The Gael and Cymbri; or an inquiry into the origin and history of the Irish Scoti, Britons, and Gauls, and of the Caledonians, Picts, Welsh, Cornish, and Bretons / By Sir William Betham.

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THE

GAEL AND CYMBRI;

OR

AN INQUIRY

INTO

THE ORIGIN AND HISTORY

OF THE

IRISH SCOTI, BRITONS, AND GAULS,

AND OF THE

CALEDONIANS, PICTS, WELSH,

CORNISH, AND BRETONS.

BY

SIR WILLIAM BETHAM,

ULSTER KING OF ARMS,

&c. &c.

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TO THE KING.

SIRE,

I have the honour to inscribe to your most gracious Majesty, this attempt to place on its true basis, the history of the early inhabitants of the British Islands; which, I trust, will be found not altogether unworthy your Majesty's royal favour and patronage.

With the most humble, grateful, and dutiful respect, I have the honour to subscribe myself,

Your Majesty's most devoted

Servant and Subject,

WILLIAM BETHAM,

Ulster King of Arms.

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PRELIMINARY OBSERVATIONS.

The family of the human race from which the Milesian Irish derive their descent, and the period of their settlement in Ireland, has been, hitherto, a much disputed, but unsettled question. The native authorities, indeed, derive them from Spain, and call them Scoti, or Scuits, but it is still left doubtful who these Scoti were, as no such people are mentioned by the antient writers as inhabiting Spain; and the authority of the Irish MSS. and traditions has been altogether rejected by some, and held as very questionable authority, by most English writers, while the

native historians have insisted on its verity with great warmth. On the one hand it will not be denied that the advocates for its truth, more zealous than judicious, have indulged in bold assertion and loose conjecture, fondly expecting the antient Irish MSS. and traditions, unsupported by external evidence, to be received as unquestionable testimony; on the other, those evidences have been, without due examination, condemned as clumsy fictions, void of truth, probability, or foundation.

The Irish story must, however, be considered as entitled to some respect *from its antiquity*. Both Nennius and Giraldus Cambrensis, give the outline, much as it is found in Keating, the former states, that he had the relation from the *most learned of the Scots;* it must, therefore, be at least of 1000 years' standing.

Having been impressed with the idea, that the demonstration of the true origin and history of the Irish people, would afford powerful aid towards elucidating those of other European nations, I have pursued this investigation for many years, and the results have justified and substantiated the accuracy of the opinion I had formed beyond my most sanguine expectations.

The examination of the language, laws, religion, customs, and institutions of the people of Gaul, who were declared by Cæsar, to have called themselves Celtæ, was the first object of my attention, and the result of that investigation has established, it is conceived, beyond the possibility of doubt or question, that the Irish, Britons, and Gauls, of Cæsar's day, all spoke the same language, had the same origin, religion, laws, institutions, and customs, and were, in fact, but different branches of the same people. Thus far one branch of the question has been, I conceive, effectually answered—the Scoti, or Irish, were Celtæ.

The other question still remained—"WHEN DID THEY SETTLE IN IRELAND?" This could not be answered without first solving the problem of "WHO WERE THE CELTÆ?" It was not sufficient to rest *on the probability* of their settling in the British islands from Gaul, although that alternative has hitherto been the *dernier resort*, of most English writers, who, rejecting altogether the Milesian story as fabulous, have had no other way of accounting for the peopling of these islands, than in frail wicker coracles, covered with skins, from the nearest coast of the continent.

"*Who and whence were the Celtæ?*" involved investigation into the history of all the antient people of Europe, but it was not long before that question was also satisfactorily answered; a strong affinity was palpable between the Celts and the Phenicians—their language, religion, and institutions, not only appear to have been similar, but identical; they not only traded with, but colonized Spain, the British Islands, and Celtic Gaul, expelling or extirpating the previous inhabitants, and planting therein their own people. Thus is the second question answered, and the long sought problem solved.

Another question arose out of this investigation, viz. were "*the Welsh the antient Britons, who combated against Cæsar, and, after the fall of the Roman province of Britain into the hands of the Saxons, took refuge in Wales, and there maintained their independance, and handed down their language, laws, and institutions, to their descendants?*"

I had always considered the affirmative of this proposition true, and, although a slight acquaintance with the Welsh language, led to the conclusion that it varied essentially from the Gaelic, still it appeared but *a variance*, and I considered

the two languages, in their origin, essentially the same. Finding, however, discrepancies and anomalies in the notion of the Welsh being the antient Britons, which appeared irreconcileable, I determined, in the first instance, to examine, more particularly, the construction of the Welsh language, and was surprised to find that it differed totally from the Gaelic, and had not, in fact, the slightest affinity, unless it could be considered an affinity that a few words are to be found in each tongue, which have the same or similar meaning.

Having thus ascertained that the Welsh and Gael must have been a totally distinct and separate people, and, therefore, that the ancestors of the Welsh could not have been the Britons, who fought with Cæsar, as they were undoubtedly Gael, the question then arose—"*who were the Welsh, and when did they become possessed of Wales?*"

Thus did another difficulty present itself, of no small magnitude, which, however, was eventually surmounted. Lhuyd and Rowland, two of the most eminent *Welsh* writers, had unwillingly been coerced into the opinion, that a people, who spoke the Irish language, were the pre-

decessors of the Welsh in Wales, and gave names to most of the places in that country and all parts of England; and that Welsh names of rivers and places, were only to be found in the eastern and southern parts of Scotland; therefore, it appears clear, that the Picts, who inhabited that country, must have been the ancestors of the Welsh, and that they conquered Wales, Cornwall, and Britanny, on the fall of the Roman empire; and, calling themselves *Cymbri*, they were a colony of the *Cimbri*, a people who once inhabited the neighbouring coasts of Jutland, the antient Cimbric Chersonesus, the country opposite the land of the Picts.

Thus, is the origin and history of the Gael and Cymbri, placed on its true basis, and that is now in harmony, which, heretofore, was confused, anomalous, and contradictory. The false statements respecting the received history of the Welsh, had their origin in the fabrications of Geoffrey of Monmouth, in the early part of the twelfth century. Of the previous writers, Gildas is totally inconsistent with Geoffrey's statement, and such parts of the book ascribed to Nennius, a were really written by him, clearly support Gildas, and go to establish the fact, that the antient Britons were Gael. Indeed there is nothing

against that idea but the contemptible fabrications of Geoffrey and the Welsh Triads, which are too palpable fictions to weigh as a feather in the balance.

The earliest authorities derive the word Scot and Scoti, from *Scyth*, or *Scythian*. Nennius, who quotes the Irish writers, calls them *Scoti*, and *Scothi*, and brings them from Spain. By the Anglo-Saxon writers, they are generally called Scyts, and Scytisc. Pinkerton derives it from ꞃceȷte, *dispersed, scattered.* Chalmers, from Scuite, or ꞃcuȷte, *a small body of men.* Where was this interpretation found? It is not Gaelic. Macpherson derives the same from *Coit, a wood,* (Welsh, *Coed)*—coȷt, is Gaelic for a boat, or coracle of wicker, covered with a skin. Macpherson gives ꞃcut, *a ship.* Vallancey supposes that Scoti and Scythi, must mean the same people, and endeavours to discover evidence to make the Irish, Indo-Scythians, conceiving that the word must have been derived *from the country*, which they originally inhabited. The Irish fable, derives *Scot* from *Scota,* a daughter of one of the Pharaohs. The Gaelic word ꞃcuȷte, however, signifies *a wanderer*, a person of nomadic habits, perhaps every people of a rambling character were included under the name of Scy-

thians, without reference to the country they inhabited, or the family of the human race from which they sprung. Thus, all the Tartar race, in the northern regions of Asia and Europe, and a great part of Germany, were styled Scythians.

The Irish, in latter times, were called by their neighbours, Scoti: they were denominated Hiberni, by Eumenius, but his contemporary, Porphry, speaks of the *Scoticæ Gentes*, meaning the Scotish nations inhabiting Britain. The Roman writers, however, did not include the Scots of the British islands among the Scythian nations, but distinctly called them Scoti. Bede calls the Picts a Scythian nation, who were certainly from the north of Europe.

The Gaelic *Scuite*, or *wanderer*, was a name the Phenicians, of all other nations, may be said to have appropriately merited. Their wanderings were more extended than any other nation: they first passed the Pillars of Hercules, and launched into the bosom of the interminable ocean, as it was then considered; in fact, it was they who gave it the name of *ocean*; oice, *sea*, cean, *head*, or *chief*. The *chief sea*.

Scot, *Scuite*, and *wanderer*, is but a transla-

tion of the name by which the Phenicians were known to the Greeks and the antients. *Phenice* is a wanderer by sea; ꝼeᵹn, *a ploughman;* oᵹce, *of the sea; a mariner;* a wanderer by sea. They were called Phenicians, or Phenice, before they settled on the coasts of Tyre and Sidon. Herodotus tells us, they were called by the Arabians, *Homeritæ*, a name which *means the same thing as Phenice*, in Greek, (see p. 42,) viz. *navigators;* for Greek should be understood the Phenician word adopted by the Greeks, for the name, properly speaking, has no meaning in Greek, and the most absurd guesses have been ventured to explain it in Greek, none of which are at all feasible. Scuḋ, is a Gaelic name for *a ship;* and ꝛcuḋ ḋuᵹne, *ship-man*, the very meaning of the word Phenice; a word also from the same root, as ꝛcuᵹte, from its wandering or travelling over the sea. These two words, or rather the compound word, is pronounced *skiddeen*, literally a *ship-man*, or mariner.

It may be objected that the *Britons* and *Gauls* were Gael, as well as the Irish, and, therefore, why were they not also called *Scoti*, by the antient writers? It is not to be expected that a negative can be proved; they may originally have been called *Scots*, and *wanderers*,

and have ceased to be so denominated, when they acquired settled habits, before the Greeks and Romans were acquainted with them. The Irish, who were unquestionably called Scoti, by the lower Roman writers, and *Scuits*, by the Anglo-Saxons, have long lost that name, which is now exclusively applied to the inhabitants of North Britain. A highlander, however, the genuine descendant of the Albanian Scoti, will not at this day call himself a *Scot ;* if asked his country in his own tongue, he will answer either that he is *Albanach*, or *Gael.* He will never think of saying I am Scot. We have, therefore, two strong facts to account for the disuse of such a term by the British and Gaulish Gael.

Although the foregoing derivation certainly is probable, there is another which appears very likely to be the modern origin of the name. The name *Scot* was not heard of until about the decline of the Roman empire, and may, therefore, have been applied, *for the first time*, to the hordes of *wandering predatory Irish*, who infested the western coasts of Britain. It should also be remembered that the Britons *spoke Gaelic*, and would naturally call the roaming pirates *Scuite*, which afterward was applied to the Irish

nation generally, and was eventually adopted by the Albanian Scots themselves. Their country, naturally, received the name of Skuytland from the Saxons.

It has been my object to adduce evidence, perfectly free from even the suspicion of Irish predilection or bias; it will be found that few Irish authorities have been quoted, except the Gaelic language itself. Even for the Irish history, the account given by Nennius and Giraldus Cambrensis, have been preferred to Irish MSS. or Keating's history, although it should be admitted, in candour and fairness to that learned writer, that his real history, in the original, is very superior to the spurious English translation, published by Dermot O'Connor. The Milesian story, however, will eventually be found grounded in truth; and, although but a faint and imperfect sketch, it is the true history of the first settlement of the Celtæ in Europe.

The following pages are now laid before the critical and intelligent, with no small portion of anxiety; they appear to me to demonstrate, that antient colonies of Phenicians settled in Spain, Ireland, Britain, and Gaul, long before the Christian era, and that they called themselves

Gael, and Gaeltach, or Celtæ, and that the Irish, the Gael of Scotland, and the Manks, are now the only descendants of that antient people who speak their language.

I have endeavoured to place the subject in a clear and perspicuous light, and leave it now to the decision of competent judges, fully aware that received opinions of history, and national prejudices, are very difficult to be removed, or even shaken ; but feeling strongly impressed with the truth of my statements and deductions, I venture to launch my little vessel, inviting, rather than deprecating criticism—my object being truth, the whole truth, and nothing but the truth.

There is one point, however, on which some allowance and indulgence may be expected, that is, in the numerous names of rivers and places, which have been collated, some may have been mistaken, but the definitions given, will, it is conceived, generally be found correct. The names of places of which I have personal knowledge, are so palpably descriptive, that I feel little apprehension for the accuracy of those I am unacquainted with.

If these names be correctly explained, what an

important and valuable addition they make to geographical knowledge, and what new lights do they throw on antient history? The attempts of the most learned and intelligent historians, to explain the names of places, have not been founded on the language which those who conferred the names spoke, and, therefore, were erroneous and delusive.

The English critic now possesses ample and efficient means of investigating these etymologies, as no less than four good dictionaries of the Gaelic language have issued from the press, within a few years; that is to say, the Irish and English Dictionary, by Edward O'Reilly; a new edition of O'Brien's Irish and English Dictionary, which contains much valuable topographical information; Armstrong's Scotish Gaelic Dictionary; and, lastly, the splendid work published under the auspices of the Highland Society of Scotland, the most copious and enlarged of all. These works will assist the critic and the scholar to examine much more satisfactorily than formerly, and to them an appeal is made with confidence.

Antient history has been obscured, rather than elucidated, by the Greek and Roman writers,

who have endeavoured to weave into their own story the incidents of the history of the Phenicians; and both those nations, apparently, endeavoured to destroy the records of the people to whom they were indebted for their literature and primary elements of civilization.

The Phenician language has been, for two thousand years, unknown, that is, *with any certainty;* at all events, so imperfectly understood, that all attempts to explain even the shortest inscription, found upon coins, medals, or marbles, have been but vague and uncertain guesses. Spanhiem, Bochart, and Gebelen, have endeavoured to render them intelligible through the Hebrew, but their attempts have been abortive, or very imperfectly successful; though kindred tongues, the affinity of the Hebrew with the Phenician is too distant to be useful for such a purpose. The Phenicians, although co-descendants of Shem, through Eber, with the Jews, had so much intercourse with other nations, that their language became very much mixed and changed, while the Hebrew remained stationary and pure.

The discovery that in the Irish a people still exist *who speak the language of the Phenicians*, is of the first historical importance, for

by it Phenician inscriptions may be decyphered, and the extent of their commerce and navigation traced by the antient names of places in the world known to the antients.

The Irish character has been used in this work to express the Gaelic words, because the Scottish method of using an *h* instead of a point, to eclipse or render mute the preceding consonant, gives an uncouth and awkward appearance to the word itself, and would render it unpronounceable, according to the power of that letter in any other language. An alphabet of the Irish letters, and a brief explanation of the power of the points, is, therefore, given.

The alphabet consists of the following seventeen letters:—

a b c ɔ e ꝼ ʒ ȷ l m n o p ꝓ ꝛ ꞇ r or *u*.
a b c d e f g i l m n o p r s t u.

ċ ḋ ġ, having a point over, render them mute.

ḃ and ṁ change their power to *v* consonant.

n̄ signifies that the letter is doubled, and is the same as *nn*.

These few observations are sufficient to explain the sound of the Irish words used in the following essay. The only letters which differ much from the Roman are ᵭ *d*, ꝼ *f*, ᵹ *g*, ꝛ *r*, ſ *s*, and ꞇ *t*, but even in these the variation is so very slight, that the knowledge of them will be easily acquired.

THE

GAEL AND CYMBRI.

CHAPTER I.

The subject warmly discussed, but still undecided — Who unquestionable Celtæ — Who not — Who styled Celtæ by the Antients — Cæsar — Tacitus — Errors of Modern Writers — Toland — Dialects of the Celtæ — Irish, Highland-Scotch, Manks — Welsh, Cornish, Armorican — Bishop of Dromore — Doubts whether the Welsh, Cornish, and Armorican are of same origin as the Irish — Bishop's pedigree of the Celtic includes the Welsh — Erroneous — Corrected pedigree — Pedigree of the Gothic — Pedigree of the Cimbric — Vallency — Danger of Etymology — Scoti — Sir James Ware and other English writers — Peopling of the British Islands not from the Continent — Why by a maritime people — Tacitus Amber — Cæsar — Herodotus — Tyrians.

THERE are few subjects of history which have excited such tedious, lengthened, and bitter controversy as the history of the Celts. The disputants often waxed so warm, that they lost

sight of their subject in the indulgence of their animosity. Many elaborate and learned books have been written, but the subject is at this moment as open for discussion, and as much unsettled, as if it had never been agitated. There is scarcely a people in Western Europe who have not upon slight grounds, been declared Celtic; in short, the writers who have undertaken to enlighten the world, on the subject evidently had not satisfied themselves.

As the term Celtæ has been hitherto so uncertain, it is necessary to define and specify what is here meant by *the Celtæ*, in order to arrive at something like a rational and logical conclusion, and avoid wasting time in useless discussions. Our criteria, therefore, are—

First—That as the inhabitants of Celtic Gaul, of Cæsar's day, were undoubted Celtæ, every nation who spoke the same language, and had the same religion, manners, and institutions, as that people, may safely be considered Celts.

Secondly—That if we can discover a more antient people, who spoke the same language, professed the same religion, and had the same

manners and institutions of the Celtæ of Gaul, that must have been the nation from whom the Celts descended.

Thirdly—That any people whose language differs in construction, and whose religion, manners and institutions have nothing common or homogeneous with the Celtæ of Gaul, *cannot be Celts ;* and that the words found in the language of such a nation, having a similar sound and meaning as some in the Celtic, and having a Celtic root, must be concluded to have been borrowed from the latter during a long intercourse and neighbourhood, but are no proofs of a common origin.

These are the tests which will hereafter be applied ; from which it is hoped, the deductions, results, and conclusions, may be satisfactory to the unprejudiced reader.

The antient writers included under the name of Celts, all the inhabitants of the *western shores* of Europe. *Herodotus*, says the *extreme west* is inhabited by the Celtæ, and declares, that Spain, Britain, and greater part of Gaul, was under the dominion of the Celtæ. But the most valuable authority is

Cæsar, whose conquest of Gaul, and invasion of Britain, gave him better opportunities of knowing their true position than previous writers. He supplies us with lights, without which we should scarcely be able to dissipate the cloud hanging over the manners, customs, religion, and learning of those early times, or form any correct idea of the institutions of the early inhabitants of these countries. Of their origin he appears to have been ignorant, and Tacitus tells us it was *hid in the mists of antiquity*.

We are enabled, from Cæsar, to place within defined limits the country of the Celtæ, and thus we divest the subject of much difficulty. Part of Spain, Celtic Gaul, and the British islands were the limits of Celtica Proper. Cluverius, in his Germania Antiqua, Pelloutier, in his Histoire des Celtes, Larcher, in his Geographie d'Herodote, and others, by including the antient Germans, and the northern kingdoms of Denmark, Sweden, and Norway, among the Celtæ, have been led into confusion and endless contradictions. The Germans were Goths, Teutons, or Cimbri, not Celts; their language totally differed from the Celtic in construction. None of those learned writers appear to have had the slightest idea of the Celtic tongue; Pelloutier

ackowledges his ignorance. Cæsar distinctly relates that the language of the Germans was quite different from that of the Gauls, and speaks of Ariovistus, the German king, having learned the latter with difficulty; while both he and Tacitus testify that the inhabitants of the British Isles and the Gauls were *the same people* and spoke the same language. "*Britannorum sermonem haud multum a Gallico diversum.*"*

But it is scarcely necessary to contest the erroneous notion of Cluverius, Keysler, L'Archer, Pelloutier, and others, that the antient Germans and Celtæ were originally people of the same stock. Mr. Toland, and after him the venerable Dr. Percy, Bishop of Dromore, in the preface to his translation of Malet's Northern Antiquities, by a comparison of the languages of the antient nations of Europe, clearly demonstrated the error into which those learned men had fallen. But, as the last-named able writers did not see, and, consequently, have not removed, all the error in which the subject was involved, it is necessary to reiterate some of their arguments, and to point out the discrepancies which still embarrass the subject, by

* Tacitus in Agricola, c. 11.

shewing that they ought also to have separated the Welsh, Cornish, and Armorican from the Celtic.

Mr. Toland in the first of his letters to Lord Molesworth on the Druids, which are generally dignified with the title of the "*History of the Druids*," for the first time, I believe, made a distinction betwen the Celtic and the Gothic dialects.

"The Celtic dialects," says he, "which are now principally *six*, namely—the *Welsh*, or insular British; *Cornish*, almost extinct; *Armorican*, or French British; *Irish*, *the least corrupted*; *Manks*, the language of the Isle of Man; and *Earse*, or Highland Irish, spoken also in the western Islands of Scotland. These having severally their own dialects, are, with respect to each other, and the old Celtic of Gaul, as the several dialects of the German language and Low Dutch, the Swedish, Danish, Norwegian, and Islandic, which are all descendants of their common mother the Gothic. Not that ever such a thing as a pure Gothic or Celtic language either did or could exist, in any considerable region, without dialects, no more than pure elements; but by such an original language is meant

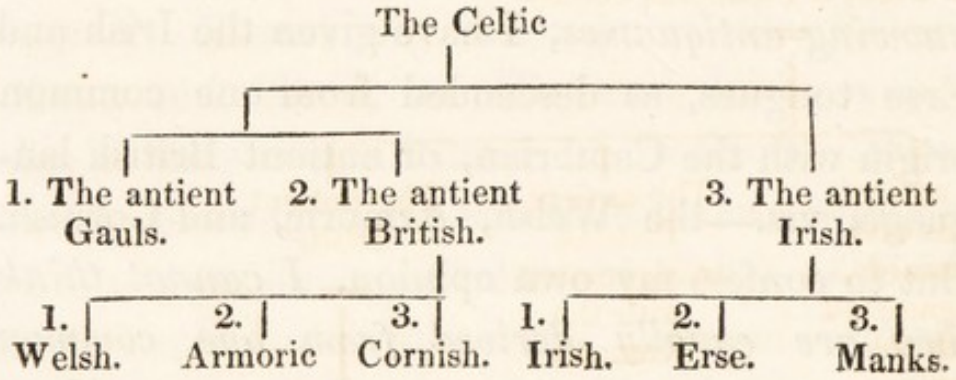
the common root or trunk, the primitive words, and especially the *peculiar construction* that runs through all the branches, whereby they are intelligible to each other, or may easily become so, but different from all kinds of speech besides. Thus the Celtic and the Gothic, which have often been taken for each other, are as different as the Latin and the Arabic."

This argument was improved upon by the Bishop of Dromore, who, although fully sensible of the great difference between the Welsh and Irish, says,

"*In conformity to the opinion of the most knowing antiquaries*, I have given the Irish and Erse tongues, as descended from one common origin with the Cambrian, or antient British language, viz.—the Welsh, Armoric, and Cornish. But to confess my own opinion, *I cannot think they are equally derived from one common Celtic stock*, at least not in the same uniform manner as any two branches of the Gothic; such, for instance, as the Anglo-Saxon, and the Francic, from the old Teutonic. *Upon comparing the two antient* specimens given above in page xix, *scarce any resemblance appears between them*; so that if the learned will have

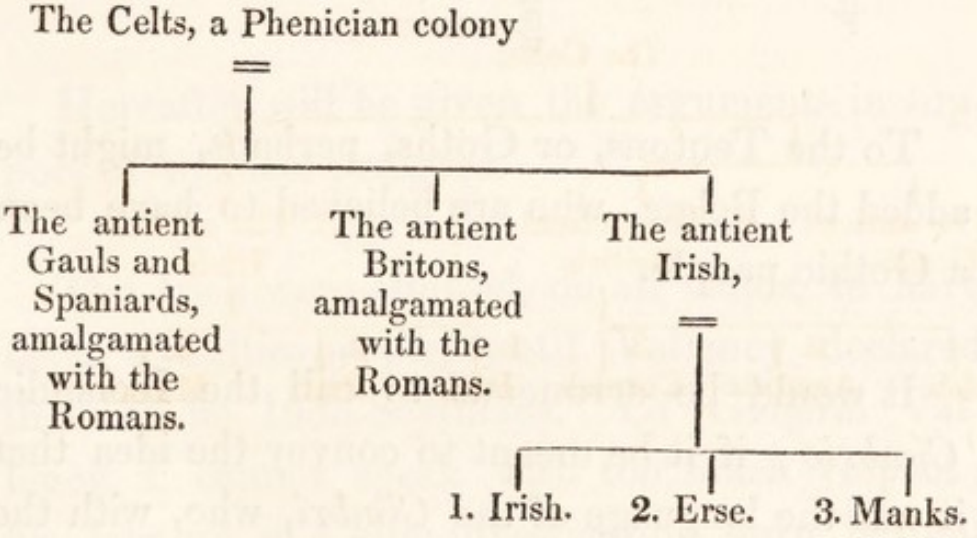
them to be streams from one common fountain, it must be allowed, that one or both of them *have been greatly polluted in their course*, and received large inlets from some other channel.*" Thus allowing his acquiescence in, and deference to, the opinion of *the most knowing* antiquarians to get the better of his judgment. His knowledge of the Welsh and Irish being confined to the copies of the pater noster he quotes, he, perhaps, felt unwilling to set up his single judgment in a subject of so much difficulty.

The Bishop gives genealogical tables of the Celtic and Gothic tribes :—

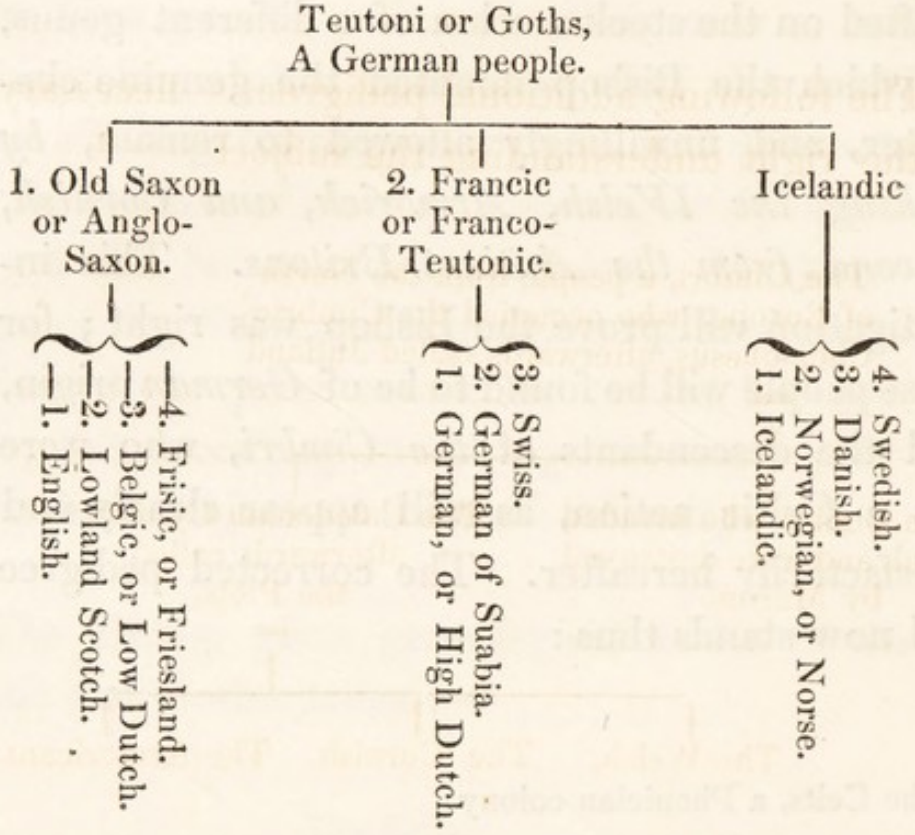


* Preface to Malet's Northern Antiquities, xxvii.

This pedigree of the Celtæ must not be allowed to stand unquestioned; for Toland had grafted on the stock a scion of a different genus, of which the Bishop doubted the genuine character, and unwillingly allowed to remain, *by making the Welsh, Armorick, and Cornish, descend from the Antient Britons.* This investigation will prove the Bishop was right; for these people will be found to be of *German* origin, and the descendants of *the Cimbri*, who were not a Celtic nation, as will appear clearly and satisfactorily hereafter. The corrected pedigree will now stands thus:



Bishop's pedigree of the Gothic nations.

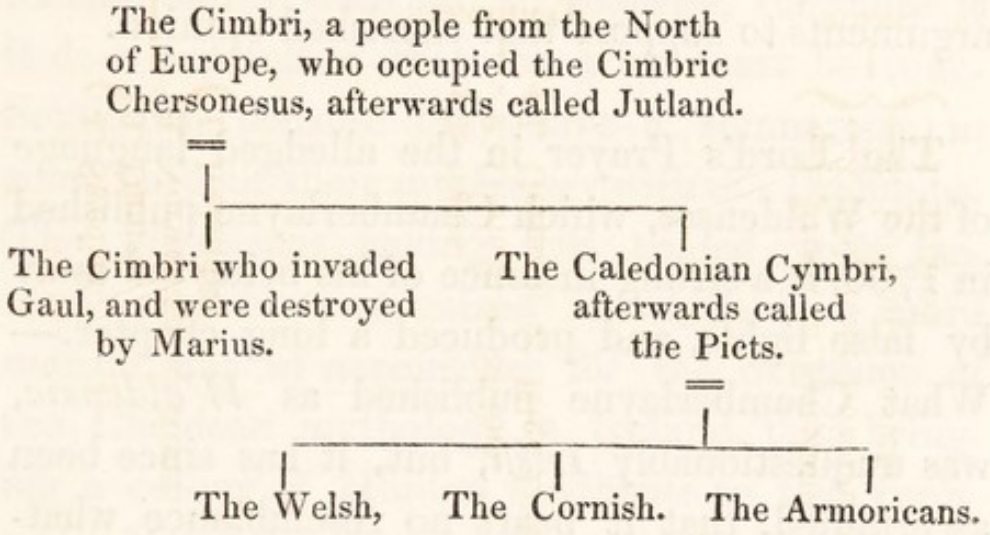


To the Teutons, or Goths, perhaps, might be added the Belgæ, who are believed to have been a Gothic people.

It would be erroneous to call the Icelandic *Cimbric ;* if it be meant to convey the idea that it was the language of the *Cimbri*, who, with the Teutons, invaded Gaul and the Roman provinces in the time of Marius, therefore we give the Cimbri a separate pedigree ; the *construction* of their language has a *stronger affinity* to the *Gothic* than the *Celtic*, still it is very different

from either, as in the case of the Finnish and Laplandic.

The following additional pedigree is necessary to the right understanding the subject:



Hereafter will be given the arguments in support of this last pedigree.

The Irish were allowed, on all hands, to have been a Celtic people, until Vallency declared them to be Indo-Scythians. Of General Vallency I cannot speak with too much respect; his labours in Celtic investigation were, beyond any other, intense and unremitted: the immense mass of etymological facts he accumulated are invaluable; and if his conclusions were erroneous, it was only when he relied too much on doubtful authors and etymologies; his ardent and intel-

ligent mind saw those affinities between the Irish and the oriental languages which no one can deny, and which recent discoveries and investigations have rendered obvious, but the unfortunate hypothesis which he adopted, that the Irish were not Celts, led him to endeavour to seek arguments to support that cherished opinion.

The Lord's Prayer in the alledged language of the Waldenses, which Chamberlayne published in 1700, is a strong instance of his being led away by false lights, and produced a long chapter.—What Chamberlayne published as *Waldensic*, was unquestionably *Irish*, but, it has since been ascertained, that it bears no resemblance whatever to the true language of that interesting people.

There is something very bewitching in etymology; having read Vallancey, an unbiassed mind is compelled to acknowledge the force of many of his deductions and etymologies, but is not convinced of their accuracy. The strong similarity of the names of the Irish heroes and deities with those of India; and their having the same, or very similar, attributes, often bearing two or three names, *all equally common and germane to these tongues*, are striking and

apparently unanswerable facts, to show a common origin, and would seem to establish the given hypothesis; but a close reasoner will look more into the detail. The General tells you the Hindoos borrowed much, if not the *greater part*, of their mythology from the Chaldeans. The Phenicians and Syrians did so likewise, therefore it it does not follow that the Irish must be Indo-Scythians, because they have a community in some parts of their mythology with the Brahmins. The Phenicians having first traded with Ireland, may have colonized it, which is a more natural way of accounting for the existence of the Chaldean mythology in Ireland, than bringing a colony of Hindoo Scythians to that country. But the Irish might have been Indo-Scythi and Celts also. Certainly the most extraordinary postulate of the General is, that the Irish nation were *not Celts*. He says:

"To all these oriental words, and terms of expressions, the Celtic nations were strangers; and in my humble opinion they are strong corroborating proofs that the ancient Irish were descended of the Indo-Scythians, Bologues, Omanites, and Dedanites of Chaldea, as their history sets forth.

"And yet there are some English authors, and modern ones, of great learning, in other respects, who will, right or wrong, *make the Irish a Celtic nation, and derive both the Irish and Welsh from the antient Britons.*"*

The General knew well there was *little affinity between the Welsh and Irish* languages, and that one or other of them *was not Celtic.* This is a fact which the most superficial investigation of the two cannot fail to demonstrate; there are certainly some words to be found in the former which are also Irish, but they are evidently borrowed by the Welsh, who succeeded the Gael in the possession of Wales. The mistake of the General was, taking it for granted that the Welsh and its dialects were the same as the language of Gaul and Britain in the times of Cæsar and the Roman sway in Britain, he saw that one or other could not be Celtic; and having fixed on the erroneous alternative, and declared the Irish *not to be Celts,* immediately set about the discovery of a new origin for them in the northern parts of India, where, the mythology of the

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* *Essay on the Primitive Inhabitants of Great Britain and Ireland,* 1807, p. 605.

people having had a common origin with that of the Phenicians, he found abundant materials to encourage his pursuit.

It is very remarkable how blinded the most intelligent men become when they unfortunately adopt an erroneous hypothesis. Vallency knew the Irish called themselves the *Gael*, or *Gauls*, yet he declares them not to be *Celtic*, and gives us a long etymological disquisition on the name in Hebrew, Arabic, and Persian; first *Goodhal*, to prove them descendants of Japhet, who in Scripture is styled *Gadul*. *Gaodhal* is pronounced *Gael*. Secondly, he takes the *sound*, or pronunciation *Gael*, and derives it from *Gælibh*, *tribes of merchants*. In Arabic, *gheli*, negotium magnum, ϛeλλoϛ, *geilios*, traffic, commerce. The latter is more likely to be the origin of the name, as the Irish were a colony of Phenicians who were the great merchants of antiquity. The Scots were also all merchants by profession.

Cηe Sculτ ϛaoη an ϝeλne.

"The Scottish race are all inclined to trade."

Had the General before he set out on his voyage for the discovery of a new origin for the Irish, but recollected his former writings, in which he endeavoured to identify the Irish and Pheni-

cian tongues, and examined the Welsh as well as the Irish, he would soon have discovered that the pretensions of the former to be Celts, were not tenable, and then his former discoveries would have come to his aid and saved him many laborious, but amusing, and, to him, no doubt delightful investigations.

Although the General did not establish the favourite hypothesis of his advanced age, yet the results of his labours are an invaluable magazine of materials of which a critical and judicious writer may avail himself with great advantage and profit.

Sir James Ware, and most, if not all, English writers advocate the position that the first peopling of Britain was from Gaul, and of Ireland from Britain, because it is the most *probable conjecture.* Sir James says: "But as to the first inhabitants of Ireland, their opinion seems most satisfactory to me, who bring them from Britain, *as being the most probable conjecture,* as well on account of the near neighbourhood of Britain, from whence the passage is easy to Ireland, as from the language, rites, and customs of the an-

tient Irish, between which and those of the antient Britons there is greater analogy."*

If the Celtæ were settled first in Ireland, and from thence passed over to Britain and Gaul, the analogy must have been equally striking, the inhabitants of each country having, in both cases, *a common origin.* Toland says, "I assign more immediately a *British* for the Irish, and an *Irish* extraction for the Scotch." The whole, however, is given as a *probable conjecture* only, and with reference to the people found in possession, on the arrival of the Phenician Celtæ, it is most likely true; but with respect to the Celtæ, the evidence of the antient Greek and Roman writers, and the historical traditions of the Irish themselves, tend to show that the tide of emigration flowed the other way, and that the British islands were first conquered and colonized by the Celtæ, and subsequently Gaul was subjected to their yoke.

Even so late as the time of Agricola, we learn from Tacitus that the ports of Ireland were more frequented by merchants than those of Britain

* Ware's Antiquities.

or Gaul, and, if so, this circumstance alone would suggest a probability, that the colonization of Ireland was by a mercantile nation, by means of ships. The Phenicians were adepts in the art of navigation at a very remote antiquity, and had ships of great burthen, capable of conveying numerous crews; so remote, even, that the fact of the colonization, and even the intercourse, might, in Cæsar's day, have ceased for so many centuries as to have been obliterated in the recollection of the Britons and Gauls; this will be made to appear very satisfactorily when we come to speak of the acts and history of that illustrious people.

When the Phenician mariners had once ascertained the passage to, and position of, the British islands, they certainly could form settlements thereon for mercantile purposes, and afterwards send reinforcements to conquer and colonize their new acquisitions. As well might it be urged that it was *more* probable that Australia was peopled from China, than Britain. Give a people ships, and skill to, navigate them, and the sea is not an obstacle to but a means of colonization. Neither is the small area of the mother country an argument against colonization on a large

scale—the colonies of England at present exceed by many millions her domestic population.

But there are stronger arguments for the probability of the colonization of Ireland from seaward: the Celtæ possessed Spain, and the antient people, the islands, rocks, headlands, rivers, and estuaries thereof, had Celtic names. The position of the British islands, on the map, shows that the Tyrians, or Phenicians, would make them in their coasting voyages, following the current, passing the coast of Gaul, from the Garonne to the Seine, at a great distance, the very country in which we find the Celtæ. The nearest part of Celtic Gaul to Britain, is Cape la Hogue, nearly three times the distance of Calais from Dover. Calais, was in Belgic Gaul, which comprised all the country from the Seine to the Rhine, and we know that the Belgæ differed from the Celtæ, of Gaul and Britain, in language, manners, religion, and laws; if the Britons had come from the *nearest part* of Gaul they would have been Belgæ, not Celts, of whom Cæsar tells us a few were settled on the coast of Britain.

The *probabilities*, therefore, are rather against the Celtæ coming from the continent to Britain;

but we do not rest on the uncertain data of probability, evidence will be brought forward which will, it is conceived, demonstrate the fact of the conquest and colonization of Celtica by the Phenicians.

Tacitus distinctly states it as the opinion of his day, that the first settlers migrated to Celtic Europe *in ships*. "The Germans," he says, "there is reason to think are an indigenous race and the original natives of the country, without any admixture of adventitious settlers from other nations. In the early ages of the world the adventurers who issued forth in quest of new habitations, did not traverse extensive tracts of land, *the first migrations were made by sea in ships*. Even at this day the northern ocean, always inimical to navigation, is seldom traversed by ships from our parts of the world."*

We learn also from Tacitus that some of the tribes of Germany were of Celtic origin and set-

* "Ipsos Germanos indigenas crediderim minime que aliarum gentium adventibus et hospitiis mixtos: quia nec terrâ olim sed classibus advehebantur, qui mutare sedes quærebant. Et immensus ultra, utque sic dixerim adversus oceanus raris ab orbe nostro navibus aditur."—*Tacitus de Moribus Germanorum.*

tled in that country in consequence of their propensity for commerce and mining.

"The Gothinians," he says, "of Germany, whose country joined Bohemia on the east, spoke the Gallic tongue, and submitted to the *drudgery of working the mines*." Again, "on the coast to the right of the Suevian ocean the Æstyans have fixed their habitation; in their dress and manner they resemble the Suevians, but their language has *more affinity to the dialect of Britain*," "they worship the mother of the gods." "In the cultivation of corn, and other fruits of the earth, they labour with more patience than is consistent with the natural laziness of the Germans. Their industry is excited in another instance; they explore the sea for amber, in their language called *Glese*, and are the only people who gather that curious substance."*

This word *Glese* is Celtic, it is glaidh, the genitive of glas, the sea, so called from its *green* colour. Amber was so called as a production of the sea. Here we find the commercial people among the barbarians, and the only word handed down of their language is Gaelic.

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* Tacitus de Morib. Germ. xlv.

Cæsar says the chief god of the Celtæ was Mercury, *on account of his being the patron of merchandize and trade*, in other words, that the propensities of that people were commercial, a strong ground for presuming them to have been a colony of the Phenicians, the great trading people of antiquity.

There is indeed no other way of accounting for the beautiful specimens of elaborate workmanship in gold, silver, copper, and bronze, which are every day found in such abundance in the bogs of Ireland, if we deny that the ancient Celtæ were a colony of a people considerably advanced in civilization; and the united testimony of antient writers, as well as the names of places and the tradition of the Irish themselves, all concur to establish that that people were the Phenicians.

We have no certain history of the period when the Celtæ first fixed their residence in Europe. Herodotus was acquainted with the fact of the Phenicians having traded to certain islands, beyond the pillars of Hercules, for *tin*. Diodorus Siculus, Pliny, Strabo, and Plutarch, knew little more. The most antient of the Greek writers say that Hercules, (that is the Tyrians) sailed beyond

the pillars of Hercules, and subdued the giants, Albion and Bergion, among the Celtæ, i. e. conquered those islands; and Aristotle says the Phenicians formed settlements in the British islands. From all which, and the affinity of the Irish and Phenician languages, and the remains constantly found in Ireland, we can scarcely err in concluding the Celtæ to have been a very early Phenician colony who, like their modern imitators, as before suggested, first formed settlements in Spain, Ireland, Britain, and Gaul, for commercial purposes, and afterwards sent military expeditions to conquer and secure their colonies. That the Tyrians were quite competent to such an undertaking will appear in our next chapter. This is concluded with an extract from the singularly laborious and learned work, I regret to add, *of the late* Godfrey Higgins, whose learning and ingenuity were equal to his eccentricity.

Ch. II. § 39. "The Irish claim to have been colonies from Phœnicia, but it is affirmed that there is no ancient evidence, except in the Irish records, that the Phœnicians ever made any settlements in Ireland. This really amounts to no objection, when it is to be considered that all the records of the Sidonians and Tyrians, have long since disappeared from natural causes; that those

of the Carthaginians were destroyed by the Romans ; and that afterwards, Patrick, or the monks, followed and destroyed all they could lay their hands on ; but the assertion is not quite correct.

"Gorjonides, in his book *De Hannibale*, says, that Hannibal conquered the Britons, who dwelt in the islands of the ocean.

"Selden was of opinion that our islands were the fortunate islands of the Greeks. Isaac Tzetzes, who cannot be supposed to have any Irish prejudice, or *esprit du corps*, says ; "In oceano insula illa Britannia, inter Britanniam illam quæ sita est in occidente et Thylen quæ ad orientem magis vergit." Justus Lipsius, quotes the following passage from Aristotle :—In mari extra Herculis columnas, insulam desertam inventam fuisse, silvâ nemorosam, fluviis navigabilem, fructibus uberem, multorum dierum navigatione distantem, in quam crebro *Carthaginienses commearint, et multi sedes etiam fixerunt ;* sed veritos primores ne minis loci illius opes convalescerent, et Carthaginis laberentur, edicto cavisse et pœna capitis sanxisse, nequis eò navigasse deinceps vellet."*

* Arist. in admirandis.

"Lipsius then expresses his opinion that this cannot apply to the Canaries, but to the British islands only; and in this I quite concur with Lipsius, who lived in the 12th century, in Germany, and therefore cannot be supposed to have been infected by Colonel Vallancey. The question of the antiquity of Ireland has not perhaps been judiciously managed; Colonel Vallancey, and others, have attempted a great deal too much, and seem to have begun at the wrong end. They ought first *to have endeavoured to show by external Greek and Roman evidence, like that from Aristotle given above, that there had been some communication or settlement of the Phœnicians made in the country.* This expedition from Carthage is said to have been commanded by Hannibal; that very name instantly, in the minds of most persons, will throw a degree of discredit on the story. It will immediately strike them that Hannibal must have had something else to do than to explore unknown countries; and thus the foolish, and in fact deceitful method of rendering the word, injures the object it meant to serve. Nobody can doubt that it was intended by the translator to mean the great Hannibal; the mode of translation conveys that idea, when probably the original means no such thing. Hannibal was as common a name in Carthage as

Walker or Wood in England. I think the quotation from Aristotle is enough, when combined with circumstances which have been noticed, to satisfy any person that there was a settlement of Carthaginians in Ireland, from whom many of their customs and antiquities may have been derived. It is not unlikely that this may have been the Milesian settlement of which so much has been said. It may have consisted in part, or in the whole, of Carthaginians from Spain, at that time under the yoke of Carthage. On the above passage of Aristotle's, Lipsius observes, "Quod verum censeo de una aliqua novarum insularum: quia multos dies navigatione impendet, neque probabile igitur Canarias aut alias vicinas fuisse. Noster Seneca nam ille Tragediæ Medeæ certo est de iis ipsis prædixisse videtur, fecerit decantatum—

——————venient annis
Sæcula seris, quibus oceanus
Vincula rerum laxet, et ingens
Pateat tellus, Tiphysque novos
Deteget orbes, nec sit terris
Ultima Thule.

"A time will come, in ages now remote, when the vast barrier by the ocean formed, may yield a passage; when new continents and other worlds, beyond the sea's expanse may be explored; when

Thule's distant shores may not be deemed the last resort of man."—"Quid ille tamen propriè de Britannicis insulis intellexit, et in Claudii gratiam scripsit."—*J. Lipsius*, vol. iv. p. 494.

"The marks of the patriarchal people appear to be much stronger with the Irish than any other people of the British isles. This may have arisen naturally from some cause, which makes it stronger in the isles of Scotland, Icolmkill, or Wales, than in England, their secluded situation preserving them from admixture with foreigners. Besides, it is probable that the colony brought from Carthage, under the Hannibal of whom we have spoken, would tend to keep the Phœnician customs alive, if a former Phœnician colony had arrived, instead of destroying them, as the influx of Romans, Saxons, &c. would tend to do in Britain."

"It is only necessary to observe here, that Aristotle lived near two centuries before the *great Hannibal*, consequently what he said could not refer to that individual."*

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* Celtic Druids, ch. ii. § 39.

THE PHENICIANS.

CHAPTER II.

Skill of the antients in navigation underrated—Jason's Expedition—History of the Phenicians—Ezekiel's description of Tyre—Great extent of Tyrian commerce 600 *years before Christ, then a commercial city of great antiquity, had extensive manufactories—Tarshish, its various meanings—Herodotus commences his history with the Phenicians—Original country of that people—Not Canaanites, but Chaldeans—Vallancey—Carthage—Greeks borrowed their letters from them—Circumnavigate Africa from the Red Sea, and return by Gibraltar—Ships supplied by them to Xerxes in his invasion of Greece, their dress, and armour—Deities—Baal, Moloch, Thammuz, Astaroth, Chiun, Remphan, Dagon, Rimmon—Seven Chapels of Moloch—passing through the fire—Different adjuncts to Baal—Baal Samin, &c.—Baal, the Sun.*

The advancement of the antients in the science of navigation has been much underrated; the first attempt of Jason, and his Argonauts, to Colchis, has led to the conclusion, that before that period nautical skill was very low, and ship-

building confined to small craft; but the truth was otherwise. When the Greeks were in a state of comparative barbarism, the Tyrian and Sidonian navigators had explored not only the Mediterranean, but the Atlantic, beyond the pillars of Hercules, to the coasts of Spain, Gaul, and the British islands, and the northern coasts of Africa, were well acquainted with the Indian ocean, and sent to most parts thereof commercial fleets in their seasons, with all the regularity of adepts in the arts of navigation and commerce; and, with the exception of the want of acquaintance with the magnetic needle, appear to have been equal to the accomplishment of most of the voyages achieved in modern times. They were also great manufacturers as well as merchants.

