings but have not succeeded in establishing ourselves as yet, but we are not in the least discouraged.

Considering the misrepresentation and falsehood in circulation in regard to us, we find the people, as a rule, very kind and hospitable, and there are many good, honest men and women among them who are trying to serve the Lord, and I sincerely hope they will be led to see their error while time is yet their own.

I and my companion are enjoying good health, spirits to correspond, and feel encouraged in the work.

Ever praying for the victory of truth, I remain,

Yours truly,
ALONZO J. STOOKEY.

STRUCTURES ON LEGISLATIVE WORK.

A Correspondent Does Not Like the School and Municipal Bills.

SALT LAKE CITY,
February 3, 1888.

Editor Deseret News:

Your structures a few days since on Marshall's Classification Bill were timely and proper, but did not go half far enough. The object of the bill, to give municipal precincts the right to nominate and elect their own aldermen and councilors, is good and should receive the full vote of both branches of the Legislature, but in addition to this, it should define the full powers and rights of cities of the first, second and third grades, and should plainly say how each grade shall be determined and when it shall change from one grade to another in advance, and if the voting population decrease, how any city might be relegated to the less expensive management.

If this is thoroughly done all the people would have to do would be to ascertain to which grade their city belonged and easily find the powers of the same. Let the bill be amended to take in all the cities, or for goodness' sake kill it and bury it.

On reading the proposed new school law published a few evenings ago, I came to the conclusion that the author of the bill, as well as the House committee on education, who fathered it by presenting it, did not possess much legislative ability or they would never

have presented such an ambiguous, uncertain and impracticable measure. Your comments of the last two days do not begin to take in all the defects of the bill, and notwithstanding your idea that it should be amended considerably, I am free to express my conviction that it should be killed and buried so deep that it will be impossible to ever hear from or see it in print any more to puzzle the brains of the public in trying to find out what the author was driving at.

In several places in the bill it refers to the powers and rights of trustees under existing laws, and claiming for the board of education all that the trustees now enjoy as belonging to the board, and then deliberately and expressly repeals all of the sections of the present law that confer any powers on the trustees to amount to anything (except the one trustee this bill proposes to elect) and by implication repeals everything else that is any good in the present school law, except the election of a territorial superintendent and defining his duties and a few dead forms that are no longer of much use.

What we want as a school law is something definite and plain, so as to be easily understood by any one who can read, and embodied all in one statute, and not as that thing contemplated, part in one law and part in another and no one able to tell which is which. In the next place we do not want any centralization of power in our democratic Territory; we want no section seven appellate power to be always quarreled about, but we want the people, the source of all power and authority, to still hold it, and say on election days who they want for their public servants, and see that they get there every time. We also want it distinctly understood that they are the servants of the people and not their masters. Let the Legislature give us better laws or none at all; they are ambiguous enough now.

LOOKER ON.

WONDERS OF EGYPT.

DISCOVERIES MADE DURING THE PAST YEAR.

The work of the Egypt Exploration Fund during the last year has been mainly of archaeological value. The results were recounted ten days ago by M. Naville the famous discoverer of the treasure city of Pithom, in an address delivered before the Society of arts in London. Excavations were made in the mounds of Tel-el Yaboodieh, near Belbeis, and in the ruins of the temple of Bubastis. The explorer's purpose in the first instance was to ascertain whether it was the site of the Hebrew town built by the high priest Onias, who fled before the persecution of the Syrian King, Antiochus Epiphanes, and also to discover the name of the original Egyptian city. The evidence disclosed by the spade was not conclusive in either respect. The inscriptions unearthed contained no references either to the ancient name or to Onias, but decisive proof was furnished of Hebrew occupation by the discovery of a necropolis one mile from the mounds. There were no traces of mummification nor ornament of any kind, and the bodies had been interred with bricks under the heads, which was a distinctive mark of Hebrew burial. Incidentally monuments were unearthed of the kings of the nineteenth and later dynasties, with two statues of Ramesses II, the Pharaoh of the Bondage, and many ancient inscriptions of that and a later period.

The excavations at Tel-el-Yaboodieh were designed chiefly to corroborate the account given by Josephus of the construction of a Hebrew temple by Onias in the time of Ptolemy Philometor and his half-sister, Cleopatra. M. Naville's subsequent work at Bubastis, which was more successful, brought to light the columns and foundations of the great temple described by Herodotus as the most beautiful in Egypt. The ruins here were very ancient, columns with palm and lotus capitals pointing us far back as the twelfth dynasty. The oldest monument was a cartouche of Pepi I, a Pharaoh of the sixth dynasty of the remote pyramid period and fragments of colossal statues, remains of shrines and cartouches of Usertesen III, Ramesses II and Osorken II were found. The temple, which had been considered hopelessly lost, was identified in its ruins, its area was determined and a very large number of most interesting inscriptions were disclosed. Only one-third of the work of turning the massive blocks of stone in the search for inscriptions was done the remainder being reserved for another season's labor. But conclusive evidence was furnished in the friezes discovered by M. Naville of the Egyptian origin of the Pantheonic friezes and of other characteristic features of Greek architecture.

These results, while tending to confirm the historical accuracy of Josephus and Herodotus rather than to throw light upon mooted problems of the Pentateuch, are of the highest archaeological importance and amply justify the recent appeals of the Egypt Exploration Society for financial aid in prosecuting its work. The previous discovery of the brick treasure vaults of Pithom built for Ramesses II by the Israelites had demonstrated the accuracy of that older historian, Moses, and had settled the vexed question of the starting point of the Exodus. The trenching conducted by Mr. Petrie at Tanis had laid bare the ancient