The following brief statement of the leading points of the history of that great people, is here given to illustrate and elucidate the objects of the work generally, by enabling the reader to compare the language, religion, and institutions of the Phenicians, with those of the Celtæ.

Phœnicia, or Phenice, was the antient name of a very small country, between the 34th and 36th degrees of north latitude, on the sea-cost of Syria, and was bounded on the north and east

by Syria proper, by Judea, or Palestine, on the south, and the Mediterranean on the west. The northern boundary is made by Ptolemy the river Eleutherus, but Pliny, Mela, and Stephanus, place it further north in the island of Aradus; it most likely varied at different periods. On the coast where the following cities, Simyra, Orthoria, Tripolis, Betrys, Byblus, Palæbyblus, Berytus, Sidon, Sarepta, Tyrus, and Palætyrus. The climate is agreeable and salubrious, and the soil fertile and productive. It is watered by many small streams, which, running down from Mount Libanus, are often rapid and much swelled by the melting of snow and heavy rains; among them is the river Adonis.

The description of Tyre, by the Prophet Ezekiel,* gives a splendid picture of the magnificence, wealth, and power, as well as the refinement and civilization, of that antient emporium of commerce.

"Say unto Tyrus, O thou that art situate at the entry of the sea, and carry on merchandize with the people of many isles; thus, saith the

* Ezekiel, xxvii. chap. 1.

Lord God, O Tyrus, thou hast said, I am of perfect beauty.

"Thy borders are in the midst of the seas, thy builders have perfected thy beauty. They have made all thy *ship*-boards of fir trees of Senir, and have taken cedar trees of Lebanon to make thy masts.

"Of the oaks of Bashan have they made thine oars; the company of the Ashurites have made thine hatches of well-worked ivory, brought out the isles of Chittim.

"It was of fine linen and Phrygian broidered work from Egypt which thou madest thy spreading sails; and thy covering was of the blue and purple of the isles of Elishah.

"The Sidonians and the men of Arvad were mariners in thy service, and knowing men, thy pilots, O Tyre, were in thee.

"The elders of Gabal, and their able workmen, were those who calked the seams of thy vessels, and all the ships of the sea were employed in carrying thy merchandise.

"The men of Persia, Lydia, and Lybia, were in thy service, and thy men of war: they hanged up their shields and helmets with thee, and exhibited the excellence of thy beauty.

"The men of Arvad were also of thine army, and seen upon thy walls, and the Gammadins were on thy towers, they hung their shields upon thy walls round about; they have made thy appearance perfect.

"The merchants of Tarshish traded at thy fairs on account of the great variety of all kind of thy riches, and brought silver, iron, *tin*, and lead to thy market.

"Javan, Tubal, and Meshech, brought slaves* and vessels of brass to thy market.

"They of the house of Thogormah brought horsemen, horses, and mules to thy fairs.

"The men of Dedan were among thy merchants, and many isles supplied thine hand, and

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* Persons of men.

brought thee, as presents, ebony and horns of ivory.

"Syria traded with thee also for the numerous articles of thy manufacture, for which they brought to thy fairs emeralds, purple, broidered work, and fine linen, coral, and agate.

"Judah, and the land of Israel, traded also with thee, and sent to thy markets the wheat of Minnith and Pannag, honey, oil, and balm.

"Damascus for the multitude of thy wares and great riches, sent thee the wine of Chelbon, and white wool.

"Dan and Javan, going to and fro, attended thy fairs, and markets, with manufactured iron, sweet-smelling cassia, and calamus.

"Dedan supplied thee with precious cloths for covering of thy chariots.

"Arabia, and all the princes of Kedar, sent lambs, rams, and goats, to thy markets.

"The merchants of Sheba and Raamah, sup-

plied thy fairs with the richest spices, precious stones, and gold.

"The merchants of Charan, Canneh, Eden, Sheba, Assyria, and Chilmad, supplied thee with all kinds of excellent things, as blue cloths, Phrygian embroidery, chests of rich apparel, made of cedar, and bound with cords.

"The ships of Tarshish did sing in praise of thy commerce, and thou wert replenished and made glorious in every part of the ocean.

"Thy rowers brought thee into great waters; the east wind hath broken thee in the midst of the seas."

"What city is like Tyrus, like the destroyed in the midst of the sea?

"When thy wares went forth out of the seas, thou fillest many people; thou didst enrich the kings of the earth with the multitude of thy riches and thy merchandize."

Again, in chapter xxviii.

"Son of man, say to the prince of Tyre, Thus

saith the Lord God; because thine head is lifted up, and thou hast said, I am powerful as God, I sit in the seat of God, and command in the midst of the seas."

"Thou hast been in Eden, the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, and the carbuncle, and gold. The workmanship of thy tabrets and thy pipes."

The 23d chapter of Isaiah, describes the overthrow of Tyre:

"The burden of Tyre, Howl ye ships of Tarshish,* (the ocean) for it is laid waste, so that there

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* Junius and Tremellius, render *Tarshish, oceanus—(or western sea)* it is presumed on account of its western position, or ignorance of its precise meaning. But Tarshish could not always mean *the ocean,* for the prophet Jonah took ship to go to Tarshish, which, therefore, must have been a place on shore. They also render Tarshish, in the Book of Jonah, *Tarsus,* and say in a note, "*oppidum maritimum postea appellatum Joppen.*" It is more than probable that *Tarshish* was often put for the western ocean. Carthage and Cadiz have also been considered Tarshish.

is no house, no entering in, from the land of Chittim it is revealed to them.

"Be still, ye inhabitants *of the isle:* thou whom the merchants of Sidon, that pass over the sea, have replenished with revenue from the ocean, and the seed of Sihor from the harvest of the river; she is the mart of nations.

"Be thou ashamed, O Sidon, for the sea hast spoken, even the strength of the sea, saying, I travail not, nor bring forth children, neither do I bring up young men or virgins.

"As at the news concerning Egypt's disasters, so shall they be sorely pained at the report respecting Tyre.

"Pass ye over to Tarshish; howl ye inhabitants *of the isle.**

"Is this your joyous city, whose *antiquity is*

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* Junius and Tremellius in their translation of the Scriptures, gives this passage:—"Transite per oceanum, ejutate habitatores insulæ."—Tyre was rebuilt on an *island,* after Nebuchadnezzar had destroyed the old city.

of antient days? her own feet shall carry her far off to sojourn.

"Who hath taken this counsel against Tyre, *the crowned city, whose merchants are princes, and whose traffickers are the honourable of the earth?*

"The Lord of hosts hath purposed it to stain the pride of all glory, and to bring into contempt the honourable of the earth.

"Pass through thy land as a river, O daughter of Tarshish, (the ocean) there is no more strength, Howl ye ships of (the ocean) Tarshish for your strength is laid waste."

No one after reading these descriptions of the state of Tyre, written about the year 590, before the Christian era, can question that the Phenicians were competent to send large ships to the British islands, or doubt that they did so. They built their ships of fir, and made masts of the cedar of Lebanon, and traded to all parts of the then known world, and for every description of merchandize. Their manufactures also were of great extent. "*The multitudes of the articles of thy making.*"

Tarshish supplied them with *silver, iron, tin, and lead.* Now *tin* exists not in any part of Europe but in Britain, therefore that island must have been at least part of Tarshish, but as before is suggested, Tarshish meant the *western ocean*, and the countries situated upon it.

Tarshish, in Hebrew, תרשיש is the name of a precious stone, rendered a *beryl* in our translation of the Scriptures; but it is not of Hebrew derivation, or from any Hebrew root, therefore, most likely, its name was obtained from the country in which the stone was found,* some consider it a chrysolite, which it probably was. It is mentioned in the 28th and 39th chapter of Exodus, and, if this idea be correct, *Tarshish* was known to the Phenicians, full 1500 years before the Christian era, which is also agreeable to what Isaiah says, speaking of Tyre. "*Your joyous city, whose antiquity is of antient days.*" There can, indeed, be little doubt of the traffic to *Tarshish*, by the Tyrians, at a very remote

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* Jacob Rodrigues Moriera, a Spanish Jew, in his *Kehilath Jahacob*, or Hebrew Vocabulary, renders Tarshish *Carthage*, and תרשיי *Carshii*, and קרטנא *Cartena*, a Carthaginian. He also makes the stone a *Sardius*. The true meaning of both was evidently uncertain.

antiquity. At the time when Ezekiel wrote the Tyrians must have been upwards of 1000 years a mercantile people, it is almost puerile to suppose they were not adepts at navigation after so long a practice.

Tarshish applied to the western countries, and, if the Gaelic language and that of the Phenicians were the same, which I see no reason to doubt, its meaning, is very strong corroboration of the Phenician origin of the Celtæ. It is תרש, *country*—ארש, *western*—ירד, *down in*—that is literally the western country—or the *country down in the west*, pronounced *Tiarshish*. It is that sort of denomination which the moderns have imitated, in the *West Indies*, meaning all the northern parts of South America; *East Indies*, meaning the two peninsulas and the Indian islands, including the ocean in both cases.—Tarshish, therefore, may be considered all the western parts of Europe conquered, settled, or traded with, by the Phenicians.

It is worthy of remark that Cæsar says the Britons had mines of *silver*, *iron*, *tin*, *and lead*, but that they *imported brass*. Ezekiel says, the ships of Tarshish supplied Tyre with these very metals, and those only.

Tarshish, is mentioned as one of the sons of *Javan*, son of Japhet; but, as all Hebrew names were significant, *his descendants* might have had the name from their *position in the west*. *Elisha* and *Chittim*, mentioned as the brethren of Tarshish, were the alledged ancestors of the Greeks and Macedonians.

Herodotus commences his history with an account of the origin of the Phenicians, whom he considered as the earliest of civilized nations. He says:

"The most learned Persians, in the history of their country, attribute to the Phenicians the cause of the enmity between them and the Greeks. They say that *being come from the neighbourhood of the Red Sea to the coast of (the Mediterranean) our sea, soon after they had established themselves in the country which they now inhabit, they undertook long voyages by sea, and carried the merchandize of Egypt and Tyre to many countries*, and among others, to Argos, a city which surpassed all others at that time in Greece. They add, that the Phenicians being arrived, set about selling their goods. Five or six days after their arrival, the wind being low, a great many

women, and among them the king's daughter, whose name was Io, the daughter of Inachus, a name also given to the Greeks, went down to the shore to purchase such things as were agreeable to their taste, near the stern of the ships; the Phenicians rushed upon, seized them, and forced the princess, and some others, on board the vessels, and having made sail proceeded to Egypt."

It appears from this that the Phenicians before they settled in that part of Asia Minor, called from them Phenicia, inhabited the coasts of the Red Sea. But being an enterprizing mercantile people they carried their merchandize across the deserts to the Mediterranean, formed settlements there and built the celebrated cities of Tyre and Sidon. The distance from which, to their Phenician town on the Red Sea, was not more than two or three hundred miles.

The Homeritæ, who inhabited the southern part of Arabia Felix, were also called, by the Greeks, Phenicians, and that name in Arabic, means the same thing as Phenicia in Greek. They inhabited the city of Sanaa, on the western branch

of the Hargiah river, which is marked in the map of M. D'Anville, *Cana Emporium.* This river discharges itself into the Indian ocean. Other authors bring the Phenicians from the Persian Gulph; and Strabo gives that opinion, without his authority. Afterwards, having cited a verse of Homer, referring to the Sidonians, he adds: "It is not known whether we should understand by these *Sidonians*, those who inhabit the Gulph of Persia, or those our neighbours, who are a colony."

Dionisius, the Periegite, is of the same opinion as Herodotus, he says: "The Syrians who live near the sea, and are called Phenicians, are descended from the Erythreans. They were the first who traversed the seas in ships.*

Thus we see that the Phenicians were not Canaanites, except by residence, that is, they were not the descendants of Canaan. And, if from the Persian Gulf, they were a colony of Chaldeans, *therefore* the similarity of their language, religion, and customs, to the Indians, who borrowed so much from that people,

* *Dion. Perieg. Descript. vers.* 105.

is not so very wonderful. It would be singular if it was not striking.

General Vallancey makes the Phenicians Maggogian-Scythians, and the first astronomers, navigators, and traders, after the flood; who settled in Armenia, and afterwards passed down the Euphrates to the Persian Gulph, into the Indian ocean, to the Red Sea; and eventually to the Mediterranean Sea, to Tyre and Sidon. This idea is indeed consistent with the account of Herodotus, who brings them from Chaldea. But it is not so much the object of this work to show from whom the Phenicians descended, as to demonstrate their capability of making long voyages, their skill in navigation, and enterprizing spirit of colonization, and that the Celtæ were colonies of that people.

The intense labour of Vallancey's investigations, is astonishing, but it is very difficult to follow him through the mazes of his etymological labyrinth; the mind becomes fatigued by tracing words through so many etymons, and the extent of his researches, plunges us into great perplexity and doubt, instead of satisfying the mind. It is not just, however, to condemn Vallancey for not having his evidences arranged and systematized,

he only undertook *to collect*, leaving others to methodize and place in intelligible order. He often establishes his premises, but again bewilders by the multiplicity of his proofs, some of which are not of the strongest or most palpable, and frequently weakens his argument by adding slender testimony on a point already established.

"Cambyses, (king of Persia) commanded his fleet to attack Carthage, but the Phenicians refused to obey him, because they were attached to the Carthaginians by their oaths and the strongest of ties, and considered that if they were to fight against their own children, they would violate the rights of blood and religion. The rest of the fleet were not found strong enough for the expedition, so the Carthaginians escaped the yoke which was prepared for them. Cambyses did not think it prudent to force the Phenicians, because they rendered him service voluntarily, and because they possessed so much influence in the fleet."*

The Greeks had letters from the Phenicians.†

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* *Herodotus in Thalia*, XIX. † Terpsichore lviii.

Herodotus says: "Whilst they remained in the country (Greece) the Phenicians, who had accompanied Cadmus, among whom were the Gephreans, introduced much science and information, and amongst other things, letters, *which in my opinion were unknown before.*— The letters were first used in the same manner as among the Phenicians; but afterwards changed with the language, and took a novel form. The neighbouring country of the colony was occupied by the Ionians, who adopted the letters in which the Phenicians had instructed them, but they made some slight alterations. It would only have been good faith and but justice to have called the letters Phenician, because that people introduced letters into Greece. The Ionians also, by an antient custom, call the books (διφθεραὶ) skins, because at the time, when the (Βυβλος) Papyrus was scarce, they wrote on the skins of goats and sheep, it is still the custom among the barbarians to write on all kinds of skins."

Herodotus in Melpomene, c. xlii. speaking of Africa, by the name of Lybia, says:—"Lybia is surrounded by the sea, except on that side where she is joined to Asia. Pharaoh Necho, king of Egypt, (who reigned between the years 616 and 600 ante Christum) was the first, as far as we

know, who ascertained this fact. At the time he caused to be discontinued the digging of the canal which was intended to convey the waters of the Nile to the Red Sea, he sent certain Phenician ships to sea, with orders to proceed southward to circumnavigate Africa, and return by the Pillars of Hercules, in the northern seas, and so to return to Egypt."

"The Phenicians embarked in the Erythrean (Red) Sea, sailed into the southern ocean, and, when autumn was come, they went a shore, in that part of the coast of Africa which they had reached, and sowed corn; waited till harvest, and when they had obtained supplies of provision, again put to sea. Having thus navigated for two years, in the third, they arrived at the Pillars of Hercules, (the Straits of Gibraltar,) and returned safely to Egypt. They stated on their return that they had sailed entirely round Africa, and *had the sun on their right hand. This fact appears to me incredible, but it may not to another.* It was in this manner Africa was known for the first time."

It is here established that the Phenicians, undoubtedly, doubled the Cape of Good Hope upwards of six hundred years before the Christian era, an achievement which the Portuguese ac-

complished upwards of two thousand years after, and obtained the greatest glory by discovering the way to India by sea. That it was done, is proved by the fact of the voyagers' statement of the sun appearing on their *right hand*, or *to the north*, of them. A fact which the historian did not credit, but which is now known to be true, and confirms the accuracy and truth of the statement.

Who will after this glorious enterprize of the Phenicians, discredit the regular voyages of that enterprising, intelligent, and gallant people, to the British islands, or their capability of accomplishing a voyage not attended with half its difficulties or dangers. This fact is sufficient to satisfy any rational mind, that the Phenician navigators were not far behind the moderns in nautical skill, and that in daring enterprize they were their equals.

M. L'Archer, blinded by his Greek predelictions, did not wish to admit that the Greeks had *no knowledge of letters* before the time of Cadmus, says *the letters of the Phenicians* were introduced at that time, but that the Pelasgic character was known long before. It is not an important point in the consideration of our subject, but it appears very explicitly laid down as his

opinion by Herodotus, that the Greeks were indebted to the Phenicians for the first knowledge of letters.

Herodotus mentions* that the vessels which formed the fleet of Xerxes in his invasion of Greece was 1207, and of that number the Phenicians furnished 300.

Diodorus differs but in seven ships.

	Diodorus.		*Herodotus.*	
Barbarians.	Egyptians	200	Phenicians	300
	Phenicians	300	Egyptians	200
	Cicilians	80	Cyprians	150
	Carians	80	Cicilians	100
	Pamphylians	40	Pamphylians	30
	Lycians	40	Lycians	50
	Cyprians	150	Dorians	50
Greeks.	Dorians	40	Carians	70
	Eolians	40	Ionians	100
	Ionians	100	Islanders	17
	Hellespontians	80	Eolians	60
	Islanders	50	Hellespontians	100
		1200		1207

"The Phenicians and Syrians of Palestine, furnished three hundred. These people *wore helmets very like those of the Greeks*,† shirts of

* Polyhymnia lxxxix.

† We give an engraving of a Phenician soldier in bronze found in a bog in Ireland. The whole description here given exactly corresponds with the weapons and remains found in Ireland.

linen, had darts, or javelins, and shields, but not edged with iron.

"The Phenicians, as they say themselves, dwelled in former times on the coasts of the Erythrean (Red) sea, but passing from thence to the coast of Syria, there established themselves. That part of the country, with that extending to the very frontiers of Egypt, is called Palestine."

From the idolatry of the Phenicians, the Greeks, and other European nations, borrowed most of their deities; their gods were Baal, Moloch, Thammuz, Astaroth, *Chiun*, Rempham, Dagon. *Moloch*, sometimes called *Molech* and *Milcom*. Baal and Moloch have been supposed the same, from the similarity of the import of their names מרך *Malek*, *to rule*, or *light which rules the heavens;* also *a king*, and בעל *Baal*, which signifies *Lord* and *Master*.* They had both the same manner of worship. "They sacrificed their sons for burnt offerings unto Baal likewise;† yea, they built the high places of Baal, which are in the valley of Benhinnom, to cause their sons to pass through the fire unto Molech."‡ In which

* The Gaelic molc is *fire*.

† Jer. xix. 5. ‡ Jer. xxxii. 35.

passage *Molech*, apparently, is put at the end to explain *Baal*, with which the sentence commences, the locality is the same for the place of sacrifice.

Some authorities, however, make them different, because the planet *Jupiter* was worshipped under the name of *Baal*, and Saturn under the name of Moloch. There is, however, much confusion on the subject; the *sun* is sometimes called *Baal*, sometimes *Moloch*, sometimes *Jupiter*, and often *Saturn*. The Greeks gave the names of their own gods to the deities of other nations, whose attributes were similar. "Hence, (says Goodwin*) Jupiter was called by the Phenicians, *Baal-samen*, which name is derived from the Hebrew, soundeth as much as *Jupiter Olympicus, the Lord of heaven;* for Baal signifies *Lord* and *Shamaim*, heaven. And what is this Lord of heaven, in the theology of the heathens, other than the sun? who may as well be stiled *the king of heaven*, as the moon, *the queen*. Yea Sanchoniotho, as Eusebius in the forequoted place,† relates him, taketh all three for one, namely, *Sun*, *Jupiter*, and *Baal-samen*."

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* Moses and Aaron, Lib. iv. c. 2.

† Eusebius de prepar. lib. i. cap. 7.

"Saturn's image differed little from that of Moloch, and people sacrificed their sons and daughters to both.* "Saturn's image" was made of brass, wonderful for its greatness, whose hands, reaching towards the earth, were so hollow, (ready to claspe) that the youths who were compelled to come unto him did fall, as it were, into a mighty ditch full of fire." Jalkut in his commentaries on Jeremiah,† says: "Though all other houses of idolatry were in Jerusalem, yet Moloch was without the gates in a private place. How was he made? He was an image of brasse, he had seven chapels, and he was placed before them, having the face of a bullock and hands spread abroad, like a man that openeth his hand to receive somewhat from some other; and they set it on fire within, for it was hollow; and every man severally entered according to his offering. After what manner? Whosoever offered a fowl went to the first chapel; he that offered a sheep to the 2d; a lamb to the 3d; a calf to the 4th; a bullock to the 5th; an ox to the 6th; and whoever offered his son to the 7th. Thus Moloch and Saturn agree, first in their sacrifice, and secondly in the form of their images."

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* Macrobius's Saturn, lib. i. c. 7.

† Chap. vii. fol. 97, col. i.

"These seven chapels resemble the seven gates with which the Persians honoured the sun, and mystically represent the seven planets, of which the Sun was *Moloch*, or *king*. When they sacrificed their sons, they beat tabrets and drums, that the cry of the child might not be heard by the father, from which the place was called Tophet from תף, *Thoph*, signifying a drum.

"Some commentators say the children were burned, while others assert they were only initiated, or consecrated to Moloch, *passing between two fires*, as the ceremony of consecration. It is probable both were in use. The Scriptures mention both, as do also the Hebrew Doctors. *Jalkut* expressly says they were burned; and *Aben Ezra*,* says, "That *Moloch* is the name of an image, and the wise men, of blessed memory, interpret *Moloch* to be an universal name, denoting any whom they made to rule over them; and it is agreed that this was an abomination of the sons of Ammon, and *this phrase to pass through, is as much as to burn.*" *Rabbi Solomon*† says: "This idol's name was Moloch, and this was his worship: that he (a father) delivered his son unto

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* Lev. xvii. 21. † Lev. xviii. 21.

the priests, and they made two great fires; and they made the son pass, on his feet, between both these fires."

"The offering of a son or daughter, however, it is considered, was reputed a work of great merit, and was not enjoined by any law, but only a mark of great zeal, or the performance of some vow. The priests of Baal in their contest with Elijah,* offered a bullock; but the priests wounded and cut themselves *after their manner*, thus making a sacrifice of their own blood. Lactantius mentions this custom as practised by the priests of *Bellona*, "they sacrificed not with any other men's blood but their own, their shoulders being lanced, and with both hands brandishing naked swords, they ran and leaped up and down like mad men." This description is very like what is said of the priests of Baal. "They leaped upon the altar, and cut themselves with knives and lancets, after their manner, till the blood gushed out upon them."

"Porphry, treating of *Saturn*, saith that the Phenicians† called him *Israel*, and that he had by

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* 1 Kings, xviii.

† Eusebius prepar. Evan. lib. i. c. 7. p. 17.

Anobreth one only son called *Jeud* in the Phenician language, no doubt from the Hebrew *Jechid*, *only begotten*, and applied to Isaak,* which he offered upon an altar purposely prepared."

The sun and stars were worshipped under the names of Chiun and Remphan. "Ye have borne the tabernacle of your *Moloch*, and *Chiun*, your images, the *star* of your god, which ye have made for yourselves."† Again, "Ye took up the tabernacle of Moloch, and the star of your god *Remphan*."‡ In some copies this latter is called *Repham*, and was probably the same as Rimmon.

"The Egyptians called Hercules *Chon*, and by Rephain we are to understand Hercules also for רפאים Rephaim, signifies *giants*. *Hercules* is derived by some from the Hebrew האירכל Haircol, *illuminavit omnia, the giver of all light.* The Greek etymology is similar, ηρας κλεος, and both designate that *brilliancy which flows from the fountain of light the sun.* Porphry interprets the twelve labours of Hercules to be the *twelve signs of the Zodiack*, through which the sun an-

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* Gen. xxii. 2. † Amos, v. 26. ‡ Acts, vii. 43.

nually passes. In the time of the Macchabees, Jason, the high priest, sent 300 drachms of silver *to the sacrifice of Hercules*,* the god of the Tyrians.

Thammuz, St. Jerome says, was *Adonis*, which is generally interpreted *the Sun*, from the Hebrew *Adon*, signifying *lord*, the same as *Baal*, and *Moloch*, the prince or lord of the planets. Our month of June was called by the Jews *Tamuz*, and the entrance of the sun into Cancer, they called *Tekupha Tamuz, the revolution of Tamuz*. The death, or loss, of Adonis is supposed to allude to the departure of the sun twice a year to the tropics of Cancer and Capricorn. The women weeping for Thammuz is the origin of weeping for Adonis. A river of Phenicia was dedicated to Adonis.

Baal bore many adjuncts to his name, as *Baal-samen*, *Baal-Peor*, *Baal-Tsephon*, *Baal-zebub*, *Baal-Berith*, and *Bel*.

The sun was the original Baal, but afterwards it became a name to many deities. "There are

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* 2 Macch. iv. 19.

many gods—many *Baalims* or lords,"* in the same way as Jupiter has many names added to his general title. *Jupiter Olympius, Capitolinus, Latialis, Pluvius, Lucetius, Tonans, &c.*

Baal-Peor, was called *Peor*, from the hill where he was worshipped, and by some is supposed to be Priapus. His temple was called *Beth Peor*. *Chemosh* is supposed to be the same כמוש, so called in derison, as much as to say *the blind* god, for the first letter *caph*, signifies *as if*, and *musch*, to grope or feel about like blind men.

Baal-Tsephon, is Baal the *observer or watcher*, (as *Jupiter Stator*) from צפה *Tsapha, to watch.*

Baal-zebub. The *Lord of Flies*, as *Jupiter Muscarius*, or *Hercules Muscarius*, the driver away of flies.

Baal-berith—some say from the *Lord of Covenant* ברית is a covenant—beirm in Gaelic is *To create*, and beirs, *he creates, or the creator*, therefore *Baal-berith* may have been *God, the creator.*

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* 1 Cor. viii. 5.

Bel, or *Belus*. The chief divinity of the Chaldeans and Babylonians, in whose honour the celebrated tower of Belus was erected, the first and greatest temple of idolatry, the spring and fountain from which the whole earth became infected with polytheism; originally erected in honour of Belus, or Nimrod, whose pride and insolence made him assume the name and character of divinity, and who, like Louis XIV. of France, took the sun for his emblem, and was afterwards worshipped as god, by his besotted successors. He was the first of men who received the apotheosis. His sacrifices were by fire, and to his golden image set up by Nebuchadnezzar, those faithful and undaunted Jews were sacrificed, in his accustomed manner, by being thrown into the fiery furnace, because they defied the power of the tyrant and contemned his God.

As Bel, or Baal, was worshipped and sacrificed to *by fire*, so was his great temple *bowed down, confounded, and the stones or rocks of his temple rolled down from* their lofty eminence by the fire of the Almighty, and was made a burnt mountain.* Recent travellers describe the top of *the moun-*

* Jeremiah li. 25.

tain, formed of the debris of the tower, or temple, of Belus, as covered with "immense fragments of brick work of no determinate figures tumbled together, and converted into solid *vitrified masses*." "Some of these huge fragments measure twelve feet in height, by twenty-four in circumference," "having been exposed to *the fiercest fire, or rather scathed by lightning*." "They are completely molten—a strong presumption that fire was made use of in the destruction of the tower, which in part resembles what the Scriptures prophesied it should become "*a burnt mountain*."

The Phenicians, no doubt, brought with them their idolatry and worship of Bel, or Baal, to the Red Sea, and after to Tyre and Sidon, and from thence it was introduced to the Canaanites, and Jews, who adopted the rites, worship, and even the name of the deity, and all sacrificed to him human victims by fire, as did the Celtæ.

Dagon—some Jewish doctors say this idol was made like the figure of the fabulous merman, from the middle downwards *like a fish*, for דג *dag* is a fish. Others derive his name from דגן dagon, *corn*, and therefore suppose him to have been Saturn who is said to have invented husbandry.

Astaroth was a great deity of the Sidonians, and the moon was worshipped by that name. *Astarte*, some say, was *Juno*, who was often used to signify the moon, and both were styled *Urania;* so in regard to the stars she is called *Astroarch*, or the *queen of planets*, and *Siderum regina*. Virgil speaks of Juno, "*Divum incedo regina*," it is very probable she was the *queen of heaven*, spoken of by Jeremiah.* They who performed their solemn worship to *Juno Calendaris*, on the first day of every month, or *Calend*, must have meant the moon. And as *Ammon* was the *sun*, and worshipped in the form of a *Ram*, Juno might be called *Ammonia*, and worshipped in the form of a sheep. The Jewish Doctors describe the images of *Astaroth* as in the form of *a sheep*, and the word signifies a *flock of sheep*. The moon was called *Ammonia*, as the sun was *Ammon*, both from their heat חמה *hammah*, or *ama*, *heat*, *caloric*. The images which was placed on the house top, mentioned in Leviticus xxvi. 30, and Isaiah xvii. 8—xxvii. 9, were called *hammanim*, because they were always exposed to the sun.

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* vii. 18—xliv. 17.

Jupiter *Ammon* was figured with horns, because the astronomer's year commences when the sun enters *Aries*, and the sun or Apollo has been painted with ram's horns for the same reason. Moses is painted with light, or horns, from a misunderstanding of the meaning of the Hebrew word קרן *corn*, signifying *horns*, but also *splendour* and *magnificence*.

The Phenicians worshipped their gods *in groves* when Jehu called the priests of Baal together, those *of the groves* amounted to 450.

This rather minute account of the deities of the Phenicians, and their immediate neighbours, is necessary to be detailed as we shall have occasion to show hereafter. That the gods of the Celtæ were the same, not only in their attributes, but, in some cases, in their very names.

Herodotus supposes the Phenicians to have been circumcised, but Josephus positively states that none of the nations of Palestine were circumcised but the Jews. They were very early devoted to philosophical duties; *Moschus*, a Sidonian, is said to have taught the doctrine of atoms, before the Trojan war; and *Abomenus*, a Tyrian, to have puzzled Solomon with his ques-

tions. Both Tyre and Sidon produced their philosophers; Bœthus and Diodatus, of Sidon, and Antipater and Apollonius, of Tyre, the latter gave an account of the writings and disciples of Zeno.

The Phenicians were so very powerful people both by sea and land, that they were able to defend themselves against Joshua and the Israelites; David and Solomon were unable to master them, and were glad to accept their friendship and alliance; and lastly, the seige of the city of Tyre occupied more of the time and exertions of Alexander the Great, than the conquest of all the rest of Asia. He collected as many ships as he could, and brought from Lebanon an immense quantity of cedars and other timber; with the stones, and other materials, of the old city of Tyre, which he threw into the sea, he formed a pier across from the continent to the island on which the new city was built. His works were often washed away by the strength and force of the sea, but with unremitted perseverance he persisted till he perfected his passage to the island; having reached their walls, he erected turrets of wood to overtop them, and thus became master of the city. He put to the sword all who resisted, and cruelly caused two thousand prisoners to be hanged along

the shore, in a line, to strike terror in his opposers ; upwards of 15,000 escaped in ships, and fled to their colonies.

Long before this utter desolation by Alexander, Salmanassar, the king of Assyria, having conquered the ten tribes of Israel, besieged Tyre by land, blockading it by sea with sixty ships, which were soon attacked by the Tyrians with twelve sail, who took or dispersed his fleet, and made five hundred prisoners. The Assyrians after this continued the siege for eleven years, but eventually were compelled to raise it with disgrace to their arms, and great glory to the Tyrians.

Shortly after the repulse of Salmanassar, and about two hundred years before Alexander, Nebuchodnezzar, after he had destroyed Jerusalem and its temple, laid siege to Tyre ; the citizens defended themselves with great bravery and determination for thirteen years, and afterwards retired with their wives, children, and property, to the island, on which they built a new city, which became equally prosperous. They thus resisted the mighty power of the kings of Assyria and Babylon. It is thought, however, that they consented to become tributaries to the kings of Babylon. Of the kings of the Tyrians mentioned in the

Scriptures, Josephus, and other antient writers, it may be well to say a few words.

Agenor was considered to have been contemporary with Joshua, and to have been succeeded by Phœnix, who is said to have given name to the country.

Much discussion has taken place as to the derivation and meaning of the name of Phœnicia, without a satisfactory solution. It has always been a fancy with writers of history, in cases of difficulty, to fix on an individual, and from him to name a country, thus to supply the absence of evidence by surmise. Antient countries and places generally took their names from their peculiar character and circumstances, people, from a distinguished ancestor. The Phenicians were called so, because they were a nation of *sailors*, or *mariners*, as the word ***Phœnice*** intimates—ꝼeḋe, *a ploughman*—and oḋce, *water*—*a plougher of the sea*, a most emphatic and very expressive term. From this last word oḋce, is derived *the ocean*—oḋce, *water*—ceann, *head, principal, or chief. The great or chief water or sea.* The Phenicians were the *great ploughers of the sea*, or navigators. They were also called *Scuits*, from the same cause—ꝵcuḋe, is a *ship*, and a *wanderer*

by sea as well as by land, therefore the Phenician Irish were called Scoti, and not from their imaginary country, which last idea is one of those shrewd but ignorant and unfounded guesses, ventured by a bold writer, and followed by others on his sole authority, without inquiry or investigation of its foundation in truth, which have led subsequent historians into error, and established fiction for true history.

Jeremiah speaks of the kings of Tyre, but does not mention their names. At the time of Xerxes' invasion of Greece, Tetramnestris ruled that part of Phenicia about Sidon, and commanded the three hundred Phenician ships who joined his fleet.

Tormes, but not immediately, was king after Tetramnestris; his successor, Strato, governed when Alexander conquered Tyre; but there must have been many between him and Tormes, for there was one hundred and thirty years between Xerxes and Alexander.

The names of the kings of Tyre before Samuel's time, do not appear. Abybaal is the first king of Tyre mentioned by Josephus. He was succeeded by Saron, whom David compelled to

pay him tribute. Hiram, his son and successor, entered into alliance with David, and sent him cedars, carpenters, and masons, to complete his buildings in Jerusalem, after he had beaten the Jebusites. He also assisted Solomon in the construction of the temple. He seems to have been a magnificent prince, for he despised the twenty towns offered him by Solomon, to whom he gave his daughter in marriage, and she is supposed to have induced that prince to worship Astaroth, the idol of the Phenicians.

Baleastratus, Balecartus, or Bazoris, succeeded Hiram, and reigned seven years. Abdascartus or Abdastratus, the eldest son of the last named prince, reigned nine years, but was murdered by the four sons of his nurse ; the eldest secured the government to himself for twelve years, but was eventually ousted by Astartus, the brother of Abdascartus, who reigned twelve years.

Astarimus, or Atharimus, brother to the last king, succeeded and reigned nine years. He was slain by his brother Philles, who reigned eight months.

Ithobal, or Ethbaal, (Iṫ *corn*, baal *lord*) son of Astarimus, chief priest of the goddess Astaroth,

a dignity next to the king, revenged the death of his father, slew his uncle, and reigned twelve years. His daughter was Jezebel, who was the wife of Ahab, king of Israel.

Badezor, or Bazer, son of Ithobal, succeeded his father, and reigned six years.

Mettimus, Malgon, or Belus, succeeded Badezor, and reigned nine years. He had two sons, Pygmalion and Barca, and two daughters, Eliza and Anna.

Pygmalion reigned forty years. In the seventh year of his reign, Eliza (Dido) is said to have sailed to Africa, and built Carthage, one hundred and forty-three years after the building of the temple of Solomon, which, by some accounts, was two hundred and eighteen years after Troy was taken, and one hundred and forty-three before Rome was built, for, to use a quaint term of an old writer, "Virgil's stone was out of square." This event took place about the commencement of the first Olympiad, A. A. C. 776.

Pygmalion, coveting the riches of Sicheus, who had married his sister Eliza, slew him while hunting, or as Justin and Virgil has it, at

the altar. Whereupon Eliza, with her brother Barca, fled with her treasure into Africa, and built Carthage. From Barca sprung the noble family of the Barcæ, of which the great Hannibal, and many other illustrious warriors, were branches.

Eluleus succeeded Pygmalion and reigned thirty-six years. It was he who defeated and destroyed the fleet of Salmanassar.

Ithobal succeeded Eluleus, it was to him was addressed the passage in the 28th chapter of Ezekiel, "Because thine head is lifted up, and thou hast said I am powerful as God, I sit in the seat of God, and command in the midst of the seas, &c."

Baal succeeded Ithobal and reigned ten years; after his death, Tyre was governed, somewhat as a republic, by judges, or chief magistrates. Embalus, Eknibaal, Abarus, or Abdarus, the priest, Mitgon, and Gerastus, who held the government among them seven years. After whom Balator was king for one year, to whom succeeded Merbal, who was sent from Babylon, and reigned four years, and was succeeded by Irom, another Babylonian prince, who reigned twenty

years; in his seventeenth year Cyrus began to reign in Persia.

Ptolemais, now called Acre, Dora, and Cæsarea Palestina, are sometimes considered to have been Phenician cities. Herod rebuilt the latter, and formed a harbour, which is said to have exceeded all others in that part of the world. Josephus says, he cast immense stones into the sea where it was seventy fathoms deep, some fifty feet long, eighteen broad, and nine thick; and thus he stretched out a pier into the sea, two hundred feet long, and after that a kind of break water, by which he made a most commodious harbour, where formerly was but an open bay. Within the walls he erected palaces of polished marble, with a theatre and amphitheatre, and a tower from which he could look out a long distance to sea, which he called after *Drusus*, the Emperor's son-in-law.

THE PHENICIANS.

CHAPTER II.*

The Siege of Tyre by Alexander the Great.

THE glorious defence made by the citizens of Tyre, against Alexander the Great, is a subject worthy to be celebrated by an Iliad. The citizens defied the impetuous conqueror, and held his army at bay for seven months. Long was the question doubtful, and often did the haughty chief regret that he had undertaken a task so full of difficulty. Frequently did he despair of success, and gladly would have abandoned the siege, could he have done so, without compromising his character for invincibility.

The acquirements of the Phenicians, and their progress in the arts and sciences, was much more considerable than generally is conceived. They

knew how to wield and concentrate the tremendous power of machinery in a manner which moderns give them little credit for.

Tyre seems to have been the focus of scientific knowledge; in her were collected the most eminent for skill and intelligence; all fell under the ruthless and murdering hand of that scourge of the human race, whose ambition for glory induced him to destroy the most illustrious city in the world, and by one act to annihilate a people who had done more for the civilization of the human race than all the world beside. The baneful and withering effects of the destruction of Tyre were felt at the extreme points of the known world, and plunged them again into barbarism. The decapitation of this head of civilization, rendered the body of the world almost an inanimate and inchoate mass, without vigour, force, or energy.

The following account of the event, extracted from Diodorus Siculus, which, however, must be considered a very imperfect sketch of its realities, exhibits a picture of a people, worthy of a better fate; whose gallant and vigorous exertions in defence of their city, and liberties, only provoked the savage cruelty of the conqueror, instead of

exciting his admiration and respect. He caused 2000 of those brave defenders to be hanged for daring to dispute his will, when they were incapable of farther resistance.

"Alexander the Great, after the battle of Issus, commanded his army to take rest and recreation for some days. On his progress to invade Egypt and bring it to subjection, he came to Phenicia. The inhabitants of most of the cities, by a prompt submission, were received into favour. The Tyrians alone, pertinaciously refused to permit him to enter their city; and when he desired to offer sacrifice to the Tyrian Hercules, they resolutely refused him admission. Very much irritated and indignant at their presuming to dispute his will, Alexander threatened to take the city by force. The Tyrians, confident in the strength of their defences, and anxious to serve Darius, with whom they were in strict amity, expecting to be rewarded for their fidelity, and the service they would render him by delaying the progress of the king of Macedonia, thus affording him time to repair the effect of his late disasters, prepared for a siege, nothing doubting the fortifications of the island; and besides their own re-

sources, relied on their friends and kinsmen, the Carthaginians, for assistance, in case of need.

"Alexander having reconnoitred the city, perceived that it would be most difficult to storm it by sea, on account of the active exertions of the citizens, who possessed and employed great resources for the defence, and he could do nothing without a fleet. From the land he could produce no effect, because the island, on which the city stood, was four stadii (about half a mile) from the continent. He, however, thought it better to undergo any labour and expense rather than allow the Macedonian power to be held in contempt by a single city, however magnificent. He, therefore, immediately set about pulling down the ruins of antient Tyre, as it was then called, and with the stones and other materials to make a pier of the breadth of 200 feet from the continent to the island; having pressed the inhabitants of all the neighbouring cities into his service, by the multitude of workmen, in seven months he accomplished his object.

"XVI. At first, the Tyrians ridiculed him, going to the pier in boats, jeeringly asking if he thought himself superior to Neptune; but afterwards, contrary to their expectation, the pier

progressing rapidly, they began to apprehend the worst, and as a measure of precaution they transported their wives, children, and old men, to Carthage, keeping the young men to defend the walls and to fight at sea, for they had eighty ships of war. The operations of so many workmen on the pier, rendered their ships almost useless, and they were driven to defend the walls on all sides. Although they had a great number of catapults and other machines of defence, they made many more, Tyre abounding in workmen and all kind of artificers. The instruments of destruction were improved and made efficient by new contrivances, and the walls of the city in every part were covered with machines of defence, particularly on that side next the pier, which at length was brought by the enemy within reach of the missiles of the Tyrian machines. While the contest was doubtful, a prodigy was given by the gods, for the waves brought from the depths of the sea, a monstrous animal of incredible size, to the pier. It, indeed, brought no injury to the work, but for some time rested part of his body upon it, and eventually returned to the deep. This event caused great interest, on account of its novelty. Both parties augured that Neptune was propitious. The superstitious people chained

the statue of Apollo, with golden chains to its pediment, lest he should leave the city.

"XLII. The citizens being at length alarmed by the near approach of the pier, armed boats with slingers and engines, and attacked the workmen, who, being crowded on so narrow a space, were so exposed, that immense numbers of them were slain. Alexander, however, to counteract this, manned boats with solders to attack, and if possible, to cut off the retreat of the Tyrians' boats from the city, and made with the greatest eagerness for the port of Tyre. The *barbarians*, fearing lest he should gain the port and take the city in the absence of its defenders, returned in haste, and both rowed as hard as they could to get in first; when the Macedonians were just at the port, the Phenicians were nearly being destroyed, but they forced their way through, and got in safely, except a few of their last boats which were lost. Although Alexander was much dispirited at this determined defence, he persevered, and having armed boats to protect the workmen, they were more safe in future. When the works had approached near the city, so that it even appeared probable it could be taken, a violent gale of wind prostrated a great part of the

work. This sudden destruction perplexed Alexander so much, that he regretted he had undertaken the siege; but, incited by a desire of glory, he cut down immense trees in the mountains of Libanus, which he carried down to the city, and being thrown in with their branches, and covered with heaped earth, successfully resisted the force of the waves, and restored the parts which had been knocked down; and having again approached within the reach of the weapons, he built his catapults and machines on the pier, and with them threw down the walls, and drove away, by his missiles, the defenders from their posts, the archers and slingers, made great havock among the citizens.

"XLIII. The Tyrians, accustomed to the sea, and having abundance of workmen and materials, contrived, with great industry, remedies against the weapons of the catapults. They made wheels, with many spokes, which they turned round by machinery, and thus broke, and, indeed, rendered useless, most of the weapons of their adversaries, and repelled every blow, however violent; the stones being thrown aside by the wheels, were received on soft materials, and were thus rendered innoxious. The king not being satisfied with his approaches by the pier,

having accurately reconnoitred the walls, determined to beseige it by sea as well as land, by surrounding the island with ships. The Tyrians did not venture to meet the king's fleet, which destroyed three ships stationed at the port's mouth, and then returned to the camp. The Tyrians, to render their walls doubly firm, built another wall, ten cubits thick, at the distance of five cubits, and filled up the space between with stones and earth. Alexander having joined his boats together, placed upon them various kinds of machines, and destroyed above a hundred feet of the walls, over the rubbish of which he thought to enter the city. But the Tyrians, with a firm and steady bravery, repulsed their enemy, and repaired, by night, the wall which had been thrown down. When, however, the pier was joined to the walls, and the island rendered a peninsula, they began to contrive many other means of defence; for although they had a prospect of the worst of evils, and considered the horrors attending a storm, their minds were confirmed against danger, and they despised death. For when the Macedonians reared up lofty towers, equal, in height, to the battlements, and from these threw bridges, as it were, over, and boldly approached the walls, the Tyrians had great advantage in defence, from the ingenuity of their works.

"They made brazen grapples, of the requisite dimensions, with which they struck the men standing on the towers, and, having fixed them in their shields, dragged them upwards, by means of ropes, who, of necessity, must then submit either to lose their arms, and thus expose their bodies to be wounded by some of the numerous weapons directed against them, or, retaining their arms, for fear of disgrace, to fall from the lofty towers, and thus perish. Others threw strong nets round those fighting upon the bridges, and, entangling them, drew them down from thence to the ground. But they devised another extraordinary artifice against the valour of the Macedonians, by which they involved the bravest of the enemy in a disastrous and irremediable calamity. For having prepared vessels of brass and iron, and filled them with sand, which they heated very hot with fire, and, by means of machines, flung them against their enemies, and thus inflicted upon the fallen the greatest of all evils; for the sand penetrating through the thorax, and the inside vest, and fretting the skin, by reason of its excessive heat, made a wound which could not be cured. Whereupon those afflicted sent forth all manner of lamentation and supplication, but had no one to assist them; so, driven to fury, and, by the acuteness of their suffering, falling

under their miserable and unutterable misfortune, they breathed their last. Meanwhile the Phenicians ceased not to hurl fire, darts, and stones, against the enemy ; and thus the valour of the besiegers was often compelled to yield to the force of the weapons of their opponents, who, cutting with hooks the ropes which supported the battering rams, very much diminished their force. They then hurled, from fire engines, great lumps of iron, against the thickest file of the enemy, and, by their very dense number, few fell without effect ; and, with iron grapples in their hands, they dragged down the besiegers by their coats of mail ; and, because of the number of the defenders, they avoided the weapons of their adversaries, and slew many of them. But impressed with the conviction that the difficulty and danger could not long be sustained, the Macedonians remitted nothing of their determination, but, passing over the bodies of their comrades, did not as much as consider their calamity. Alexander having directed the catapults to hurl large and rugged stones against the walls, at length shook them, and then plying them with every kind of missile weapon, inflicted grievous slaughter on those who defended the walls. But the Tyrians, no wise dismayed, contrived an antidote against even this assault, by placing mar-

ble wheels before the walls, which, being revolved by the power of machinery, broke the weapons thrown from the catapults, or, turning them into an oblique direction, made their shock ineffectual. They also took hides, and skins of beasts, which they filled and sewed up with sand and rubbish, and on this received the whole force of the engine; being of a yielding nature, it easily broke the violence of the stones that were thrown. Thus did the Tyrians defend their city in every possible manner, and, being very much assisted by her allies, met the enemy with boldness, and, leaving the walls and station within the towers, rushed upon their enemy's bridges, and exposed themselves, most valiantly, to the exertions of their foes; the combatants enfolding one another, there was a great contest for the love of glory and country—some with hatchets severed the bodies of those opposing their progress. A certain Macedonian leader, named Admetus, eminent for his valour and strength of body, when he resolutely received the attack of the Tyrians, being struck with an axe in the centre of the head, forthwith heroically relinquished life. Alexander, seeing the desperate fury of the Tyrians bearing hard against the Macedonians, and night now advancing, sounded a retreat. At first he determined to relinquish

the siege, and to make a campaign into Egypt, but, changing his mind again, considering it would be an indelible disgrace to him, and give the glory of having successfully defended their city to the Tyrians, he followed the counsel of his friend Amyntas Andromus, and again determined to press the siege.

"Having exhorted the Macedonians not to abate their valour, and prepared vessels with every kind of warlike implement, he attacked the city both by land and sea; and supposing that the part of the wall near the sea would be weakest, he sent out a galley, with three banks of oars, laden with suitable machines. Then he ventured to undertake an act, which even those who beheld it could scarcely credit, for joining a bridge from the wood of the tower to the walls of the city, by means of it he ascended the wall alone, not fearing the envy of fortune, or prevented by the vigour of the Tyrians; and having the forces which had been victorious against the Persians witnesses to his heroic conduct, he ordered the other Macedonians to follow him. Himself, their leader, slew those who opposed him, striking some with the spear and others with the sword, even hurling down some with the edge of his shield: he damped the ardour of the

enemy. Whilst these exploits were performing, the battering ram, in another part, had effected a vast breach in the wall, through which the forces of the Macedonians rushed in. Alexander, with his own hand, scaled the walls by the bridges, and took the city.

"Nor was the valour of the Tyrians even then depressed or destroyed; they exhorted one another to defend the narrow passes, and keep up the fight, till every man should be cut off—the number that remained was about seven thousand.

"The king made slaves of the children and women, and hanged no less than two thousand of those in the flower of youth. A great multitude of captives were found, so that although many had been carried away to Carthage, the remnant of them exceeded thirteen thousand. Thus did the Tyrians, more daring and magnanimous than prudent, fall, after a siege of seven months.

"Then the king made golden chains and presents for Apollo, and ordered the God to be called *Apollo Phil-Alexander;* and when he had sacrificed, in a sumptuous manner, to Her-

cules, and rewarded those men who had distinguished themselves at the siege, and buried the dead with great solemnity, he appointed one, whose name was ***Ballonymus***, to the government of the city of the Tyrians, about whom it would not be unfitting to speak a little, on account of the extraordinary circumstances attending his destiny.

"This Ballonymus was taken, and made king, from a garden where he was drawing water for hire, and was miserably dressed; he was, however, *of the royal race*, an honest man, and of good character. Alexander having given the choice of a king for the Tyrians to Hæphestion, he selected this man, and had him taken out, royally robed, and proclaimed king, to the great joy of the people."

The name of Ballonymus is worthy of observation, on account of its import in the Gaelic—bal, *a noble;* an, *without;* anman, *a name;* or the *obscure or nameless noble man.*

After the capture of Tyre, by Alexander, the power of the Phenicians of Syria ceased altogether—their trade was annihilated with their independence; for security of property, which is

indispensable to successful commerce, was made to rest on the will of a military despot and wholesale plunderer, whose glory consisted in being the scourge and curse of the human race. The mind sickens with disgust at the contemplation of the splendid plunderings and murderings of such men as Alexander, who destroyed the finest city, and the most magnificent people, because they dared to defend themselves against his ruthless incroachments. It may be said he was but an instrument, and the horrors he inflicted, just judgments; still he must, individually, be considered but an atrocious plunderer. Carthage, the most powerful Phenician colony, succeeded to the position of the first maritime people of the antient world. The remnant of the Tyrians were received with kindness, and became a part of the Carthaginian people; who also had the name of *Feinoice*, or Phenicians, and, afterwards, underwent a fate very similar to their mother city, Tyre, being utterly destroyed by the Romans about 148 years before the Christian era.

BRONZE FIGURE OF A PHENICIAN SOLDIER,

Found in a bog in Ireland about two years since. It is exactly similar to the Etruscan bronzes found in Italy.

THE PHENICIANS.

CHAPTER III.

Aylett Sammes first advanced the opinion that the Phenicians colonized Britain—His Britannica Antiqua Illustrata—Increase of mankind after the Deluge, overrated—Invention of Shipping—Learning and refinement the fruits of Commerce—The Phenicians and Egyptians, the most polished people of antiquity—Proofs of the Phenician colonization of Britain and Ireland—The antient mine workings—Mr. Griffiths—Phenician language—Cerne, what—Erin, what—Cabiri—Gallilee—Gael—Phenician or Tyrian Hercules—Melicartus, what in Hebrew, and Irish—Ogamus and Ogam, what?—Toland's account of Ogamus—Lucian's account of Ogmius—Inscription at Colchester to the Tyrian Hercules.

It is not, perhaps, *claiming too much* for the evidence produced in the last chapter, to say that it is there satisfactorily demonstrated that the Phenicians were sufficiently advanced in the practical exercise and science of navigation, to have sent fleets and colonies to conquer and settle the

British islands, long before the Greeks knew any thing of nautical affairs on a respectable scale.

That the Phenicians did carry on a regular commercial intercourse with the British islands, has been admitted by most writers as unquestionable; but the opinion that the merchant princes of Tyre and Sidon were the first settlers, or colonizers of Britain, was first advanced, and zealousy advocated by Aylett Sammes, in his "*Britannia Antiqua Illustrata*," published in 1676, a work little known, but valuable, as a digest of what is said by antient authors relative to the British islands. The conclusions he drew from his premises are often, perhaps generally, erroneous, or questionable, and are at best but guesses; but, considering the disadvantages under which he laboured from being unacquainted with the language spoken by the Britons and Celts, were shrewd and ingenious; he was a very learned man, and from his knowledge of Hebrew was able to detect in the Celtic deities, those of the Phenicians, which, no doubt, led him to pursue a subject exciting but little interest in the trifling and profligate period in which he lived. Like Lhuyd, his contemporary, he could not prevail on a bookseller to publish the work. Had he been acquainted with the Gaelic tongue, the work

would have been much more perfect and satisfactory ; but still it is a compendium of useful information, mixed indeed with much trash, for he collected every thing, even the fables of Geoffrey of Monmouth, leaving his readers to form their own judgment.

Sammes thought the Phenicians found Britain uninhabited ; that they settled and peopled it—that the inhabitants at the time of the Romans were their descendants, and that the world was not so early stocked, by a miraculous increase after the deluge, as was generally supposed.

"Much has been said," he observes, "of the wonderful increase of mankind immediately after the deluge, yet in the time of Abraham, two hundred and ninety-two years after that event, the land of Canaan was not fully peopled. 'Is not the whole land before us?' said Lot ; and when Jacob went to Egypt, the land of Goshen was unoccupied. Nor was the increase so great for the first five hundred years after the flood as sufficiently to people Armenia, and the countries lying in its immediate neighbourhood.

"People do not voluntarily emigrate, nor until they find themselves inconvenienced by numbers,

and consequent want of food, &c. the finest and richest soils are naturally chosen for cultivation, and occupied before those which are less desirable, afterwards the less promising; and when population increases so much that all is occupied, in the next generation, the gradual and natural swarm, as among bees, must of necessity seek new settlements. So it was in the beginning, and will be so, sæcula sæculorum. Mankind crept on by degrees, and thus insensibly became inured and familiar to different climates."

"The Greeks," says Mr. Sammes, "attributed the invention of all arts and sciences to their own nation, and thus brought their origin down to their own *pitiful epocha*."

"The invention of ships has been attributed to Erythrus, who is supposed by Scaliger, and others, to be *Edom*, and to have lived about 400 years after the flood. But whoever first invented the noble vehicle, the Phenicians certainly improved and first brought the large ships into use for merchandize, and are entitled to the credit and honour of posterity."

"Prima ratem ventis credere docta Tyrus."—*Tibullus.*

The *invention of ships* could not have been a desideratum, while they had the model and example of the ark; the accurate detail of its construction, given by Moses, exhibit skill and judgment in ship building of no ordinary character, supposing it to have been his own statement of the naval architecture in his day.

Riches and the refinements of life flow naturally from successful commerce, so learning and scientific knowledge are called into existence when a community possess abundance and wealth. Manufactures naturally spring up from the possession of the raw material, and new artificial wants are created by every succeeding step in civilization, which the ingenuity of man never fails to supply. Therefore, the Phenicians and Egyptians were the most polished, learned, and best informed people of antiquity. The haughty Greeks acknowledge that they derived their letters from Cadmus, a Phenician, though some have endeavoured to show that they then only received the particular *form of their letters.* These writers are anxious to give all dignity and honour to the Greeks, even at the expense of truth. Phenicia was as high among the antients as England is among the moderns, she had fewer competitors, and no rivals who could

cause jealousy ; possessing the seas and the ocean she became the mother and mistress of nations. The Greeks were afterwards the humble copiests, but never approached her stature in commercial importance or naval enterprize ; after the fall of Tyre, they appropriated the naval heroes and the discoveries of their predecessors, to themselves, and, translating the names, given by the Phenicians, into Greek, passed them for their own.

From the Phenicians, therefore, the early antiquities of Celtic, and most of maritime Europe, is to be derived ; the coasts of the Mediterranean, Spain, Celtic Gaul, and the British islands, having received their names from that people.

The *Cassiterrides* of Strabo have generally been considered the Scilly islands ; he describes them as separated from Britain by a narrow channel ; but that the metallic islands, from whence the Phenicians derived their silver, lead, iron, and tin, as stated by Ezekiel, Herodotus, and the more antient authorities, were the British islands at large, is proved by the very extensive antient workings of mines in both England and Ireland.

It is not necessary to show these workings in England, their existence is notorious; that they were equally extensive in Ireland appears in the following extract from the Report made to the Royal Dublin Society, on the Metallic Mines of Leinster, in 1828, by Richard Griffith Esq. mining engineer; an evidence of no mean importance, who gave his testimony without any idea of its historical importance :—

"If we may judge from the number of ancient mine excavations, which are still visible in almost every part of Ireland, it would appear, that an ardent spirit for mining adventure, must have pervaded this country at some very remote period. In many cases no tradition, that can be depended upon, now remains of the time, or people, by whom the greater part of these works were originally commenced: they are generally attributed to the Danes; but every ancient castle, rath, or tumulus, throughout the country, is referred, and in many instances certainly with very little reason, to that people; and it is difficult to suppose that foreign invaders should have been the first to explore our natural advantages, when it is remembered how superior our more remote ancestors were to all the neighbouring nations in literature, in civilization, and in the arts. Of their

skill in metallurgy we have abundant proofs from the numberless articles wrought in gold, silver, copper, brass containing zinc, bronze containing tin, and other mixed metals, that have been discovered in every part of Ireland, many of which display beautiful forms and exquisite workmanship. It is worthy of remark, that many of our mining excavations exhibit appearances similar to the surface workings of the most antient mines in Cornwall, which are generally attributed to the Phœnicians, who, from the remains of their arms, their language, and other vestiges, which have been discovered, indubitably visited that country, and who are supposed to have shivered the rock into small fragments, by first heating it to redness, by means of large fires, and afterwards cooling rapidly, by throwing on water."*

Mr. Griffith personally inspected almost every mine in Ireland, and from the office he held, was peculiarly qualified to supply valuable and important evidence, both as a mineralogist and metallurgist, because its accuracy cannot be questioned. He tells us that the mines were ex-

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* Griffith's Report to the Royal Dublin Society on the Metallic Mines of Leinster, 1828.

tensively worked *in almost every part of Ireland, and that an ardent spirit for mining adventure must have pervaded this country at a very remote period.* And further, that the antient Irish possessed "*skill in metallurgy*, we have abundant proofs from the numberless articles in gold, silver, copper, *brass containing zinc*, *bronze containing tin*, and other mixed metals, that have been discovered in every part of Ireland, many of which display beautiful forms and exquisite workmanship."

We are notwithstanding told, by some writers, that, those who assert that evidence exist of the antient civilization of the Irish, are visionaries, and enthusiastic dreamers; but, as is justly observed by Dr. O'Conor on another occasion, those who do not admit such evidence to be conclusive, prove themselves to be incapable of drawing just conclusions from historic evidence.

That the Phenicians spoke a dialect of the Hebrew, has been inferred from many passages in the holy Scriptures. As the spies of Joshua do not appear to have been known as foreigners, and the conversations of the Jews with the Canaanites, was apparently without an interpreter, as was the conversation of our Saviour with the Canaanitish

or Syro-Phenician woman. It also appears from Herodotus that they came from Chaldea, and no doubt from their commercial intercourse were a mixed people, and had many Hebrew words among them, if their language was not derived from the same source. The spies are not so much a case in point, for Phenicia was to the north of Judea, and was not conquered by Joshua, nor were the Phenicians descendants of Canaan. They were only Canaanites, as were the Jews, by residing in the land of Canaan, but their origin was from Chaldea, as was that of the Jews.

"Hanno, the Carthaginian, passed the straits of Gibraltar, "with a fleet of threescore sail, accompanied with 30,000 men," coasted along the African shore, and built many cities, and settled the country as far as *Cerne*, *Chernaa*, of the Phenicians, beyond which they had no colony. *Cerne* meaning the *last habitation*." Mr. Sammes observes on this: "From this *Cerne*, or *Herne*, (ח Cheth, being resolved in *h*,) I think the antient name of Ireland, *Erne* and *Ierne*, as Strabo calls it, proceeded rather than from *Ibernæ*, as learned Bochartus shows it, although both of the same signification, and implies as much as the *uttermost habitation*, as indeed Ireland is Westward."

What a convincing passage is this from an individual unacquainted with the Irish language, and ignorant of the strong corroboration it affords. He adds :

" These derivations I take to be truer than to take it from *Eirin* of the natives, and that from *Heire*, signifying the *westward* among them, because I have shown before that countries that have their names from situations and customs, receive them *ab extra*."

Now *Erin* is not the Irish name for Ireland, but the genitive inflection of *Eire*, the proper name of Ireland, Iar, is the *west*, the *end*, *every thing last*, *beyond*, the *extremity*. This word is precisely pronounced the same as Eire, Ireland, and is in common use at this day, as Iar connacht, West Connaught, Iar mumhain, West Munster, or *Ormonde*. From this it is evident the name was given by the Phenicians, who conquered the country, and spoke *ab extra*.

" The reason which concludes me in the belief that Ireland took its name from the Phenicians is, because, in the uttermost coast of Spain, *westward*, is a promontory, called by Strabo, *Ierne*,

and the river next to it, is called by Mela, *Ierne*, so that we see that when Spain was the uttermost bounds of the knowledge of the Phenicians, Spain was called *Ierne ;* but when these islands were discovered, then Ireland took the name as being *the uttermost.* I cannot imagine how the names should correspond, if they had not the same original ; besides, in the farthermost parts of Ireland there is a river called by Ptolemy, *Iernus*, agreeing in name with the river *Ierne* in Spain, and all this cannot be from *Hiere*, signifying *West*, in Irish, because there is no other language in Europe besides the Irish, that have any such kind of word to signify *the west*, for we find that those countries that have any thing of west position, are in the Teutonick called so, adding West, as *Westrich*, *Westphalia*, to Germany, *Westminster*, *West Chester*, &c. to London."

Taking this interesting passage, in conjunction with the *Herne*, or *Cherne*, on the coast of Africa, as the most *western*, or *uttermost point* of Phenician settlement there, it proves satisfactorily that the Phenicians did give name to Ireland, and tends to show the *Irish* were a Phenician colony, there being an identity of meaning in both languages, at least those who spoke what is now called the Irish, Gaelic, or Gaeltic language,

"because there is no language in Europe, besides the Irish, that have any such kind of words" to signify *the west*, or the local peculiarities of places, which received names from the Phenicians.

Strabo* says, in citing Artemidorus, who lived in the time of Ptolemy Lathyrus, "there was an island near Britain, in which Ceres and Proserpine, were worshipped with the same rites as in Samothrace." Mr. Sammes argues therefrom that this worship was introduced by the Phenicians, because the Greeks had made no discoveries in those seas at that period; and the Phenicians, who had taught the Samothracians the mysteries, were the only navigators then acquainted with the British islands.

It is remarkable that the word *Cabiri*, which signified the Samothracian gods or mysteries, "is a Phenician word signifying *power* and *greatness*." In Irish, cabaḟ is *a support, a shield, a defence*, cabaḟa has the same meaning; and cabaḟe means *a babbler*, or *prater*, probably from the mystical unintelligible talking of the initiated to the vulgar.

* Lib. iv.

It has escaped all observation, as far as I have discovered, that the country about Tyre and Sidon, as far as Acre, antiently bore the name of *Galilee*, or *country of the Gael on the sea coast ;* the very name, *Gael*, the Phenician colonies in Europe called themselves, and gave to their settlement in Europe; ᵹael, *the Gael*—ᚃa—*country of*—ᚄ, *sea coast.* I feel unwilling to go beyond the bounds of just criticism, or to strain a point in favour of any hypothesis, but can I refuse to claim the Phenicians as the ancestors of the *Gael*, and *Galilee* for their original country ? The facts which support the deduction appear to me so strong that they force themselves on my judgment, and are also supported by the probable and apparently natural and reasonable course of events. The conclusion appears irresistable, that the Gael were a Phenician colony, who conquered and settled Celtic Europe at such remote antiquity that when they were found by the Romans in Gaul, Britain, and Ireland, they had forgotten all but a tradition of their original country, their gods, their religion, and their language.

The history of the Phenician Hercules is but an allegory of the acts, conquests, and settlements, of that great commercial people. Ac-

cording to *Varro*, the Greeks reckoned forty-three individuals of the name of Hercules, and attributed *their actions* to many distinguished men, *of their own nation*, but, as is the case with all fable, there exists no intelligible account of any Hercules.

"The Phenician Hercules is said to have been the son of Demarus, king of Tyre; his name, *Melicartus*, signifies, namely, *king of the city*, for so the Phenicians called Tyre. The Amathusians who descended from the Phenicians, named him simply *Malica, the king*."*

The name of *Melicartus, king or lord of the city*, of which *Malica* was merely an abbreviation, and meant the same thing, is in Irish mal na cathaigh, *king of the city*, and would sound Melnacaer. The Hebrew מלך *malek*, *a king*, and כתר *cathar*, *a city*, led Mr. Sammes to this conclusion:

"From his admirable skill in navigation, the Greeks made him god of the sea, but feigned him to be the grandson of Cadmus, calling him Palæmon, and having modelled him according to their own fancies, gave him a numerous offspring.

* *Philo Biblius ex Sanchoniatho.*

But from Cadmus to the Theban Hercules, are numbered ten generations, all which time is inferior to this Hercules, who by many, is supposed to be contemporary with Moses."

That the temple of Hercules on the straits of Gibraltar, was built by the Tyrians, we have the united testimony of Strabo, Appian, Diodorus, Arrian, and Philostratus. Strabo, in particular, describes the motives and occasion of the building, Hercules, he says, coasting about Spain and Africa, built many cities; he vanquished the two giants, *Albion* and *Bergion*, or in other words, conquered and settled the two islands of Albion and Ibernia, or Iarnia, and drove out the *Belgian* inhabitants, called in Irish history *Firbolgs*, fear-bolg *Belgian men*. Bolg is *a leather bag*, from which *a ship* had the name, the coracles of the Belgæ being made of wicker covered with skins, and were but an extended bag.

Marcellinus praises *Timagines* for his care in searching and selecting evidence of the acts of Hercules out *of many records*. Mr. Sammes supposes that these must have been Syrian or Phenician records, for Bochart proves that Timagines was a Syrian, and therefore understood the language; Plutarch says he wrote a history of Gaul. Having passed the Straits, Hercules

settled the sea coast of Gaul, lying on ocean, conquered Iberia, most parts of Spain, and, no doubt, the British islands, for *tin* was brought to the east long before a Greek entered the western seas.

Pliny says "*Midacritus* first brought tin into Greece; Bochart was inclined to think that this name was the same as *Melicartus*, and Hercules first discovered the mines of this metal in the British islands. There is on the western coast of Devonshire a promontory called *Herculis Promontorium*, to this day called Hertland Point."

"He was worshipped in Gaul and Britain unthe name of *Ogmius*, and Lucian says he was represented as "an old and decrepid man, the top of his head bald, his hair white, with wrinkled skin, sun-burnt after the manner of seamen, a globe in one hand, and a compass in the other.* to show his excellent skill in geometry and astronomy."

"He was pictured also, drawn with chains pro-

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*Lucian says he had a club in one hand and a bow in the other. Where, in Lucian, Mr. Sammes found the description here given he does not say.

ceeding from his mouth and fastened to the ears of multitudes of men to show his learning and eloquence."

Ogam is the Irish word for *secret learning and writing*, and seems to refer to Ogmius. If taken alone little dependance should be placed on the coincidence, but when added to such a crowd of evidence and such universal and extraordinary coincidence, the whole amount almost to demonstration.

Toland in his history of the Druids, gives the following statement respecting Hercules Ogmius :—" The Irish, a few Scandinavian and Danish words accepted, being not only a dialect of the antient Celtic or Gallic, but *being also more like the mother*, than her other daughter, the *British*, (Welsh) and the Irish MSS. being more numerous and much antienter than the Welsh, shows beyond all contradiction *the necessity of this language for retrieving the knowledge of the Celtic religion and learning*. Camden and others have long since taken notice of the agreement between the present British and those old Gallic words collected by learned men out of Greek and Roman authors ; and the industrious Mr. Lhuyd,

late keeper of the Museum at Oxford, perceived this affinity between the same words and the Irish, even before he studied that language, by the demonstration I gave him of the same in all the said instances," "*without the knowledge of the Irish language and books, the Gallic antiquities*, not meaning the Francic, *can never be set in any tolerable light*, with regard either towards names or things. I shall here give one example of this, since I just came from treating of the several professors of learning common to the antient Gauls, Britons, and Scots, viz. the Druids, Bards, and Vaids. *Lucian* relates, that in Gaul, he saw Hercules represented as a little old man, whom in the language of the country they call Ogmius, drawing after him an infinite multitude of persons who seemed most willing to follow, though dragged by extremely fine and almost imperceptible chains, which were fastened at the one end to their ears, and held at the other, not in either of Hercules's hands, which were both otherwise employed, but tyed to the tip of his tongue, in which there was a hole on purpose where all those chains entered. Lucian wondering at this manner of portraying Hercules, was informed by a learned Druid who stood by, that Hercules did not in Gaul, as in Greece, betoken *strength of body*, but *force of eloquence*, which is there beau-

tifully displayed by the Druid in his explication of the picture that hung in the temple. Now the critics of all nations have made a heavy pother about this same word *Ogmius*, and laboriously sought for the meaning of it every where, but just where it was to be found." "Lucian does positively affirm, *Ogmius* was a Gallic word, "*a word of the country*;" "but the word Ogmius, as Lucian was truly informed, is pure Celtic, and signifies, to use Tacitus' phrase about the Germans, *the secret of letters*, and particularly the letters themselves, and consequently the learning that depends on them, from whom the *force of eloquence* proceeds: so that *Hercules Ogmius* is the learned Hercules, or *Hercules the protector of learning*, having, by many, been reputed himself a philosopher. To prove this account of the word, so natural and so apt, be pleased to understand that from the very beginning of the colony OGUM, sometimes written OGAM, and also OGMA, has signified in Ireland the secret of letters, or the Irish alphabet," "whence it happened that *Ogum*, from signifying the secret of writing, came to signify *secret writing*, but still principally meaning the original Irish characters."

The following is a translation from the original Greek of the whole passage of *Lucian*.

"The Gauls call Hercules, in their country language, OGMIUS, but they represent the picture of the god in a very unusual manner. With them he is a decrepid old man, bald before, his beard extremely grey, as are the few other hairs he has remaining. His skin is wrinkled, sun-burnt, and of such a swarthy hue as that of old mariners, so that you would take him to be Charon, or some Japetus from the nethermost hell, or any other rather than Hercules. But though he is such, thus far, yet he hath withall the habit of Hercules: being clad in the skin of a lion, holding a club in his right hand, a quiver hanging from his shoulders, and a bent bow in his left hand. Upon the whole it is Hercules. I was of opinion that all these things were perversely done, in dishonour of the Grecian gods by the Gauls, to the picture of Hercules, revenging themselves upon him by such a representation, for having formerly overrun their country, and driving a prey out of it; as he was seeking after the herd of Geryon, at which time he made incursions into the western nations. But I have not yet told, what is most odd and strange in the picture: for this old Hercules draws after him a vast multitude of men, all tied by their ears. The cords, by which he does this, are small fine chains, artificially made of gold and electrum, like to most beautiful bracelets.

And though the men are drawn by such slender bonds, yet none of them think of breaking loose, when they might easily do it; neither do they strive in the least to the contrary, or struggle with their feet, leaning back with all their might against their leader, but they gladly and cheerfully follow, praising him that draws them, all seeming in haste and desirous to get before each other, holding up the claims, as if they should be very sorry to be set free. Nor will I grudge telling here, what, of all these matters, appeared the most absurd to me: the painter finding no place where to fix the extreme links of the chains, the right hand being occupied with a club, and the left with a bow, he made a hole in the tip of the god's tongue, who turns smiling towards those he he leads, and painted them as drawn from thence. I looked upon these things a great while, sometimes admiring, sometimes doubting, and sometimes chafing with indignation; *but a certain Gaul who stood by, not ignorant of our affairs, as he showed by speaking Greek in perfection,* being one of the philosophers, I suppose, of that nation, said; 'I will explain to you, O stranger, the enigma of this picture, for it seems not a little to disturb you. The Gauls do not suppose, as you Greeks, that *Mercury* is *speech or eloquence,* but we attribute it to Hercules because he is far su-

perior in strength to Mercury. Do not wonder that he is represented as an old man, for speech alone loves to show its utmost vigour in old age if your own poets speak true :

"All young men's hearts are with thick darkness filled,
But age experienc'd has much more to say,
More wise and learned than untaught youth."

"'Thus among yourselves honey drops from Nestor's tongue ; and the Trojan orators emit a certain voice called Lirioessa, that is a florid speech, for if I remember right, flowers are called Liria. Now that Hercules, or speech should draw men after him tied by their ears to his tongue, will be no cause of admiration to you, when you consider the near affinity of the tongue and the ears. Nor is his tongue contumeliously bored ; for I remember, said he, to have learned certain iambics out of your own comedians, one of which says—

"The tips of all prater's tongues are bored."

And finally, as for us, we are of opinion that Hercules accomplished all his achievements by speech ; and, having been a wise man, he conquered mostly by persuasion ; we think his arrows were keen razors, easily shot and penetrating the

souls of men ; whence you have, among you, the expression of winged words.' Hitherto spoke the Gaul."

This beautiful and eloquent description of the power and strength of eloquence by a Gaul, is no faint picture of the advancement and acquirement of the Gauls in literature at the early period of the second century of the Christian era, for Lucian lived in the reigns of Adrian, Antoninus, Commodus, and Severus, from A. D. 124, to 214. This Gaul showed himself not only a wise man, and a philosopher, but an accomplished scholar, well acquainted with the Greek authors, and even their poets and dramatic writers. It cannot be said that all this knowledge and polish, might have been introduced by the Roman conquests, for that would rather have introduced the Latin ; they became acquainted with the Greek authors through the colony of Greeks settled at Marseilles. If, therefore, the Gauls were thus polished, the Britons were equally so, for Cæsar tells us they were more learned than the Gauls, and the children of the latter were sent to Britain to be educated. Cæsar indeed called them all *barbarians* ; but his own accounts of the Celtæ, ill accord with a state of ignorance or low civilization, but rather establishes for them an

advance in learning, and the arts and sciences of civilized society, very little behind the Romans themselves. The ships of the Veneti astonished the Romans, who, until then had never seen any so large or capable of conveying so large a cargo; even in the art of war they were only exceeded by their Roman conquerors; and had their polity of government been differently constituted, had they been governed by a single sovereign, instead of so many petty princes, who, as Tacitus tells us more than once, were conquered in detail, the result of the contest might have been very different.

In the preface to Vallancey's Essay, 1772, p. v. he mentions an altar to the Tyrian Hercules, discovered by Dr. Todd, at Colchester in Essex, with this inscription:—

ΗΡΑΚΛΕΙ
ΤΥΡΙΩ
ΔΕΙΟΔΩΡΟΝ
ΑΡΧΙΕΡΕΙΟΥ.

Herculi Tyrio Divina Dona Archi Sacerdotis, vel per summum sacerdotum offerenda. '*The oblation of the high priest to the Tyrian Hercules.*'

On the sides are engraved bulls' heads with garlands and sacrificing instruments."

From the whole tendency of these statements it is very clear that Hercules of the Phenicians and of the Gauls was the same.

This *Hercules*, or *Eracleis*, was a very embarrassing sort of individual, somewhat of a deified harlequin, whose club performed more wonderful exploits than the wooden sword of the motley hero. The Greeks borrowed him also from the Phenicians. I am inclined to hope the following definition of his true origin will, at all events have the character of probability.

Hercules, or the *Iarcul* of the Phenicians, was *an officer*, and not an individual. The Phenicians (Tyrians) having conquered and colonized *Spain, the Islands of Britain, and Gaul*, and formed settlements in other places, found it necessary to appoint a general governor of these countries to administer their laws, command their armies, and protect their trade. This officer they denominated Iar cul—*the defender, keeper, guard*, or *protector of the west*; Iar, *the west*, cul, *keeper, protector, defender*. The mystery of this extraordinary personage is thus made clear and intelligible.

Many individuals filled this office during the long continuance of Phenician domination in the west, and their combined atchievements were the foundation of the fable of the labours of Hercules. The Greeks supposing the Iarcool to be a sole personage instead of a succession of individuals invested with great power and extensive authority, and dazzled by the splendor and multiplicity of his exploits, made him one of their own divinities.

It is also probable that the Tyrians placed their western dominions under the *protection of Baal*, or Apollo, and on the occasion gave him the title of *Baal Iar Cul*, or *Baal the protector of the west*, and thus arose the worship of the Tyrian Hercules. We find him worshipped in Britain as *Baal tuad cadreach*, and other titles, which justify the presumption of surmise.

Geryon, the giant conquered by Hercules, was also a personification of a people inhabiting the banks of the Garonne, conquered by one of the *Iarcool* of the Phenicians. The giant is represented by Virgil, as having robbed Hercules of his cattle, upon which the hero slew him, and made prize of his herds, and sent them to Greece. The Garonne, as appears before, is

pronounced *Garyonn*, and the people dwelling on this river having made inroads into the Phenician colony, the *Iarcool* plundered them and made booty of their cattle in reprisal.

Though somewhat out of place, I will here explain what was meant by the mysterious *Riphean* mountains and *Hyrcinian* forests, the site of either of which no one has even attempted to determine.

The term *Riphean* being general, might, and no doubt was, applied by the Phenicians to all grey rocky barren ridges of mountains, in their language, ꝑlaḃaċ, *grey*, and eḋġean, *hard, rocky, barren*, is pronounced *Rephean*, therefore, the Riphean mountains meant all ridges of that description.

The *Hyrcinian* oak forests were all the forests of the remote west, as the words ḋaꝑ, *west*, ceḋn, *remote*, import.

THE PHENICIANS.

CHAPTER IV.

The Phenicians gave names to the countries and prominent features in the Mediterranean and Spain, which are all explicable and expressive in Gaelic—Many collated—Tyre Palætyre—Sidon—Palmyra—Italy—Sardinia—Corsica—Baleares—Malta—the promontories of Rusadir, in Africa—Scombraria—Charidemum, and Damium, in Spain—Calpe Abeila—Cadiz—Barlengas—Londobris, &c.—The antient people of Spain—Lacetani, Cosetani, &c.—The Rivers of Spain—Andara, &c. &c. all Gaelic names—Collation of the speech in the Pœnulus of Plantus, from Vallancey—Phenician, Carthaginian, and Gaelic, the same language.

It has been well observed by Vallancey :—"Among the various expedients by which learned men have tried to clear up the mists that hang over the early accounts of all nations, none has been so generally approved in theory, or so successful, as that which makes identity or remarkable similarity of language, manners, and religious observances, its principal foundation. Both an-

tient and modern critics, proceeding upon this plan, have made such deductions from very scanty premises, as almost challenge the certainty of strict demonstration."*

"It is unreasonable to suppose that the proper names of men, places, rivers, &c. were originally imposed in an arbitrary manner, without regard to properties, circumstances, or particular occurrences, we should rather think, that in the earliest period, and especially when the use of letters were unknown, *a name usually conveyed a brief history of the thing signified*, and thus recorded, as it were by a method of artificial memory; manifest and numerous instances of this are the patriarchal names recorded by Moses."†

It has already been stated that the Phenicians, the first discoverers of the British Islands, gave them their original names, and also conferred the subordinate denominations, on the smaller islands, promontories, estuaries, mountains, rivers, &c. It will naturally be objected, and justly, that the Phenicians before they had ap-

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* *Vallancey's Introduction to the vindication of Irish History*, p. 6.

† *Ibid.*

proached the British coasts had discovered, and of course named the countries situated on the coasts of the Mediterranean, with the islands, promontories, estuaries, rivers, mountains, and straits thereof, and also the coasts of Spain, Portugal, and Gaul. It may, therefore, be necessary before it will be admitted, that the Gael and Phenicians were the same people—that there should be an equally striking conformity and analogy, in the Gaelic language, between the meaning of those names, which are acknowledged generally, and almost universally, to have been conferred by that people, as of those of the British Islands and Gaul. This is such obvious and just criticism, that I would say if we do not find those names in the Gaelic etymons, exactly descriptive and accordant with their peculiar situation, character, and circumstances, in so striking and palpable a manner, as scarcely to admit of question or doubt; the names of Britain and Gaul being Gaelic, only prove an identity between the inhabitants of those countries, as different branches of the Gael, but do not go far enough to establish an identity, or even a connection between them and the Phenicians. But, if the names of the coasts and islands of the Mediterranean and of Spain, or a great majority of them, are evidently and palpably Gaelic, we may fairly, and without

encroachment, conclude that language to be the genuine remains of the antient Phenician tongue, and the Celtæ, colonies of that enterprizing people, whose merchants were princes, and the honourable of the earth.

It will not be expected that *every name* to be found in the Mediterranean, or in Spain, should be explained, or even be capable of being rendered into Gaelic; *some*, no doubt, had a different origin, nor would it be advisable to fatigue the reader by an unnecessary detail of etymologies, as the most striking will sufficiently establish the desired position; the mind becomes bewildered instead of being instructed by injudiciously multiplying proofs. The collation of all the names might and would be useful in a gazetteer, or geographical work, but here would be out of place.

We will begin by first examining the names of the cities of the coast of Phenicia itself—and first the chief city.

Tyre—𐤑𐤓—*The land, or the country*, by way of eminence, *the home* of the Phenicians, their pride and glory—like Rome to the Romans. Tyre was called THE CITY. 𐤑𐤓 is sometimes spelled 𐤑𐤉𐤓, in antient MSS. Christian Mattheus, de-

rives Tyre from the Hebrew צִיר which signifies *a stone* or *rock*, because it was built on a *rock*.

Paletyre, or *Paletyrus*—The old city of Tyre on the continent, of the materials of which Alexander, for the most part, constructed the pier to the island.

Sidon, or *Saida*—צדא—*a seat*, or site. Sidon, though second to Tyre in glory and greatness, is said to have been the elder city, and the first settlement or *seat* of the Phenicians on the Mediterranean.

Palmyra—פלג, *the palace*—מלכ, *of pleasure*, or *diversion*—pronounced *Palmire*.—*Tadmor* is תדג—*house*—and מעל, *great*—the great house, or palace.

A few of the countries may now be mentioned.

Italy—אט, *corn*—תלם, *country*—*the land of corn, or agriculture*, pronounced *Itala*.

The *Tiber*. This is evidently the Gaelic and Phenician תבל, *a well, fountain, spring, stream*.

Dalmatia—דל, *a share, a tribe, the country*

possessed by a tribe—maıt, *good, excellent.* The excellent, or good share, or allotment, pronounced *Dalmait.*

Sardinia—gard, *the greater or larger*—ınıs, *island*; the greater island with reference to Corsica, pronounced *Sardinis.*

Corsica—corgad, *the coast*, or the island near the coast.

Baleares—ba, *cows*, or *cattle*—lear, *the sea*—the cows of the sea, probably from their appearance from ship-board. Diodorus Siculus derives it erroneously from Βαλλειν, *to throw*, because the inhabitants were great slingers, they bore these names before the Greeks were navigators, from the first discoverers, the Phenicians.

Malta, or *Melita*—melt, *banishment*—or the place of banishment.

Promontorium Rusadir, in Africa, now called the Capo de Tres Forcas, in the kingdom of Fez, the first promontory, east of Ceuta.—ruad, *red*—gadac, *sand*, or *dust*. If any inquire what nation gave the name of *Capo de Tres Forcas*, the answer would be, without hesitation, the Spaniards;

the other name is as palpably the gift of the Phenicians.

Promontorium Scombraria, in Spain, now called ***Cape Palos.***—Healthy Cape, or the Cape of good air, ꝛʒam, ***breathing,*** or ***the lungs***—bꝛeaċ, ***pure.*** Pure air, or breathing.

Promontorium Charidemum—now called ***Capo de Gates,*** in Grenada.—***The Cape of sheep pasture***—caoꝛ, sheep—ɔlamaŋ, feeding, or pasturage.

Promontorium Diamum—Cape St. Martin, in Valentia.—ɔlamuŋ—***pasturage.***

At the entrance into the Atlantic, we have the Rock of Gibraltar, whose antient name was ***Calpe,*** in Irish, calḃ—***a bald head.***

Abeila, the old name of ***Ceuta,*** the headland on the coast of Africa, opposite to Gibraltar, and with the latter form the ***mouth*** or entrance of the Mediterranean from the Atlantic. The literal meaning is ***her mouth***—a, ***her***—beıl, ***mouth.*** No names could have been chosen more appropriate than ***Calb and Abeila,*** to express the exact cirumstances of those two Capes.

Cadiz or *Gades*—the first great and glorious city, built by the Phenicians after entering the ocean—cadar—*honour, privilege, glory.*

Barlengas—A cluster of dangerous islands, a little to the north of the Tagus, only one of which is habitable, the rest are all bare rocks, looking like the black backs of enormous whales above the water. In the antient maps of D'Anville, they are denominated *Insulæ Londobris.* Neither of these names have any meaning, as far as I have been able to discover in the Portuguese, or any other language than the Gaelic.

Berlengas, is barr—*death,* or *destruction,* and longa, *of ships.*

Londobris, is long, *a ship*—do, *of*—brigh, *wreck,* or *breaking up, shipwreck islands.*

The old name of Cape Ortegal, was *Trileucum Promontorium*—from tri, *three*—leog, marshes; from three marshy inlets which exactly answer the natural features of the place.

There are many places along the coast to which is postfixed *Briga,* as Abobriga, Celtobriga, Talabriga, Mirobriga, Coimbriga, Lacobriga, Ceto-

briga, Hierobriga, and some with the prefix, as Brigantium, all are derived from bṙlozaċ, *hilly*, which is pronounced *Briga*.

Those names could not have been accidentally so descriptive, they must have been given by a people speaking the language which so clearly expresses their peculiar circumstances. There is no straining, cutting down, or changing letters or syllables, the words declare their origin as palpably as that *Cape of Good Hope*, or *Desolation Bay*, were names given by the English.

The names of the antient people and rivers of Spain, taken from M. D'Anville's map, and undoubtedly conferred by the Phenicians, when collated with the Gaelic, exhibit equally satisfactory evidence of the identity of that language with the Phenician, without an exception.

Lacetani—laṫ, milk; o, of; tana, country. The country of milk.

Cosetani—coṙ, a fissure, or deep valley; o, of; tana, country. The country of deep vallies.

Varetani—ṙear, grass; o, of; tana, country. Grassy country.

Illercaones—ol, variety; leaṙz, plains; caonaċ, mossy. Mossy plains.

Edetani—eɔ, cattle; o, of; tana, country.—The country of flocks and herds.

Contestani—ceañ, heads; tear, hot; tana, country. The high warm country; tear, is also south; it may be the high south country.

Bastitani—baoɣte, rainy or wet; tana, country—ta ɣe baoɣte, it rains violently, is the common expression among the Irish at this day. Bastia, the capital of that country, is from the same root baoɣ, rain.

Orretani—oɔ, gold; o, of; tana, country.—The country of gold.

Bastuli—baoɣ, rain; tul, flood. The country of sudden floods, by means of rain; or dul, fishermen with nets, now Biscay.

Peni—Phenicians.

Turdetani—tɔa, above; dɔ, or a little, next; tana, country. The country next Cadiz.

Celtici—The Gael.

Lusitani—luɔɣ, flowers; or herbs; o, of; tana. The country of herbs, plants, or flowers.

Callaici—caoɔleac, narrow. The country next the sea, now called Tralos Montes, and Galicia, separated from the rest of Spain by mountains; *the narrow slip.*

Astures—aɣ, a torrent, a mountain stream, or waterfall—tɔ, country, or land. The land of torrents; Asturias.

Cantabri—ceaṁ, heads ; tlar, high above ; bri, a hill. The high mountainous country.

Autrigones—autriġ, a wanderer, a man who leads a nomadic life, shepherds.

Varduli—fear, men ; dul, fishers with nets—fishermen, now called Guipuscoa, part of Biscay, or the sea coast.

Turduli—tlar, above, or ; dul, fishermen with nets ; the people who lived by fishery up the Guadalquiver, with nets—or tlr, land, or country.

These names are so accurately descriptive of the peculiar features of the country, or the employment or habits of the inhabitants, that no candid mind can, it is conceived, doubt that the people who gave those names, spoke the language in which they are so explicable. A collation of the names of the rivers of Spain, is now given, although it appears sufficiently established, that the Gaelic, is the same language as that of the Phenicians, who are on all hands acknowledged to have given names to the people of Spain, as well as to most of the countries, islands, promontories, and places in the Mediterranean sea, and the coasts of Spain and Portugal.

RIVERS OF SPAIN.

Andaro—aḃan, river; ḋaṗa, oaks. River of oaks.

Ason—aṡ, a torrent; aḃan, river; a mountain torrent.

Abono—aḃan, or Avon. A river.

Aviles—aḃaḷl, dead, heavy.

Allones—al, stony; aḃan, river.

Bedon—beḋ, fruit; aḃan, river.

Bidassoa—beḋ, fruit; aṡ, a torrent; ua, country.

Balotta—baṗṗ, death; loṫaċ, wounding.

Canero—ceaṅ, head; eṗoʒ, of ice.

Coldelas—col, neck or bay; ḋll, deluging; aṡ, torrent. The deluging torrent of the bay.

Deva—ḋlaṁan, pure, clear, pellucid. Pronounced *Devan*.

Del Sor—perhaps ṡoḷṗe, *east*, branch of the Guadalquiver.

Eo or Moranda—eo, a salmon.

Esterio—eaṡ, a cataract or waterfall.

Fasorno—ḟaṡ, increasing; aḃan, river.

Guadiama or *Anas*—aḃan; river aḷṡ, of torrents.

Guadalquiver or *Bætis*—beḷṫ, double, twain, having two branches which again unite.

Hea—eaċ, a horse, or the moon?

Junco—ɹ, low, shallow; *unʒac*, copper, brass. The shallow river of the copper mine.

Jubia—uam, cove, or inlet. Pronounced *eube.*

Lequietio—laɹʒɹɔ, weak, small, puny, a brook. A small river or stream in Biscay.

La Balotto—ba, cattle, ; lor, washing.

Llanes—lean. A swampy plain.

Lastres—leaɣtoɹɲ, an arrow.

Linares—lɹn, water, the sea; aɲ, bounded or inclosed, a lake or river.

Landrova—lean, a swampy plain; ɔɲuɹm, a surface, a bark. Pronounced *Landroov.*

Lezaro—lɹɣ, strife or conflict; aɲ, of the slain or of slaughter.

Masma—maɣ, handsome; ma, clean, pure.

Mondaca—maon, heroes; ɔeacaɹɲ, wonderful?

Mondoneda—maon, heroes; ɔonaɔaɣ, unfortunate?*

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* This river, and the Episcopal city in Galicia, takes their name from some event. I had proceeded thus far when a friend, a Spanish officer, told me of a regiment of infantry, in Spain, now called *Espinados Mondonedas;* of which there is the tradition—that they were on guard about the person of the king, and there being an extended conspiracy to murder the sovereign, the place was attacked by a numerous and overwhelming force, but was so well defended as to repulse the assailants and destroy most of them, but with so great a loss on the part of the guards, that out

Miera—mʃoɾaṫ, misfortune. This name is, no doubt, derived from some event which happened at the river.

Mendeo—men, a mine; ɒeoʃɒ, end or fountain. The stream from a mine.

Mero—mʃoɾaṫ, misfortune.

Mintro, or *Minius*—men, a mine.

Nanza—neaɲ, a wave; ɣa, stream.

Niembro—neʃmbɾʃʒ, insignificant, weak.

Navia, or *Navius*—naoṁaɒ, holy, sanctified.

Orio—oʃɾ, gold; ʃoɒ, chain or collar.

Odiel—oɒall, deaf.

Oro, Rio del—oʃɾ, gold. Golden river.

Pilas—ɒaʃl, a pavement, stony bottom; aɣ, torrent.

Pravia—ɒɾiaḃ, rough, sudden, precipitate; ʃa, salmon.

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of three hundred, only thirty survived. They were asked what recompense should be given them, and demanded that their regiment should ever be the royal guards of Spain, which has been the case ever since. Mondonedas has no meaning in Spanish, nor is there any period fixed for the event, it must be, therefore, one of the events of remote antiquity, when the Gaelic was the language of the country. As the name *Maondonadas* is very appropriate to the legend, I was reading over this collation to the officer above alluded to, when he was struck with the extraordinary circumstance, and told me that in Spain no one has an idea of the meaning of the word, although all are acquainted with the story.

Puenta Riodela—puinte, a point.

Piedra—pit, a dyke, or small hollow; ria, moving, or a stream running through a small ravine.

Riba de Sella—reilan, a rill, or small stream.

Recieda—reac, sudden, quick; aid, cold.

Romalosa—roim, soil, earth; luaracad, loosing, loose.

Ratonejo—rat, motion; on, cause.

Saja—ra, a stream, ; ia, an island or district.

Tambre, or *Tamara*—tam, gentle; bri, slope.

Tina del Estu, *Tina Major*—tin, to melt, dissolve.

Tinto—tin, to melt; to, silently.

Urumea—uire, fresh green; miadan, meadow, or meag, earth or ground. The river of green meadows.

Urola—ua, earth; roilb, a hill or mountain.

Ulla—uailleod, lamentation, wailing.

Unna—uan, froth, foam.

Vedra—red, calm; ria, moving.

Ybaychalval—i, her; ba, cattle; cala, port; fal, plenty. The river or port for the export of much cattle.

RIVERS IN THE MEDITERRANEAN.

Ebro—ebar, dirt, mud. Muddy river.

Turia—dur, stream, river, water.

Xuvar or *Tucro*—tuaġ, hatchet, battle-axe; cro, red, bloody.

RIVERS IN PORTUGAL.

Tagus—taoi, mild, gentle.

Munda—muin, a hill; daġ, fish. A mountain stream with fish.

Durius—dur, water, river, stream.

These names are so palpably Gaelic, that I feel I shall perhaps annoy by using any further argument in support of the identity of that language with the Phenician. I shall, therefore, in this part of the subject, produce no more etymologies further than to conclude with the celebrated collation of the Carthaginean speeches in the Pœnulus of Plautus, published by General Vallancey.

The General has been accused of having borrowed this extraordinary discovery, without acknowledgment, from the MS. of O'Neachtan, a

celebrated Irish scholar. I regret to say with too much truth, the MS. from which he took it, with his own autograph written therein, was lately in the possession of a friend of mine.

Vallancey, however, first gave it to the world; and conferred a greater benefit than O'Neachtan himself, who allowed his discovery to remain unknown.

There can be no doubt that the speeches in the Pœnulus are Gaelic. The story is simply told, and the feelings and anxiety of Hanno, well and eloquently expressed. The substance of the story is given in the following translation of the Argument.

A certain Carthaginian youth having been stolen by pirates, was carried to Calydonia in Œtolia, and sold to an old citizen, who adopted him as his son, and, dying, left him his heir. The youth loved an amiable young woman, his relative, she was the daughter of his his uncle, but he knew it not, for pirates had also taken his two little girls, with their nurse, from his country-house; and having brought them to Calydonia, they were sold to Lycus, a procurer, in Anactorium, a town in Acarnania. The youth

being unable to obtain his beloved from her owner, called in aid the counsel of Milphio, his servant, and laying a snare for Lycus, had him condemned for theft. In the mean time a discovery was made that the girls were noble Carthaginians, and their father Hanno, who had sought them in every country, came and acknowledged them, and gave the elder of them in marriage to the son of his brother.

DRAMATIS PERSONÆ.

Agorastocles.....a Carthaginian youth.
Milphio.....a Servant.
Adelphasium & Anterastilis, Courtesans.
Lycus.....the Pimp, or Procurer.
Anthemonides.....a Soldier, or Knight.
Hanno.....a Carthaginian.
Giddeneme.....the Nurse, &c.

FROM THE EDITION OF MOCENIGUS.

Fifth Act, First Scene.

Nythalonim ualon uth si corathissima comsyth
Chim lach chunyth mumys tyal mycthibarii imischi

Lipho canet hyth bynuthii ad ædin bynuthii.
Byrnarob syllo homalonim uby misyrthoho
Bythlym mothym noctohii uelechanti dasmachon
Yssidele brin thyfel yth chylys chon. them liphul
Uth. bynim ysdibur thynno cuth nu *Agorastocles*
Ythe maneth ihy chirsæ lycoth sith naso
Bynni id chil luhili gubulin lasibit thym
Bodyalyt herayn nyn nuys lym monchot lusim
Exanolim uolanus succuratim mistim atticum esse
Concubitum a bello cutin beant lalacant chona enus es
Huiec silic panesse athidmascon alem induberte felono buthume.
Celtum comucro lueni, at enim auoso uber hent hyach Aristoclem
Et te se aneche nasoctelia elicos alemus duberter mi comps uespti
Aodeanec lictor bodes iussum limnimcolus.

FROM THE SAME IN LATIN.

Deos deasque veneror, qui hanc urbem colunt ut quod de mea re
Huc veneri te venerim, measque ut gnatas et mei fratris filium
Reperirem esiritis: id vostram fidem quæ mihi surreptæ sunt.
Et fratris filium. qui mihi ante hac hospes antimadas fuit

Eum fecisse aiunt : sibi quod faciundum fuit ejus filium
Hic prædicant esse Agorastoclem. Deum hospitalem ac tesseram
Mecum fero. in hisce habitare monstratus regionibus.
Hos percontabor, qui huc egreduintur foras.

Bochart* thinks these lines of Plautus are partly Punic and partly Libyan : the six last he does not attempt to transcribe or translate, but conjectures that they are a repetition of the ten first, in the Lybian language ; the ten first he says are Punic, and he thus describes them in the Hebrew :

Na eth eljonim veeljonoth sechorath iismecun zoth
Chi malachai jitthemu : maslia middabarehen iski.
Lephurcanath eth beni eth jad udi ubenothui
Berua rob sellahem eljonim ubimesuratebem.
Beterem moth anoth othi helech Antidamarchon
Is sejada il ; Beram tippel eth chele sechinatim leophel.
Eth ben amis dibbur tham nocot nave Agorastocles
Otheim anuthi hu chior seeli choc : zoth nose
Binni ed chi lo haelle gebulim laseboth tham

---

* Phaleg, ch. 2.

Bo di all thera inna; Hinno, esal immancar lo sem.

Which lines Bochart thus translates into Latin.

Rogo Deos et Deas qui hanc regionem tuentur
Ut consilia mea compleantur: Prosperum sit ex ductu eorum negotium meum.
Ad liberationem filii mei manu prædonis, et filiarum mearum.
Dii per spiritum multum qui estis in ipsis, et per providentiam suam
Ante obitum diversari apud me solebat Antidamarchus.
Vir mihi familiaris; sed is eorum cœtibus junctus est, quorum habitatio est in caligine.
Filium ejus constans fama est ibi fixisse sedem Agorastoclem (nomine)
Sigillum hospitii mei est tabula sculpta, cujus sculptura est Deus meus: id fero.
Indicavit mihi testis eum habitare in his finibus.
Venit aliquis per portam hanc; Ecce eum; rogabo nunquid noverit nomen (Agorastoclis.)

We will now collate this speech with the Irish. (*a*)

PLAUTUS.

Nyth al o nim ua lonuth sicorathissi me com syth (*b*)
Chim lach chumyth mum ys tyal mycthi barii im schi.

IRISH.

* N'iaith all o nimh uath lonnaithe! socruidhse me comsith.
Omnipotent much dreaded Deity of this country! assuage my troubled mind,

---

IRISH *verbum verbo.*

* O all nimh* n'iaith, (1) lonnaith, (2) uath! socruidhse me com sith
O mighty Deity of this country, powerful, terrible! quiet me with rest.

* See O'Brien's, O'Reilly's, and Armstrong's Dictionaries for these words:

(1) *iath*, land, territory, as *iath o neachach*, a part of the county of Waterford.

(2) *uath*, dread, terrible. Lh. O Br. O'Reilly.

(*a*) The Irish is given here, after Vallancey, in the Roman character, in which letter *h*, *after*, has the same power as a point *over*, a consonant, by eclipsing or rendering it mute, or changing *m* into *v*.

(*b*) We have a remarkable Irish poem written in the thirteenth century, beginning much in the same manner—

"Athair chaidh choimsidh neimhe"

* Chimi lach chuinigh! muini is toil, miocht beiridh iar mo scith

(thou) the support of feeble captives!(*a*) being now exhausted with fatigue, of thy free will guide to my children.

PLAUTUS.

Lipho can ethyth by mithii ad ædan binuthii
Byr nar ob syllo homal o nim ! ubymis isyrthoho.

IRISH.

† Liomhtha can ati bi mitche ad éadan beannaithe,
O let my prayers be perfectly acceptable in thy sight.

IRISH *verbum verbo.*

* Chuinigh lach (1) chimithe; is toil, muini beiridh (2) miocht,

A support of weak captives; be thy will to instruct (me) to obtain my children,

Iar mo scith (3)

After my fatigue.

† Can (4) ati liomtha (5) mitche bi beannaithe ad eadan, (6)

Let it come to pass, that my earnest prayers be blessed before thee,

(1) *cime, cimidh, cimeadh,* prisoners, *cimim,* to enslave. O Br. O. R.
(2) *iochd,* children, *miocht,* my children. O Br. O. R.
(3) Marique terraque usque quaque quæritat. Plaut. Prolog. lin. 105.
(4) *con adi,* let it so happen. M. S. S. *conadhaire,* therefore. O. R.
(5) *itche,* a petition, request; *liomtha,* pronounced *limpha.* O Br. O. R.
(6) *ad' cadan,* in thy face, *cadan,* the front of any thing. O. Br. O. R.

(*a*) *Captives;* his daughters.

* Bior nar ob siladh umhal; o nimh! ibhim a frotha!
An inexhaustible fountain to the humble; O Deity! let me drink of its streams!

PLAUTUS.

Byth lym mo thym noctothii nel ech an ti daisc machon
Ys i de lebrim thyfe lyth chy lys chon temlyph ula

IRISH.

† Beith liom! mo thime noctaithe, neil ach tan ti daisic mac coinne
Forsake me not! my earnest desire is now disclosed, which is only that of recovering my daughters;

IRISH *verbum verbo.*

* Bior nar ob siladh umhal; O Nimh! ibhim a frotha,
A fountain denied not to drop to the humble; O Deity that I may drink of its streams.

† Beith liom! mo (1) thime (2) noctaithe, niel ach an ti (3)
Be with me! my fears being disclosed, I have no other intention but
daisic, (4) macoinne. (5)
of recovering my daughters.

(1) *tim, time,* fear, dread. O B. O. R. also pride, estimation, weakness.

(2) *nocdaighe,* and *nocta,* naked, open, disclosed. O Br. O. R.

(3) *ti,* design, intention. Lh. *do rabhadar ar ti,* they intended. Nehem. iv. 7. *noch do bhi ar ti lamh do chur,* who designed to lay hands. Est. vi. 2.

(4) *aisioc,* restitution: *aisiocadh* to restore. Lh. O Br. O. R.

(5) *mac choinne* daughters; *macoamh,* a youth, a girl. O Br. O. R.

* Is i de leabhraim tafach leith, chi lis con teampluibh ulla
This was my fervent prayer, lamenting their misfortunes in thy sacred temples.

PLAUTUS.

Uth bynim ys diburt hynn ocuthnu Agorastocles
Ythe man eth ihychirsae lycoth sith nasa.

IRISH.

† Uch bin nim i is de beart inn a ccomhnuithe Agorastocles!
O bounteous Deity! it is reported here dwelleth Agorastocles!

IRISH *verbum verbo.*

* tafach (1) a (2) leith, is i de leabhraim, (3) chi lis (4)
this particular request, was what I made, bewailing their misfortunes,
con (5) ulla teampluibh.
in (thy) sacred temples.
† Uch bin nim! is de beart inn, accomhnuithe Agorastocles
O sweet Deity! it is said in this place, dwells Agorastocles

(1) *tafac* craving, also exhortation. Lh. O Br. O. R.
(2) *a leith*, distinct, particular. ibid.
(3) *ci*, to lament; *a mhacain na ci*, lament not young men. ibid.
(4) *lis*, evil, mischief. ibid.
(5) *ulla*, a place of devotion. ibid.

* Itche mana ith a chithirsi ; leicceath sith nosa !
Should my request appear just, here let my disquietudes cease !

PLAUTUS.

Buini id chillu ili guby lim la si bithym
Bo dyalyther aynnyn mysly mono chetl us im.

IRISH.

† Buaine na iad cheile ile : gabh liom an la so bithim' !
Let them be no longer concealed ; O that I may this day find my daughters !

IRISH *verbum verbo.*

* mana (1) itche a chithirsi (2) ith ; nosa (3) leicceath sith.
if the cause of my request should seem to you to be just ; now grant (me) peace.
† na cheile iad (4) buaine (5) ile ; gabh liom (6) bithm' an la so !
do not conceal them for ever ; O that I may find my daughters this day !

(1) *mana*, a cause or occasion. O Br. O. R.
(2) *idh* or *ith*, good, just. O Br. O. R.
(3) *leicceadh* or *legeadh*, to permit. O Br. O. R.
(4) *buaine*, perpetuity, continuance. O Br. O. R.
(5) *ile*, a diversity, a difference, partially. O Br. O R.
(6) *bithe*, females, belonging to the female sex. O Br. Hanno here prays they may not be partially concealed, i. e. that he may discover his nephew, Agorastocles, as well as his daughters, and then breaks out with the following ejaculation, respecting his daughters particularly.

* Bo dileachtach nionath n'isle, mon cothoil us im
they will be fatherless, and preys to the worst of
men, unless it be thy pleasure I should find them.

PLAUTUS.

Ec anolim uo lanus succur ratim misti atticum esse
Con cubitu mabel lo cutin bean tla la cant chona
enuses.

IRISH.

† Ece all o nim uath lonnaithe! socair-ratai
mitche aiticimse
But mighty and terrible Deity, look down upon
me! fulfil the prayers I now offer unto thee,

IRISH *verbum verbo.*

* dileachtach bo nionath n'isle; mona codthoil
being orphans, they will be the prey of the very dregs
of men; unless it be thy will
us (1) im
(to give) tydings about them.
† all o nim lonnaithe, uath Ece! (2) ratai socair. mitche (3)
aiticimse.
O great Deity, powerful, terrible, Behold (me)! prosper
with success my petition I ask.

(1) *us*, news, tydings. O Br. O. R.

(2) *rathai*, to make prosperous. Lh. O Br. O. R. *socair*, prosperity, reflective.

(3) *aitichim*, to pray or entreat. ibid.

* Con cuibet meabail le cuta bean, tlait le caint con inisis,

without effeminate deceit or rage, but with the utmost humility, I have represented my unfortunate situation.

PLAUTUS.

Huie csi lec pan esse, athi dm as con alem in dubart felo no buth ume

Celt um co mu cro lueni! ateni mauo suber r benthyach Agorastoclem.

IRISH.

† Huch! caisi leicc pian esse athi dam, as con ailim in dubart felo

Ogh? the neglect of this petition will be death to me! let so secret disappointment

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IRISH *verbum verbo.*

* Con (1) cuibet (2) meabail le cuta (3) bean; le tlait c'aint inisis con (4)

Without deceitful fraud or effeminate rage: with humble speech I have told my meaning.

† Huch! (5) leicc caisi as con ailim, pian esse (6) aith (7) dhamhna bioth

Alas! the neglect of the cause I have set before thee, would be the pains of death to me, let me not

(1) *con* pro *gan*, old MSS. (2) *cuibeth*, fraud, cheat. (3) *cutha*, rage, fury. (4) *con*, sense, meaning. O Br. (5) *leicc*, neglect. O Br. (6) *ess*, death. Lh. O Br. (1) *aith*, quick, sudden. Lh. O. R.

no buth ume
befall me.
* Celt uaim c'a mocro luani! athini me an subha ar beanuath Agorastocles.
Hide not from me the children of my loins! and grant me the pleasure of recovering Agorastocles.

PLAUTUS.

Ex te se anechc na soctelia eli cos alem as dubert ar mi comps,
Uesptis Aod eanec lic tor bo desiussum lim nim co lus.

IRISH *verbum verbo.*

uaim an feile dobart (1)
meet any secret mischief.
* Celt (2) c'a uaim (3) cro mo luani; aithin me an subha (4) beanuath
Hide not from me the children of my loins; and grant me the pleasure of recovering
ar Agorastocles. (5)
Agorastocles.

(1) *dobart,* mischief. O Br. (2) *cro,* children. *Dichu go lion cro.* i. e. *go lion clann.* Lh. (3) *cha* for *ni,* old MSS; frequently used by the old Irish at this day; as, *cha deanan,* I will not do it. (4) *beanughadh,* to recover; *do bhean se ar tiomlan,* he recovered the whole. Lh. (5) His nephew.

IRISH.

* Ece te so a Neach na soichle uile cos ailim as dubairt ;

Behold O Deity, these are the only joys I earnestly pray for ;

ar me compais,

take compassion on me,

† is bidís Aodh eineac lic Tor, ba desiughim le mo nimh co lus.

and grateful fires on stone towers, will I ordain to blaze to heaven.

IRISH *verbum verbo.*

* Ece a Neach (6) ete so uile cos na soichle (7) ailim as (8) dubairt ;

behold, O Deity, this is every consideration of joy, I earnestly pray for ;

ar me (1) compais,

take pity on me,

† is bidís (2) eineac (3) Aodh ar (4) lic tor ba desiughim co lus.

and there shall be grateful fires on stone towers, which I will prepare to burn

le mo nimh.

to my deity.

(1) *neach*, i. e. *neamhach*, a heavenly spirit. O Br. (2) *ailim*, to pray or entreat. Lh. O Br. (3) *dubairt*, an earnest prayer. O Br.

(4) *chompais*, compassion, pity. O Br. O. R.

(5) *eineach*, bountiful, liberal. O Br. O. R.

(6) *Aodh*, fire. Lh. O Br. O. R.

(7) *lic, leicc*, a stone ; *liac*, a great stone. O Br. O R.

FIFTH ACT—SECOND SCENE.

AGORASTOCLES. MILPHIO. HANNO.

Milp. Adibo hosce, atque appellabo Punicè ;
Si respondebunt, Punicè pergam loqui :
Si non : tum ad horum mores linguam vertero.
Quid ais tu ? ecquid adhuc commeministi Punicè ?

Ag. Nihil adepol. Nam qui scire potui, dic mihi,
Qui illinc sexennis perierim Karthagine ?

Han. Prò Di immortales ! plurimi ad hunc modum
Periere pueri liberi Karthagine.

Mil. Quid ais tu ? Ag. Quid vis ? Mil. Vin' appellem hunc Punice ? Ag. An scis ? Mil. Nullus me est hodie Poenus Puniòr.

Ag. Adi atque appella quid velit, quid venerit,
Qui sit quojatis, unde sit : ne parseris.

Mil. Avo ! quojatis estis ? aut quo ex oppido ?

Han. Hanno Muthumballe bi Chaedreanech.

IRISH.

Hanno Muthumbal bi Chathar dreannad.
I am Hanno Muthumbal* dwelling at Carthage.

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* muɟɲ, *the sea*—tuad, fame ; baal, *lord, or chief, or commander*. Hanno the renowned sea captain.

Chathar dreannad, signifies the good city; we have already shewn from good authority, that it was also called *Cathar agadh.* See the word Carthage.

Lambinus reads this passage thus: *Hanno Muthum Balle beccha edre anech.*

Reinesius has it thus: *Muthum talis ben chadre anech.*

Which he translates, Deum vel Dominum Averni, Ditem, seu Plutonem *Muth,* id est Pluto Phœnicibus, seu domicilium mortis.

That *muth* in the Punic and *meuth* in the Irish, signifies death, destruction, decay, &c. we have shown in the preceding collation of the Punica Maltese words with the Irish; but that *Muthumbal* was Punicè a proper name, is evident from a Punic medal now in the choice cabinet of the Earl of Charlemont, round the exergue of which is the word MVTHVMBALLVS, and on the reverse, the city of Carthage, with some Phœnician characters. This is also a strong proof of the early introduction of the Roman letters among the Carthaginians, and a sufficient reason, in my opinion, that no other characters have been found in use amongst the ancient Irish than the old Roman or Etruscan, except the contractions which are to be found in the Chaldean, Coptic, &c.

Ag. Quid ait? Mil. Hannonem sese ait Karthagine Carthaginiensem Muthumballis filium.

Han. *Avo.* Mil. Salutat. Han. *Donni.*

Mil. Doni volt tibi dare hinc nescio quid, audin' pollicerier?

Avo! donni!

Alas! most unfortunate that I am.

Abho, pronounced *avo*, and *donaidhe*, the compar. of *dona*, unfortunate, are interjections common among the Irish to this day.

Ag. Saluta hunc rursus Punicè verbis meis.

Mil. *Avo donni!* hic mihi tibi inquit verbis suis.

Han. Me bar bocca!

IRISH.

a ma babacht! O my sweet youth, (meaning his nephew.)

Mil. Istuc tibi sit potius quam mihi. Ag. Quid ait?

Mil. Miseram esse prædicat buccam sibi
Fortasse medicos nos esse arbitrarier.

Ag. Si ita est. Nega esse, nolo ego errare hospitem.

Mil. Audi tu rufen nuco istam. Ag. Sic volo,
Profectò verar cuncta huic expedirier.

Roga, nunquid opus sit? MIL. Tu qui zonam
non habes
Quid in hanc venistis urbem, aut quid quæritis?

HAN. *Muphursa!* AG. Quid ait? HAN. *Mi vule chianna!*

IRISH.

Mo thuirse! Mo buile chionna!
O my grief! My sorrow is of long standing.

AG. Quid venit?

MIL. Non audis? mures Africanos prædicat
In pompam ludis dare se velle ædilibus.
HAN. *Laech la chananim liminichot.*

IRISH.

Luach le cheannaighim liom miocht.
At any price I would purchase my children.

MIL. Ligulas canalis ait se advexisse et nuces:
Nunc orat, operam ut des sibi, ut vea veneant.
AG. Mercator credo est. HAN. *Is am ar uinam.*

IRISH.

Is am ar uinneam!
This is the time for resolution!

AG. Quid est?

HAN. *Palum erga dectha!*

IRISH.

Ba liom earga deacta.

I will submit to the dictates of heaven.

AG. Milphio, quid nunc ait.

MIL. Palas vendundas sibi ait et mergas datas,
Ut hortum fodiat, atque ut frumentum metat.
Ad messim credo missus hic quidem tuam.

AG. Quid istuc ad me? MIL. Certiorem te esse volui,
Ne quid clam furtive accepisse censeas.

HAN. *Ma phannium sucorahim.*

IRISH.

me fuinim; socaraidhim;

that I may hereafter finish my fatigue! and that I may now be at rest!

MIL. hem! cave sis feceris
Quod hic te orat. AG. Quid ait? aut quid orat? expedi.

MIL. Sub cratim uti jubeas sese supponi, atque eo
Lapides imponi multos, ut sese neces.

HAN. *Gan ebel Balsameni ar a san.*

IRISH.

Guna bil Bal-samen ar a son!

O that the good Bal-samhan may favor them!

Bal-samhan, i. e. Beal the Sun, as explained before at the word Bal.

AG. Quid ait?

MIL. Non Hercle nunc quidem quicquam scio.

HAN. At ut scias nunc, de hinc latine jam loquar.
&c. &c.

In the Third Scene of the Fifth Act of Plautus, where the plot begins to open are two more lines of the Punic language, and bearing a greater affinity with the old Irish than any of the former. In this scene the old Nurse recollects Hanno.

GIDDENEME, MILPHIO, HANNO, AGORASTOCLES.

GID. Quis pultat? MIL. Qui te proximus est.
GID. Quid vis? MIL. Eho,
Novistin' tu illunc tunicatum hominem, qui siet.
GID. Nam quem ego aspicio? prò supreme
Jupiter, herus meus hic quidem est
Mearum alumnarum pater; Hanno Carthaginensis.
MIL. Ecce autem mala, præstigiator hic quidem
Poenus probus est
Perduxit omnis ad suam sententiam. GID. O mi
here, salve Hanno,
Insperatussime mihi, tuisque filiis, salve atque eo
Mirari noli, neque me contemptarier. Cognoscin'
Giddenemen
Ancillam tuam? POE. Novi, sed ubi sunt meæ
gnatæ? id scire expeto.
AGO. Apud ædem Veneris. POE. Quid ibi fa-
ciunt, dic mihi?

AGO. *Aphrodisia,** hodie Veneris est festus dies.
Oratum ierunt deam, ut
Sibi esset propitia. GID. Pol satis scio impetrarunt, quando hic, hic
Adest. AGO. Eo an hujus sunt illæ filiæ. GID. Ita ut prædicas.
Tua pietas nobis planè auxilio fuit. Cum huc advenisti hodie in ipso
Tempore. Namque hodie earum mutarentur nomina.
Facerentque indignum genere quæstum corpore.
POE. Handone silli hanun bene silli in mustine.
handone ɾlllJ hanum† bene ɾlllJ Jn‡ muɾtJne
Whenever Venus proves kind, or grants a favour, she grants it linked or chained with misfortunes.
GID. Meipsi & en este dum & a lam na cestin um.
meJɾJ ⅂ an eJɾtJ ɔam ⅂§ alaJṁ na ceJɾtJn aJn‖
Hear me, and judge, and do not too hastily question me (about this surprize.)

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* The *Aphrodisia* were celebrated in honour of Venus at Cyprus and other places. Here, they who would be initiated, gave a piece of money to Venus, as to a prostitute, and received presents from her. Abbe Banier.

† *Bene*, Celtic, from whence Venus.

‡ This is a compound of *muis* and *tine; muis* a frowning, contracted, menacing brow, *tine* a link of a chain.

§ alaJṁ *alam*, out of hand, off-hand, indiscriminately.

‖ am no um. I. oJċ.

ceJɾtJnJm. to question, to doubt, to be afraid.

Free Translation of the foregoing Second Scene of the Fifth Act of the Pœnulus.

AGORASTOCLES. MILPHIO. HANNO.

Milphio. I will go and address them in Punic; if they will reply I will continue to speak in Punic: if not I will change my manner to their language. What sayest thou? Have you any recollection still of Punic.

Ag. None at all. For, tell me, how should he be able to know it, who at six years of age was stolen from Carthage.

Han. Immortal gods! How many noble youths have been stolen from Carthage in this manner?

Mil. What sayest thou?

Ag. What is your desire?

Mil. Do you wish I should address him in Punic?

Ag. Do you understand it?

Mil. There is no Carthaginian speaks purer Punic at this day, well!

Ag. Ask what he wills, and for what he has come—who he is, and whence he is. Do not be reserved with him.

Mil. Hoy, Sir—Who are you—and from what city?

Han. Hanno Muthumballe bi Chaedreanach. *I am Hanno Muthumballe, dwelling at Carthage.*

Ag. What does he say?

Mil. He says that he is Hanno, son of Muthumballe, a Carthaginian from Carthage.

Han. Avo. *Alas!*

Mil. He salutes.

Han. Donni! *How unfortunate.*

Mil. He wishes you to give him something which I know not. Shall I promise him?

Ag. Salute him again in Punic, using my words.

Mil. Avo Donni! He speaks to me, for you, in his own language.

Han. A ma babacht! O! my dear child.

Mil. That is for you rather than me.

Ag. What says he?

Mil. He says he is a miserable wretch, and possibly mistakes us for physicians.

Ag. If so—deny it, for I am unwilling to lead your guest astray.

Mil. Hear, &c. &c.

Ag. So I wish; I will doubtless, have recourse to every method. Ask him now what he is in need of?

Mil. You who have no money—why have you come to this city, and what do you seek?

Han. Muphursa! *O! my grief.*

Ag. What does he say?

Han. Mi vule chianna! *My sorrow lasts long!*

Ag. For what came he?

Mil. You do not hear? He says he wishes to have the Edile plays in pomp at Carthage.

Han. Laech la chanaim liminichot. *At any price would I purchase my children.*

Mil. He says that a narrow vessel and nuts brought him—now he prays that you may give him assistance, in order that he may dispose of the same.

Ag. I believe he is a trader.

Han. Is am ar uineam.

Ag. What is it?

Han. Palum erga dechta! *I will submit to my fate!*

Ag. Milphio, what does he now say?

Mil. He says that he sells spades and pitchforks, that he will dig the garden and cut corn. I think that he might be sent to your harvest.

Ag. What is that to me?

Mil. I wished that you should be correctly informed, and that you may not fancy he has received any thing privately.

Han. Maphannium sucorahim. *I hope to finish my labour and be at rest.*

Mil. Hem! Be cautious how you grant what he asks.

Ag. What does he say? What does he ask for, tell me at once.

Mil. You may order him to be put under tor-

ture, and have many stones to be laid over him, that you may kill him.

Han. Gan ebel Balsameni ar a san. *That the good Baalsamin (Apollo) may favour thee.*

Ag. What does he say?

Mil. By Hercules now, indeed I know it.

Han. That you may know henceforward, I will address myself to you in Latin, &c.

ACT FIFTH—SCENE THIRD.

GIDDENEME. MILPHIO. HANNO. AGORASTOCLES.

Gid. Who knocks?

Mil. Who is next to you?

Gid. What would you?

Mil. Ha, do you know who this man with the tunic may be?

Gid. Who is this I behold! By the great Jove, he is indeed my master, and the father of my foster children—Hanno, the Carthaginian!

Mil. Behold what evils—this supposed cunning fellow turns out an honest Carthaginian, and inclines all to his interest.

Gid. Hail, O my dear master Hanno, most unexpected to me and your children—hail, do not be surprized, nor slight me. Do you not recognize your servant—Giddeneme.

Hanno. I know you, but where are my children, that above all things I desire to know.

Ag. At the temple of Venus.

Han. What are they doing there, tell me?

Ag. This is the Aphrodisia—a festival day of Venus, and they are gone to supplicate the goddess that she may be propitious.

Gid. I think they have done enough, since their father is come.

Ag. Are they his daughters!

Gid. It is even as you say—your goodness has evidently been of advantage to us. You came here in good time this day, for to-day they will change their name, and make unworthy gain by their noble bodies.

Han. Handone silli hanun—bene silli in mustine. *Whenever Venus grants a favour, it is linked with misfortune.*

Gid. Meipsi et en este dum et a lam na cestin um. *Hear me, and judge, and do not hastily question me, &c.*

BRITONS AND GAULS.

CHAPTER V.

Celtic Gaul—included central France and Switzerland—Helvetii, Tigurini, &c. tribes of the same people—Erroneous notion of the Welsh being Celts, or the descendants of the Roman Britons—No affinity between the Welsh and Gaelic—Vergobretus—Edward Lhuyd's Archæologia—His notion of the Gwydhelians or Gael—they possessed Wales before the Welsh—Rowland—Cæsar's account of the Gauls—their civilization—Divitiacus—Liscus—used Greek characters—Veneti—their ships—had 200 large vessels—The Britons—British money—gold, brass, and iron rings—Unclean beasts—Jewish custom of marriage among the Britons mistaken by Cæsar—Factions—Druids—originated in Britain—used Greek letters—Gauls boasted of their pedigrees—Clans—Germans have no Druids—Avaricum—Critognatus—his speech—Cippos, what?

I have endeavoured, I trust successfully, to establish the fact of the identity of the Gaelic and Phenician language, and that the Gael, or Celtæ, were a Phenician colony. I shall now attempt to prove that the antient Britons and Gauls, of

Cæsar's day, spoke the Gaelic language, and were the same people as the Irish, by proceeding to investigate, in the first instance, the language, religion, institutions, manners, and customs of the Celtæ of South Britain and Gaul in the time of the Romans.

Cæsar limits Celtic Gaul to the country included from north to south between the Seine and the Garonne, and from the ocean on the west to the Rhine in Helvetia, and the Rhone on the east. Confining the Celtæ within those limits we should recollect that the Acquitani and Belgæ were often called Gauls by the Romans, and that Cæsar styled all modern France *Gaul*, but emphatically designates the Celtæ as *the Galli*, "*tertiam qui ipsorum lingua Celtæ, nostri, Galli appellantur*;" and in speaking of the three nations, Belgæ, Acquitani, and Celtæ, he says, "*Hi omnes, linguâ, institutis, legibus, inter se different.*"

Although Cæsar gives different names to the people occupying the large area inhabited by the Celtæ, comprising two thirds of modern France, and nearly all Switzerland, they should be considered, perhaps without an exception, but as tribes or divisions of the same nation, who derived their denomination from some ancestor,

place of residence, or other fortuitous circumstance.

The chief divisions of these tribes were the Helvetii, and their subdivisions, the Tigurini, Tugeni, Seduni, Rauraci, Ambrones, the Sequani, Segusiani and the Urbigenes. To the west of the Rhone and Garonne, dwelt the Ædui, Mandubii, Boli, Lingones, Meldi, Cubi, Bituriges, Lemovices, Ruteni, Sautones, Pictones, Namnetes, Veneti, Corispiti, Osismii, Curiosolites, Unelli, Rhedones, Aulerci, Carnutes, Euberovices, Aulerci, Lexovii, Viducasses, Bajocasses, and some other smaller tribes.

These names are here recited because they are of considerable value and importance, for they, as well as the names of the deities, princes, eminent persons, rivers, towns, and prominent features, and *every word* handed down by Cæsar, Tacitus, and other Roman writers, as *Celtic*, are either purely Gaelic or reducible to their elements and meaning in the Gaelic language.

Tacitus says the language of the Gauls and Britons differed but little, "*Sermo haud multum diversus*," and Cæsar declares, "*neque multum*

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* Tacitus in Agricola, c. ii.

a Gallica differunt consuetudine;* in fact, it may be inferred from both that they were the same people; and it is not a little extraordinary, that points so very important to the development of true history, should apparently have altogether escaped attention, or not to have led to more decisive conclusions.

This may chiefly be attributed to two notions which have obtained and prevailed to an extraordinary extent, that the true origin of the Gauls and Britons have remained so long a mystery; I say extraordinary extent, because had the question been examined by any competent person, he must, I conceive, soon have discovered the true state of the case.

The first is that universally admitted axiom, that *the Welsh are the genuine descendants of the Roman Britons who retired into Wales on the fall of the Roman empire, and there preserved their language and independence.*

The second is, that there is little difference between the Welsh and the Irish languages, both being considered branches of the Celtic.

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* Cæsar Comm. lib. v. 14.

Neither of these propositions are true; the Welsh are not the descendants of the antient Roman Britons, and there are not perhaps two languages less similar in their construction than the Welsh and Gaelic.

Having acquired a knowledge of the Irish and Welsh languages, I recollected what Cæsar and Tacitus had said of the Gauls and Britons, and determined again to examine those authors with a view to ascertain if there was evidence, in either, to prove that the language of Gaul was really the tongue now denominated Irish, or Gaelic, or the Welsh. I have been amply compensated; for if I have not greatly deceived myself, it has led to results of the utmost importance to historic knowledge. The first point which struck me with no small surprize and satisfaction, was the following in Cæsar.*

"The Ædui having promised Cæsar a supply of corn, which on various pretexts had been delayed, he called before him their chiefs, who were in his camp, among them *Divitiacus* and *Liscus*, at that time their sovereign magistrates, and were

* Cæsar, ch. vi.

called by the Ædui *Vergobret*, "quem *Vergobretum* appellunt Ædui, qui creatur annuum, et vitæ necisque in suos habet protestatem." Here I found a pure Irish title; and although the custom of *annual election* has not, as far as I have been able to collect, obtained in Ireland, yet the kings and chiefs have ever been *elective*. The word is a compound of ꝼeaꞃ, a *man*; ɜo, for; bꞃeiṫe, judgment, or the chief judge, pronounced *Fergobree*.

The credit of having first made this discovery, I have since ascertained, is due to the learned Edward Lhuyd, who published it in the Welsh preface to the Archeologia, (afterward published in English by Bishop Nicholson in the Irish Historical Library.) It is very singular, however, that this learned person should have locked up the discovery in the *Welsh language*, it did not make its appearance in English until 1724. His words are:

"Vergobretus, says Cæsar, signified a chief magistrate in the language of the Ædui." "Liscus qui summo magistratui præerat, quem Vergobretum, vocant Ædui, qui creatur annuus, et vita necisque in suos habet potestatem." Now, *Fear go breath*, signifies a judge—verbatim, *the man*

that judges. And it was by taking notice of this word *that I first suspected the Gwydhelians* to be antient Gauls, a thing I see at present no reason to doubt about.* Seeing then, we find by the antient language of the Celtæ, and by a great number of the old Gwydhelian words, that are still extant in the present French, that the Gwydhelians came originally out of France.† Some will wonder how it comes to pass, that we find so many Teutonick, or German words in the Irish. But the reason for that was, that those people, of the old Gaul, called Belgæ, spoke the Teutonick as they do yet; and besides the Celtæ that came hither, and passed some ages afterwards into Ireland, some of the Belgæ came also, and those were the very men they called *Firbolg, who came, according to their tradition, into Ireland long before the Scots.*"

In considering the origin of the *Welsh* or *Cymbri*, it will be necessary to advert again to Mr. Lhuyd and other Welsh authors, their arguments and opinions belong more particularly to that branch of the subject.

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* The Welsh name for the Irish or Gael.

† This by no means follows.

As Cæsar's account of the Helvetii, who were a colony of the Ædui, exhibit no inconsiderable advancement in civilization, we may justly suppose that the mother country and the previous colonies were not less civilized. What, therefore, we read of the Helvetii, we are justified in applying to the Britons, as Cæsar says the learning of the Druids had its origin in the British isles, and that *the chief seat* of the Druids, was in an island, west of Britain. The Helvetii having been induced, by the authority of Orgetorix, to attempt the subjugation of their neighbours, "*they resolved to make provision of such things as was required for their purposed expedition, and bought great numbers of cars, and horses for carriages, and for two years sowed much corn that they might have plenty in store, and in the third year enacted a solemn law that Orgetorix should be a kind of dictator.*" Here are the unequivocal marks and indications of civilization and obedience to law. Afterwards he states they had great store of boats, with which they *made a bridge* over the river Arar.

The speech of *Divico*, the Helvetian, to Cæsar, is also remarkable; when required to give hostages for the fidelity of his people, he replied, that "*their ancestors taught them by their example*

to demand and not to give hostages." Thereby intimating their former martial glory and conquests.

The speech of Liscus also shows that, among some of the Celtæ, the people had no small influence in the state :—" There were some individuals of so great authority that they could do more by private influence with the people, *than they could being magistrates.*"*

The cities of the Celtæ of Gaul, were great and rich. "*Bibracte oppido Æduorum longe maximo et copiosissimo.*" Cæsar's general remarks on the Gauls, prove them to have been an intelligent and by no means an uncivilized people.

The Helvetians were armed with shields and a sword.—" The Gauls were very much annoyed by the Roman piles having pierced their shields, which they could not extract on account of the

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* " Tum demum Liscus oratione Cæsaris adductus, quod autea tacuerat proponit. Esse nonnullos quorum auctoritas apud plebem plurimum valeat, qui privatim plus possint, quam ipsi magistratus."

iron having bent; nor could they afterwards use their left hands for their defence, and many of them threw away their shields, and fought, disarmed, as it were, without them."*

There is a strong resemblance in this mode of fighting with that of the Highlanders of Scotland; even so late as the last century, they used the little buckler and the broad sword.

The Helvetii were armed with darts and javelins—"et nonnulli inter carros rotasque mataras ac tragulas subjiciebant nostrosque vulnerabant."

These were also the weapons of the Irish; and spear heads of brass of all sizes are found in great abundance.

"In the Helvetian camps were found written in *Greek characters*, lists of the number of

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* "Gallis magno ad pugnam erat impedimento, quod pluribus eorum *scutis* uno ictu pilorum transfixis et colligatis, cum ferrum se inflexissit, neque evellere, neque sinistra impedita, satis commodè pugnare poterat; multi ut diu jactate bracchio, præoptarent scutum manu emittere et nudo corpore pugnare."

those who left their country, which were brought to Cæsar, *distinguishing those who were able to bear arms, the boys, old men, and the women,* making a total of 368,000, of which 192,000 were able to bear arms.* Here it appears the Celtæ used a character similar to the Greek, and were a literate people, although they were the most warlike and fierce of all the Celtic Gauls, and less addicted to learning than the other tribes, having so much employment in defending themselves from their fierce neighbours on the north bank of the Rhine. If these were literate, how much more so were those to whom they sent their children for instruction ?

It appears from another passage of Cæsar, that although they used Greek characters, yet they were not acquainted with the Greek language, for he wrote his letter, or dispatch, to Cicero *in Greek, lest it should be intercepted* and his designs thus frustrated. Is not this a strong fact in support of

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* "In castris Helvetiorum tabulæ repertæ sunt, *litteris Græcis confectæ*, et ad Cæsarem perlatæ: quibus in tabulis nominatim ratio confecta erat, qui numerus domo exisset eorum, qui arma ferre possunt, et item separatim pueri, senes, mulieresque."

the Phenician origin of the Celtæ? The Greeks had their original alphabet, of eighteen letters, from the Phenicians, so had the Celtæ, as will appear when we enter more fully into their origin.

M. Valerius Procillus was sent to Ariovistus, because he was well acquainted with the Celtic language, which Ariovistus had learned from his long residence among the Gauls."* It is waste of time and argument to attempt to prove that Ariovistus was not of Celtic extraction, even if the German language did not prove it.

The Veneti, the most powerful of the states of Gaul, inhabited the country to the north of the mouth of the Loire, and their name is to be found in the town of Vannes, or Vennes.—"Quod et naves habent Veneti plurimas quibus in Britanniam navigare consueverunt."

The following is Cæsar's description of the shipping of these Veneti:

"The ships of the Gauls were thus built and equipped. Their keels were flatter than those of

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* "Et propter linguæ Gallicæ scientiam, qua multa jam Ariovistus longinqua consuetudine utebatur."

the Romans, and therefore better calculated for a shallow and flat coast; the fore-castle was erect and perpendicular, and the poop was so contrived as to bear the force of the large tempestuous waves. They were altogether built for strength. The ribs and beams were made of timber a foot square and fastened with iron bolts an inch thick. Instead of cables, their anchors were made fast *with iron chains*;* they also made their sails of hides, either for want, or ignorance of the use of linen for that purpose, or because sails made of linen would scarcely be strong enough to serve ships of so great a burthen, or be able to sustain the force and violence of the tempestuous winds of those seas. The Roman vessels exceeded those ships in the celerity of their motions, by means of their oars, but, in navigating those coasts, and encountering foul weather, they were altogether inferior. They were built so strong that the Romans could not injure them by running their prows, or beak-heads, against them, nor could they throw their weapons with any effect into them, they were of such great altitude; besides which, in case of foul weather, these ships could with safety put to sea, or more safely lie on a flat shore, without fear of

* Chain cables! nothing new under the sun.

the damages to which the sharp built Roman vessels were always exposed."

"The Veneti mustered *two hundred large ships* to oppose Cæsar's fleet. They trusted entirely to sails, and the Romans having cut the ropes by which they hoisted them up, by means of a kind of crooked knife, or reaping hook, fastened to a pole, rendered those heavy vessels unmanagable, and thus conquered them."

"While the Gauls take much pleasure in their oxen, and purchase them at a great price, the Germans never think of importing a better description than their own ugly and ill-formed cattle, which, by daily and constant use, they inure to perform the required service."*

"The Gauls are too ready to commence hostilities, yet are they impatient in suffering the calamities and consequences thereof.†

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* "Quin etiam jumentis, quibus maxime Gallia delectatur, quæque impenso parant pretio. Germani importalis non utuntur, sed quæ sunt apud eos nata prava atque deforma, hæc quotidiana exercitatione summi ut sint laboris, efficiunt."

† "Nam ut ad bella suscipienda, Gallorum alacer ac promptus est animus, sic mollis minime resistens ad calamitates perferendas mens eorum est."

"Cæsar being aware of these circumstances, and being apprehensive of the fickleness of the Gauls, who are sudden in their resolutions, and fond of novelty, he dare not trust them ; for they are accustomed to inquire of travellers and passengers for news of what had happened ; and even the common people would flock about traders in the towns, asking whence they came, and what news they had brought, and by these rumours they were generally influenced in their actions, of which they had generally to repent, trusting in such uncertain intelligence, coined to please the multitude."

"Although the summer was nearly past, and winter in those northern parts of Gaul comes on very suddenly, still Cæsar determined to go over to Britain, having ascertained that in all the former wars the Gauls had received their *chief supply of provisions from thence*, and if the advanced period of the year should prevent his putting an end to the war there, yet, it would be important if he went to examine the island, to ascertain the quality of the inhabitants, their ports, and landing places, of which most of the Gauls were (or pretended to be) ignorant, for seldom did any but merchants go to that country. Nor had even they any knowledge of more than the

sea coast opposite to Gaul. For having called together the merchants from all quarters, he could not ascertain from them either the size of the island, or by what nations it was inhabited, what was their mode of warfare, their laws, customs, institutions, or even what ports they had capable of receiving or sheltering a large fleet."

The merchants could not have been ignorant of Britain as they pretended ; indeed, the first part of the paragraph contradicts the last. For, if the Gauls received their chief supplies from Britain, the best intercourse and understanding must have existed between the two nations, and it will appear hereafter that the Gauls sent their youth for instruction to Britain, which implies a constant well understood intercourse. But the natural conclusion is that the British merchants, who supplied their friends and allies, the Gauls, wished to deceive the common enemy ; and that their ignorance was feigned, is clear, for the news of his intentions and preparations went with great celerity across the channel, and many of the petty states on the coast sent their ambassadors to him with offers of submission. He first sent over C. Volusenus to inspect the coast, who after five days returned with the information he had collected. After a short time he embarked two legions in eighty

ships of burthen, and set sail from the neighbourhood of the Morini, about Bolougne, with a fair wind; on his arrival he found the high cliffs lined and occupied by the Britons; not thinking it safe to land there, he sailed eight miles from that place to an open and flat shore. The Britons, perceiving Cæsar's intentions, sent forward the *horses and chariots*, which they were accustomed to use in war, and afterwards brought up the rest of their forces to the place where the Romans intended to land—very much annoying them, who were heavily laden, by their missile weapons; but, when the Romans removed from the large ships into the gallies, with which the Britons were unacquainted, they assailed them with slings, arrows, and engines; after some time the Romans made good their landing, and dispersed the enemy. Afterwards, from the ignorance of the Romans of the tides, their shipping and gallies getting on shore at high water and a spring tide, were much injured, which induced the Britons to make further efforts.

"The manner of fighting of the Britons with chariots, was to drive up and down, and to throw their javelins, when they saw they could do it with advantage, and by the terror of their vehicles to alarm their enemy; when they had entangled

the cavalry of their enemy, they dismounted and fought on foot, while their charioteers would retire behind them to wait their master's commands, ever ready to attend them, thus uniting to the celerity of cavalry the firm stability of infantry; and so expert were they in their motions, that they could halt on the declivity of a hill, turn short, or moderate their rate of going, at their pleasure, run along the pole of their chariots, and remain on the yoke or harness of their horses, and in an instant regain their former position."

Cæsar had eight hundred ships at his second invasion.

"The interior of Britain is inhabited by those who may be considered natives, whose ancestors were born in the island, but the coasts were peopled by Belgic tribes, who settled in possessions they had gained by the sword, or otherwise, and were called by the name of the cities from whence they came in Belgium. The country is very populous and they *possess as good houses* as in Gaul. They have great store of cattle, and use for money, *gold, brass, and iron rings*, by certain weight. In the interior *they have much tin*, and on the coasts they have some iron; they *import* brass. They have all kinds of trees which are

found in Gaul, but the fig and the beech. Their religion forbids their eating either the hare, the hen, or the goose, notwithstanding they have great varieties.* The climate is more temperate than that of Gaul. The island is of triangular shape, whereof one side lays on the east towards Gaul, on which is Kent; this angle is five hundred miles long. The other side lies towards Spain, to the west, on which side Hibernia is placed, an island about half the size of Britain, and about as far from it as it is from Gaul. In the mid-way between Britain and Ireland lies an island called Mona, and several smaller islands, of which some write, that in winter they have darkness for thirty days, of which we could learn little from our inquiries; we found, however, by certain measures of water, that the nights in Britain were shorter than on the continent. The third side of the angle lies to the north and the open sea, pointing towards Ger-

* The hare was an unclean animal among the Jews, and probably among the Phenicians also. Cæsar may have been deceived in this as well as other facts related by him of the opinions of the Britons. We have no corroboration of their not eating these animals from other authorities; it appears, by what is before stated, that the Britons purposely misrepresented facts to him. For instance, the statement about the Isle of Man, and the custom of promiscuous intercourse with women, as hereafter remarked.

many—this is said to be eight hundred miles long. The whole island is estimated at two thousand miles in circumference. Of all the inhabitants, those of Kent are the most civilized, they *differ little from the Gauls*. Some of the *people of the interior* sow no corn, but live upon milk and flesh, are clothed with skins, having their *faces painted blue*, that they may appear more terrible in fight; they wear their hair long, not allowing any to grow on their bodies, except their upper lip. Their wives are common to ten or twelve, especially of brethren with brethren, and parents with children, but the children are accounted his to whom the mother was first given in marriage."

This custom of the Britons, it is presumed, has been mistaken; the wives were not in common, during the lives of the husbands, but a woman was given, *on the death of her husband*, to his brother, "that he might raise up seed to his deceased brother," for "the children were" says Cæsar, "*counted his to whom the mother was first given in marriage.*" It is unnecessary to point out the *Phenician origin* of this custom, Holy Writ supplies it. What has generally been considered as a proof of the profligate manners of the antient Britons, is nothing more than an adherence to the antient customs of their ances-

tors, before they left the east, and has nothing in it to shock the most moral mind. Cæsar knew the fact imperfectly, and gave it, as he understood it, erroneously.

There is much contradiction and inconsistency in some accounts of Cæsar's with other parts of his writings, and even with the succeeding paragraph in which he gives an account of their discipline and manner of fighting, of their horses and chariots, which evinces he was deceived, and that the Britons were not the uncivilized barbarians he elsewhere represents them. In fact it appears that he knew little or nothing of the inhabitants of the interior, of his own knowledge; he was told that they painted themselves blue, and were represented as low in the scale of civilization, although the evidence he supplies would lead us to draw a contrary conclusion. He evidently alluded to *the Caledonians*, when he speaks of the *painted people of the interior*. In his account of the Druids, he tells us the most learned of the Celtæ were those of Britain; and yet afterwards, in describing its inhabitants, he makes them much lower in the scale of humanity than those who sent their sons to be educated by them. If he be right in one place he must be wrong in the other, or at least we cannot have rightly understood

him. It is said by others that the chief seat of Druidic learning, was in an island *west of Britain, not in Britain itself;* if this be true, Cæsar may yet have spoken correctly when he said the Gauls sent their youth for education *to Britain*, i. e. to one of *the British islands.*

"In Gaul, not only in every city, town, village, and precinct, but almost in every tribe, and family, there are factions, whose chiefs possess such authority, that all their actions are guided by their direction. This appears a very antient custom, instituted to enable the poorest, and most inconsiderable, to demand justice and protection at the hand of the great, who, if they ever suffered their followers to be oppressed or defrauded, would lose all authority amongst them."

This remarkable passage is equally applicable to the Irish as to the Gauls, the power of the chief depended entirely on his power to protect his clansmen. It is also an instance of the inconsistency of Cæsar's remarks, who in the very next chapter, in his description of the Druids, says that the common people, among the Gauls, *were mere slaves and bondmen,* and had no influence whatever in the state. Such are the inconsistencies of this admirable author.

"Throughout all Gaul there are but two descriptions, or ranks of men, who are of any account, for the common people are but servants, and are never admitted to a voice in any public assembly, but, being kept under by poverty, extortion, or the oppression of the great, become as it were bond slaves.

"Of these two classes the one are the *Druids*, the other the *knights*," or gentry, or nobles, to use the language of the continent.

"The Druids are occupied with the sacred duties of expounding their religion and ordering the ceremonies of their public and private sacrifices. To them also the youth are committed for education, and they are held in such honour and reputation, that all controversies or disputes, both public and private, are referred to their decision. If any offence be committed, as murder, or manslaughter, or any dispute respecting their estates of lands or inheritance, it is the Druids who decide, punishing the guilty and rewarding the virtuous. If any one, even a prince or noble, dispute or disobey their mandate, they excommunicate him from the rites of religion, which is the severest punishment among them. When this sentence is passed on any, they are reputed

of the number of impious and wicked, they are shunned and avoided by all, and their society rejected lest they should contaminate by their communion. They are likewise put out of the protection of the law, nor can they demand justice if they require it, nor claim any honour due to their rank or station. The Druids have over them a chief, high priest, or primate, who possesses supreme authority, on whose death, if any one is super-eminent in power and dignity, he succeeds, but if there are many of equal rank, they proceed to election, and even on some occasions, decide the contest by the sword. They meet at a certain period of the year near Chartres (in the confines of the Carnutes,) which is in the centre of Gaul, and sit there in a *sacred place*, and then all people who have suits or controversies resort to have them decided, and implicitly obey their orders and decrees.

" The art and learning of the Druids, *had its origin in Britain*, and was brought thence into Gaul, and even at this time (Cæsar's) such as would attain perfect knowledge of their discipline and learning in general, travel thither to learn it. The Druids are exempt from military service, from the payment of taxes, and all other civil duties. Many adopt the profession of their own

will, and others are sent to the school by their friends. They are said to *learn many verses*, and even continue their studies for twenty years. It is not lawful for them to commit their learning to writing, and for that I consider they have two reasons—first, that their learning should not become common or vulgar—and secondly, that their scholars should not trust so much to their writings as their memory, as it generally happens when men trust to their books and writings they neglect the advantage of a good memory. In their common concerns of life, however, both private and public, *they use, in their writings, the Greek letters.*

"They teach, as their chief doctrine, that men's souls are immortal, and move from one body to another after death, which they consider important to stir men up to the practice of virtue and contempt of death. They also teach the youth many points touching the motions of the stars and heavenly bodies, the magnitude of the earth, the nature of this world and of all things, and the dignity and power of the gods.

"The second class of men are the knights, or nobles, who, whenever an occasion arises, as wars, or commotions, which before Cæsar's coming,

occurred every year, to offer or resist injuries, are always parties; and as one man exceeds another in birth, wealth, or power, so he is attended by his clansmen or followers, which they consider the chief mark of nobility.

"The whole nation of the Gauls *are much addicted to religion*; and, when any one is grievously diseased, or embarrassed in their warlike enterprises, they either sacrifice men as an oblation, or vow to sacrifice themselves, by the ministry of the Druids, being persuaded that the deity cannot be propitiated but by giving the life of one man for that of another, and for this end they have public sacrifices appointed; others have monstrous large images made of osiers, or wicker work, in whose bodies and limbs are put human victims, which being set on fire are burned to death. The execution of those convicted of robbery, theft, or other crime, they consider most pleasing to the gods, but, if such are not to be had, they spare not the innocent. Their chief deity is *Mercury, whose image is numerous among them, they adore him as the inventor of all arts, the conductor and guide in travelling, and they consider him as possessing great power and influence in merchandize and money transactions.* Next to him they prefer Apollo, Mars, Jupiter,

and Minerva, of whom they hold the same opinions as other nations. Apollo in healing diseases, Minerva in finding out artificial works, Jove in ruling the heavens, and Mars for war. When they are about to encounter an enemy, they promise to devote the spoil to him, and such beasts as they capture they sacrifice ; other things they lay up in some place, and many such heaps of things, thus taken, are to be seen in the holy places of their cities. Nor does it often occur that any one neglects or violates his vow, by keeping back any part, or ever take away spoils thus devoted, for they would incur a heavy penalty and torture for that offence.

"The Gauls boast themselves much on their pedigrees and ancestry, being taught by the Druids that they descended from the god *Dis*. And they number their times *by nights* rather than by days, observing their days, years, and nativities, in such a way as to make the days follow the nights." Here is a strong indication of Phenician origin, a custom in exact accordance with that of the Jews. 'The *evening* and the morning were the first *day*.'

"They differ also from all nations in that they never suffer their sons to approach their assembly

until they are grown fit for war, thinking it scandalous for a son to stand in public in his father's presence.

" To the portions which they receive with their wives, they add as much of their own goods, and the use of this money, added together, is kept apart, and the longest liver hath both the principal and interest. The men have power of life and death over their wives and children. And when a man, of high birth and great rank, dies, his relations assemble to inquire as to the cause of his decease; if there be any cause of suspicion against his wife, she is put to the torture, after the manner of a slave, and if guilty, she dies tormented with fire and every species of torture. Their funerals, according with their rank of life, are very sumptuous, burying with the body all he took delight in while living, not sparing even living creatures. The custom was not, long since, even to bury with their bodies such of his followers and slaves as were most favoured by the deceased.

" In some of the states it is prohibited, by a special law, to speak or give out a rumour or report, touching the state, to any one but a magistrate, as it has been found that ignorant men have been terrified by false reports, and thus moved

to desperate acts against the public peace. The magistrates publish such things as they think fit, but it is not lawful to speak publicly on matters of state but in the assemblies of the state."

No one can read this without being struck with the remarkable coincidence of character exhibited here with that of the Irish nation, as far as their customs, predilections, and manners, have come down to us. Cæsar says:

"The art and learning of the Druids had its origin in Britain (the British isles), and was brought thence into Gaul." And their customs, and learning, of course travelled together. The source of learning and the institutions of a people are ever held in the greatest veneration and respect; and we may fairly attribute to the people from whom the learning originated, and proceeded, greater and more refined acquirements and cultivation in that learning, than would be found in the people who sent their youth to them to be instructed.

"As one man exceeds another in birth, power, or wealth, so is he attended by his clansmen, or followers, which they consider the chief mark of nobility."

This passage shows in a remarkable manner, the identity of customs between the antient Gauls and the Gael of Ireland. Their chief must possess first the qualification of being of the blood of the clan; if he has this, then his power and wealth gave him the pre-eminence; so it was with the Irish, while the law of tanistry existed. The most warlike and valiant of the tribe was ever chosen tanist, or heir presumptive to the reigning chief. The dignity must descend in the royal tribe, but it mattered not how distant he stood in his relation to the chief in possession. "The whole nation of the Gauls are much addicted to religion." In this respect they also resemble the Irish, the inhabitants of the *island of saints.*

"The Gauls boast themselves much on their pedigrees and ancestry."

No nation, the Jews, perhaps, excepted, has been so attached to their genealogies, and keeping up the knowledge of their descent, as the Irish. Their most antient MSS. are replete with genealogies, and the numerous affiliations of their descents, although, generally speaking, they consist of mere names, without dates or historical notices. Some, indeed, of their most antient pedigrees are metrical, and contain a

few notices of the acts of the individuals mentioned, but they are meagre and scanty. At this day you will scarcely find a peasant in any of the provinces of Ireland, who is not able to recite his ancestors by name for ten generations.

In their mode of burial they were also similar to the customs of the Gauls, for in the tumuli are found fibulæ, weapons, and utensils buried with the body. The Irish to this day are addicted to extravagance, far above their means, in their sumptuous funerals.

"The Germans differ much in their manners, for they have neither Druids to perform divine service, nor sacrifices. They worship no gods but such as are obvious to their senses, and such as they fancy they receive daily benefits from, as the Sun, Moon, Vulcan, &c. other gods they have not so much as heard of, &c."

"The Gauls, formerly, exceeded the Germans in military prowess, and often made war upon them, and, on account of the superabundant population and want of room to dwell in, they sent many colonies into Germany; and thus those fertile portions of Germany, near the Hercynian forest (which Eratosthenes and other Greek writers mention under the name of Orcinia) were possessed

by the Volscæ Tectosages who still dwelt there, and preserve their antient civility and ideas of justice."

In the account of the seige of Avaricum, the Gauls are thus described :—

" They (the Gauls) are a very intelligent and clever people, ever ready to imitate what they see others do, for they avoided our hooks with ropes, and drew them into the town with engines, and drew the earth from the mounts thrown up against the walls ; by their skill and dexterity in mining, which they acquired by their great iron mines, they set up towers on the walls, and covered them with raw hides ; and often made sallies by night and day, set fire to the mount, and assaulted the besiegers in their works, and daily raised their towers of equal height, which the daily increase of the mount had added to the Roman works ; they also annoyed the open trenches, and hindered their approach to the wall, with casting into them hot boiling pitch, and large stones, and sharp stakes of wood burned at the ends. They built their walls in the following manner : long strait beams are placed in the ground two feet from each other, bound together on the inside of the wall, and fastened with much earth, with the vacancies between

the beams, fitted well with large stonesin the front of the wall, which being thus placed, are cemented with mortar ; another course is then laid, laying the beams on the stones alternately, and thus until the wall is raised to its due height. This is a very strong way of building, and looks very well, keeping alternate courses of beams and stones in even lines ; thus, in defence, the stones keep it from burning, and the wood from the effect of the battering ram. The beams are generally about forty feet long, and can neither be broken nor pulled out."

" Vercingetorix commanded all the archers, of which there are great numbers in Gaul, to attend him. Among the Ædui the chief magistrate was prohibited from leaving the country."

" The town of Alesia—Ἄλεσα, *a pleasant place, or country*, which was besieged by Cæsar, and reduced to great straits for provisions ; he caused additional works to be raised round about it, and among other things he planted stakes with pointed ends, so that if any of the besieged rushed out, to attack the besiegers, or destroy the works, they would rush upon and be pierced by these stakes, like a modern *cheveux de frize.* These stakes, says Cæsar—hos Cippos appellabant

cʃpʃn, in Irish, is a *sharpened stake*, used for planting.

"A speech made on occasion of this siege, by *Critognatus*, a chief man of the Arverni, whose name was, as usual, very descriptive of his character in the Gaelic, the *creator, or causer, of trembling or terror*—cṙʃteac, terror or trembling—neaċtaṙ, without, outwardly, or from any one—neaċ, *any one*—taṙ, *out of*. Cæsar says, "Non prætereunda videtur oratio Critognati propter ejus singularem ac nefariam crudelitatem."

"Nothing," says he, "will I say of the opinion of those who call base servitude by the name of surrender, for I do not consider them worthy of being considered citizens, or admitted to the counsel. My intercourse must be with those who approve of sallies and resistance, in whose counsel appears, by unanimous opinion, to remain the recollection of antient virtue. It is not virtue, but debility of mind, that is not able to suffer privations for a time. Some men will more readily offer themselves to suffer death, than others endure hardship with patience. For my part, honour is paramount with me, I should prefer the first, did I not see a farther sacrifice than our lives. In these, our consultations,

we must consider the interest of all Gaul whom we have called around us for succour. What courage, do you imagine, would possess our friends and kinsmen, of whom 80,000 were slain in one place, if they were to fight upon their dead bodies. Do not defraud those of your help who have despised danger for your sakes, or by your weakness, rashness, or debility of mind, plunge all Gaul into slavery. Do you question their fidelity and constancy, because they appear not at a given day? What do the Romans mean then by the works they have thrown up? Do you think it is for exercise, or amusement? If you receive no messengers, because communication is cut off, let these works be your witnesses that your friends are coming, for fear of whom the Romans labour both night and day. What then is my counsel? why let us follow the glorious example of our forefathers, in the wars against the Cimbri and Teutones, a war not to be compared to this, when being inclosed in the walled towns, and brought to a like distress and want, they satisfied the cravings of hunger on the bodies of those who were unfit for war, and would not yield themselves to the enemy. If we had not an example, it would be now an excellent one to establish, for the sake of our liberty, to be handed to posterity. What war was ever like this? Gaul

being wasted and depopulated and brought to great misery, the Cimbri at length left the country and sought other territories, but left us our laws, customs, land, and liberty. But what would the Romans desire? they never make war but to enslave eternally noble nations, and to deprive them of their country. If you be ignorant of what they do in distant countries, look at that part of Gaul they have reduced to a province, where all are reduced to labour with the axe in perpetual servitude."

This is not the speech of an uncivilized or an uncultivated mind; the circumstance suggested of feeding on human flesh, on an emergency of the kind, may be considered rather as an exaggerated figure of rhetoric of this very eloquent and illustrious patriot.

His allusion to the invasion of Gaul by the *Cimbri*, or Kimbri, proves that the notion of that people being Celts, is altogether erroneous. Their being *called Gauls*, by Appian, was from the circumstance of their invading Italy through Gaul, and coming from that country, they were so denominated in ignorance of their real origin.

The account of Britain and Gaul we find in

Diodorus Siculus,* is a valuable addition to the statements of Cæsar, and supplies much additional information, as to the received opinions of his day. He was not, indeed, like Cæsar, an eye witness of the facts he related, but still he is deserving of consideration and respect, especially when he speaks positively and appears to have no doubts, on his own mind, of the accuracy of his statements. There are some points, which he gives as vague reports, which should be so received with cautious doubt, or rejected altogether. In many instances his information was defective, for he states that the Danube empties itself into the ocean; he, however, no doubt, gave what he believed to be true, and in many instances, is corrobated by other authorities.

"As we have treated about the African ocean, and the islands therein, we will now turn our attention to Europe. There are many islands, lying in the ocean, opposite to Gaul, near the Hyrcynian oak forests, which we understand, are the largest in Europe; one of which, and the most extensive of them, is called Britain; she formerly was unassailed by foreign

* Lib. v. 21.

power, (for neither Bacchus, nor Hercules, or any other of those heroes, or potentates, with whom we are familiar, waged war with her.) But Caius Cæsar, who, on account of his actions, was called the godlike, in our times, was the first who reduced the island, and compelled the Britons to pay tribute. But we shall write about these matters, more minutely, in their proper order. At present we will speak a little concerning the island itself, and also about *the tin* which the mines there produce.

"The island has a triangular form, like Sicily, with unequal sides. Stretching itself obliquely towards Europe, there is a promontory next to the continent, which they call Kent, which is said to be about a hundred furlongs from Gaul; and the sea makes also another, called Belerium, said to be four days sail from the continent. The smallest side which is turned towards Europe, is seven thousand five hundred furlongs in length.

"Those who dwell at the promontory of Britain, called Belerium, are extremely hospitable, and, on account of the intercourse of merchants, more polished in their habits of life; these prepare tin, worked with much ingenuity out of the

earth, where it is produced, which, being stoney, has veins in it, from which they work the ore, and having purified it by washing, and smelted it, and formed it into small pieces, they bring it to an adjoining island named Ictis; to which, at the reflux of the tide, the intermediate ground being dried up, they carry it over, on small carts, in great quantities. Thence the merchants, purchasing it from the inhabitants, carry it over into Gaul; and, making a pedestrian route through that country, for thirty days, placing their baggage on horses, carry it to the mouths of the Rhone; but we have said sufficient for the present about the tin."

"Having now treated of the islands, lying towards the west, we think it would be right to say something, briefly, of the neighbouring nations of Europe, which we have glanced at in our former writings.

"The winter season in Gaul, is continued clouds, which send down, instead of rain, snow and abundance of large crystalized pieces of ice; wherefore the rivers are congealed, and form a kind of bridge by the peculiarity of its nature; so that not only may flocks and passengers walk

across, but even thousands of soldiers, with their baggage and chariots, pass over with safety. Many large rivers take their course through Gaul, dividing the country by the variety of their windings. Some have their source in extensive lakes, and others in the mountains; some make their discharge into the ocean, others into our own sea. The largest which flows into our sea, is the Rhone, springing from the mountains of the Alps, and empties itself by five mouths into the sea. Of those which discharge themselves into the ocean, the Danube and Rhine are thought the largest; in our own times, Cæsar, who was called the godlike, united them in a most extraordinary manner; and, having brought his forces across, subdued the Gauls dwelling beyond them. There are also many other navigable rivers in Celtica, about which it would be too tedious to write, but all being bound by ice, form bridges over their courses, and lest the ice, slippery by nature, might endanger those passing, they throw straw thereon that they may have a secure footing. On account of the excessive coldness of the climate, there being scarce an interval of mild temperature, the country produces neither vines nor olives. The Gauls being in want of these fruits, make a drink from

barley, which is called beer, (ζυθοσ.) They also dilute honey in water, and this drink is very much used by them. When they can procure wine, which is supplied by merchants, they drink it to excess, and, unsatisfied with their draught, they are carried on to inebriation, overtaken by sleep, or seized with delirium. Wherefore, many Italian merchants, by reason of their avarice, turn the intemperance of the Gauls to their gain, for, in boats by means of navigable rivers, and on carts overland, they bring wine to them, and carry back a valuable return. For they receive a slave for a cask of wine, the servant being bartered for drink.

"In Gaul there is no silver, but great abundance of gold,* which is procured by the people, on account of the nature of the country, without the fatigue and danger of mining. For the course of the rivers being oblique, they strike against the bottom of the mountains, and tear down great heaps which are full of pieces of gold. The earth which contains the gold is collected, by persons

* It is remarkable that among the articles of the precious metals found in Ireland, there are one hundred of gold to one of silver.

employed for the purpose, cut and ground, and being washed with water, the metal is committed to the furnace to be melted. In this manner great quantities of gold are procured, which the men and women wear in ornaments, for they wear bracelets on their wrists and arms, and solid gold collars on their necks, with beautiful rings, and golden breast-plates. There is something peculiar and strange to be remarked about the people of Gaul, with regard to their temples. In all the temples, and the places of religious rites throughout the country, there is much gold scattered about, in honour of the Deity, which no individual, of the country, would touch, from superstition, although the Celtæ are avaricious to excess.

"When they dine, *they sit on the ground,** *not on couches*, and use, for a carpet, the skins of wolves, or dogs. They are attended by young people, both male and female, who have come to the age of youth. Near them are the hearths laden with plenty of fuel, whereon are caldrons and spits, containing entire joints of ani-

* A custom brought, no doubt, by their ancestors from the east.

mals; the choicest parts they give to the most distinguished; as the poet describes Ajax when he returned victorious from his single engagement with Hector, 'Ajax is honoured with whole joints.' They invite strangers to their feasts, and after supper ask them who they are. It is usual for those who meet to have contention of words, and, on provocation, to decide the matter by single combat, esteeming death as a mere trifle, for the opinion of Pythagoras prevails with them, viz. that the souls of men are immortal, and, after a term of years, enter another body and live again. Therefore, at the funeral of the deceased *they throw letters written by his kindred on the pile*, in expectation that they will be read by the dead. In their expeditions and battles, they use a two-horse chariot, which holds a charioteer and combatant. In battle they first attack their enemy with the spear, then descend from the chariot to the conflict of the sword; but there are some among them who so much despise death, that they rush naked to the battle, and are only bound with a girdle. They bring their free-servants with them, chosen from the poorest, whom they use in war, as drivers of their chariots, and as satellites. They very often run before the army, marshalled in order, and provoke the bravest of their adver-

saries to single combat, shaking their arms to terrify the enemy.

"They wear remarkable clothes; coats of various colours, as if interspered with flowers, and caligasses, which they call breeches;* they fasten their *coat of reeds*, which is heavy in winter and light in summer, with clasps. They use a shield, which is of the length of a man, variegated with peculiar emblems. Some have images of brass projecting from them, made as well for defence as ornament; besides, they fortify their heads with helmets, on which are great projections, according to the fancy of the warrior; for, to some, horns are affixed, others have the heads of birds or quadrupeds expressed on them. They also use a strange kind of horn, which they blow, and thence send forth a horrible but suitable blast.† They wear iron breast-plates. Others are contented with the defences nature has given, and rush to battle naked. They carry oblong spathas, or flat swords, hanging obliquely down their right thigh, from iron or brazen chains. Some secure their tunics with golden or silver

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* *Braccatæ.*

† Immense brazen horns, or trumpets, are frequently found in Ireland, sometimes five or six feet long.

belts; their spears are borne before them, these are called *lances*,* and their point of iron is about a foot long. Their swords are not smaller than javelins of other nations; but their javelin has a point larger than the swords of others, part of which is worked in a direct form, and part with a curve, so that they may not only cut, in the blow, but also break, the flesh; that, in the drawing out, they may lacerate the wound.

"They are handsome in their appearances, but their voice is hollow and disagreeable. In their conversation they are brief and enigmatical, and generally adopt mere allusion. They speak extravagantly when setting forth their own merit, but with contempt in regard to that of others. They are imperious, vain, and fond of exaggeration, but of acute understanding, and apt to learn. They have lyric poets among them, whom they call bards, who play on an instrument not unlike the lyre. Some they extol, others they defame. They have also philosophers and theologians, whom they denominate Druids, and these are held in great veneration. Soothsayers are in great repute among them, who, from auspices, and the intestines of victims, foretell the

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* lanz, *a spear.*

future, and to them the people are obedient. When there is any thing of moment to consult upon, they adopt a most extraordinary and incredible rite, viz: they immolate a human being, striking him under the breast, in the lungs, with a sword; and when he falls they divine what will come to pass, by the manner in which he dies, and by the convulsion of his limbs, and also by the stream of blood. And this method has obtained credit among them, by observation, from the earliest periods; nor is it lawful to perform any sacred rite without the philosophers, for they think, by their means, as those conscious of the divine nature, and as having a sympathy, offerings are to be made to the gods, and by the means of their intercession, blessings are to be obtained. To them, both friends and enemies, in war as well as peace, are submissively obedient; they often rush between the opposing armies, drawn out in battle array, and when their swords are brandishing, and their spears projected, put an end to the conflict, as if subduing wild beasts by some charm. Thus, among the fiercest barbarians, anger yields to the voice of wisdom, and Mars respects the Muses."

It is not necessary or expedient to enter farther into the history of Celtæ of Gaul, before

their conquest, or at all, after their final subjugation and reduction to a Roman province, when they became as complete Romans in language, manners, and feeling, as the inhabitants of Italy itself. Their own language was apparently obliterated, or reduced to the names of places. In the course of several centuries they amalgamated with their conquerors, and lost their original character, of which scarce a vestige remained.

THE GAULS.

CHAPTER VI.

Collation of the Gaelic with the language of the People of Gaul—Of the Acquitani and other neighbouring people—Of the Rivers of Gaul—Of the names of the persons of Britain and Gaul, at the Roman period—People of Britain—Of the Rivers, Estuaries and Promontories of Britain.

The Irish historians state that *Golamb*, or Milesius, the great leader of the Gael, in their invasion of Ireland, and the patriarch and ancestor of their kings, had three sons, *Heber*, *Heremon*, and *Ir*, from whom they trace the descent of the principal families of Ireland, who called themselves after their supposed ancestors. O'Niell, O'Brien, O'Conor, Macmurrough, mean descendants of Neill, Brien, Conor, and Murrough, in the patriarchal manner of the Hebrews, Ben-Reuben, Levi, Judah, Benjamin,

&c. and the Canaanites, the Edomites, &c. &c. Their very name of Gael, they alledge to be derived from one of their great ancestors, who was called *Gaodhil*, or ȝaoðll, pronounced *Gael*, the son of *Niul*, the son of *Phenius Farsa*, an ancestor of Milesius.

This will more fully appear when the Irish history is under consideration; but it may be well to observe, in this place, that it is a singular and remarkable fact, that the descendants of *Heber* were found seated in Gaul in Cæsar's day, under the name of *Euberovices, children of Heber;* and York, the capital of Brigantes, was named after that tribe Eboracum, or Eberovicum, and the *O'Neill's*, or *Ua Nell*, under the name of *Unelli*. The tribe of *Æed*, or *Hugh*, under the name of *Æ*dui; and the descendants of *Ir*, in that part of Britain, now called North and South Wales, under the name of *Silures*, or *the seed of Ir;* and Ordovices, *children of Ir*.

The following collation of the names of the people, rivers, and places, of Gaul, and Britain, with the Gaelic, it is conceived will, in most cases, carry with them conviction of their accuracy, even if some may appear not so palpable and satisfactory.

PEOPLE OF CELTIC GAUL.

Ædui, or *Hedui*—aed, Hugh, a man's name; also an eye, a man of discernment. The Hedui were the descendants of Aed; ua, descendants; aeḋ, of Hugh.

Ambrones, a Helvetian tribe; am, a people; bṙoḋn, a height or mountain. Highlanders, people inhabiting a mountainous country.

Arverni—aṙ, tillage; ṙeaṙn, good farmers; now called Auvergne.

Aulerci—all, great; leaṙg, plain. The people of the flat champaign country about Chartres. There were *Aulerci Cenomani;* ceann, chief, head, superior; o, of; maḋn, heroes. The other were the *Aulerci Euberovices*, or the descendants of Eber, or Heber; eḃeṙ, Heber; ḋo, of; ṁḋc, children.

Aulerci Brannovices—the descendants of Bran. All residing on plains in different parts of Gaul. Aulerci; all, great; leaṙg, plain, or the inhabitants of the champain country on the banks of the Seine.

Bajocasses—baġaċ, warlike, a soldier; coṁ or caṁ, a foot; infantry, foot soldiers. The people living about Caen, in Normandy.

Bituriges Cubi—baḋṫeṙ, water; ṙeḋg, plain,

open ; *cuibe*, a spade. The wet plain country to the South of the Loire, now called the Department of the Cher and Indre.

Bituriges Vibisci—*feirbaigh*, beautiful. The beautiful plains about Bourdeaux, now called the Gironde.

Boli—*baoill*, watery. The wet district above Nevers, on the Loire.

Carnutes—*carn*, an altar ; *nuaidh*, new or recent. The place of annual meeting of the Druids for judgment, as described by Cæsar. This place is now called Chartres. It was probably given this name when that place was fixed by the Gael, of Gaul, for that purpose, instead of referring matters to the chief Druids, and Brehons, of Britain or Ireland.

Corispiti—*coir*, a district ; *isigh*, under ; *beith*, beech trees. The district of Beech. Part of Britanny.

Curiosolites—*cuirm*, a feast, bounteous ; *soladhaigh*, provision. A rich and bounteous land. The department of Isle and Vilaine.

Euberovices—*eibeir*, Heber, one of the sons of Milesius, a patriarch of the Gauls ; *do*, of ; *mhic*, children or descendants. Pronounced Eberovic. The descendants of Heber. Mr. Whitaker blunders sadly on this and other names ending in *Vices*, which he says means a *brave peo-*

ple, but he does not say in what language. He was unacquainted with the Gaelic.

Helvetii—ell, a multitude or numerous tribe; fetch, sinewy, strong in body.

Latobriges—liath, hoary, frosty, white, grey; brigha, hills. Hills covered with snow. A people of Switzerland.

Lemovices—leamh, a man's name; o, from mhic, children. Descendants of Leo.

Lexovii—leogach, marshy. The people living in the low country on the Seine, now called the department of the Eure.

Lingones—linn, a boundary; gann, extreme. A people residing at the extreme boundary, next the Belgæ.

Mandubri—maon, a hero; dubh, black; bri, a hill. The dark-haired heroes of the hill.

Meldi—maol, a hillock, or low eminence without trees; dae, men. The country on the Marne river in Champagne.

Nannetes—nan, the; neith, warriors, or heroes of battle. The warlike race.

Osismi—uasgh, noble; maith, great, illustrious. People of the northern coast of Britanny.

Pictones, or *Pictavii*—pioch-dach, spearmen. People armed with spears.

Ruteni—ruta, a tribe; ine, small. The little tribe.

Rhedones—ṙeȝḋ, a plain; aḃan, a river. The plain country about Reimes on the Vilaine river.

Santones—ṡan, old; tan, country; or ṡant, holy; aban, river.

Seduni—ṡaoḋ, a track way; ḋun, a hill. The people residing in a mountainous country, with bad roads. A people of Switzerland.

Segusiani—ṡeaġaṡaċ, a woodsman. The people about Lyons.

Sequani—ṡġeanaċ, impetuous, furious. The inhabitants of what is now Franche Comte.

Tulingi—tuȝ, a flood, or torrent; Unġeaḋ, leaping, dashing down. The people of the country about the lake of Constance. The high mountainous country abounding in torrents.

Tigurini—teaċ; a house; ġuȝṙȝn, spotted, or party-coloured. Party-coloured houses, probably from the materials of which they were built. A people of Helvetii.

Treviri—tṙeaḃaȝne, a ploughman. Neighbours of the Hedui.

Tectosages—teaċ, a house; ḋo, of; ṡaȝc, plenty, people with well furnished houses.

Unelli—ua, from, or derived of; nel, Neil. The descendants of Neill. The O'Neills.

Urbigensis—uṙ, a valley; beȝcaċ, weeping. The people of the valley of tears.

Veneti—ḟan, a cliff, or declivity on a shore; neȝt, battle or fight.

Viducasses—ꝑaꝺaꝺ, kindling fire ; caꝛ or coꝛ, a foot. Foot soldiers armed with the means of ignition.

NEIGHBOURING PEOPLE TO THE CELTÆ.

Acquitani—oꞃce, the sea ; ꞇana, country, or the country on the seas. Pronounced *Oiketana.* Acquitanian Gaul lies between the ocean and the Mediterranean.

Allobroges—all, great ; bꝛuoʒaꞃḋe, gormandizer, or eater ; also a boor, or farmer. The farmers, or great eaters. The people of Savoy on the Rhone.

Cadurci—caꞃḋ, stony or rocky ; oꞃce, water. People who lived on a rocky river. Cahors on the Garonne. The *Cadurci Lucteri* were from luctaꞃe, a whirlpool, or gulph on the river.

Meduli—meꞃḋe, the neck ; ḋul, of fishermen with nets. The neck of land between the Garronne and the sea.

Nitobriges—nꞃoḋ, strong, able, prosperous ; bꝛuaʒaꞃḋe, farmers. People living on the Garronne in Guienne.

RIVERS IN GAUL.

Sequana—The Seine river; sean, frozen; aban, river, or the frozen river.

Matrona—The river Marne. The north fork or branch of the Seine; matair, mother, cause, i. e. chief source; and aban, river. Pronounced Matraun.

Oise, Iscauna—Another branch of the Seine; from uisge, water; aban, river; or the smaller river.

Liger—The Loire river; luaghadh, slow, creeping. Pronounced Luer.

Alduabis River—al, a rock or stone; dubh, black; or the black rocky river.

Rhine, Rhenanus—righ, king or chief; aban, river. Pronounced Reeaun.

Rhone, Rhodanus—roidh, momentous, swift; aban, river—*Impiger fluminum Rhodanus.*—(Florus, lib. iii. c. 2.)

Garumna—garbh, boisterous, rough, rugged; aban. Pronounced *Garaun*, the rough river.

Lemanus—A river and lake; leam, a boat; aban, river. Lake, or river of boats.

Dordogne, Durianus—a branch of the Garronne; dord, muttering, babbling; aban, river. Pronounced Dordaun.

Lot—Branch of the Garonne; lot, mud, or dirty.

Tarn—Ditto; tarnać, noisy, thundering.

Vilaine—Runs into the Ocean, near La Roch Bernard; rlle, a port; aban, river.

Mayenne—Branch of the Sarth, and Loire; ma, clean, pure; aban, river.

Creuse—Branch of the Veinne; cneuc, red.

Vienne—Branch of the Loire; fionn, fair, pale, pleasant.

Chere—Ditto; ceap, red, ruddy.

Allier—Ditto; al, a stone; liogad, slow.

Indre—Ditto; in, a wave; dur, water.

Yonne—Branch of the Seine. This is an abbreviation of isca, and aban. Pronounced *Iscaun.*

Saone—Branch of the Rhone; ga, stream; aban, river. The smaller branch.

Doube—Branch of Saone; dob, a stream, or small river.

Isere, Isara—Branch of the Rhone; uisge, water; asa, a country. This is in Acquitanian Gaul.

Durance—Ditto; dub, black; or dur, water; aban, river.

A great number of rivers of Gaul, have the Gaelic termination of aban, or *Avon*, or *aun*, a river, as it is pronounced by the Irish, viz: Se-

qu*ana*, Matr*ona*, Rhen*anus*, Rhod*anus*, Duri*anus*, Vil*aine*, May*enne*, Vi*enne*, Y*onne*, Sa*one*, and Dur*ance ;* the Oise, is the Isis, Uske, and Wisk, of Britain. The foregoing are the chief rivers of Gaul ; it is not necessary to enumerate the minor streams, quite enough is given to establish the fact, that the people who gave those names, must have spoken the Gaelic language. Look at North America, and it will be found that the streams of that country are denominated Black *River*, White *River*, Great *River*, Little *River*. There could be no question what people conferred those names, neither is there any as to those of Gaul.

NAMES OF PERSONS OF BRITAIN AND GAUL.

Arviragus—ar, tillage ; fearcaig, a husbandman, or farmer, or tiller of the ground. Agricola.

Ambiorix—aimbeartach, mischievous. ; righ, king.

Andragorius—an, one ; droċaire, evil hour. A man born in an evil hour.

Boadicea—buaidh, victory ; duil, jewel. The darling of victory. The queen of the Iceni, who destroyed 80,000 Romans in different battles.

Cadwallader—cead, a hundred ; ballaire, a beater, or conqueror. The conqueror of a hundred men, or in a hundred battles.

Catacratus—cat, a battle; o, in; creat, terror. Terrible in fight. He was son of Cunobeline.

Cartismandua—catarg, a guard; beanad. *Venutius.* She kept her husband Venutius in prison, and governed in his stead, for which she was called *Cataisbenaid*, or the Keeper of Venutius. She was queen of the Brigantes.

Catamantalides—catairgim, I fight; antoil, greediness, or the hero ever anxious for fight. He was king of the Sequani.

Cassibelaunus—cas, a man's name; beilin, little mouth. Cass with the little mouth.

Carvilius—cathir, a man's name; file, a poet, or Cahir the poet. Cahir is a very common name among the Irish.

Caracticus—carnadach, a man of many friends, or followers.

Cingetorix, or *Cungetorix*—cingeadh, valiant; rig, king. There were many of this name. One king of the Treviri; another of Kent. The name also appears with the prefix *Ver*, or fear, a man in *Vercingetorix*.

Cunobelinus—cunna, friendship; beal, amiable, or kindly spoken.

Cogidunus—cogach, war; dun, a hill, or lofty warrior; dunaigh, a host, or a host of himself in war.

Critognatus—crithteagnach, a terrifier. This

chief commanded at Alesia when it was besieged, and advised the garrison to live on the dead bodies of the slain rather than surrender.

Cunedagius—cune, a hound, or cruel man; dlaġ, hot-headed. The cruel hound.

Cuneglasius—cune, a hound, or cruel man; ġlaṙ, grey. The brown or grey butcher.*

Dumnorix—dunalġ, a host, or army; ṙiġ, king, leader, king, or chief of the army; or dun, a hill; na, of the; ṙiġ, king. The high-minded prince.

Galgacus—ġalġad, a champion; or ġal, a stranger or foreigner; catać, fighter. Fighter of foreigners.

Immanuene—Immanim, I drive. A pursuer.

Lucterius—loċtoiṙ, a reprover, or corrector. Lucterius of Cadurcum.

Lugotorix—luġ, little, or swift; ṙiġ, king. The little or swift footed king.

Mandubratius—mandaċ, a stammerer; braṫ, a judge. The judge with a hesitation in his speech. He was king of the Trinobantes; or maon, a hero; dub, black; braṫ, crown of victory. The black-haired hero crowned with victory.

Prasutagus—braaṙ, a prince; atag, strife; or the quarrelsome prince.

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* Gildas gives us this translation—*latio fulve.*

Ogetorix—oigdeirc, noble or illustrious; rig, king. King of the Helvetii.

"Apud Helvetios longe nobillissimus et ditissimus fuit Orgetorix." Cæsar has here given the precise meaning as well as the sound.

Segonax—seaghoineac, a hunter, or killer of moose deer; or seilgion, a champion or warrior; ac, skirmish. The brave skirmisher.

Taximagulus—taiceamhuil, firm, strong, steady. He was king of Kent.

Theomantius—teoma, dexterous, expert. He was father of Cunobeline.

Togodumnus—togach, chosen; dun, a hill. The tanist, or chosen on the hill. The heir to the throne. He was son of Cunobeline; or tuagh, confidence, trust; na, of the, dunaigh, host or army.

Venutius—beanadh, blunt, easy. Pronounced *Venud*, king of the Brigantes, and husband of Cartismandua.

Vellocatus—bealach, large lipped or mouthed.

Veredoctus—fearedach, manliness, bravery; a common name among the Irish. He was the Helvetian ambassador to Cæsar.

Vergessilaunus—fear, a man; gair, expert; saelan, a spear. A hero expert with a spear. A commander of the Arverni.

Viridovix—fear-do-feic, the man of sinew; king of the Unelli, who lived about St. Maloes;

ua neill, or O'Neill's. This name is very common among the Irish.

Vortigern—for, above or chief; tigerna, lord or king τυραννος. Chief of men or sovereign. The king of Britain who invited over the Saxons.

Centigern—ceann, a head, or chief; tigearna, lord. Chief prince.

PEOPLE OF BRITAIN.

Attrebatii—The people of Middlesex, Berkshire, and Wiltshire; ata, a plain; treabhaidhe, ploughmen, or cultivators of the soil; or atreabhac, a dweller, or inhabitant.

Brigantes—The people who inhabited all Yorkshire, except the peninsula, from the Humber to the Derwent rivers; all Lancashire, Cumberland, Westmorland, and Durham. The most hilly part of England from which they had their name; brigh, a hill, or rising ground. The capital of their country was York, or Eboracum, called by the Saxons *Eforwic*, and by the Normans, *Everwick*, which plainly denominate the tribe of the Gael, from which they were descended, to be the tribe or children of Heber. *Eberdovic*; eberdo mic, the descendants of Heber.

A branch of this tribe was found in Gaul by the name of Euberovices.—(See page 175.)

Caledonii—calaiδ, hardy, frugal; δaoin, people.

Cantæ—The inhabitants of the Peninsulæ, formed by the Firth of Dornoch, in Sutherlandshire. This ceann, a head; tir, land, or peninsula.

Cantii—The people of the county of Kent. This is precisely the same meaning as the last ceann, a head; and tir, land, a peninsula. The capital still retains the perfect Celtic name in *Canterbury*. The Saxons called it *Cantirland*.

Careni—The north-west promontory of Sutherland; caor, sheep; in, country. The sheep country.

Carmonacæ—The south-west promontory of Sutherland; caor, sheep; neaġac, indented. The indented sheep walks. This name was evidently given by mariners from the sea; its character is sheep plains much indented by little bays.

Catyeuchlani, or *Catileuchlani*—Huntingdon, Buckingham, and Hertfordshire; cat, a tribe, a, a hill; leoġ, a marsh; leana, a plain. A people inhabiting a country partaking of those qualities.

Cerones—caor, sheep; aban, rivers. Argyleshire, the sheep country intercepted with rivers.

Coritani—Leicester, Nottingham, Derby, and Lincolnshire; cor, a district; it, corn; leana, swampy plain; or a swampy plain producing corn.

Cornavii—Stafford and Cheshire; coꝛn, a district; naoṁ, holy. Pronounced *Cornav*. The country belonging to the priesthood. The holy or consecrated country. The people of Caithness were also called Cornavii.

Creones—The south part of Rosshire. I cannot discover the etymology of this name, unless it be cꝛɹ, clay; aḃaɹn, rivers. The clay country with rivers.

Damnii—Sterling and Perthshire; ḋaṁ, an ox; nɹ, cattle, a country of herds, or people feeding cattle; or ḋaṁ, a tribe; nɹaḋ, strong, warlike. The warlike people.

Dimetæ—Pembrokeshire; ḋɹ, little; mɹḋe, neck, or promontory.

Dobuni—Gloucestershire; ḋoḃ, a river or stream; uan, dirty, frothy. The people residing on the dirty or frothy river Severn, the foulest water of England.

Danmonii or *Dunmonii*—Cornwall and Devonshire; ḋun, a hill; maɹna, of metals.

Durotriges—Dorsetshire; ḋuꝛn, water; o, of, upon; tꝛɹaḋ or tꝛɹaġ, lordship or principality. The kingdom or principality on the water.

Epidii—Argyllshire; aɹbɹḋeaċ, huge, great, enormous. In allusion to the high mountains of this district.

Gadeni—Berwickshire, Selkirk, and Roxburghshire; gaot, wind; daoine, people. The people who inhabit a windy country.

Gangani—The inhabitants of that part of Carnarvonshire, the extreme south-west peninsular of North Wales. These people are not mentioned in Camden's Map. They were Ordovices, but had the name of Gangani from their position; gan, is without, or end, which repeated gan gan, means the extreme end. The people of Clare, in Ireland, who were situated exactly similarly, were also called Gangani, by Ptolemy. There were Gangani at the land's end in Cornwall, in the north point of Caithness, and also in Spain, all precisely similarly situated.

Iceni—See *Simeni*.

Logi—Part of the Caithness; log, a hollow, a valley.

Mertæ—Part of Sutherland; mart, oxen. Feeders of oxen.

Novantæ—Wigtonshire; no, exalted, high; bean, or ben, head-land, or promontory.

Ordovices—The people of North Wales; Ir, one of the patriarchs of the Gael, the son of Milesius, and brother of Heber and Heremon; do, of; mic, the plural of Mac, a son. Pronounced *Vic*. So the Ordovic Latinized into

Ordovices, were the descendants or tribe of *Ir*. See Silures.

Ottadini—Haddingtonshire; aotad, cleanly; daoine, people. People of clean habits.

Parisi—The south-east peninsula of Yorkshire, now called Holderness, from the Humber to the Derwent; bar, the sea; ior, upon.

Regni—Sussex; reig, plain, open.

Selgovæ—Kirkudbright, Ayr, and Drumfries; giol, a tribe, or people; gobac, prating, talking. This definition is not so satisfactory as most of others, it being incapable of proof.

Silures—The people of South Wales; giol, the seed; ir, of Ir. See Ordovices. These were the same tribe as the Ordovices, being another way of expressing the same fact. Both were of the tribe of Ir, and their names were Latinized into Silures and Ordovices. They are described as a swarthy Spanish looking people, exactly corresponding with their Gaelic Phenician origin.

Simeni or *Iceni*—Suffolk and Norfolk, Cambridge and Huntingdon; giuin, a rush. A country overgrown with rushes. The Iceni were the people who lived on the coast; oice, the sea; gan, bounds.

Texali—Aberdeen and Bamffshires; teagh, a house; al, stone. People who live in stone houses.

Trinobantes—Essex and Middlesex; treun, powerful, commanding; o, of; ban, tribe, or people.

Vacomagi—Angusshire; falce, a plain; mag, a field.

Venicentes—Fifeshire; feine, a farmer or ploughman, an agriculturist; cean, head-land. The peninsula of Fife.

The names of the tribes of North Britain are, without an exception, either expressive of their country or their peculiar habits, and were conferred on them by their neighbours, the Gael, who navigated the coasts of the whole island long before the Romans arrived in Britain.

RIVERS IN BRITAIN.

Abravannus—abra, dark; aban, river. Dark river.

Adur—Sussex; a, the; dur, water. The water, or small river.

Aire—A branch of the Ouse, in Yorkshire; aire, a fishing weare. A river abounding in fish.

Alyn, and *Aln*—Cheshire; al, a stone, and aban, river. Pronounced Alaun, a stony river.

Anker—Leicestershire; aban, river; cear, red. Red River. Pronounced Aunker.

Anan—an, the; aḃan, river; the river. Pronounced Anaun.

Arun—Sussex; ar, tillage; aḃan, river. River in a tillage country. Pronounced Araun.

Avon—Gloucester, Glamorgan, Sussex, Warwick, Devonshire, &c. &c.; aḃan, river. Pronounced Avaun, or Aun.

Axe—Isca; oice; or uiscge, water.

Bain—Lincolnshire; ḃan, white, sparkling, waste, bad, desolate.

Barle—Devon, a branch of the Exe; barlin, rolling.

Birt—beirt, two. A branching stream.

Blackwater—Essex, called by the Romans, Idumania; ḋuḃ, black; aṁan, river. The black river.

Blythe—Northumberland; ḃlit, grinding. A mill stream.

Boldre—Hampshire; boillg, a bubble. A bubbling stream.

Bollin—Cheshire; boillg, a bubble; in, small, the diminution, termination. Pronounced Bolleen. The little bubbling stream.

Brent—Middlesex; breaintaḋ, a fish stream.

Browney—Durham; bronag, a gudgeon, or small fish.

Brue—Somerset; brú, a boundary.

Cairn Water—Drumfrieshire; carn, stoney.

Calder—Yorkshire ; cal, sleepy, quiet ; dur, water. Slow heavy stream.

Caldew—Cumberland ; cal, sleepy ; dub, black. The black heavy stream.

Caln—Wiltshire ; callan, babbling.

Cam—Cambridge ; cam, crooked, winding.

Camlad—Shropshire ; cam, crooked ; lad, water-course.

Camel—Cornwall ; cam, crooked ; al, a stone. The winding stony river.

Cayle—Somerset ; calle, narrow.

Ceirog—Shropshire ; clar, black ; oice, water. Black water. A branch of the Dee.

Charn—Gloucestershire ; caoin, pleasant, delightful.

Chelmer—Essex ; cal, sleepy ; mairb, slow. The heavy stream.

Cleddy—Pembrokeshire ; cleitac, craggy, rocky.

Clwyd—Flintshire, Clyde, or Clota, Lanark, Clytha, Glanmorgan ; cluid ; an inlet, corner, or angle of the sea. An estuary.

Cocker—Cumberland ; cocair, a drain, or strainer.

Coln—Yorkshire, Colne, Herefordshire ; coill, woody ; in, small woody river.

Conway—Carnarvonshire ; conaban, a confluence of rivers.

Cover—Yorkshire; cobar, frothy, foamy.

Cowin—Carmarthen; cuine, a course.

Craig—Lancaster,
Crag—Kent,
Cree—Kirkudbright,
} creag, rocky.

Dane—Cheshire; dean, *colour*, from its water, or *impetuous*, from its rapidity.

Dart—Dorvatium; dur, water; fear, tranquil.

Dee—Wales,
Dee—Aberdeen,
Dee—Wigton.
} Dhu, Welsh, black; Deva, antient.

Derwent—Cumberland, Derby, Northumberland, Yorkshire, and Kent; dur, water; beann, a hill or mountain.

Don—Yorkshire; da, good; abhan, river. Good river. Pronounced Daun.

Dove—Derby,
Dovy—Wales.
} dobhadh, pronounced *Dovy*, boisterous, swelling; called the Stuccia, by the Romans, from stuaic, a little hill, or mound, promontory.

Dwyrid—Montgomeryshire; dur, water; ride, mire, or muddy stream.

Eden—Cumberland; Eden, Welsh, for a wing. Winged river.

Elwy—Flintshire, *Elway*, Glamorgan; ell, a precipice; buidhe. Yellow river by a precipice.

Endwall—Herefordshire; en, water; maol, a

promontory, or headland, or bald; i. e. without trees.

Erne—Devonshire; earna, rustling?

Eske—Dumfrieshire. Peebles; uisge, water.

Ewanny—Glamorganshire; Euain, (Welsh) wandering.

Exe—Devonshire, Isca; oisce, water, tide.

Foulmer—Nottinghamshire; foill, slow; mor, great. The slow large branch of a river.

Fowey—Cornwall; fobaid, lively, quick, rapid. Pronounced Fowey.

Frome—Hereford and Dorsetshire; fream, a root, stream or branch.

Gade—Hertfordshire; gad, an osier, or withe of sally; the stream having those trees growing on its bank.

Glengoner—Lanarkshire; gleann, a valley; gonad, fascinating, delightful.

Goyt—Derbyshire; goet, rushing, purging, cleansing.

Greta—Cumberland; Graid, (Welsh,) vehement, rushing.

Grunny—Monmouth; grianach, sunny, warm, or green; grian, the sun who makes all plants green.

Guash—Lincolnshire; guaisg, danger, jeopardy.

Gwain—Pembrokeshire; Gwaen, (Welsh). That flows.

Gwili—Caermarthen ; Gwili, (Welsh.) Full of turns, of devious course.

Heyne—Devon ; Heini, (Welsh,) brisk, lively ; eɔn, water.

Heyl—Cornwall ; eal, a swan.

Humber—York and Nottinghamshire ; um, the earth ; baɼ, the sea ; or the inland sea. The old Roman name was Abus, from ab, a river, by way of eminence, the River.

Idle—Nottingham ; ɔt, corn ; ɔol, variety ; or the stream which passes through a country abounding in all kinds of corn.

Irwell—Lancashire ; ɔaɼ, west ; beal, sands. West sandy stream.

Isis—Oxfordshire ; ɔɾca, water. A branch of the Thames.

Isle—Somerset ; ɔɾɔol, private, low, secret.

Itchen—Hants ; ɔt, corn ; ceaɲ, cattle. A river in a corn and cattle country.

Ivil } Bedford ; eɔṁɔlt, tardy, slow. Pro-
Ivel } nounced Evil.

Ken—Devonshire ; ceaŋ, a head ; or ceaɲ, cattle.

Kennett—Berkshire ; ceaɲact, light, clear.

Key—Wiltshire ; cae, a hedge.

Lachty—Fifeshire ; Lach, (Welsh,) loose, flowing.

Lark—Suffolk, } beoʒ, marsh, or a marshy fenny
Lea Essex, } stream.

Leen—Nottinghamshire ; leana, swampy, plain.

Lemman—Devon, } leam, a boat ; aban, river.
Leven—Lancaster, }

Llu—Glamorganshire lu, little, small.

Lluchor—Glamorganshire ; lucarh, clear, bright, resplendent.

Lodden—Wilts ; lod, muddy ; aban, river. The muddy stream. Pronounced Loddaun.

Looe—Cornwall ; lo, water.

Lowther—Westmorland ; luadarh, quickness, motion.

Loyne or *Lune*—Lancashire ; lu, little ; aban, river. Little river.

Lugg Herefordshire, } luz, swift, rapid.
Luke }

Luce—See Abravannus, Wigton.

Lynher—Cornwall ; Unih, sluggish.

Maran—Hertfordshire ; marran, pleasing.

Maun—Nottinghamshire ; maon, silent, dumb, mute.

Mawddach—Merioneth ; ma, good ; daz, fish.

Mease—Leicester ; meyac, fishy.

Meden—Derby ; mjadan, a meadow.

Medway—Kent ; mjadan, a meadow ; uad, private, lonely.

Mersey—Lancashire ; murh, sea ; al, a swan, or cormorant ; sea goose.

Mite—Cumberland ; Mite, (Welsh,) a shallow stream, or vessel.

Nen—Northampton and Lincolnshire ; neaṅ, a wave or billow, or small stream.

Nidd—Yorkshire—nid, a battle.

Okement—Devon ; oice, water ; menn, clear.

Ogmore—Glamorgan ; oice, water ; mor, great.

Oney—Herefordshire ; ona, slow, sluggish.

Orr—Kirkudbright, } ur, a stream running
Ore—Fife, } through a valley.

Orwell—Suffolk ; ur, as above ; beal, a mouth. The mouth of a stream running through a valley.

Otter—Devon ; ath, a plain.

Ouse—Northampton, Cambridge, Sussex, and Yorkshire ; uisge, water.

Ray—Oxford }
Rea—Herts, } rea, a running stream.
Rea—Worcester, }

Reed—Cumberland ; Rheed, (Welsh,) a running or continued stream.

Rib—Herts, Rhiab, (Welsh), a dribble, a small stream.

Ribble—Lancaster ; Rhibiaul, (Welsh,) a dribbling river, called by the Romans, Setantius ; gart, rich ; aban, river. The rich river.

Roch—Lancaster ; ruadh, red.

Ryther or *Rother*—Sussex; ꝑJoṫ, a race, or running stream.

Rumney—Gloucestershire; ꝑumac, a slough, boggy ground.

Severn—Sabriana; ꝛa, a stream; bꝑean, dirty, muddy, filthy.

Sid—Devon; ꝛJoḋ, silky, silvery.

Silver—Devon; ꝛJolḃaꝑ, fertile, fruitful.

Soar—Leicester; ꝛaJꝑe, water, river.

Stoure—Kent, Essex, and Dorset; ꝛtoJꝑ, stepping stones.

Strine—Stafford; ꝛtꝑan, lazy, slow, creeping.

Stroud—Gloucester; ꝛtꝑota, a strand.

Swale—Yorkshire, ꝛaḃall, a barn, or granary, perhaps from a corn country.

Taff—Glamorgan,
Tave—Carmarthen,
Taw—Glamorgan,
Towey,
Tow,
Tiefi,
} tab, sudden, enforcing. A mountain stream. taJb. The sea.

Tamar—Devon; tamaJꝑe, the sluggard, or slow.

Tay—Perth; taeḋ, a fall.

Tees—Durham; tJoꝛ, tide.

Teign—Devon; teJʒn, great haste, hurry, rapid.

Teme—Worcester; teme, dark, black.

Thame—Oxford ; tame, quiet, gentle, still.

Thames—The junction of Thame with Isis ; uisge, water. Thamesis. The gentle river.

Tidi—Devon ; teid, going, flowing.

Tivy—South Wales, called by the Romans, Tucrobis, from tuath, north, and craob, branch.

Tone—Somersetshire ; ton, a wave, a billow.

Towey—*Tobius* ; taobhiar, the west.

Trent—Nottinghamshire ; trí, third ; en, water, or stream. The third stream of the Humber.

Trwduay—Caermarthen ; Trwd, (Welsh), passing through.

Tweed—Northumberland, called Alaun ; al, a trout or salmon ; aban, river. The salmon river.

Tyne—Northumberland ; teigh, hasty, rapid.

Verniew—Montgomery ; fearn, alder tree.

Voliba—Cornwall ; moving, constant stream ; foilbac.

Usk—Monmouth ; uisge, water.

Wainrush—Oxford ; feine, a boor, or farmer ; ruis, a wood.

Wandle—fan, declivity, steepness ; dal, a dale.

Wantsum—Kent ; fan, declivity ; fuaran, a spring.

Watergall—Warwickshire ; fata, a field, or plain ; guail, coal.

Waveney—Norfolk ; ꝼaob, robber, or pirate ; aban, river. The river of pirates.

Wear—Durham ; ꝼeaꝛ, grass.

Welland—Northampton, Rutland ; ꝼel, strife ; aban, river. River of strife or contest.

Wensum—Norfolk ; ꝼeȷne, a farmer ; ꝛumaꝛ, a spring.

Werf—Warwick ; buȷꝛbe, full, bloated.

Wey—Surrey ; buȷde, yellow.

Wharfe—Yorkshire ; buȷꝛbe, full, bloated.

Wheelook—Cheshire ; buȷde, yellow ; loċ, lake.

Wily—Wilts ; bullȝ, dark, death.

Winson, or *Stoke*—Norfolk ; buȷn̄e, rapid ; aban, river.

Wisk—ȷꝛca, water.

Wye—Hereford, Derbyshire ; buȷde.

Yar—Isle of Wight,
Yare—Norfolk,
} called Garyanum by the Romans ; ȝaꝛb, boisterous ; aṁan, river.

Yarrow—Lancashire ; ȷaꝛ, dark ; aꝛa, country.

Yeo—Somerset ; ea, a farmer.

Yore, or *Eun*—Yorkshire ; auriferous : oꝛac, producing gold.

ROMAN NAMES OF THE ESTUARIES OF BRITAIN.

Boderia or *Bodotria*—Firth of Forth. This name is probably from the noise or roaring of the sea : bodaȷꝛc, is a deafening, or making a noise.

Dunum—Mouth of Tees; dun, the hilly.

Gabrantuicorum Sinus portuosus: gabar, a goat: abhan, river. The river of goats. Pronounced Gabraun.

Metaris—The wash between Lincolnshire and Norfolk: mhodar, good pasture.

Tamissa, or *Jamissa*—The mouth of the Thames.

Portus Adurni—Portsmouth: a, the: dur, water.

Cemonis Ostea—Falmouth.

Sabrina—Bristol Channel: ga, stream, or channel: breun, dirty, or foul.

Moricambe—The estuary between Lancashire and Westmorland: muirneach, a sailor, a mariner: cam, deceit. The seaman's cheat, or decoy, a name it well deserves.

Ituna or *Solway*—it, corn: abhan, river. The corn river.

Belisama—Mersey. This was called after the goddess Belasamain, the queen of heaven, and led to the Cornavii, or holy district of Cheshire and Staffordshire.

Lemanus—Portus, Hithe: leam, a rower: aman, river. The boat river.

Vectæ—The Isle of Wight: feic, view, vision.

Venta—bean, a woman: teach, house. Pronounced Vantagh. The palace of a queen.

Venta Icenorum, the palaces of Boadicea, queen of the Iceni. *Venta Silurum.* The palace or house of the queen of the Silures.

BRITISH CUSTOMS.

Britain, at Cæsar's invasion, was divided into a great many petty states, or governments, insomuch that the different interest of princes, was the source of continual dissensions. An antient author declares, (says Sammes,) without naming him,

"That every one delighted in provoking quarrels, that it was their daily exercise and pleasure to be skirmishing; that they were continually going out in parties, fortifying and entrenching, many times rather out of delight than any necessity."

Their custom of fighting in chariots, they derived, no doubt, from their Phenician ancestors, and their names for those chariots, are all Irish.

Rheda—ꝛeȝꝺ, a plain or level ground. Some of these chariots are armed with scythes, and were sometimes called *Covini.* Lucan calls one of them *constratus covinus:* now caoṁ, is running together: and caoṁȝn, would be a few run-

ning together, or small chariot carrying a few persons.

The *Essedum*, called by the Phenicians, *Hassedan*, was another kind of chariot of war, to carry men quickly from one part to another. The name is from eȝr, a band: ead, protection, or a band protected by a chariot; the drivers were called *Essedariis:* Irish, eȝreoȝr, a driver of a chariot, or one who fights in a chariot.

The *Carri*, is the Irish carr, a cart for carrying the baggage.

The *Benna*, Irish, ben, a vehicle, was rather a generic name for all carriages.

The Britons fought in bodies called *Caterva*, similar to the Roman Legion, and the Macedonian Phalanx: cat, is bottle, and also a body of three hundred soldiers: and toȝb, is fuel or material: catoȝb, material for use: ceṫeȝn. a troop of soldiers.

"Among the antient Scots, the common soldiers were called *Catharni*, or fighting bands. The *kerns* of the English (Irish), the kaetrine of the Scots lowlanders: and the *Caterva* of the Romans are all derived from this Celtic word."*

The Britons were very swift on foot. They had a shield and a short spear, *in the lower part*

* Macpherson's Diss. 145.

of which hung a bell, by shaking of which they thought to affright and amaze their enemies. They used daggers also.

It is remarkable that almost all the brazen spear-heads, formed either in England or Ireland, have a *loop* for the purpose of suspending the bell to it, or perhaps a flag to frighten horses, like the modern lancer.

The weapons of the Celtæ were called *Spatha, Lancea, Sparum, Cateia, Matara,* or *Mataris, Thyreos* and *Cetrum, or Cetra.*

Mr. Sammes gives many curious and learned guesses at these names; the *Spatha,* he supposes to be a two-edged sword, under the Spanish *E Spatha,* &c. but I think incorrectly; ɣpadaJm, is, *I knock down.* Therefore the ɣpada was probably a club, or mace of war.

Gessum or *Gæsum,* was a dart which required address to use, by the cavalry; ʒaJɣcJð, is a warrior on horseback, a cavalier; ʒaJɣʒe, valour; ʒaJɣ, craft, *cunning,* generalship.*

Lancea—Irish, lanɣaJde, a pikeman. Pronounced Lancea.

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* Galli per dumos aderant
Duo quisque alpina coruscant,
Gæsa manu, scutis protecti corpora longis."
Virgil Æneid, viii. v. 660.

Sparum—ᚌᚏᚐᚏᚐᚃᚋ, I drive, or thrust, or pierce, probably a long spear.

Cateia—" All the commentators from old Servius, and together with them, all the compilers of Dictionaries, have mistaken the meaning of that word. *Cateia* is undoubtedly of Celtic original, and in the Gaelic dialect of that tongue, means a fiery dart."—*Macpherson's Diss.* 853. ᚌᚐᚄ, a dart ; ᚄᚓᚐᚌ, fire.

Matara—The Gaelic ᚑᚃᚑᚄᚌ, is a knife, or dagger.

Thyreos—Was a weapon with teeth like a saw ; ᚄᚐᚃᚓᚏᚓᚌᚇ, *is a saw.*

Cetrum—The Gaelic ᚉᚐᚃᚄᚓᚃᚋ, is *fame, victory, triumph.* It is probable this weapon received its name from having been found an effectual weapon.

The foregoing collations are conceived to be sufficient to establish the identity of the Britons, Gauls, and Irish, as people of the same origin, and with the former chapters establish them as the genuine Celtæ, and that people as a Phenician colony.

THE CELTÆ.

CHAPTER VII.

The Gods of the Gauls and Britons, the same—Druids—Baal's fire—Moloch—Taramis—Teutates—Camulus—Baal—Beal—Belsamen—Belatucadrus—Moguntus—Apollo Granius Minerva—Belasama—Ardoena—Diana Onvana—Caer Paladur—Adraste—Draoiste—Venus—Divona—Well worship—Barn breac, what?—Rev. Charles O'Conor.

Cæsar, Diodorus, Tacitus, Suetonius, and all other writers agree, that the Gauls and Britons had the same deities, and worship, and that their superstitions and religious ceremonies, were the same. The former declares, also, the Druids of Britain were the most eminent and learned, and, on that account, were, of course, referred to as authorities on all difficult questions. In fact, the focus of learning, the primacy of the religion and philosophy of Druidism, was in the British islands: thither the youth of Gaul were sent

for education, as the seat of learning and science.

In speaking of the religion of the Gauls and Britons, Mr. Sammes says: "This consent of both nations, in the uniformity of worship, *does not argue them to be of the same original*, but is to be attributed to *Druid interest*, who, nevertheless, kept up their authority and interest on all hands."

The religion of idolatry was not of a proselytizing nature, or likely to be changed, by any people, for another of the same cast of character: a nation often fancied a god, whose name was different, but whose attributes were similar to their own, to be the same, and therefore adopted him. There is but one species of evidence, of *identity of origin* more cogent than *identity of superstition and objects of worship*, and that is *identity of language*, for nothing is more difficult to eradicate in a people than religious impressions, and the objects of religious veneration; customs of religious observation of places, times, and seasons, continue long after the recollection of the objects of their institution are passed away. Thus we see in Ireland, at this day, fires lighted up on

the eve of the summer solstice, and the equinoxes to the Phenician god, Baal, and even called *Baal's fire*, bealtinne, though the object of veneration be forgotten, and is now transferred from Baal to St. John the Baptist.

Moloch had *seven chapels* in his temples, and Persian temples of *the sun seven gates.* The Irish Baal and Moloch had the same mystical number of chapels in their temples, which, on the introduction of Christianity, were appropriated to the uses of the new religion; and *seven churches* are still to be found in many parts of Ireland congregated together, as at Glendalogh, Clonmacnoise, &c. &c, which places are designated generally by that name, and more frequently called *Seven Churches* than Glendalogh or Clonmacnoise. This number of churches in one place, could only have been caused by its mystical number, not by the wants of religious worship.

Mr. Sammes says: "The Gods of the Gauls, as Apollo, Minerva, Jupiter, Mars, Minerva, &c. were *Greek gods*, and idolized by the Briton with the same ceremonies as in Greece, and had the same offices ascribed to them: it is manifest they were introduced by the Druids, and worshipped in Britain, before Gaul, and from thence translated

into that nation." I have not been able to discover that they worshipped those gods by Greek names: they worshipped indeed gods, whose attributes were similar, and to whom the Romans gave those names, but they had their religion from the Phenicians, not from the Greeks, who themselves borrowed much of their theology from the same source. After the Britons became Romans, they added the Roman names, as *Apollo-Grannus*, and *Minerva-Belasama*, *Mercurius-Teutates*, &c.

The principal deities of the Celtæ were Phenician *Baal*, who was their favourite deity, *Taramis*, *Teutates*, *Hesus*, *Belisama*, *Onvana*, *Adraste*, *Divona*, &c. whose names and attributes are all expressive, and to be explained in Irish etymons.

Taramis, or *Taran*, from the Irish toirm, a great noise, and toirneac, thunder. The god of thunder, or *king of the gods*, called also *Moloch*, by the Phenicians, and by the Irish, molc, *fire*, to whom the Phenicians forced their children to pass through the fire. So did the Gauls and Britains to *Taramis*, and so do the Irish at this day; on the fires of the *Baltine*, before alluded to, the children run and jump through

them. *Taram*, in Phenician, is thunder. Lucan says:

'Et Taramis Scythicæ non mitior ara Dianæ.'

'For upon his altars, human sacrifices were slain.'

The Moloch of the Gauls seem to have been a refinement on the cruelty of the Phenician original, for they made an image of a man of immense size, in wicker-work, and having forced into it living human beings, surrounded it with inflammable materials, set it on fire, and thus burned the unhappy creatures alive.*

Teutates, in Irish is ᚇᚓᚐ, god; ᚪᚓᚈ, *the Celtic god of trade*, one of the deified patriarchs of the Gael, of whom hereafter. Livy calls him *Mercurius Teutates;* and that Scipio, went up a mount, sacred to *Mercurius Teutates*, "whereby," says Mr. Sammes, "it appears the Britons and Gauls cast up mounts, and dedicated them to his honour, especially where many ways met. He was esteemed above all gods by the Druids."

"*Mars* was worshipped by the Gauls, under

* Cæsar, lib. vi.

the name of *Hesus*, a name of Phenician derivation, that is, *Hizzus*, by which name the Phenician, as well as British, called their *god of war*. He was likewise called *Camolus*, signifying, in Phenician, a *lord or governor;*" in Gaelic, cam, is *mighty;* all, *arms*, or *mighty in war*. Camden gives a coin of Cunobeline, with a head, a helmet, and a spear, and C. A. M. U. From Camolus, the seat of government of this prince, was called *Comolodunum*, or the *Hill of Camolus*.

"*Baal*, beal; *Belus*, *Belinus*, the sun. Apollo, the god of the Chaldeans and Phenicians, was also a chief divinity of the Celtæ. In the Laconian dialect Βέλα, signifies the sun; and in the Cretick Αβέλιοσ, as *Hesychius* witnesseth, and all from the Phenicians. Αβέλιοσ, is Apollo. Sometimes the Phenicians gave him a sirname, as *Philo Biblius*, out of *Sanconiathon* evidenceth, calling him *Belsamen*, the *lord of the heavens*." Mr. Sammes not understanding Gaelic, was ignorant that the Irish called this god by this very name of beal ɣamaln, which has the precise meaning in Gaelic as in Phenician—*the lord of heaven*.

Several altars were erected to Baal, by the

Romans, after their conquest of Britain, which have been discovered at different periods; the inscriptions on some are given by Camden, but no correct explanation of their meaning has hitherto been rendered. The Gaelic language supplies this defect.

On an altar-stone, dug up near Kirby Thore, in Westmorland, is this inscription:

DEO
BELATUCAD
RO LIB. VOTU
M. FECIT
IOLUS.

Deo Belatucadro liberum Votum fecit Iolus. *To the god* (beal tuat cadreac) *Baal, the friend of man. Iolus made his free vow.*

On a second altar, found near Irby, in Cumberland, is this inscription:

BELATU
CADRO
JUL. CI
VILIS
OPT
V. S. L. M.

Belatucadro (beal ruat cadreac) Julius Civilis Optio votum solvit libens merito. *To Baal the friend of man, Julius Optio, paid his free vow.*

Another :

DEO
SANCTO BELA
TUCADRO
AVRELIVS
DIATOVA ARA. E
X VOTO POSUIT.
LL. MM.

Deo sancto Belatucadro Aurelius Diatova aram ex voto posuit lubens lubens merito merito. *To the holy God Baal, the friend of man, Aurelius Diatova, set up this altar most freely and properly.*

These appropriate and distinguished epithets, applied to the *Sun*, or *Baal*, by the antient British Romans, palpably Gaelic, are unanswerable evidences of the identity of the people of the two islands and Gaul, which the most unwilling and incredulous caviller at etymologies, can scarcely refuse to receive as conclusive. It proves more, for it shows an identity of the dei-

ties of the Celtæ and the Phenicians, for which the reader is referred to Chapter II. Sammes attempts to account for the meaning of *atucadrus*, in a most fanciful way; but my object is not to criticise that learned writer, who with indefatigable industry collected facts from almost all the writers of antiquity; but wanted the key, to explain their import, not knowing the language spoken by the people about whom he wrote. With his imperfect lights, however, he saw the truth of the Phenician origin of the Celtæ, although his details and conclusions were in most instances erroneous.

Two other inscriptions were found in the river, near Risingham, in Northumberland. The first:

DEO MOGUNTI. CAD

The second:

DEO MOUNO. CAD.

Both these altars were to ɔla maȝne cadɹeaċ. *The great patron friendly God.* The Phenicians had a god, called *Baal Magon*, or *Dagon*, which might be the same as this god beal maȝne. *The great lord.*

"In the lordship of Merchiston, near Edinbro,' was dug up an altar-stone with an inscription to *Apollo Grannus.*"

Camden gives this inscription, from an accurate copy by Sir Peter Young, tutor to king James I. (VI.) as follows:

APOLLINI
GRANNO
Q. LUSIUS
SABINIANUS
PROC.
AUG
V. S. S. L. V. M.

"adding who this Apollo Grannus was, and whence he had this name, none of the Society of Antiquaries, that I know of, has yet informed us, but, if I may be allowed to interpose my inferior judgment, I should suppose that Apollo, called *Grannus*, by the Romans, was the same whom the Greeks called Απολλων Ακερσεκομης, or the long-haired; for Isidore calls the long locks of the Goths Grannos."

Grian, is one of a great many Celtic names of the sun, and is still the Gaelic name, and, from his beams, grianach, signifies long-haired,

which is the natural epithet for the sun in all nations. There is a mountain in Ireland called ɣleȝb na gɾian, *Slieve na grian*, or the mountain of the Sun.

The following inscription to Baal, at Palmyra, is very similar to the foregoing, and indicates the source from which the Celtic theology was derived, by the kindred epithets. Sammes says :

"In Palmyra, a city of the Phenicians, there was this inscription, (which because it refers to this god Belinus,) I will put down :

ΑΓΑΙΒΗΛΩ ΚΑΙ ΜΑΛΑΚ ΒΗΛΩ ΠΑΤΡΩΟΙΣ ΘΕΟΙΣ.

"*To Agli Belus and Malak Belus, native or country gods*—that is, as some interpret it, to the winter and summer sun, for upon the marble upon which this inscription was found, he was both ways represented; but the Britons represented him with a harp, as may be seen on a coin of Cunobelinus, and without doubt, had all the opinions of him as the Greeks and Phenicians had."*

On a stone found in Aquitain, was this inscription :

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* *Sammes.*

MINERVA BELISAMÆ

To Minerva the queen of heaven.

Diana, (says Polyænus,) the Gauls, most especially worshipped.* An image of Minerva was dug up in Monmouthshire, in 1602, girt about, and short trussed, bearing a quiver, but her head, hands, and feet were broken off. It was found on a pavement of tiles, in chequer-work, and an inscription to her honour was afterwards found, not far off. The æstuary of the Mersey, was called by the Romans *Æstuarium Belisamæ*, and the river itself bore the name of Belisamum. Her name *Ardurena*, or *Ardoena*, is ard, high; dion, protection. *Ardoena, high*, or *illustrious Diana.*

Onvana, was a goddess of the Gauls, to whose honour a temple was erected in Bath, the site of which is now occupied by the cathedral. Mr. Sammes and others, suppose her the same as Minerva, for no reason perhaps, but that this deity was *a female*, which the name literally means: an, the—ban, *woman*, pronounced Onvan, the goddess or female deity.

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* Polyænus, lib. viii.

The name of Bath, among the Britons, was *Caer Palladur*, and has been supposed to be as the *city of Pallas*. This is erroneous; caer palaʒ, pronounced Caer Palas, is literally the *city of the palace* or royal residence.

Andraste, is mentioned by Dio, as a goddess of the Britons. Mr. Sammes, says: "This was the *goddess of victory*, the British Amazon Boadicea called upon after her great victories over the Romans, having destroyed 80,000 of them, her words were these—'I yield ye thanks, O Andraste, and being a woman, *I call upon thee, O woman.*'" This deity was undoubtedly the *Onvana* of the Britons, for here Boadicea calls upon her by that name. I call on thee, on ḃan, *the woman*; ḃuan o ambuan, was the *mother of evil*. Andraste and Onvana were the same.

She was not the goddess of *victory*, but *revenge*. Andriaʒ, was a fury, or infernal deity, of the Irish, and of course of the antient Britons. She was supposed by many to be Venus, and for a better reason than her sex; ḃana, pronounced *vana*, a woman, sounds somewhat like *Venus*, which name had certainly a Phenician or Celtic origin, for in Gaelic, its meaning is the *goddess of beauty*; ḃan, a woman; ḋeaʒ, beautiful, pronounced Vandas, or Vanas, *the beautiful woman*.

The name of *Andraste*, in its Gaelic compound is worthy of remark; an, *the* ᴅɾᴀᴏʃ, ***witch, demon, or goddess;*** also the ***druidess, or magician.*** Dɾᴀᴏʃɣ, is also *sensual desire*, therefore ᴀnᴅɾᴀᴏʃɣ, may mean *Venus*, in her attribute of *goddess of love.*

The attributes of Venus Pallas, and even Diana, may have all been attributed to Andraste, and the similarity of name with Astarte (or Astaroth) of the Phenicians, favours the Phenician origin of the Celtæ.

The Phenicians, according to Pausanius, worshipped their Venus, armed with a spear, as the goddess of war. The Lacedemonians also put up her statue in armour.

"Armatam vidit Venerem Lacedemone Pallas."

Ausonius.

The Romans also had a temple to Venus Victrix, at Camalodunum, or Malden, in Essex. Tacitus says: "The statute of Victory at Camalodunum, of itself, fell down backwards, as if it yielded to its enemies."

FOUNTAIN WORSHIP.

The Celtæ were much addicted to the worship of fountains and rivers, as divinities. They had a deity called *Divona,* or the river god.

"Divona Celtarum lingua fons addite Divii."

Ausonius.

Dia, *god:* aban, river. Pronounced Divaun, or the *river god.*

The History of St. Patrick, which is prefixed to the antient copy of the New Testament, commonly called the Book of Armagh, a MS. of the 7th century, contains the following passage:

"And he (St. Patrick) came to *Fina maige,* which is called *Slane,* because it was intimated to him that the *magi honoured this fountain,* and made donations to it, as gifts to a god."—"*For they sacrificed gifts to the fountain, and worshipped it like a god.*"*

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* Et venit ad Fontem *Finmaige,* qui dicitur *Slan,* quia indicatam illi quod honorabant magi fontem et immolaverunt *dona ad illum in donum dii.*"

"Quia adorabant fontem in modum dii."

Irish Antiquarian Researches Appendix xxix.

Every one who has been in the country parts of Ireland, must have observed, either the devotees on their knees at the holy wells, or the votive rags hung on the branches of the trees, or shrubs, which surround it.

The writer of the "Traits and Stories of the Irish Peasantry," gives a vivid description of a pilgrimage to a holy well, which is certainly not overcharged. With what obstinate pertinacity these antient customs are adhered to, and how readily is the worship transferred from *Baal*, to *St. John the Baptist*, and from *Belasama* to the *Virgin Mary*, to whom the old title of *queen of heaven* has been transferred: even the cakes which the idolatrous Jews, in imitation of the Phenicians, made in honour of the *queen of heaven* are still the most popular cake in Ireland under the old name of bapa bpeac. The *barn brack*, or speckled cake.

The late Rev. Charles O'Connor, in his third letter of Columbanus, gives a very interesting statement of Irish well-worship, in a letter addressed to his brother, the late Owen O'Connor Don. He says:

"I have often inquired of your tenants, what

they themselves thought of their pilgrimages to the wells of *Kill-Archt*, *Tobbar-Brighde*, *Tobbar Muire*, near Elphin, and *Moore*, near Castlereagh, where multitudes assembled annually to celebrate what they, in broken English, termed *Patterns*, (Patron's days): and when I pressed a very old man, Owen Hester, to state what possible advantage he expected to derive from the singular custom of frequenting in particular such wells as were contiguous to an old *blasted oak*, or an upright *unhewn stone*, and what the meaning was of the yet more singular custom of sticking rags on the branches of such trees, and spitting on them, his answer, and the answer of the oldest men, was, that their ancestors always did it; that it was a preservative against *Geasa-Draoidecht*, i. e. the sorceries of Druids; that their cattle were preserved by it from infectious disorders; that the *daoini maithe*, i. e. the fairies, were kept in good humour by it; and so thoroughly persuaded were they of the sanctity of these Pagan practices, that they would travel bare-headed and bare-footed from ten to twenty miles for the purpose of crawling on their knees round these wells, and upright stones, and oak trees, westward, as the sun travels, some three times, some six, some nine, and so on, in uneven numbers, until their voluntary penances were com-

pletely fulfilled. The waters of *Logh-Con* were deemed so sacred from antient usage, that they would throw into the lake whole rolls of butter, as a preservative for the milk of their cows against *Geasa-Draoideacht !*

"The same customs existed among the Irish colonies of the Highlands and Western Islands; and even in some parts of the Lowlands of Scotland. 'I have often observed,' says Mr. Brand, 'shreds, or bits of rags, upon the bushes that overhang a well in the road to Benton, near Newcastle, which is called the *Rag-well.*'* Mr. Pennant says, 'they visit the well of *Spye*, in Scotland, for many distempers, and the well of *Drachaldy*,† for as many, offering small pieces of money and bits of rags.'‡

ORIGIN OF WELL-WORSHIP.

"From my earliest days, I recollect having expressed my wonder at these customs of our countrymen; and our good Dr. M'Dermot, of

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* Brand's Popular Antiquities. Newcastle, 1777, p. 100.

† Draoidhe, *druids;* alt, *high place,* or house. The high place, or house of the Druids.

‡ Pennant's Tour in Scotland. Shaw's Hist. of Moray, p. 177. Martin's Western Islands. Lond. 1703, p. 7, and 140.

Coolavin, will recollect a conversation on this subject, in which he agreed, that they are of Phœnician origin, and contribute, with many other proofs, to demonstrate the progress of population from the East to the West.

"'The worship of fountains,' says Stanley, 'may be traced to the Chaldeans. Besides the three orders of Intellectuals, which Psellus styles seven fountains, and the anonymous Summarist, *Fountainous Fathers*, the latter gives an account of many other fountains, and they reverence, saith he, material fountains, and next after these the principalities.'*

"A passage from Hanway's travels leads directly to the oriental origin of these Druidical superstitions: 'We arrived at a desolate Caravanserai, where we found nothing but water. I observed *a tree with a number of rags* to the branches. These were so many charms, which passengers, coming from Ghilaw, a province remarkable for agues, had left there, in a fond expectation of leaving their disease also in the same spot.'†

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* Stanley's Chaldaic Philos. p. 23.

† Hanway's Travels, Lond. 1753, vol. I. p. 177, and again 260.

From Chaldea and Persia, well-worship passed into Arabia, where the well of *Zimzim*, at Mecca, was celebrated from the remotest ages, antecedent to the days of Mahomet; thence into Egypt and Lybia, celebrated for the sacred fountain of Jupiter Ammon, named *Fons Solis* by Pliny; and thence into Greece, Italy, Spain, and Ireland.* 'Of all people,' says S. Athanasius, 'the Egyptians are the most addicted to the worship of fountains, holding them as divine.† Now the Egyptian superstitions travelled westward from Chaldea to Egypt, and from Egypt into Greece,‡

"Pursuing this western course, in the track of primeval population, we find Numa's *Fons Egeriæ*, the *Fontinalia Romana*, the *Aquæ Ferentinæ*, and the adjoining sacred grove where the *Feriæ Latinæ* were celebrated.§ Now these

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* Seneca says, "Magnorum fluviorum capita veneramur, "coluntur aquarum calentium fontes, et quædam stagna, quæ "vel opacitas, vel immensa altitudo sacravit."—Seneca, Ep. 41.

† S. Athanas. contra Gentes, p. 2.

‡ On this progress from Egypt to Greece all the learned are now agreed. See Eusebii Chron. p. 11, and Josephus against Appian, l. 1. *Tradidit Ægyptis Babylon, Ægyptus Achivis.*

§ Liv. l. 1, c. 49.

waters and grove were considered as possessed of inherent divinity, 'cui numen etiam et divinus cultus tributus fuit,'* and the *Fontinalia* of Pagan Rome were celebrated, as were those of the Irish *Sceligs*, about the atumnal equinox.†

"It is remarkable, that well-worshipping exists now in no part of Italy, where it is abolished by Christianity; and yet that it exists amongst the clan *hua Bhascoine* of Ireland, as it existed anciently amongst the *Vascons* and other tribes of Iberia, from whom the ancient Irish *Bhascons* are undoubtedly derived. Gruter gives an inscription, 'Vasconiæ in Hispania, *Fonti divino.*'‡

"The Greeks relate that *Perseus*, the most ancient of their heroes, conquered Egypt, Lybia, and the nations about Mount Atlas, which he and Hercules only are said to have passed;§

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* Cluver. Ital. l. 2, p. 719.

† In the Pagan Calendar of Rome, the Fontinalia were marked 4to Id. Octobr. as in the antient Fasti, published by Fabricius. Now the Irish Scelig Fontinalia, were celebrated on the 29th of September.

‡ Gruter. Inscript. vol. 1. p. xciv.

§ 'Atlas Apex Perseo and Herculi pervius.' Solinus, c. 24, and Schol. Vet in. Lycophr. v. 838.

that thence he carried his conquests beyond the Pillars of Hercules into Iberia; that he subdued the Iberians of the provinces surrounding the Phœnician city of Tartessus, the Tharshish of the Scriptures; that his wife was Asterie, the daughter of Baal, the Astarte of Tyre, of Sidon, and of Carthage; that he taught mariners to steer by the polar star, whereas before they steered very vaguely by the Great Bear; and that some sacred wells in the vicinity of Carthage were from him named the wells of Perseus.*

"The connection of this worship with the historical traditions of the Pagan Irish is so evident, and so extensive, that it affords a subject of useful and pleasing discovery, as it strongly illustrates the Mosaic account of the progress of population from the plains of Sennaar to the western extremities of Europe, and exposes, in a very forcible manner, the futility of those ridiculous systems, by which Bailly and the French Revolutionists have endeavoured to account for the origin of

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* Excerpta ex Diodori Libro, 40, apud Photium, in Biblioth. p. 1152. Ovid. Trist. l. 1, Eleg. 3, v. 48. Natalis Comes, l. 7, c. 18. Strabo, l. 17, p. 1168. Diodor. l. 1, p. 21. Chronicon Paschale, p. 38. Herodot. l. 6, c. 54.

man, tracing his progress from N. to S. in direct opposition to all the histories, all the traditions, and all the vestiges of ancient nations!

"Facciolati observes from Gruter, that in Pagan times fountains were consecrated to Baal.* Pausanias says, that at Phæræ, in Achaia, was a fountain sacred to Hermes, which was called Hama, near which were thirty large upright stones, erected in remote ages, when, instead of images, the Greeks adored unhewn stones.† Now, such precisely was the religion of Pagan Ireland. To this day, the word used for a pilgrimage by the common Irish is Ailithre. So the Annals of the Four Masters say, that 'Arthgal, son of Cathal, king of Connaught, took the penitential staff, and travelled to Hiona dia ailithre,' i. e. on his pilgrimage.‡ This word Ailithre is composed of

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* Gruter, n. 3, p. 37. Facciolati at the word Belenus.

† Pausan. l. 7. p. 579.

‡ IV Masters 777.—Bede notices this Irish word *Ail*, l. 1, c. 12, where he says that the name *Al-Cluith* signified in Irish the *Rock* of *Cluid*. The ancient writer of the 7th Life of S. Patrick says, in his 2d book, c. 38, that *El-phin*, properly *Ail-fin*, is so called from *Ail*, a stone, and *fin*, white, for there was anciently adored an immense stone which stood near a limpid fountain. 'Fons lucidus, & ad ejus marginem

all, a great upright rock or stone, and iomallam to go round; and there is no name in the Irish language for the pilgrimages of Christians to Hiona, or to Jerusalem, or to Rome, but that identical word *Ailithre*, which was used by the Pagan Irish for a pilgrimage to the sacred stone of the *Carne*, or of the *Tobar*, the emblematical God of the Druids.

WELL-WORSHIP OF THE IRISH SCELIGS.

"The well-worship of the *Scelligs* on the coast of Kerry, in that part of Ireland which was first invaded from Spain, is accurately described by Smith, but without any attempt to account for its origin, or to trace its antiquity.

"'S. Michael's well near Ballynascellig, on the coast of Kerry, is visited annually, every 29th of September, by a great concourse of people, some of whom bring their sick, blind, and lame friends to be healed by this miraculous water.'* Now

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ingens lapis. *Ail* enim, prisca lingua Hibernica, Saxum denotat. Unde *Ail-fin* idem sonat quod Saxum lucidi fontis.' In Triade, p. 134. The royal seat of the kings of Ulster was *Aileach*, about three miles from Derry, nearly where the sacred stone of inauguration was venerated down to the 15th century, as in Speed's Map.

* Smith's Kerry, p. 103 and 113.—Keating is good authority for the existence of the Scelig pilgrimages in his own

S. Michael's festival, (September 29th,) concurs with the autumnal equinox, and consequently, with the autumnal sacrifices and *Baal-tinnes* of the Druids; and it is observable, that the largest of the Scelig Islands off that coast, wherein are two sacred wells, the most celebrated, perhaps, of all Ireland, is named *Scelig Michael*, or S. Michael's Scelig; that the sacred promontory, called the *Scillean*, in Greece, has been also dedicated to S. Michael, and is now called Cape S. Angelo ;* and that many other craggy promonto-

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times. *Eochoid*, an Irish bard of the 9th century, whose compositions, in the Irish language of that period, are preserved in the Marquis of Buckingham's library, says, that Ir, the son of *Mil-Espaine*, one of the leaders who conducted the Scoti from Spain to Ireland, was wrecked on this island. Smith mentions the miraculous well of Glen-ore, in his Corke, l. 1. p. 351.—'Over it is a large old tree, on the boughs of which an infinite number of rags of all colours are tied.'

The same takes place at *Ball*, or *Baal*, in the county of Mayo, where are two small chapels vaulted over the river which runs through the town, where immense swarms of people attend on the same day, and perform circuits on their knees in expiation of their sins, and conclude the day with feasting. It is said not less than 300 sheep are consumed on these occasions. It is to be observed that this worship of Baal is held on the day of one of his great festivals—the autumnal equinox ! ! !—W. B.

* Voyage Pictoresque de la Grece.

ries, formerly celebrated for Druidic sacrifices of human offerings made to the Devil, and for lustrations and wells of Druidic worship, have been by the foundations of monasteries on them, dedicated to S. Michael, to abolish the Pagan rites and ideas which they recalled. Such was S. Michael's Mount, near Penzance, in Cornwall, and such S. Michael's, on the coast of Armorican Britanny, dedicated to S. Michael, in the 6th century.

"The annals of Inisfallen, Tigernach, and the Four Masters, agree that a monastery was founded, in the largest of the Irish Sceligs, in honour of S. Michael, by S. Finian, who flourished in the 6th century; that the Danes plundered and destroyed that monastery, A. D. 812; that it was rebuilt in 860; that *Flan Mac Ceallig*, was Abbot in 885, and *Blathmac*, Abbot in 950.* Subsequent Danish invasions compelled the monks to abandon the Sceligs altogether, and remove to the opposite coast of Kerry, where they founded the abbey of Ballynascellig, or S. Michael's, in the barony of Ivereach, which appears to have been a very noble and extensive edifice of the 11th century.

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* See also the Anonymous Irish Annals quoted from Trinity College Library, by Archdal, Monast. Hibern. p. 301, 307. Compare Colgan. Acta, p. 57, n. 2, & 129, n. 3.

"The ruins of the monastery of Scelig Michael, much more ancient than those of Ballynascellig, are mentioned by Giraldus,* and are yet visible on a flat in the centre of the island, about fifty feet above the level of the sea. This flat consists of about three Irish acres, and here are several cells of stone, closed and jointed without any cement, impervious to the wind, and covered in with circular stone arches. Here also are the two clear fountains, where the pilgrims, who, on the 29th of September, visited the island in great numbers, repeated stationary prayers, preparatory to their higher ascent.

"The island is, as Keating truly states, an immense rock, composed of high and almost inaccessible precipices, which hang dreadfully over the sea; having but one very narrow track leading to the top, and of such difficult ascent that few are so hardy as to attempt it. The Druidic pilgrim, however, having made his votive offering

* Topogr. Hib. Dist. 2, c. 30, where he mentions also the sacred wells of the Scelig-Michael. It is impossible not to feel the force of the observation, that at both the Scyllean Promontories of Greece and Italy, as well as at the great Scelig of Ireland, there were sacred fountains, which were supposed to be enchanted, and were adored, and that they all have reference to the worship of Baal.

at the sacred wells, proceeded to adore the sacred stone at the summit of the most lofty precipice on the island.

"At the height of about 150 feet above the sea, he squeezed through a hollow chasm, resembling the funnel of a chimney, and named the Needle's Eye, an ascent extremely difficult even to persons who proceed barefooted, though there are holes cut into the rock for the purpose of facilitating the attempt. When this obstacle is surmounted, a new one occurs; for the only track to the summit is by an horizontal flat, not above a yard wide, which projects over the sea, and is named in Irish, leac an doċṁa, the stone *of pain.* The difficulty of clinging to this stone is very great, even when the weather is calm; but when there is any wind, as is commonly the case, the danger of slipping, or of being blown off, united with the dizziness occasioned by the immense perpendicular height above the level of the sea, is such as imagination only can picture. When this projecting rock, about twelve feet in height, is surmounted, the remaining way to the highest peak is less difficult. But then two stations of tremendous danger remain to be performed. The first is termed the station of the *Eagle's nest,* where a stone cross was substituted by the Monks for the

unhewn stone, the object of Druidic worship, which required the previous lustrations and ablutions of the *sacred wells*. Here, if the reader will fancy a man perched on the summit of a smooth slippery pinnacle, and poised in air about 450 feet above the level of the sea, beholding a vast expanse of ocean westward, and eastward the Kerry mountains, which he overlooks, he may form some idea of the superstitious awe, which such tremendous Druidic rites were calculated to inspire; and yet many pilgrims have proceeded from this frightful pinnacle to the second, the most whimsical, as well as the most dangerous that even Druidic superstition ever suggested. It consists of a narrow ledge of rock which projects from the pinnacle already mentioned, so as to form with it the figure of an inverted letter L, projecting *horizontally* from the very apex of the pinnacle several feet, itself not being above two feet broad!* This ledge projects so far, as

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* Ecce ingens fragmen scopuli quod vertice summo
Desuper impendit, nullo fundamine nixum.
Decidit in fluctus—Maria undique et undique saxa
Horrisono stridore tonant, & ad æthera murmur
Erigitur, trepidatque suis Neptunus in undis.
Sed cum sævit hyems, et venti, carcere rupto,
Immensos volvunt fluctus ad culmina montis, &c.

to enable him who would venture on it, to see the billows at the distance of 460 feet in perpendicular, and the sea here is 90 feet deep, so that the largest man of war may ride in safety at anchor underneath; and yet to this extreme end the pilgrim proceeded astride upon this ledge, until, quite at its utmost verge, he kissed a cross, which some bold adventurer dared to cut into it, as an antidote to the superstitious practices of Pagan times!

ORIGIN OF THESE CUSTOMS ILLUSTRATED.

"It is impossible to read these accounts without noticing their connection with the religion of Baal. The *Sceligs*, or Scillies of Ireland, are off Cape ***Bolus*** ; those of England are off Cape ***Belerium***; both stand in a western course from Cape *Belerium* in Spain; and both were, at a remote period, the S. Western *Sceligs*, i. e. sacred Seacliffs,* which first presented themselves to the Phœnician discoverers of the British Islands.

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* I would rather say ɾcal, *noisy*—Uaʒ, *rocks*, from the noise made by the sea, and the violent current, if the circumstances of the temple and the name *sacrum promontorium*, did not favour Dr. O'Connor's definition.—W. B.

"In the remote ages of Phœnician commerce, all the western and south-western promontories of Europe were consecrated by the erection of pillars, or temples, and by religious names of Celtic and primæval antiquity: this is expressly stated by Strabo.* These sacred head-lands multiplied in proportion as new discoveries were made along the coasts, and that to such a degree, that Dicearchus, Eratosthenes, and others quoted by Strabo, were at a loss to ascertain which were the genuine original Pillars of Hercules.

"Every promontory named *Scylla*, or Scylleum, in Greece and Italy, in the British and the Irish Seas, is distinguished by temples, religious traditions, primæval religious names, and *sacred fountains* of the remotest antiquity. That of the Peloponnesus was supposed to be near the en-

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* His words are remarkable. He states that this was a usual custom amongst the ancient navigators. Casaubon's Strabo, Amsterdam, 1707, t. l. p. 395, l. 6, c. 257; and again, p. 407, c. 265. He had already mentioned it from the works of the antient geographers, l. 3, p. 258, c. 170, p. 259, c. 171; and he repeats it, t. 2. l. 10, p. 459, p. 705; so that this fact rests not upon etymology only, but on historical evidence. The *sacrum promontorium*, or S. western headland of Iberia antiqua was Cape *S. Vincent.* That of Ireland was *Carnesoir* point, as stated by Ptolemy.

trance into hell.—"Hermionæ in Argiæ litore. Inde brevis ad inferos descensus. Huic vicinum est *Scylleum Promontorium*,"* That of Italy, opposite to Cape *Pelorus*, is well known for the fabulous traditions of Virgil and Ovid, who only adorned the real histories of religious rites by poetical fancies of their own; for on the rock of *Scylla* a magnificent temple anciently stood, and an oracle, and the sacred fountain of Circe were adored, where mariners made votive offerings to the Infernal Gods, long before the fables of Virgil or Ovid were known. †

"On the introduction of Christianity, the name and the festivals of the Druidic divinity, his human sacrifices and horrid rites were abolished, and the worship of S. Michael Archangel was substituted on these lofty Sceligs in their stead, he being considered the chief of heavenly spirits, in opposition to the Baal of the Druids.

"The connection of Druidism with the name of *Baal* is well known. Ausonius, himself a Druid, says—'Tu Baiocassis stirpe *Druidum* satus—

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* Cluver. Introd. Lond. 1711, p. 250, not. w.

† Josephus against Appian, l. 1. c. 3, and c, 14.

'*Beleni* sacratum ducis e Templo genus.'* A Gallic inscription published by Gruter, mentions *Fons Beleni*, the fountain of Baal.† There was also a *sacred fountain* in the Phœnician temple of Gadeira.‡ Facciolati notices the sacred fountains of *Baal* in his Dictionary, voce *Belenus*. The Fountain of the Sun, in the temple of Jupiter Ammon, owes its origin to the same Phœnician Divinity, for the *Sun* and *Baal* were one and the same.§ Eschylus and Priscian mention the *miraculous fountain* of Palicorus in Sicily, adding, that perjurers were struck blind if they drank of its waters,‖ and Diodorus says, that this fountain and the oracle annexed to it, were of primæval antiquity.¶ Travelling westward, Solinus

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* Auson. Varior. Amsteled, 1671, p. 153 and 169, and notes 4 and 10.

† Gruter. Inscr. n. 3, p. 37.

There is a celebrated holy well, or *Fons Beleni*, at *Baal*, in the county Mayo, where pilgrimages are now made at certain seasons of the year, and one on Croagh Patrick, which was a holy mount before Christianity.—W. B.

‡ Plin. Hist. l. 2. c. 97. Polybius, and Strabo.

§ Plin. l. 5. Harduin's ed. p. 249, and Mela, a Spaniard, Varior. l. 1, c. 8. p. 43.

‖ Æschylus apud Bochart Canaan, p. 588.—'Pandunt damnantque—nefando perjuros furto, quos *tacto flumine* cæcant.'

¶ Diodor. l. 2. Long before Diodorus Zenagoras mentions it, as in Macrobius who quotes him.

describes other sacred wells possessed of the same miraculous quality in Sardinia, an island originally inhabited by the Phœnicians, and Philostratus another at Tyanæa.*

"From these historical fragments it appears that the well-worshipping of the Irish Sceligs, inhabited by the Clan *hua Bhascoine* of Southern Ireland, was derived through their ancestors, the *Vascons* or *Biscayans* of Iberia, from the Phœnician colonies who stretched along the coasts of Europe to Ireland, as expressly stated in the Annals of Phœnicia.† The Scillies off Cape *Belerium* in Cornwall, and the Sceligs off Cape *Bolus* in Kerry, stand in the same track of Phœnician navigation with Cape *Belerium*, near Corunna in Spain. All these head-lands were consecrated to *Baal*.—The ancients notice near Corunna a lofty Pharos, supposed to have been built by the Phœnician Hercules for the use of ships steering to

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* Philostr. in Vita Apollonii, l. 1, c. 4. and Ammianus Marcel. l. 23. 'Est circa Tyana aqua Jovi sacra.'

† See the Phœnician Annals quoted in the the 3d century by Festus Avienus, who mentions, from Hanno's journal, the number of days' sail from Carthage to Ireland. Maittaire's Corpus Poetar. Veter. Avienus de Oris.

or from the British Islands.* And *Eochoid's* Irish Bardic poems of the ninth century, which are still extant on vellum of above 600 years, state that the *Scuit*, or Scoti, proceeded from a port in Galicia, where was a tower named *Tur-Breogan*, the tower of the Brigantes. These references to the sacred promontories of ***Baal*** are the more observable, when we consider, that the Itinerary of Antoninus mentions Tangier, a Phœnician town in Western Africa, which traded with Europe by the port of ***Baal*** in Bœtica, and that Strabo and Pliny agree.†"

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* Compare the ancient history of Corunna with Salmon's Geogr. Lond. ed. 1766. Map of Spain. Æthicus says that this tower was built *ad Speculum Britanniæ*. Gough declares that he knows not what to make of this passage!

† Tingis abest a Bellone, Bæticæ urbe, unde commeant sæpe Mercatores, xxx millia passuum. Plin. l. 5, c. 1. Strabo, l. 3. I must refer once more to my Dissertation on the religion of Pagan Ireland.

The Skerries rocks of the north-west point of Anglesey and the Skerries on the coast of the county of Dublin, are probably a corruption of the Sceligs.—W. B.

GILDAS.

GILDAS was the last writer of the Roman period of British history. Of the events which occurred on the invasion of the Roman province, by the Picts and Scots, we know very little, indeed scarcely any thing but the fact of their inroads. Gildas only hints at them ; his work was intended to be moral and religious, rather than historical, but it is valuable as the only contemporary authority, on which we can depend. There is in him so much internal evidence of veracity, and his work is so much a picture of truth, that it carries conviction with it. He was a pious and excellent Christian, who lamented the miseries and horrors with which his country was afflicted, and attributed them to their true cause, the absence of religious and moral virtue, which has in every age, and in every country, rendered men cowardly, cruel, and contemptible, and will ever have that effect. An entire translation of

the book would now have very little interest, but that part which is historical, clearly shows the character and feeling of Britons at the fall of the Roman province under the Pictish and Saxon dominion.

Polydore Virgil supposes Gildas to have lived about A. D. 580, in the pontificate of Pelagius II. Other accounts say he was born, A. D. 507, but there is no certainty of the accuracy of these opinions; he may, and probably did flourish much nearer the period his writings refer to, for he speaks of the British kings, as a contemporary would.

He was called *the wise*, and has ever been considered a respectable and veritable writer. His style is querulous, involved, and somewhat pedantic, but of that polished prolixity upon which the Britons are said to have piqued themselves. In the following translation is omitted most of the pedantic apostrophes in which he delighted to indulge, but the style of his Latin, has been rendered as literally as possible. The greater part of his work consists of moral and religious reflections and quotations of Holy Writ from the Septuagint version.

Leland quotes the following passage from a life of Gildas, by an old anonymous author :—

"Gildas preached every Sunday at a church on the sea, in the region of Pebideauc, to an innumerable multitude of auditors, in the time of king Trefunus.

"Gildas was always *desirous to submit to the authority of Arthur*, but his brethren, the priests, resisted the authority of that king, being unwilling to be under his dominion. Howell, his eldest son, an active warrior, and most famous soldier, had not submitted to any king, not even to Arthur.

"At the end of a year, the holy abbot Cadoc, and the excellent and learned doctor Gildas, with their scholars, retired, from their school, to two islands, *Ronneth* and *Echin*. Cadoc choosing that nearest Wales, Gildas, that adjoining England, but pirates came and annoyed him, and he left his island in a little ship, in the summer season, and entered Glasgow* in great grief. Melua

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* It would appear that Glasgow (or Alcluyd, which was probably the city alluded to,) was one of the last holds of

being at that time king. The city was afterwards besieged by king Arthur, with a great army, because that wicked king (Melua) had ravished and violated Guennamar, Arthur's wife, and carried her to Glasgow for safety, on account of the strength of the place, it being surrounded by a river and marshes* overgrown with reeds."†

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the Roman Britons, being a very strong place, and capable of supply from the sea. Every little commander became the prince of the district he could controul, on the breaking up of the general Roman government of Britain.

* Lelandi Collectanea, Vol. II. p. 368. Leland adds the following note, "*Gildas vero prædicabat in civitati Ardmaca,*" but gives no authority.

† "Ex libellulo quedam de vitæ Gildæ auctore veteri. Prædicabit omni dominica die apud maritimam ecclesiam quæ stat in Pebidiauc regione, in tempore Trifuni regis innumerabili multitudine illo audiente.

"Gildas Arturio semper cupiebat obedire. Confratres tamen ejus regi rebellabant prædicto nolentes pati dominum. Hueil major natu belliger assiduus, et miles famosissimus, nulli regi obedivit, nec ipsi Arturio.

"Finito anni spatio, et scholaribus recedentibus a studio S. abbas Cadocus et Gildas, doctor optimus, adierunt duas insulas scilicet Ronneth et Echin. Cadocus intravit proximiorum Gualliæ, Gildas adjacentam Angliæ.

"Venerunt piratæ, qui adflixerunt illum.

"Reliquit insulam, ascendit naviculam, et ingressus est Glasconiam cum magno dolore. Melua rege regnante, in æstiva regione. Obsessa est, itaque ab Arturio rege cumi nfinita mul-

It is obvious from this account, if it can be depended on, that Arthur was not a Roman Briton, but an invading Pictish king, otherwise Gildas and his brethren, the British clergy, would have had no hesitation in *submitting to his authority;* which, it appears, Gildas was anxious to do, but the others refused; and on his successful invasion of the district they inhabited, they chose rather to leave their monastery, or school, than be under his dominion. Gildas finding the island he had chosen for an asylum, subject to the inroads and vexations of outlaws, who always take advantage of the weakness and confusion consequent upon the breaking up of established governments, was glad to avail himself of the asylum of the, perhaps, then only Roman British city which held out against the Picts, and went to Glasgow (or Alcluyd,) which, however, soon after submitting to Arthur, the Roman British power was annihilated, that is of those princes who rose into authority after the Romans left the country.

Gildas was a priest of the British church, which

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titudine, propter Guennumar uxorem suam violatam et raptam a prædicto iniquo rege, et ibi ductam, propter refugium inviolati loci, propter munitiones arundineti, ac fluminis et paludis, causa tutela."

being in communion with that of Ireland, very probably did preach at Armagh, having sought a refuge from the miseries consequent on the political convulsion and conquest of his country by the Picts and Saxons.

"Britain," says Gildas, "is an island, situated almost in the extreme limit of the globe, in the direction of the west—(the divine balance that weighed out the whole earth being poised, so that the axis descended too much from the north,) is 800 miles in length, and 200 in width, except the broader tracts of various promontories, which are surrounded by the curved limits of the ocean, by whose diffusion, if I may so speak, it is secured and fortified by an intransmeable circle on all sides; and by the strait of the southern hemisphere, by which they sail to Belgic Gaul; by the mouth of two noble rivers, the Thames and Severn, defended, as it were, by arms; and of other smaller rivers, and twice ten states, and twice four, and not a few castles, with fortified walls and houses; (whose tops, in menacing elevation, were constructed on heights, with firm materials and connexion,) and also beautified with plains, spread to a vast extent, and sloping hills, lying in the arms of lovely scenes, adapted to luxuriant cultivation, and mountains, most convenient for the change of the pasture of cattle.

"She (the island) with head erect, and spirit elevated, from the time she was inhabited, rises now ungrateful to the Deity, at other times to the citizens, often also to the transmarine kings and powers.

"I will be silent about the olden days of ruthless tyrants, who in other distant climes have been distinguished. Porphyry, that dog of the East, rabid against the church, to his madness and impudent style of expression, added this saying, 'Britain is a province fruitful in tyrants.'

"I will attempt to describe those evils only which in the days of the Roman emperors, she both suffered and inflicted on other states, as much as is in my reach; not so much from her own annals and histories (which, if they ever had being, cannot now be found, *having been consumed in the general conflagrations of the enemy, or carried far away in the ships of exiled citizens*) as from the accounts of those who traded to the country, which are indeed interrupted by frequent gaps, and cannot be sufficiently distinct. Sailing across, the emperor gave laws to the submissive island, and brought into subjection to his edicts, a people no less faithless than weak, not so much by fire, sword, and warlike engines, as hap-

pens to other nations, as by mere threats and blows upon the face from the hands of the judges, whilst they repressed their indignation within their breasts, and offered entire obedience to him. On whose return to Rome, by reason, as was reported, of a deficiency in the military pay, and suspecting anything but rebellion, the insidious lioness (Boadicea,) butchered those who were left governors to proclaim rather than enforce the object of the Roman kingdom. When this occurrence was told to the senate, and they had with great speed hastened an army to be revenged on those treacherous young wolves ; not a military fleet (prepared to fight heroically for their country,) not a regularly formed battalion, nor a right wing, nor other warlike preparations are to be observed on the coasts, but backs, instead of shields, are presented to the pursuers, and like women, they stretch out necks (whilst cold tremor pervades their bones) to the sword, and their hands to be chained ; so that every where it is said, as it were in proverb and reproach—'The Britons are neither brave in war nor faithful in peace.' Wherefore the Romans, many of those perfidious people having been slain—some sold as slaves (that the land might not be utterly reduced to a desert,) having left the country as it was, destitute of wine and oil, seeking Italy, leaving some who

were to command, a lash on the backs and a yoke on the necks of the natives, to take the homage of slaves by the mere Roman name, and lacerate the artful nation, not so much by military force as by the whip ; and, if the circumstance require it, to adapt the sword to his side, as the saying is—'vagina vacuum.' So much so that the island was not looked upon to be Britain, but a Roman province, and even what money they had, either of brass, silver, or gold, was stamped with the image of Cæsar.

"Which things, though they were rather coldly received by the inhabitants, yet by some with quick, and others with less feeling, until the persecution of Dioclesian, the tyrant, which lasted nine years ; in which the churches throughout the world suffered oppression, and the Sacred Writings, wherever they were found, burned in the streets, and the chosen ministers of the flock of Christ, butchered like the innocent sheep, so that (if it could be possible) not even a remnant of the Christian faith remained in any province.

"Wherefore, at length, the tyrant's severity becoming more violent, and already breaking forth to the desert wood ; the island having the Roman name, but not its habits or institutions, on the

contrary, rejecting them, sent the best of its most bitter produce to Gaul—a numerous host of satellites accompanying Maximius, arrayed with ensigns of state, which he neither bore with dignity nor legally assumed, but by the law of tyrants.

"He, with artifice rather than valour, united to his lawless kingdom by snares of perjury and falsehood, contrary to the Roman system, some of the neighbouring towns or provinces, and stretched one of his wings towards Spain, and the other towards Italy, fixed the seat of his iniquitous government among the Treviri, raged with ungoverned fury against the state, that he might expel the two legitimate commanders, one from Rome, the other from a most exemplary life.

"Then Britain, reft of an armed force, the necessaries of war, commanders, and a large body of youth, (who accompanied the abovementioned tyrant, and never after returned) uncouth and ignorant of the various modes of war, (galled in the first instance by two foreign nations, both exceeding savage, that of the Scots from the west, and the Picts from the north), was powerless and in groans for many a year.—On account of whose depredation and direful oppression she sent ambassadors to Rome with letters, and with mourn-

ful supplication desiring a military force to protect her, and swearing, in good faith, subjection to the Roman empire, (if the enemy should be driven to a distance.) To whom a legion was forthwith despatched, mindful of previous misfortune, and sufficiently furnished with arms; which, brought in ships over the ocean to our country, engaged hand in hand with the enemy, and killing a great number of their force, expelled all from her boundaries, and liberated the subjugated people from impending captivity, by a decisive overthrow.—Then commanded them to erect a wall between the two seas, that it might, when furnished with a crowd of defenders, be a terror to the defeated enemy, and a protection to the people; which, reared not so much with stones as sods, by the ignorant common people, without a guide, was of no service. But, when the legion was returning home in great triumph and joy, the former enemies, like devouring wolves, excited by excessive hunger, with parched jaws, bounding around the sheepfold, the shepherd not being at hand, borne along by winged oars and lusty rowers, and sails inflated by the winds, break through the boundaries, commit slaughter in every direction, mow down, trample, and run over every thing before them that was mature or in a state of growth; wherefore again suppliant ambassadors were sent

with torn robes and head covered (with a mourning hood) beseeching assistance from the Romans ; and, as timid young, crouching under the faithful wings of their mother, that their miserable country might not be annihilated, or *the Roman name* which struck only in sound upon their ears, to be lessened by the contempt of foreign nations. And they, as much as is possible for human nature, excited by the relation of such a tragedy, winged like eagles, and quickened the speed of their cavalry over the land, and their sailors over the sea: at first unexpected, but soon a source of terror, pierced their swords into the necks of the enemy, and made slaughter among them like to the fall of leaves in autumn ; and as the mountain torrent, swollen by the many streams of the tempest, and in its sonorous course o'erflowing its channels, overturned by one mighty rush the edifices before it, so our illustrious allies quickly drove the swarms of our enemies beyond the seas, (if any could escape), because they had hitherto greedily carried an annual booty over the sea, there being none to oppose them. Then the Romans declared to the British provincials that they could not thus often be distressed by such laborious expeditions, and suffer the Roman standard and their armies to be occupied by land and sea in repulsing and chastising cow-

ardly and *wandering robbers;* but advised them, by inuring themselves to arms, and a manly method of fighting with all their strength, to vindicate themselves, their country, their substance, their wives, their children, and, what is still greater than these, their liberty and life ; and that they should not stretch out their hands, not only unarmed, but ready to be chained, to nations not more powerful than themselves, (unless they were weakened by sloth and inactivity), but that, arrayed with shields, swords, and spears, and ready for the contest, they should forthwith build a wall (not like the other, but a substantial one of stone) at the public expense, calling all inhabitants to join in the common cause and to assist in building from sea to sea—not between cities which had been built there in an accidental or scattered manner. They thus delivered precepts of courage to the timorous people, and left models for the formation of weapons, and built towers, at short distances from each other, to command from sea to the shore of the ocean towards the south, where their ships were harboured, and then bid them farewell, never more to return.

" Whereupon, suddenly, emerged from their retreats, numerous and savage flocks of Picts and Scots, in the vehicles in which they were carried

across the Stygian valley, (like tawny swarms of vermin from the confined cavity of their holes under the meridian Titan and scorching heat,) and, according to their habits, often quarrelling among themselves—unanimous only in the desire of rapine and shedding blood—covering their fierce countenances with more hair than their shameful parts, and those parts contiguous, with garments. Being opposed more boldly than usual, they took possession only of all the north and extreme part of the country as far as the wall, and expelled the natives. To oppose these encroachments a feeble force was drawn out on the heights of their defences, unsuited and ill-disposed by reason of their cowardly hearts, which, by inactive service, had become enervated. Meanwhile the exertions of these vagabonds were unceasing, and, with hooked weapons, the unhappy citizens were dragged off the wall and instantly immolated. This infliction of sudden death was really a benefit, because those, thus destroyed, avoided, by their sudden exit, the horrible impending tortures suffered by their surviving brethren and children.

" Having deserted their cities and the lofty wall, greater evils awaited the survivors—even defeat, slaughter, flight, dispersion, and more

than usually desperate pursuit by the enemy, and a massacre more cruel than ever. And as lambs are torn by wolves, so the wretched inhabitants were destroyed by their enemies; insomuch that their habitation may be likened to that of savage beasts. To obtain the supplies of a short existence, and procure food, the miserable citizens did not refrain from pillaging one another; and thus the external slaughter was encreased by domestic strife. By this incessant pillaging, the whole country was deprived of a supply of food, except from precarious hunting. Whereupon the wretched survivors, sending letters to Ætius, a man of consular dignity, spoke in this strain—'To Ætius the consul—the groans of the Britons.' And after a few complaints they say—'*The barbarians drive us to the sea, the sea drives us back to the barbarians. Thus two kinds of death await us—we are either butchered or drowned, nor have we any power to oppose them.*'

"Meanwhile a direful famine seized on those wandering and wretched beings, which compelled many of them to yield themselves to these bloody robbers, in order to receive a little nourishment for the support of life.

"At length, for the first time, trusting not in

man, but in God, they took courage, attacked and made havoc of the enemies, who had preyed upon them so many years. The boldness of the invaders was thus repressed for a time, but not the vile propensities of our countrymen—the enemy had receded from the citizens, but not the citizens from their crimes. For the habits of the people were, even as at this time, to be weak in repelling the weapons of their enemies, but brave in civil feuds, and in enduring the burthen of guilty men. Weak, I say, in following the standard of peace and truth, but resolute in the commission of wickedness and falsehood. Therefore, these bold assailants, *the Hibernians*, went home but to make their way back again at no distant period.

"The Picts, also, for the first time, remained in the remote part of the island, but occasionally making inroads and driving away spoil.

"In this time a direful wound, famine, was inflicted on the destitute people, another more violent one silently sprouting out; but the desolation ceasing, the island overflowed with such plenty, that no age had ever witnessed—but with all which luxury encreased. It germinated with a powerful shoot, in as much that it might justly

be said of that time, 'never was such fornication heard of among the nations.' And not this vice alone, but all others to which human nature is prone. Kings were anointed, not by Almighty God, but put up by those who stood forward as more cruel than the rest; after a while they were butchered by those who created them, without examining the truth of the matter. In the meanwhile, by the will of God, he commenced to purify his family; but they, only on the intelligence of affliction, began to amend, who were stained so deeply with their sins, for the winged flight of rumour penetrates the listening ears of all.

"The enemies again approached, determined entirely to destroy the Britons, and possess and occupy the country themselves, from one end to the other. Nevertheless, though they did not succeed at that time, yet a direful pestilence fiercely attacked these foolish people, which destroyed so great a number, that the living could scarcely bury the dead.

"A counsel was then held, to consider what would be the most effectual means of repelling the terrific and repeated irruptions and plunderings of the afore-named nations, the

Picts and Scots. The council, with their haughty tyrant, Vortigern, were puzzled, but, at length, they found a guard, or rather destruction of the country; the nefarious Saxons, of detestable name, hated alike by God and man, were invited and admitted, as wolves to a sheepfold, into the island, for the purpose of checking the northern nations; than which nothing could be more bitter or pernicious in its effect. Thus a band of devils, breaking forth from the den of the barbarian lioness, in three *cyulis*,* as they were called in their language, *in ours*, *long ships*, with prosperous sail, omens, and auguries, (in which it was declared by the prophets, to them, with certain foresight, that they would govern the country for three hundred years, but that for one hundred and fifty, that is half the time, would repeatedly lay it waste.) Thrown at first on the eastern part of the island, under the command of the inauspicious tyrant, fixed their terrific talons, as if about to defend the country, but most assuredly to fight against it. To which the above named pre-

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* Keels, long ships.—"Tribus (ut lingua ejus exprimitur) *cyulis*, *nostra lingua*, longis navibus." Such *long vessels* as are used in the Danube, and are called *zeilin*, from their length. In all Germany, *zeile* means length, not breadth. Leibnitz. Scriptor. Brunivicen. fol. 31, not. 8.

cursor, (finding success to have accompanied the first band,) sends a more numerous company of satellites and dogs, which, being carried on rafts, is united to the *base mercenaries*. The barbarians being thus introduced into the island, as soldiers, ready to undergo extreme hardships (as they feigned) for their gracious inviters and hosts, required provisions to be given to them, which, being allotted, for a long time, stopped the mouths of the dogs. They also, but not immediately, sought to have monthly tributes allowed them, carefully colouring the occasion, and declared unless they were more profusely supplied, the Britons having broken the treaty, they would depopulate the entire island. Nor was there much delay before they followed their threats with execution. For retribution and judgment for preceding crimes, was called for from sea to sea. The flame from the east was increased, by their sacrilegious hands, laying waste all the neighbouring cities and lands; and, being once kindled, did not rest until, by burning almost the whole superficies of the island, it swept over to the western ocean, with a red and greedy flame; so that all the colony, as if with repeated battering rams—and all the colonists—and the heads of the church—together with the priests and people—were destroyed by swords shining

on every side, and crackling flames, most miserable to be seen, in the very midst of the streets, the defences being torn away. The stones of towering walls, sacred altars, limbs of the dead, covered with a crust of purple gore, might be seen jumbled up together, as in some horrid pressing machine. There was no sepulture of any kind, except the ruins of houses, and the bowels of beasts and birds of prey, or any reverence for sacred souls, even if any were found at that time worthy to be carried to the heights of heaven by holy angels.

"Some of the wretched survivors taken on the mountains were butchered in heaps; others, overcome with hunger, came and gave themselves into the hands of the enemy *to be slaves for ever*, (if, indeed, they were not forthwith butchered, which was preferable, and be worthy of deep-felt gratitude.) Some sought foreign shores, with a terrific lamentation; others flying to mountains, threatening and rugged in their aspect, to forests, with deep vallies, and to rocks overhanging the sea, ventured their lives, always with apprehension and continual fear, by still remaining in their country. At length, a considerable time having intervened and those cruel freebooters returned to their home, the remaining

citizens, strengthened by God, (to whom their miserable countrymen united themselves from different places armed, eagerly as bees to their hives when a storm is impending), and at the same time praying with earnestness (and, as it is said, "loading the air with unnumbered prayers") that they might not be utterly annihilated. "Under the generalship of Ambrosius Aurelianus, a prudent man, (who, robed in purple, perhaps was the only man of the Roman nation in that time of collision that escaped—his parents being destroyed in the same, whose offspring now in our times have far degenerated from their generous ancestor), they took fresh courage, and, provoking their conquerors to battle, victory—the Lord having granted it—fell to them according to their prayers. After this, at one time the citizens, at another the enemy conquered, that the Lord might try, in his accustomed manner, whether Israel loved him or not, till the year of the battle of the Badonic mountain, the place of my nativity, a slaughter of those robbers took place, which was almost the last, but not the least. The cities of my country are not, as formerly, inhabited, but deserted and in ruins: they present at this day a pitiable appearance, although external, but not internal wars have ceased. For that inevitable ruin of the

island, and the mention of the assistance, so unexpected in the memory of those who still survive as witnesses of both miracles, for by the exertion of this king, public and private individuals, priests and ecclesiastics have each preserved their rank. But these having departed, when another age succeeded they were ignorant of the former time, and did not sufficiently experience the temporary serenity. Thus all the standards of truth and justice were broken and upturned, so that not even, I may say, a trace or memorial of them appeared in the above-mentioned classes, except in a few, and very few, by reason of the loss of so great a multitude, daily fell headlong into Tartarus, so small a number were left that the venerable Mother Church, in a manner, had not left those, reclining in her bosom, whom she could truly esteem as true sons. For why should we conceal that which all the nations around not only know but reprehend?

"Britain had kings, 'tis true, but they were tyrants; she had judges, but they were corrupt; after preying upon and oppressing the innocent, and at the same time protecting and supporting the suspected, the vile, and the robbers, who had not only many wives, but mistresses—of whose enormities that tyrant, Constantine, the whelp of

that filthy lioness, Damnonia, was guilty—who, in this year, after the solemnity of an oath, by which he bound himself never to act treacherously to the people, (at first swearing by God, and then by the attendant choir of saints, and by the mother) in the venerable bosom of both mothers and of the visible church under the holy abbot Amphibalus, cruelly tore the tender sides of the royal boys, and even the hearts of their two nurses, between the very altars themselves; as I have said, with the execrable sword and spear, in the place of teeth; whose hands were never stretched to arms, (which no braver at this time ever bore) but only to God and to the altar. In the day of judgment they will suspend the venerable banner of their patience and faith on the portals of thy city, oh Christ! And this he did, not only to be lauded, but as if it were a merit on his part. For having put away his lawful wife, contrary to the precepts of his master, Christ, and the prohibition of nations, he lived for many years in continued and varied adulteries.

"Why do you also, like to a leopard in morals and discoloured by iniquity, with hoary head, sitting on a throne supported by treachery, covered from head to foot with parricides, and debased by adultery, in vain the son of a good king,

(*Vortiporius*,* tyrant of Dimetæ) raise thyself, as Manasses of Ezechia—why art thou insensibly erect? Why do not those violent draughts of sin, which you suck in like the best wine—or rather in which you have been enveloped—why do not these satisfy you, even now sensibly approaching the limits of life—why do you, as if aspiring to the pinnacle of iniquity, load your already miserable life with an intolerable burden, by the removal of your wife, and the death of her unchaste daughter?

"Why have you turned yourself, in the old day of your iniquity, a despiser of God and debaser of his appointment, oh! *Cuneglasse!*† (in the Roman language *lion-coloured butcher*‡)—Wherefore do you create such a contest as well with men as God? Eminent, indeed, among your fellow-citizens in arms—to God infinite in wickedness—wherefore have you, besides other innumerable wickednesses, your own wife being divorced, widowed your own *near relative*, who promised eternal chastity to God, as the poets say,

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* ꝑoꝛ ꞇeaċ ꝑoꝛ, *chief of your race.* This was an *epithet* applied to *Vortigern*, and *tyrant*, was ꞇJaꝛnɑ, or *lord.* Lord of the Dimetæ, being a Latinizing of that word.

† *Thou hoary wicked hound.* ‡ Lanio Fulve.

like the great tenderness of celestial nymphs (with all veneration, or rather dullness of soul), contrary to the prohibition of the Apostle, declaring that adulterers could not dwell in the heavenly kingdom?

"Wherefore, thou dragon of the Island, having expelled many from the kingdom as well as life—as we have lately expressed it in our style—first in wickedness, powerful beyond others, but also in iniquity—profuse in largesses, still more so in crimes—brave in arms, but still more resolute in destruction—*oh maglocune!** wherefore participate in that ancient wickedness, as if you were drunken with wine pressed out of the vine of Sodom? Wherefore get together, of your own desire, such an unavoidable heap of sins, like lofty mountains, upon your royal neck?

"Did you not bitterly oppress, in your very earliest years, with sword, spear, and fire, your uncle, the king, with fierce soldiers (whose countenance in the ranks were not unlike the whelps of a lion)? Did you not, after the violent desire

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*Mac, *son*; loc, *dark*; cuine, *hound*, or dog; an opprobrious name given by Gildas to Vortigern, viz.—"dark or wicked, son of a hound."

for empire had ceased, carried on by the wish to return to the true way, determine night and day (your conscience cutting you on account of your sins) to become a monk, at first ruminating many things, as it were, under your teeth, then submitting them to the multitude; and this you have vowed without, as you said, any kind of treachery.

"Oh, how much joy would it be to the mother church, (if you, an enemy of all human kind, had not been painfully separated from her bosom!)—as much of joy and pleasure as was your conversion to the good fruit, as well in heaven as earth, so much now your turning to the evil, like the sick dog to his vomit, is a matter of grief and mourning.

"The first and legal marriage of your wife (after you broke your monastic vow) is made illicit, and the wife of another living man, and that not of a stranger, but of a nephew, is beloved. Oh, how that tough neck, laden with so many crimes—with a two-fold paricidal murder, by killing, as we have said above, your wife, who lived with you for some time—is bent, by the towering weight of sacrilege, from the low to the lowest.

"Then she, by whose suggestion so many calamities and crimes were perpetrated, (as the tongues of thy flatterers exclaim, from their lips, but not from their hearts,) being widowed from her legitimate bed, you connected yourself with a most incestuous marriage.

"When the king is known to be unjust, all under him are wicked. A just king, as the prophet says, reanimates a nation. But good counsels are not wanting, since you have so accomplished a master—the preceptor of the whole of Britain."

The foregoing is the substance of the historical matter in Gildas; it is very interesting on account of its early date, but it affords but little information of facts. It, however, fully establishes that the language of the Britons was Gaelic.

His own name is itself Gaelic, and means the handsome or pretty pledge. ȝoll, *a pledge;* ðeaȝ, *pretty.* A name likely to be given to a fine or good looking child.

Cadoc, also, the name of the other British doctor, mentioned in the life of Gildas, quoted

in page 259, is a Gaelic name. cadac, *friendship*. Thus does every word, and every name, accidentally mentioned by each antient writer of credit, assist in establishing the fact, that the language spoken by the Britons was Gaelic. Although that fact appears sufficiently established by the evidence already produced, yet it is so great a novelty, that it requires to be irrefragably established; and, therefore, the support and weight of every writer may fairly be brought forward.

NENNIUS.

NENNIUS is said to have been abbot of Bangor, and to have flourished about the year 620. The only Latin editions I am aware of, are that published in Gale's XV. Scriptores, (Oxford, 1691,) and that published by C. Bertram, at Copenhagen, 1757. No English translation, I believe, is extant.

Leland speaks of Nennius, as a writer of credit, in his "*Assertio Arturi.*"* The preface of Nennius, published by Gale, says :—

"I drew the greater part of my information from traditions, a part from writings, and the monuments of the old British inhabitants; a part from the annals of the Romans, and also from

* Lel. Col. Ap. l. 20.

the chronicles of the holy Fathers, viz. Jerome, Prosper, Eusebius, and the history of the Scots and Saxons, although they were enemies; not as I wished, but as I could, submitting to the authorities of my seniors, I have, clumsily indeed, collected together this little history, as the gleaning of the ears of a more perfect harvest; and endeavoured to preserve it for posterity, lest that should be trodden down entirely, and altogether lost, which still remained, notwithstanding the incursions of foreigners into our country."*

This preface, however, is wanting in the copy

* "Vestræ sit notum charitate, quod cum rudis eram ingenio et idiota, sermone hæc pro modulo meo, non propriæ nitens scientiæ, quæ vel nulla, vel admodum rara et exilis est, Latinorum auribus idiomatizando tradere præsumpsi: sed partim majorum traditionibus, partim scriptis, partim etiam monumentis veterum Britanniæ incolarum, partim et de annalibus Romanorum; insuper, et de chronicis sanctorum Patrum, scilicet Jeronymi, Prosperi, Eusebii; necnon et de historiis Scotorum, Saxonumque, licet inimicorum, non ut volui sed ut potui, meorum obtemperans jussionibus seniorum, unam hanc histioriunculam undecunque collectam balbutiendo coacervavi: et remanentes spicas actuum præteritorum, ne penitus calcatæ deperirent, quarum ampla seges quondam extranearum gentium infestis messoribus sparsim prærepta est, posterorum memoriæ pudibundus mandare curavi."

of Nennius in Bennett's College Cambridge, and also in most others, and, therefore, is not supposed to have been written by Nennius. Mr. Burton Conyngham, in his copy of Gale, now in the library of the Royal Dublin Society, has inserted this note :—"Hæc enim præfatio nullo modo a Nennio compone possit utpote scripta, A. D. 858—si numerus anni juste ponatur, et ipse Nennius, ut omnes consentiunt, A. D. 620, floruerit." A criticism equally applicable to a great part of the work itself.

The first article, however, called the Apology of Nennius, the Britain, and Historian of the British People, which was probably his production, is as follows :—

"I, Nennius, the disciple of S. Elbod, have undertaken to write certain extracts respecting the state of the British people, because the learned of the island of Briton possessed no skill, or had any record thereof in their books. But I have accumulated and put down all that I could find, as well from the Roman annals, as from the writings of the Fathers, the Scots, and English, as also from our old traditions, which many doctors and authors have been induced to write; I know not whether they have left us

more accounts of the frequent occurrence of pestilence and mortality, or the horrible slaughter of war. I request that every one who reads this book, will give me his courtesy, and make allowance for one who ventures, after so many more able authors, to write, rather as a talkative bird, than as a capable critic. I give way to him who knows more accurately the business than myself."

There are several MS. copies of Nennius extant, two at Cambridge, and several in the British Museum, the greater number of which are attributed to Gildas. Many passages, are found in some copies which do not occur in the others. This is the work Polydore Vergil denounces as the pseudo Gildas, and cautions his readers from giving credit to.

It is evident from the Apology and Preface, that Nennius collected, and inserted all the statements he could find, either written or traditional, without intending to vouch for their accuracy. Many of his chapters, respecting the origin of the Britons, are contradictory of each other, and few of them entirely correct, but still they contain most valuable matter.

I have inserted a brief digest of the sixty-

five chapters, giving those more at large which supply information of interest.

OF THE SIX AGES OF THE WORLD.

Cap. I.—" First age from Adam to Noah.

" Second age from Noah to Abraham.

" Third age from Abraham to David.

" Fourth age from David to Daniel.

" Fifth age from Daniel to John the Baptist.

" Sixth age from John the Baptist to the day of judgment, when our Lord Jesus Christ shall come to judge both the living and the dead by fire.

" From the beginning of the world to the deluge, were 2242 years.

" From the deluge to Abraham, were 1442 years.

" From Abraham to Moses, 640 years.

" From Moses to David, 500 years.

" From David to Nebuchodnezzar, 569 years.

" From Adam to the carrying away to Babylon, are computed 4779 years. From the captivity at Babylon to Christ, 563 years. From Adam to our Lord Jesus Christ, 5200 years. From the passion of our Lord Jesus Christ, there are passed 800 years; but 832 years from the incarnation

to the 30th year of the reign of Enaurath, king of Moniæ, or Mon, who now governs the kingdom of Wenedocia, that is *Guermet*. There has, therefore, passed from the beginning of the world to the present year, 6108 years.

Cap. II.—"The island of Britain, which is said to be so called from Brito, the son of Hisicio, who was the son of Alan, of the family of Japhet; but according to others, from Brutus, a Roman consul, is 800 miles in length, and 200 in breadth. It has 28 cities, and innumerable promontories, and castles. It is inhabited by four nations, Scots, Picts, Saxons, and Britons. There are three large islands in its neighbourhood, whereof one lies towards Armorica, and is called *With*, which the Britons call *Guied* or *Guith*.* The second is in the middle of the sea between Britain and Ireland, called *Eubonia*, or *Man*. The third is at the extreme limit of the British World beyond the Picts, and is called *Orcania*. There are many rivers, particularly two, the Thames and Severn.†

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* Quam Britones insulam *Guied*, vel *Guith*, [vocant] quod Latine divortium dici potest; ϛαοτ, *the sea*, or the wind.

† *Tamesis* et *Sabrina*.

CAP. III and IV—"Contain the story and descent of Brute from Æneas, and his settlement in Britain, to which island he gave his name. The ground work of Geoffery of Monmouth's history.

CAP. V.—"After an interval of not less than 900 years, the Picts came and occupied the Orcades, and eventually possessed themselves of the third part of Britain, which they at present possess.

CAP. VI.—"The Scots came from Spain to Hibernia. First came *Bartholomeus* with 1000 people, as well men as women, and increased to 4000, but a plague came upon them, and they all perished in one week. Afterwards came *Nimech*, who sailed about for a year and half, and then reached a port in Hibernia, and after remaining some years, returned again to Spain.

CAP. VII.—"After came three sons of a certain Spanish soldier, with thirty ships, *(chiulis,)* thirty women in each ship; after remaining there upwards of a year, they saw a tower of glass in the midst of the sea. And the men examined the tower, and sought to speak to those in it, but no

one answered them; and then they with unanimous consent agreed to attack the tower, with all their ships and all their women, except one vessel which had been wrecked, in which were thirty men and as many women. And when they landed on the shore, where the tower was, the sea rose and drowned them all. Therefore from the thirty men and thirty women who belonged to the ship which had been wrecked, all Hibernia was peopled as at this day.

Cap. viii.—"A little after people came from Spain, and occupied many regions. First came *Clamhoctor*, and inhabited with all his people to this day. In Britain also, *Historeth*, the son of *Istorinus*, held Dalreida. *Buile*, also settled in the island of Eubonia, with his people. The sons of Vethan obtained the country of the Dimetæ, and spread themselves in many places, until they were expelled from all Britain by *Cuneda* and his sons.*

Cap. ix.—"If any one desires to know for how long a time Hibernia was deserted and uninhabited, it was thus told me by the most learned of the Scots:

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* *Kennedy.*

"'When the children of Israel passed the Red Sea, and the Egyptians following them, were swallowed up, as is said in the Scriptures, there was a certain noble Scythian, with a great number of followers in Egypt, who had been expelled from his kingdom. He did not go to persecute the people of God. They also were expelled lest they should seize upon the kingdom of Egypt. For forty-two years they wandered in Africa, and passing by the sea to the Pillars of Hercules, sailed into the Tyrrhene sea, settled in Spain, and resided there many years and increased in power, and multiplied greatly; and afterwards came to Hibernia, 1002 years after the drowning of the Egyptians in the Red Sea. They also came to Dalreida at the time Brutus governed the Romans, that is, when they took consuls, then tribunes of the people, then dictators.

Cap. x.—"The Britons came to Britain in the third age of the world, but the Scythæ, that is the Scots, in the fourth age, acquired Hibernia. But the Scythæ, who inhabited the west, and the Picts of the north, constantly and with one accord fought against the Britons, because they were unused to arms. But after a long interval the Roman monarchy extended itself over the whole world.

Cap. xi.—"From the first year that the Saxons came to Britain, to the fourth year of king Mervin, is computed at 429 years. From the nativity of our Lord Jesus Christ, to the advent of St. Patrick to Hibernia, there are enumerated 437 years—from the death of St. Patrick to that of St. Bridget, 60 years. From the nativity of Columkille, to the death of St. Bridget, four years. The beginning of the reckoning by cycles of 19 years from the incarnation of our Lord Jesus Christ to the advent of St. Patrick to Hibernia, makes a full number of 437 years. From the advent of St. Patrick to the said island, to the cycle of nineteen years, in which we now are, there have been 22 cycles, that is 421 years; and there are three years in *ogdoade* to this year.

Cap. xii.—"Is a repetition '*from our old books*,' of the descent of *Brute* from Noah.

Cap. xiii.—"Is a nonsensical pedigree of Brito, Francus, Romanus, and *Alemannus*, which he says '*inveni ex traditione veterum*.'

Chapters xiv. to xxvi—"Contain an account of the conquest of Britain, by Cæsar, and the reigns of the Emperors to Constantine, and the conversion of Lucius, the king of Britain, by pope Evaristus.

Cap. xxvii—" Three times the Roman generals were slain by the Britons. But the latter being much annoyed by the barbarians, that is the Scots and Picts, sought the assistance of the Romans, to whom they sent ambassadors in great grief, who entered the senate house with sand on their heads, and carried with them great presents to the consuls. They promised with an oath to submit to the Roman laws, although they were hard. The Romans came again with a large army to their assistance, and placed generals and commanders in Britain, and they were under the imperial rule, and had Roman generals and armies for 449 years. But the Britons, by reason of the burthen of the imperial rule, again rebelled, slew the Roman generals, but again petitioned for help. Then the Romans came and plundered the Britons of gold, silver, brass, and many sumptuous vests, and honey, and returned in great triumph to Rome.

Cap. xxviii.—" After the war and the death of the tyrant Maximin, *Gorthigern** reigned in Britain, and was greatly excited by fear of the Picts and Scots, and the vengeance of the Ro-

* Vortigern.

mans, as well as apprehensive from Ambrosius. In the mean time three *(chiulæ)* ships arrived from Germany, in which were Horsa and Hengist, brothers, who had been driven into exile. Vortigern received them kindly, and gave them an island, which in their tongue is called *Taneth,* (Thanet,) but in British, *Ruithina,** in the reign of Martian the second. It was in the year 447, after the passion of Christ, that Vortigern received the Saxons.

Cap. xxix.—"In his time, St. Germanus, bishop of the city of Antisiodore, came and preached the Gospel in Britain, and was distinguished by his great virtues; many by him were taught the way of salvation, but many perished for defect of faith. Some miracles which were performed by God through him, I have determined to write.

Cap. xxx to xxxiv—Contain an account of these miracles.

Cap. xxxv.—"And it happened afterwards, that when the Saxons measured out their camps in the aforesaid island of Taneth, the king pro-

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* Ruṫaḋ, *a foreland; Inȝ, an island.* Now called the Isle of *Thanet*, and the *North Foreland.*

mised faithfully to supply them regularly with food and raiment, which pleased them, and they promised they would fight gallantly against his enemies. But these barbarians had increased to so great a number, that the Britons were unable, or unwilling, to feed them; and when they demanded food and raiment, as had been promised, the Britons said—'we are not able to give these supplies, because your numbers are so much increased, therefore leave us to ourselves, we do not want your assistance.' But they took council, and the majority were for breaking the peace.

Cap. xxxvi.—"But Hengist, who was an able man, astute and determined, when he considered the inert and incapable king and people, who were unaccustomed to arms, he said to the British king, at the next meeting, we are but a few, and if you will send us to our country, we will invite a larger number of our soldiers, and bring them over to fight for you and your people. This the king agreed to. They immediately sent their messengers over the Scythian valley (or sea),* and soon returned with seven-

* *Mare.* Literally the sea adjoining Scythia, which is now Scandinavia, Jutland, Denmark, and Norway.

teen ships,* and many chosen warriors in them. In one of the ships there came a very beautiful and comely girl, who was the daughter of Hengist. After their arrival, Hengist made a feast for King Vortigern, and his knights, and his interpreter, who was called *Cerdicselmet.* None of the Britons understood the Saxon tongue beside that Briton. Hengist commanded the girl to serve the wine and strong drink to the guests, who became perfectly inebriated. Thus drinking, Satan entered into the heart of Vortigern, that he should become enamoured of the girl, and, by his interpreter, demanded her of her father, saying—"*I will give you any thing you demand, even to half my kingdom, if you consent to let me have your daughter in marriage.*' Hengist took council with the elders, who came with him, from the island of *Oghgul,* what he should demand; with one consent they said, demand the region which, in their tongue, is called *Canthguaraland,*† but, *in our language,*

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* Chiulis.

† *Cantir land.* The Saxon added *land* to the British name *Ceantir*; but *tir,* the last syllable, has the same meaning. This Saxon appellation shews clearly that *Ceantir* was the British name.

*Chent**—and he gave it them. *Gnoirangona* was then the king of Kent, who alone had the power to give away his rights, but it was unknown that his kingdom was delivered to the Pagans, so they gave the girl to the king in marriage, and he slept with her, and loved her very much.

"Cap. xxxvii.—"Then Hengist said to the king, I am your father, and will be a counsellor to you; you should never neglect my advice, nor should you fear to be surpassed by any man, or any people, for my soldiers are strong, and may be depended on. I will, therefore, invite over my sons, and your brothers-in-law, who are brave, and will fight against the Scots, and do you give them the country in the north, adjoining the rampart which is called *the wall.* And he commanded them to be invited, and Ochta and Abisa were sent for, with forty ships, who, when they navigated in the neighbourhood of the Picts, devastated the islands of the Orcades, and occupied many countries which lie on the Frisci sea, that is between us and the Scots, to

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* ceanṫ⅃ᴎ, a promontory, a *headland;* the sound of the last syllable is scarcely perceivable—it is pronounced *Kent.* This name has no meaning in Welsh.

the confines of the Picts. And Hengist invited, by degrees, many ships, with people, to him into Kent, so that the islands they left were deprived of all their inhabitants, and his people daily increased in number and power.

Cap. xxxviii.—"And above all these evil things of Vortigern, he took his own daughter to be his wife, and had by her a son. But when this was made known to Saint Germanus, he went, with all the British clergy, to rebuke the king. And while this great synod of the clergy and laity were in council, the king advised his daughter to retire to a convent, and that she should deliver her son into the care of Germanus—and she did as she was desired. St. Germanus kindly took the boy, saying—I will be a father to you, but not unless you obtain your father's permission for your head to be shaved. The boy immediately went, in obedience to the old saint's direction, to Vortigern, his father and grandfather, and said to him—Thou art my father, may I cut off my hair and shave my head? But he was silent, and did not answer the boy, but rose up, vehemently irritated, and sought to avoid the face of St. Germanus. He was then condemned, and cursed by the blessed Germanus and all the British clergy.

CAP. XXXIX to XLIV—"Contain an account of Vortigern consulting the magi about building a palace in the mountains of *Hereri* (or *Snowden*), which he could not accomplish until he found a boy without a father. After a time he finds Ambrosius, who prophesies that the Saxons, whom he designates as a *white dragon*, should possess Britain, and dispossess *the red dragon*, or the Britons, but, eventually, the latter should drive them out of the island.

CAP. XLV.—"In the mean time Vortimer, the son of Vortigern, fought bravely against Hengist and Horsa, and drove them into the isle of Thanet, and three times defeated and dispersed them. But they sent messengers to Germany, calling for assistance, and an immense number of ships, with warlike men, came to their aid and fought against our kings; sometimes they conquered and extended their boundaries, sometimes they were defeated and driven away.

CAP. XLVI.—"The first battle was fought on the river *Derevent*. The second at the ford called, in their language, *Episford*, but in ours, *Sathanegabail*, (ꝛaṫ *evil* na *of the* ȝaball *course, the course or passage of evil or misfortune*); and

there fell *Horsa*, and a son of Vortigern, whose name was *Cantigern* The third battle was in a field, near the *stone of title (lapidem tituli)*, which stands on the shore of the sea of Gaul, and the barbarians were conquered, and then Vortimer was the victor, and they fled to their ships (chiulis), and, with their women, went away. A short time afterwards he died, but, before he died, he desired his family, although they inhabited another part of Britain, that his sepulchre should be placed in the sea-port from whence the enemy had departed. But they did not observe the injunction he gave them, but buried him in Lincoln. But if they had obeyed his commands, without doubt, through the prayers of St. Germanus, they would have obtained whatever they wished. But the barbarians returned again, in great power, and because Vortigern was their friend, on his wife's account, no one was bold enough to attempt their expulsion. For it was not on account of their virtue that they occupied and possessed Britain, but the will of God; for against the decree of the Almighty, who would endeavour to act? for whatsoever he wills the Lord does—he rules and governs all men.

CAP. XLVII.—"It happened after the death of Vortimer, the son of Vortigern, and after the defeat of Hengist and his troops, by a deceitful advice Hengist exhorted them to make a great mourning for Vortimer and his army; and sent ambassadors to sue for peace and perpetual amity. On which Vortigern took council, and the Saxon ambassadors went away. Afterwards they entered into a convention that both parties, the Britons and Saxons, should meet unarmed and form a firm and perfect peace.

CAP. XLVIII.—"Hengist, the most wicked of all his family, spoke to his Saxons as follows—'Secrete a dagger under your clothes, and when I shall call to you in Saxon, 'NIMED EURE SAXES,' (that is, '*draw your daggers*,') each man stab his neighbouring Briton, and do it boldly. Spare the King alone, on account of my daughter, for I gave her to him in marriage, and it is better they should redeem him from us." The council met, and the Saxons spoke kindly, but acted like wolves. Man next to man, Britons and Saxons, sat alternately and socially. Hengist, as he said, gave the signal, and, in an instant, two hundred and ninety-nine of Vortigern's friends were murdered; he, alone,

was made prisoner, and put into chains, and, for his redemption, there was given to the Saxons, Essex, Sussex, and Middlesex, which were thus unlawfully separated from the kingdom.

Cap. xlix.—"St. Germanus preached and admonished Vortigern, that he should repent and be converted to the Lord, and should go to the country called after him, viz. Vortigernia, and there miserably hide himself with his women. Whereupon he persecuted St. Germanus and all the British clergy, who, for forty days and nights, prayed, kneeling on a stone, and there remained night and day. In the mean time Vortigern went to the palace he had built and called after his own name, viz. *Dun Vortigern*, in the country of the Dimetæ, near the river *Teibi*, (Tavy) to which he ignominiously retired. St. Germanus followed him, and having with his clergy fasted three days and nights; on the fourth, about midnight, fire fell from heaven which burned the palace to the ground, and with it Vortigern and all his wives. This was the end of Vortigern, as I find mentioned in the Book of the blessed Germanus. Other writers also mention it.

Cap. lii.—"He had three sons, *Vorti-*

mer,* *Cantigern*, and *Pascent*, who reigned in the regions of *Buelt* and *Vortigernianum*. After his father's death, the greater part of Britain was governed by *Ambrosius*. He had also a fourth son named Faustus,† whom St. Germanus took under his own care and baptized and taught, and built him a great house on the banks of the river Rhine, *(Renis)* which remains to this day. His only daughter was said to be the mother of Faustus.

Cap. liii.—"This is the genealogy of Vortigern traced backwards:—Firmwail, he who now reigns in the region of Vortigernianum. The son of *Theudubr*, who is king of Buelth, and was son of Pascent Mac *Ap*guocan, Mac Moriud, Mac Eldat, Mac Eldoe, Mac Paul, Mac Mepric, Mac Briecat, Mac Pascent, Mac Vortigern, Mac (Gworthenu) Vortimer, Mac Guitaul, Mac Guitolin, Mac *Ap*glovi, Bonus Paulus

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* *Vortimer*, or *Vortimor*; ꝑoꝛ, *chief*; ꝺeaȝ; moꝛ, *house, great. The head of the great house. Cantigern*, ceaꝺ, *head* or *chief*; ꝺlȝeaꝛna, *lord*. The head, or chief lord. *Pascent*, ꝓeaꝛ, *a purse*; ceaꝺ̄, *head*, or *chief*. The chief of riches, or the purse bearer.

† ꝼeaꝛ, or ꝼloꝛ; *knowledge, art, science, understanding, vision, message*; ꝑeꝺꝛ, *coition, incest*.

Mauron. There were three brothers of Glovi who built a great city on the banks of the Severn, (Sabrina) which is called in the British tongue *Caer Glovi*, in Saxon, Gloucester.

Cap. liv.—"The blessed Germanus, after the death of Vortigern, returned to his own country. St. Patrick was at this time in captivity among the Scots, and his lord, or master, was called Milchu, to whom he was swine-herd. In the seventeenth year of his age, he returned from his captivity, and, by God's blessing, became learned in the Scriptures. Afterwards he went to Rome, and for a long time studied the mysteries of God and the Holy Scriptures. When he had been there many years, Palladius was sent by Celestine the Roman pontiff, to the Scots, who were converted to Christ; but he was prohibited by God, by certain tempests, from fulfilling his mission, because no one can succeed unless he be sent by the Almighty. So Palladius left Hibernia, and came to Britain, and died in the country of the Picts.

Cap. lv.—"Patrick being admonished by St. Germanus and an angel, called Victor, hearing of the death of Palladius, in the reign of Theodosius and Valentinian, was sent by pope Celestine to convert the Scots to Christianity.

CAP. LVI. to LXI.—"Germanus therefore sent him, with an old bishop, named Seger, to Mathew, a neighbouring king; and the saint knowing all things which should happen to him, there received the grade of a bishop from king Mathew, and the holy bishop. He also assumed the name of Patricius, his former name being *Maun*. *Agrilius*, a priest, and *Iserninus*, a deacon, and several others, were ordained with him.

"Having received the blessing, and being perfect in all things, he went to Britain where he remained but a short time and then to Ireland. From the beginning of the world to the conversion of the Irish, was 5330 years. In the fifth year of king Loigare, Patrick began to preach Christ in Hibernia." The rest of these chapters relate to the acts of St. Patrick, which are much the same as given in the Book of Armagh.

CAP. LXII and LXIII—"At this time the Saxons grew strong and increased in numbers in Britain. Hengist died, and Ochta his son went and settled on the east side of Britain in the kingdom of Kent, and from him descended the kings of that country. Arthur fought against them in those days, viz. the Saxons, with the kings

of the Britons. He was a great general and was successful in every battle.

Cap. xliii.—" The first battle was at the mouth of the river called *Glen.** The second, third, fourth, and fifth, upon another river called the *Duglas*,† which is in the country of *Linais*. The sixth was on the river called *Bassas*. The seventh was in the *Caledonian wood*, that is *Cattoit Celedon*. The eighth was in *Castle Gunnin*, in which Arthur had carried the image of Jesus Christ, and of St. Mary, always virgin, upon his shoulders, and the Pagans were put to flight on that day, and many were slain, and dreadful slaughter took place in consequence by the power of our Lord Jesus Christ, and the holy virgin, his mother. (For Arthur had been to Jerusalem, &c.) The ninth battle was at the city of *Legion*. The tenth was on the shore of the river called *Ribriot*. The eleventh was at the mountain called Agned Cathregonion. The twelfth was at the *Mountain Badon*, on which day Arthur with his own hand, slew 811 men.

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* Gale makes this the *Glan* in Lincolnshire, where Glemsford is now, and says Vortigern gave Hengist, Lincoln, from whence the Britons were afterwards expelled.

† This Duglas, Gale fixes near Wigan, in Lincolnshire.—His other guesses are not more satisfactory.

Cap. lxiv.—"The barbarians being overthrown in every battle, sought for help from Germany; and thus greatly increased in numbers, and even the kings of Germany came over with their people to reign in Britain. And they did reign down the time when Ida, the son of Eobba, who was the first king of Bernicia, that is *Iberneich.*

Cap. lxv.—"Ida the son of Eobba, held the country on the left bank of the Humber sea twelve years, and joined the two regions of *Denraberneth*, in English *Deira* and *Bernicia.* Elfled, the daughter of Edwin, twelve days after Pentecost, received baptism, and an innumerable multitude with her. But she was first baptized; Edwin on the Easter following was baptized, and 12,000 men with him in one day. Saint Paulinus, archbishop of York, baptized them, and for forty days ceased not to baptize all the clan *Ambronum*, that is old Saxons, and by his preaching many believed in Christ."

The names of the cities of Britain from Nennius, Henry of Huntingdon, Alfred of Beverley, &c.—

1 Caer Guerthigirn, or Vortigern—somewhere in Pembrokeshire.

2 Caer Municip.
3 Caer Meguid, or Merdic—Caermarthen.
4 Caer Eborauc—York.
5 Caer Verulam—St. Albans.
6 Caer Mauchguid.
7 Caer-Canit—Canterbury.
8 Caer Peris—Porchester.
9 Caer Linon—Leicester.
10 Caer Gwent—Winchester.
11 Caer Glovi—Gloucester.
12 Caer Pensavelcoit—supposed Exeter.
13 Caer Celemon—Camelet, in Somersetshire.
14 Caer Gwinting.
15 Caer Luadit—Leeds.
16 Caer Colun—Colchester.
17 Caer Custent.
18 Caer Graunth—Grantchester, Cambridge.
19 Caer Lunden—London.
20 Caer Guoirangen—Worcester.
21 Caer Danti—Dorchester.
22 Caer Gorieon.
23 Caer Legion—Carlisle.
24 Caer Guarisik.
25 Caer Britton.
26 Caer Droithen—Draiten in Shropshire?
27 Caer Urnach—*Uriconium, Wroxeter.*
28 Caer Luitcoit—Lincoln.
29 Caer Segent—Silchester, near Reading, on

the Thames, the most perfect Roman city now extant.

The various copies of Nennius differ in the readings so much that it is evident all are very unlike the original work of that author. The whole has been ascribed to Gildas, or rather to be a commentary on Gildas. It is evident, however, that there is some truth, but much embellishment. Nennius is said to have lived about the year 620, whereas the calculations and events recorded, come down to the year, A. D. 830.

Nennius supplies evidence, of the strongest and most decided character, that the antient Britons spoke Gaelic. Every word which he gives, as in his own tongue, *(lingua nostra,) is Gaelic,* and *not Welsh.* But the most striking and unanswerable proof is to be found in the fifty-third chapter, where the pedigree of Vortigern is recited; it is precisely in the language and form of all Irish pedigrees, as follows :

Firmail son of	ꝼeaꝛmaol
Theudubr son of	mac teꝺ ꝺuꝺ
Pascent mac	mac peaꝛcean
(Ap) Guocan mac	mac ȝuoȝaꞁn
Moriud mac	mac moꝛaꞁżan

Eldat mac	mac eile dar
Eldoe mac	mac eile dub
Paul mac	mac pail
Mepric mac	mac mirpait
Briecat mac	mac brigat
Pascent mac	mac peargean
Vortigern mac	mac fortigearna
Guortheneu mac	mac gortegnoe
Guitaal mac	mac gaotal
Guitolin mac	mac gaotalin
Glovi	mac globad

What *Bonus Paulus Mauron* means after Glovi, it is not easy to define, but it is, no doubt, a corrupted Gaelic epithet which the embellishers of the text of Nennius, not understanding, left as it was. It is very likely to have been beanar palar mirean, or *Glovi, the prosperous and happy king*, literally, *of the palace of constant pleasure.* The names of Hugh Duff, *Black Hugh*, Eile das, *handsome Eile*, and indeed all the other names are of constant occurrence in Irish pedigrees.

Gale in his notes "on the various readings of Nennius," on this chapter, says :—"I suspect this Vortigern to have been of the tribe of the Picts, or Scots, who, by the help of the Picts, be-

came possessed of the kingdom."* Gale saw clearly that this pedigree was not Welsh, but being satisfied that the Welsh were the antient Britons, ventured this suspicion, at a hazard, to account for so great an anomaly.

I consider the chapters 62, 63, and 64, to have been interpolations. Arthur is introduced in an unusual and unnatural manner, quite as a digression, and appears out of place. The scenes of his exploits were all in North Britain, as the *Caledonian Wood* indicates, when the Saxons were encroaching on the territory of the Picts.

It would appear from Nennius, that the Gaelic British race kept possession of most of South Wales, till about the eighth or ninth century, when the history of the Welsh commences under Roderick the Great. The pedigree of the descendants of Vortigern brings it down to that period, being ten generations, which in common computation is about three hundred years.

The notes of Gale on Nennius, demonstrate the greatest variance, not only as to expression,

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* Hœc genealogia addita fuisse videtur à Samuele ego suspicor Guortigernum fuisse genere Pictum, vel Scytham; qui Pictorum ope ad regnum pervenerit."

and the names of individuals, but in the sense. It appears that the original work of Nennius was very small; but in subsequent ages was enlarged, by adding the acts of individuals of after-times. At length the feats of Arthur found a place, although he was a Pict, and of a different race from the Gaelic Britons.

GEOFFREY OF MONMOUTH.

The prefatory epistle of Geoffrey of Monmouth, addressed to Robert, earl of Gloucester, son to king Henry I. by Nesta, daughter of Rhys ap Tudor, prince of South Wales, shows what were then the opinions respecting the early history of Britain. He found the information contained in Gildas and Bede, not at all flattering to the vanity of his countrymen. There was no evidence, in either, to identify, or even connect, the history of the Welsh people with that of the antient Britons, and he tells us he had looked in vain for information for the purpose. His words are :—

" Having, in the course of various readings and meditations, taken up the subject of the history of the kings of Britain, I was surprised to find that *neither Gildas or Bede, though*

they have written copiously concerning them, have taken any notice of those kings who lived before the incarnation of our Lord, or even of Arthur, or many more who succeeded that event; although their actions merit eternal celebrity, and are, by many nations, *firmly retained in mind, and recited, from memory, with pleasure.* These, and similar reflections, had often occurred to me, when Walter, archdeacon of Oxford, a person pre-eminent in eloquence, and the knowledge of foreign history, brought me a very old book written in the British language, (Welsh) which gives, in very good language, a regular chronological history of the British kings from Brutus, the first king, to Cadwalader, the son of Cadwallon. This book I have, at his request, carefully translated into Latin, &c. &c."

Here we have an assertion, that, though neither Gildas nor Bede took any notice of Arthur and the other kings from Brutus, their history was *well known in the traditions of his countrymen,* (and other nations,) *the Welsh*, by whom they were *recited with pleasure.*

Allowing this story to be true, it only amounts to this, that Walter, the archdeacon, brought him an old legendary romance, the compilation, or pro-

duction, of some fanciful visionary writer, which he thought proper to adopt as the groundwork of an imaginary history of Britain. Such parts as were consistent with Welsh traditions, he embellished and augmented, and thus formed what has been received, by the too credulous self-love of his countrymen, as a veritable history, to which it has equal pretensions with the *Mirror of Knighthood*, or the *History of the illustrious Valentine and Orson, sons of the magnificent Emperor of Greece.*

Before the appearance of Geoffrey's Book, the *early history of Wales was a blank*, and the origin of the Welsh obscure and little known, *for the first time*, they were grafted by Geoffrey on the stock of the antient Britons.

Polydore Vergil, after speaking in great praise of Gildas, cautions his readers against the pseudo writer who appeared with his name—"ut tempestive lectorem nefariæ fraudis admoneamus." This was the book now called *Nennius*, which certainly was originally a work worthy of credit, as it contains passages (notwithstanding the care which has been taken to fit it to Welsh story, and corrupt it by additions, and probably suppressions and

alterations) totally at variance with the theory of history, which Geoffrey attempted to establish.

Polydore Vergil also cautions his readers against giving credit to other writers, and among them to Geoffrey; he says:—

"And, in more recent times, to excuse the Britons of their faults, a writer starts up, who compiles a ridiculous context of fictions, and, with impudent vanity extols their virtues far above those of the Macedonians and Romans. He was called *Geoffrey, of the sirname of Arthur*, who relates many fictitious things of king Arthur and the antient Britons, invented by himself, but pretended to be translated by him into Latin, which he palms on the world with the sacred name of true history. With bare-faced impudence also he added a long story respecting the prophecies and divinations of one Merlin, as if he had also translated them into Latin, and published them, thus endeavouring to support his history by approved and immoveable prophecies."

This is severe, but not altogether unjust criticism. Leland wrote a tract which he called "*Assertio Arthuris*," published by Hearm, in

the Appendix to "*Lelandi Collectanea*," in which, however, he failed to make a case of acquittal for Geoffrey.

Geoffrey of Monmouth, being the only foundation of Welsh history, has with no small zeal and warmth, been supported and defended by the Welsh historians.

In the year 1811, the Rev. Peter Roberts, published an English version of Geoffrey, under the title of "*The Chronicle of the kings of Britain*," translated from the Welsh copy attributed to Tysilio, with original dissertations on Gildas, the Brut, the primary population of Britain, the laws of Dyfnwall Moelmyd, and the antient British church. To set up Geoffrey, he found it necessary to put down Gildas, their statements being quite inconsistent with each other. Mr. Roberts' zeal, in defence of the traditions of his country, is entitled to respect, and it must be admitted, that he treated the subject fairly, though not always with coolness and temper. I am not inclined to admit the accuracy of the motto he adopted—"*De Gentis antiquitate et origine magis creditur ipsi genti, atque vicinis quam remotis et externis.*"

This is not universally the case, and when the early history of a country, or a saint, is unknown, the ingenuity of the cloister has never been wanting to supply the defect. He says ;

" The influence which the history and epistle attributed to Gildas, has had upon the minds of the greater part of those who have written concerning the antiquities of Britain, is well known to every man who has in any degree made them his study. As a person highly respected for his learning, even so as to have acquired the appellation of *the wise, a deference has been paid to his name, which it was impossible to justify by the writings to which it is attached ; and sometimes with a promptitude and zeal that seem to indicate more of the satisfaction in having an apology for not making an inquiry, than of the wish to know whether these writings were worthy of credit.* It is true that Leland, Lhuyd, and even Usher and Stillingfleet, have been led to give them credit ; *not merely on the name,* but as having found them *referred to decidedly by writers of the 12th century,* and that an epistle of Gildas is *referred to by Bede.* But whilst they attended to these references, they do not appear to have given that attention to the writings themselves,

which was extremely necessary. They do, indeed, consider the copies *as imperfect* and corrupted, but this seems to be the utmost."

It will be admitted, that the above statement would rather tend to impress an unbiassed mind that the deference paid to the writings of Gildas, by those judicious, as well as eminently learned writers, was founded on grounds not to be easily shaken. An author frequently quoted by writers of the twelfth century, and mentioned by Bede himself, who died so early in the eighth as A. D. 736, must be considered worthy of the respect he has received from the most eminent historical writers of the modern times. It must be from the inconsistencies discoverable in the writings themselves that he must be tried; and, therefore, Mr. Roberts proceeds to examine him by that ordeal. A mode of trial by which "*Poor Geoffrey*," as Mr. Roberts calls him, has been tried and condemned by the unanimous verdict of all but Welsh writers.

How Gildas passes through the ordeal will now appear. Mr. Roberts proceeds:—

"By this means an importance has been given to them, which, probably, had it not been for a

single assertion, they never would have acquired; as the historic narrative is little or nothing, *and often known to be false*, and the epistle is a mere farrago of calumny."

Again—"This assertion, *which is indubitably false*, is found at the end of the second chapter of the History. It states his intention to compile his history, '*not so much from the writings of the country, or testimonies of their writings, (because, if such ever existed, they were not to be found, having been either burned or carried away by the exiles,)* as from foreign authorities, though frequently deficient."

"Having considered and examined the whole of these writings attentively, I found, *not, indeed, to my surprize, but to my satisfaction*, that there is in them sufficient evidence that they are forgeries, exclusive of abundant external evidence. This I will now endeavour to prove from internal and external evidence."

Mr. Roberts then proceeds to state, that Gildas indulged himself in an "uninterrupted strain of enmity against Britain, and partiality to every thing Roman: no topic of censure, no occasion of insult, no representation by which he can

lower the estimation of the country and its inhabitants, occurs to him, but he employs it with a marked malignity, unless he can point out something of a *connection with Rome* to excuse the exception." "This is deliberate animosity against his own nation," "for which he deserves" "the deliberate execration of his own country, and every honest man."

This is very strong language, and exhibits a feeling not likely to afford *Poor Gildas* an impartial trial. What is here objected, however, rather establishes than destroys the authenticity of the Gildas we possess, by insinuating that it has taken the place of the real Gildas, of whom William of Malmesbury thus speaks—"*He was neither a weak nor inadequate historian; and that to him the Britons were indebted for whatever estimation they have in other nations.*"

This character cannot, says Mr. Roberts, be given to the Gildas we possess, which is verbose, inflated, involved, and tedious. The language and style of Gildas is certainly querulous, but it is polished and eloquent, though he says it "rambles through periods of insufferable length,

with a tediousness that wearies the eye and the understanding."

He afterwards quotes Lilius Gyraldus, who wrote 1450, who says Gildas wrote "*in an easy flowing style*," whom he found quoted in every old British History.

From these Mr. Roberts infers, that the Gildas we possess must be a forgery, and that the genuine Gildas is lost—a conclusion to which few will give their adhesion.

The evidence he brings forward rather establishes the converse. Gildas was a *Roman Briton—his language was Latin*—which he wrote in a conceited style, the foible of his countrymen, who piqued themselves on the elegance of their Latin.

Mr. Roberts' pedigree of Gildas is not worthy of notice; there was nothing more common among such fabricators as Geoffrey, or the writer of the life of St. Tielo, than to hook on an eminent person to a fictitious genealogy; nor are his observations, on the religious opinions, of the weight he wishes to give them. Those observa-

tions may *look very like* interpolations, in favour of the doctrines of the Roman Church, but they do not impeach the general credit of Gildas.

Mr. Roberts brings forward another argument to prove the alledged writings of Gildas a forgery, "*beyond a possibility of doubt.*" He says—"It could not fail to be observed that Nennius and Asserius had given the explanation of *Welsh words* in their histories; something of this kind it was necessary to attempt in a forgery; this writer has, therefore, attempted to do the same *in one instance*, and in that one he has failed, viz. in his interpretation of the name *Cuneglas*, which he gives thus—'*Cuneglas, Romanâ linquâ, lanio fulve*;' and in the interpretation of another name he has betrayed himself.

"Whether there ever was a prince of the name of Cuneglas, or not, is of as little consequence as certainty; and, whether there was or not, the interpretation of the name is such, that I can, of my own knowledge, I believe, safely affirm, *that the Welsh language does not afford any single word, or combination of words, similar to Cuneglas, whose signification will approach it.* Neither will the Cornish or Armoric

dialects, as far as the dictionaries of Price and Lhuyd extend, afford any such. All that can be said of the attempt is, that the writer *wanted an interpretation and invented one.*"

"In the second instance he is not more successful. Speaking of the invasion of Britain by the Saxons, he says, that nation came over 'tribus (ut *ejus* linguâ exprimetur) cyulis, *nostrâ linguâ, longis navibus.*" In three *keels*, as they are called in their language; that is, in *ours*, *long ships.*" Is it then credible that Gildas, who was a Briton, and of the British Church, could consider the Latin language as *his own*, and say of it, *nostrâ linguâ?* Certainly not. To account, then, for such a mode of expression will be very difficult, unless upon the supposition that the writer was of Italian origin, or one of the Church of Rome. That he was one or the other, I believe; and, perhaps, both."

Let us now examine these two objections of Mr. Roberts, which are of no trifling importance, when made by a learned and honest Welshman, zealous for his country's honor, and warm and impassioned in his reproaches. He tells you that *Cuneglas* has no *meaning in the Welsh language*, and, therefore, Gildas *must be a forgery*;

but instead of having such a tendency, it establishes the genuine character of Gildas, "beyond a possibility of doubt," to use Mr. Roberts' own phrase, for it is another strong evidence that *the Welsh* was not the language of the Britons. In the Gaelic, *Cuneglas* has exactly the meaning ascribed to it by Gildas—cuine, *lanio*; glas, *fulve*, or the *hoary butcher or blood hound.* This objection, therefore, proves the exact converse of what Mr. Roberts supposed.

The second objection is scarcely necessary to be answered. The British language had, during the period of near five hundred years, that Britain had been a Roman province, been superseded by the Latin, and got into disuse, and nearly forgotten, except in remote provinces, the probability of which requires no stronger evidence than what has taken place in Ireland within the last two hundred years. In the time of James I. the Irish was universally spoken, even by the gentry, in all parts of Ireland, now not one native of Leinster, even of the lower orders, in a thousand, understand a word of it, and very few of the higher orders in the remote parts of Ireland. It is therefore, nothing extraordinary in Gildas calling the Latin *linguâ nostrâ*, for he was a Roman Briton, and spoke Latin, and only knew the British, as a

scholar. The names of persons were probably the extent of the British tongue known among the people of his day.

Mr. Roberts supplies in another place, important testimony as to the difference between the Welsh and the Gaelic languages, of which I could not refuse to avail myself in support of that position which is so essential to establish my third position, that those nations who are not Gael, are not Celtæ. He says :—

"The learned and acute Whitaker, has, in my opinion, fully proved that the names, Celtæ, Galatæ, and Gauls, belong to the Gael. But if these names belong to the Gael, *they most certainly cannot, with any propriety, belong to the Cymry.* It is true that the Greek and Roman historians have used these names with great latitude; but it does not follow that they applied them correctly. Pliny says :—'Persæ illos (Scythas) Sacos in universum appellavere a proxima gente.'—'*The Persians gave to the Scythians in general, the name of Sacæ, from that of the nation nearest them.*' And thus it has frequently happened in different ages, that the name first known, became a general name for the inhabitants of an extensive territory, though they were of

distinct nations and languages. If the Greeks became first acquainted with the nation called Galatæ, they would naturally enough comprehend under the name, another neighbouring nation, whose language they did not understand, or who were connected with the Galatæ by political ties. Hence, I conceive, that from such a general name no decisive evidence can be drawn as to the general natural identity of those comprized under it. This can be inferred only from identity of *language*, *custom*, and *laws*, but more especially from that of *language*, as the other two are often adopted. Since, therefore, the languages of the *Cymry* and *Gael* are *perfectly distinct*, they must be *distinct nations ;* and if the distinction had been cautiously attended to, much confusion, both in history and etymology would have been avoided. The principle of this distinction is at least as old as the time of Dionysius of Halicarnassus. It is that on which he decides that the Tyrrheni and the Pelasgi were distinct nations. His words are—'*If the natural affinity produces similarity of language, the reverse produces diversity of language ; on this principle I am persuaded that the Pelasgi are a different people from the Tyrrhenians.*'

"The argument is just, and this principle is

the only one I know of, by which the question can be ultimately decided. Had Mr. Whitaker known either the Welsh or Gaelic language well, I am persuaded he would have been very far from supposing that the Cymry and Gael were the same people, for he would have found that either of their languages is of no more use to the understanding of the other, than the mere knowledge of the Latin to the understanding of the Greek. There is about one word in fifteen, similar, but rarely the same in sound and signification in both languages. In the first nine columns of the Irish Dictionary, printed by Lhuyd, in his Archæologia there are four hundred words, of which I have not been able to discover more than twenty, in common to both languages, nor have I succeeded better in several trials. Moreover the grammatical structure, as to the declension and construction, are *radically* different. The Welsh, though abundant in radical words, and copious in compounds, has left but few radical *synonimes ;* the Gael, if I may judge from the Dictionaries, abounds with them ; a circumstance which proves the Gael must have *had intimate intercourse**

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* A strong corroboration of the Phenician origin of the Gael.

with other nations, and that the Cymbri *had not*, on their way thither. The difference between the two languages, I have, in my own experience, but too much reason to regret, for my own sake, as it deprives me of much pleasure, which, without devoting more time than I have been able to spare, I could not attain to in the perusal of works in the Irish or Erse. Neither does the best Irish scholar living, my learned friend, General Vallancey, understand the Welsh. I am fully aware, that what I have said is not in unison with the opinion prevalent amongst antiquaries; but as that opinion has been founded mostly, and I believe wholly, on such a knowledge of the two languages as may have been derived from dictionaries only, I feel the less hesitation in stating the fact which they have mistaken. The Cimbri, and the Celtæ have both been great and powerful nations; and both, by turns, in many instances been in possession of the same countries, singly, and in common, in France and England, more especially, and have names imposed by the one, and the other, and sometimes to be found within the same territory; many such words have become common to both languages, and others in consequence of intercourse. But this is, I think, the utmost; unless those radical words which, as having been constituent parts of the original

language of mankind, are yet to be found in the languages of various and distant countries to be included; and also technical terms, and the names of animals and planets, of which the former generally belong to the language of those who invented that which they signify, and the latter to the language of the country where they are found.

"From these circumstances I am persuaded that the Cymry and Gael, or Celtæ, are distinct nations; and they seem to me to have come by distinct routes to Britain; the Cymry from the north, and the Gael by one to the south of Mount Hæmus and the Alps."

The establishment of this fact was the first step towards developing the true early history of Britain; and it is a matter of no small surprise and astonishment, that so acute and intelligent a writer as Mr. Roberts, after seeing it so clearly, could still continue to support the fables of Geoffrey of Monmouth, which it totally demolishes. That he did not also see that it upset all the pretensions of the Welsh to be the Britons of Cæsar's day, who are distinctly stated by Cæsar and Tacitus, to have been the *same people as the Gauls.*

The arguments and dicta of all the most eminently learned, judicious, and respectable of the Welsh writers, in a most extraordinary and effectual way, assist in prostrating the fabric of received Welsh history, by proving that the Welsh *were not Celts, had nothing to do with Druids,* and instead of being the suffering and pusillanimous Roman Britons, enervated, as Gildas says, by luxury and wickedness, valiant to do evil but wanting the courage and firmness requisite to defend their houses, altars, wives, and little ones, against their enemies, were the descendants of the barbarous but gallant Caledonian Picts, who invaded the Roman province at the fall of the empire; and having exterminated the inhabitants, made themselves masters of Wales and Cornwall, and subsequently of the Armorican province of Gaul.

The ancestors of the Welsh were, in fact, the very people against whom the Saxon mercenaries were invited to defend the effeminate, profligate, and debilitated Roman provincials, the barbarians who carried fire, sword, and desolation, and every horror into the Roman province; the aggressors, and not the sufferers, the gallant invaders, and not the paltroons who basely refused to fight—'pro aris et focis.'

Edward Lhuyd in his Welsh preface, says:—"As for the inhabitants of Cornwall and Armorick Britain, although they lived amongst English and French, their language shews, as you see plainly, that they were entirely Britons*(*Welsh.*) But you will, doubtless, be at a loss for that infinite number of exotic words, which, besides the British, (*Welsh*) you'll find in the Irish of Scotland and Ireland. There are for this, as seems to me, two reasons—I say, as seems, because we have no authority of histories, or other means, that may lead us unto the truth, but comparing of languages. In the first place, I suppose that the antient colonies of Ireland were two distinct nations co-inhabiting, Gwydhels and Scots, that the Gwydhels, were the old inhabitants of this island, and that the Scots came out of Spain. So far, therefore, as their language agrees either with us or the other Britains, the words are Gwydhelian, and for the rest, they must be also either Gwydhelian, lost to our ancestors, or else antient Scottish. So the second reason for their having so many unknown words, is, for that the Welsh, Cornish and Armorick Britains, have lost some part of their old

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* From its similarity to the Welsh.

language, (in regard they were for the space of almost five hundred years, viz. from the time of Julius Cæsar to Valentinian III. under the government of the people of Rome.*) And thus 'tis possible a great many of those words which seem to us exotic, may be old British, though we do not know them. According to those examples I have instanced in (p. 7. c. i.)—nor was it only in North Britain that these Gwydhelians, *(Gael)* have in the most antient times inhabited; but also England and Wales. Whether before our time, or contemporary with us, or both, cannot be determined! But to me it seems most probable they were here before our coming into the island. And our ancestors did from time to time force them northward, and that from the *Kintire* (or Foreland) of Scotland, where there is but four leagues of sea, and from the country of Galloway and the Isle of Man, they passed over into Ireland, as they have that way returned backward and forward often since. Neither was their progress into this island out of a more remote country than Gaul, now better known by the names

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* This would have introduced Latin into the Welsh, of which there is, however, very little, and go to prove that the Welsh were never under the Roman subjection.

of the kingdoms of France, the Low Countries, and the Low Dutch.

" Having now related what none have hitherto made mention of—viz. First, that the old inhabitants of Ireland consisted of two nations, Gwydhelian and Scots. Secondly, that the Gwydhelians descended from the most antient Britains, and the Scots from Spain. Thirdly, that the Gwydhelians lived in the most antient times, not only in North Britain, (where they still continue intermixed with Scots, Saxons, and Danes,) but also in England and Wales. And fourthly, that the said Gwydhelians of England and Wales were inhabitants of Gaul before they came into this island. Having been so bold, I say, as to write such novelties, and yet at the same time to acknowledge that I have no written authority for them, I am obliged to produce what reasons I have; and that, as the extent of this letter requires, in as few words as may be.

" I have already proved at large, in the first and second sections of this book, that our language agrees with a very great part of theirs; and in the Irish grammar you will find that the *genius* or nature of their language in their changing their initial letters in the same manner, is also

agreeable to the Welsh.* And as by collating the languages, I have found one part of the Irish reconcileable to the Welsh; so by a diligent perusal of the New Testament, and some manuscript papers, I received from the learned Dr. Edward Brown, written in the language of the Cantabrians, I have had a satisfactory knowledge as to the affinity of the other part with the old Spanish.† For though a great deal of that language be retained in the present; yet much better preserved do we find it among the Cantabrians. Now, my reason for calling the British Irish, *Gwydhelians*, (Gael) and those of Spain, *Scots*, is because the old British manuscripts call the Picts *Fitchid Gwydhelians;* and the Picts were *Britains*, (Welsh) without question, as appears, not only by the name of them in Latin and Irish, *but by the names of the mountains and rivers in the Lowlands of Scotland, where they inhabited.* And there, probably, they are yet, (though their language be lost) intermixed with Scots, Strathclyde Britons, old Saxons, Danes, and Normans.

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* This is the only similarity, and it is but trifling and unimportant when compared with the great difference in the construction of two languages.

† Lhuyd was deceived in this, there is no affinity between the Cantabrian, or Biscayan language, and the Gaelic.

As for entitling the Spanish-Irish, Scots, there wants no authority, the Irish authors having constantly called the Spanish colony *Kin Scuit*, or the Scottish nation. No more, therefore, need be said to prove the *Gwydhelians* (Gael) antient Britains."

Mr. Lhuyd then enters into a comparison between the Irish and Biscayan, in which he discovers, as may be found in almost every tongue, some words having the same sound, having also the same meaning; it is not necessary to follow him, but he concludes as follows:—

"Seeing then 'tis somewhat manifest that the antient inhabitants consisted of two nations, and that the Gwydhelians were Britons, and that Nennius, and others, wrote many ages since, an unquestionable truth, when they asserted *the Scottish nations coming out of Spain.*

"The next thing I have to make out is, that the part of them called Gwydhelians, *have once dwelt in England and Wales.* There are none of the Irish themselves, that I know of, amongst all the writings they have published about the history and origin of their nation, that maintain they were possessed of England and Wales.

And yet, whoever takes notice of a great many of the names of the rivers and mountains throughout the kingdom, will find no reason to doubt, *but the Irish must have been the inhabitants when those names were imposed upon them.* There is no name antiently more common on rivers than Uysk, which the Romans writ *Isca* and *Osca;* and yet, as I have elsewhere observed, retained in the English, in the several names of *Ask*, *Esk*, *Usk*, and *Ex*, *Axe*, *Ox*, &c. Now, although there be a considerable river of that name in Wales, and another in Devon, yet the signification of the word is not understood, either in our language or the Cornish. Neither is it less vain to look for it in the British of Wales, Cornwall, or Armorick Britain, than 'twould be to search for Avon, which is a name of some of the rivers of England, in the English. The signification of the word in Irish, is *water*. And as the words *Coorn*, *Dore*, *Stour*, *Taine*, *Dove*, *Avon*, &c. in England, confess that they are no other than the Welsh *Kûm*, *Dûr*, *Ysdûr*, *Tâv*, *Divi*, and *Avon*, and thereby shew the Welsh to be their old inhabitants—so do the words *Uisk*, *Loch*, *Kinuy*, *Ban*, *Drim*, and *Lechbia*, and several others, make it manifest that the Irish were antiently possessed of those places; forasmuch as in their language the signification of the words are *water*, *lake*, *a*

great river, a mountain, a back or ridge, a grey-stone. As for the word *Uisg*, (or Uisge) it is so well known that they use no other word at all for water. And I have formerly suspected, that in regard that there are so many rivers of that name throughout England, the word might have been antiently in our language. But having looked for it in vain in the old Loegrian British, still retained in Cornwall, and Bass Bretagne; and reflecting that it 'twas impossible, had it been once in the British, that both they and we should lose a word of so common a use, and of so necessary a signification, I could find no place to doubt but that the Gwydhelians have formerly lived all over the kingdom, and that our ancestors had forced the greatest part of them to retire to the north, and to Ireland, in the very same manner as the Romans afterwards subdued us, and as the barbarians of Germany and Denmark, upon the downfal of the Roman power, have driven us one age after another, to our present limits."

This learned, intelligent, and able Welshman, was well acquainted with the Irish and Scottish Gaelic, and spoke the Welsh as his mother tongue. In addressing the Welsh, in their own language, who are perhaps national above all others, on a subject of great interest, he tells them,

in substance, that they are *comparatively a recent colony in Wales*, and that the Gwydhelians, or Gael, a people *who spoke Irish*, were their predecessors, as well in their beautiful and romantic country, as in the other parts of Britain, but does not even hint at *the period* when the Welsh became possessors of the country, but says—"*it cannot be determined.*"

Mr. Lhuyd also, in a letter to Rowland, the author of 'Mona Antiqua,' published in that work, p. 334, states that he found in the public library at Cambridge, "a very antient MS. of Juvencus, a Spanish priest, who turned the Gospel into heroic verse, in the time of Constantine. 'Twas written upon very thick parchment, in that character we call the *Irish*, but was indeed antiently the British, whence both they and the Saxons received it. Turning the leaves over, I observed, here and there, some words glossed or interpreted by other more familiar Latin, and sometimes by British, whereby I learned that the Britains pronounced the letter *m* in the midst and at the end of words, as we do *v* consonant, which accounts for the name *Cadvan* being written *Catamanus* at *Llan Gadwaladr.*"

The peculiarity mentioned here of the *m*

having the power of the *v*, is Irish; an ṁ with the point over it, in the middle of a word, is always so pronounced or mute. Thus again, Mr. Lhuyd proves that the antient Britons spoke what we now call Irish. What Mr. Lhuyd supposes to be, and calls *British*, he did not understand, for he adds—

"I learned several other notes as to their orthography, with the signification of some few words; but I am at a loss to know the British of what country it was; for it seems so different from ours, that I should rather suspect it either for the language of the Picts, or that of the Strathclwyd Britains, as perhaps you will own upon reading the three following Englyns,* which I found at the top margin of three successive pages in the midst of the book. I sent it to one Mr. ——, a Shropshire Welshman, and a famous linguist and critick, but he returned me such an interpretation as I shall not trouble you withal."

Mr. Rowland, speaking of oval and round stone foundations on the hills in Anglesea, says:† "'Tis true they were called *Cyttie Gwyddelod*,

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* Verses. † Mona Antiqua, p. 27.

Irishmen's cottages ; but that must be a vulgar error, if, by Gwyddelod, be meant the inhabitants of Ireland, who never inhabited this island, so as to leave any remains of their creats and cottages behind them ; for those Irish, that are said to rob and pillage this island, seldom staid long in it, and if they had, they cannot well be supposed to leave those marks behind them, having found here good houses to lodge themselves in, for the time they stopped, and were in no need of using that Irish custom, when they could not fail of being better provided. But if by *Gwyddelod* be meant the aborigines, the first inhabitants, (as it is not unlikely it may, for the two words that make up that name are purely British, viz. *Gwydd* and *Hela)* i. e. *Wood Rangers*, which was, perhaps, the common appellation of the aborigines, lost with us, and retained only by the Irish, the objection falls, and the instance confirms the conjecture, that they are the remains of the first planter's habitations, while they were destroying the woods and cultivating the country."

This is a far-fetched, weak, and unsatisfactory interpretation, but the facts recited are of great importance, in shewing the Welsh were not the original inhabitants of Wales, but that they were a

people the Welsh called Gwyddel, or ᵹaoiḋeal, the very name given by them to the Irish at the present day, and to the Gauls in the days of Cæsar; ᵹaoiḋilᵹ, is the same word as *Celtic*, or *Gaelic*, and it is pronounced as the latter. It is therefore, plain, that the true meaning of the words *cyttie Gwyddelod*, was *cottages of the Gael*, i. e. the primitive inhabitants. It is unnecessary to refute the arguments made use of by Rowland. Who were to give the name of woodmen to the original inhabitants while they were clearing the woods away and cultivating the soil? Not the Welsh, surely, who could not be supposed to be present at the first settlement of their *predecessors*.

Mr. Rowland, while he confesses his ignorance as to the language which was first spoken in these western parts of Europe, somewhat equivocally says—"All that antiquity affords us is, that the antientest names, in several places in the kingdom of France, and throughout the isle of Great Britain, are with the best congruity of sound, and reason of the thing, a sour learned Camden, and the French Bochart, have made appear, in several instances—resolved to our present Welsh *and British* etymons—which must be an argument that this language at first gave them those names, (generally betokening the na-

ture, or some eminent property, of the places or things so named, as the first imposed names, that they were compounded of two or more sounds, expressing different ideas generally did,) continued on them without any great attention to this day." (Mona Antiqua. 32.)

This is true, but it is to the *Gaelic British* it is applicable, not to *Welsh etymons*, for even Messrs. Lhuyd and Rowland acknowledge that the names of places, even in Wales itself, are not resolvable into Welsh etymons, but, on the contrary, they are constrained to declare that the Welsh is not the language of the people who named the prominent features of their own country. It has already been shewn that the antient British kings and heroes were not Welsh, and that they have no just title of descent from even their alledged progenitor, Cadwallader, who was a Gael and not a Cymbri.

Rowland, therefore, was convinced that the language of Anglesea and Wales, which gave names to the places and prominent features of that country, was not his mother tongue, the Welsh, for he could not explain those denominations in that language, although a learned man, and well qualified in every respect for such a

task; he is, therefore, driven to groundless conjecture and guesses, like the empiric who speculates and acts without principle, in hopes, by lottery, to hit on a specific. This singular passage follows that last quoted :—

"But whether this language, that bestowed at first those names upon them, made any long stay in those regions so remote from us, wherein it has left some marks and footsteps of its once being there; or whether those first natives, and, consequently, the original languages at the first peopling of the world, after the universal deluge, like the billows of the sea, justled and jumbled out one another, cannot, indeed, be certainly affirmed, though, on the consideration of the passions of human nature, such a procedure may appear very probable; yet it looks true, upon very good grounds, that that language which first came over to the Isle of Albion or Great Britain, was the same that continued in it for many ages after, and so, consequently, must be the first language used and spoken in that part of it called the Isle of Anglesey."—p. 32, 33.

No doubt of it; but Mr. Rowland draws the most extraordinary conclusion from all this—notwithstanding the difficulties which he finds insur-

mountable and inexplicable, still does his anxiety to preserve for his country the reputation of antiquity of residence and occupation, get the better of his judgment and bewilder his imagination, in the teeth of his own powerful arguments to the contrary, and his just conclusion "that the people who gave names to the places in Wales must have spoken *the Irish language*, and that the Irish pirates, who in the ages comparatively recent, came by stealth into the land, were soon rooted and driven out; so that they could not much prejudice the former antient speech here, (in Anglesey,) much less abolish it—no other nation ever attempted our expulsion; the Romans, Saxons, Danes, and Normans, sought only our submission, and had it, but never any of them sought to disseminate and enforce their language upon us."

Yet, in the face of the conviction of his mind, and of all these impossibilities, Mr. Rowland concludes thus—"the Welsh, the language at this time spoken in the Isle of Anglesey, and her neighbouring countries, is that very language brought in by her first inhabitants—enlarged and polished by the learned druids—modulated and sweetened by the antient bards, that no poetry in the world is more various and artificial."

"Yet, though it should appear, beyond denial, that this antient language should, and did, keep perpetual residence, from first to last, in this little island, it cannot be doubted but that in the long space of some thousands of years, this language, though never so complete and polished, must very much alter in its mode and propriety of speaking, according to the variety of times and humours of the people, and so, like a continued river, take in many branches, and, probably, lose a few in its constant flux and current."

I will not adduce argument in answer to this unsound logic, further than to observe, that if a language *be still spoken* in which all these difficulties vanish—in which all the names of men, places, and things, in Britain and Gaul, and even in Wales itself, are clearly and distinctly intelligible—and the people, speaking that language, bear the very name of those to whom the antient buildings in Wales are attributed, by the Welsh themselves—can there remain a rational doubt, on any intelligent mind, that a people speaking that language, must have given names to those places, and have been the precedent inhabitants of Wales to the Welsh? That nation, and that language, is the Irish, or, properly speaking, the *Gael*, or ᵹaoðlel, or *gwddyl*,

of the Welsh. No change, arising from caprice, could alter the construction of a language, or render it totally different; at all events, no such change has occurred in the Irish.

An English translation of a selection from the triads of the Cymbry, has been given to the world, by the "Rev. Edward Davies, Rector of Bishopstown, in the County of Glamorgan," in a work *called* "Celtic Researches," published in 1804. These are supposed to be, and are put forth as, the most antient and veritable authorities for the support of *real Welsh history*. Mr. Davies calls them *druidical triads*. *Why druidical*, it is difficult to discover, as there appears in them no internal evidence of druidic construction or doctrine.

But let us hear Mr. Davies—"We find, among the oldest Welsh M.SS. many historical notices upon the model of the *druidical triads*, purporting to be the remains of the druidical ages.

"Their contents furnish, in my opinion, strong evidence in support of their authenticity. I cannot account for them at all upon other grounds. Many collections of these triads are

preserved, at this day, in old copies, upon vellum.

"I shall now lay before my reader a short selection, *translated* from a series in the second volume of Welsh Archeaology, p. 57. That series bears the following title :—

"These are triads of the Island of Britain—that is to say, triads of memorial and record, and the information of remarkable men or things, which have been in the island of Britain, and of the events which befel the race of the Cymry, from the age of ages.

"To the copy, from which a transcript was made for the London edition, the following note is annexed :—

Translation—"These triads were taken from the book of Caradoc of Nantgarvan, and from the book of Jevan Brechva, by me, Thomas Jones, of Tregaron, and these are all I could get of *the three hundred.*"*

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* "Caradoc, of Nantgarvan, or Llangarvan, above mentioned, as the copyist of one of Jones's originals, lived about the middle of the twelfth century. Jevan Brechva wrote a compendium of the Welsh Annals down to 1150."

"I. The three pillars of the race of the island of Britain.

"The first, *Hu Gadarn*, who first brought the race of Cymry into the island of Britain; and they came from the land of *Hâv*, called *Defrobani*, [where Constantinople stands,*] and they passed over Mor Tawch,† [the German ocean,] to the island of Britain, and to Llydaw,‡ where they remained.

"The second was Prydain, the son of *Aedd Mawr*, who first established regal government, in the island of Britain. [Before this time there was no equity, but what was done by gentleness, nor any law but that of force.]

"The third, *Dynwal Moelmud*, who first discriminated the laws and ordinances, customs and privileges, of the land and of the nation.

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* "The passages inclosed *between hooks* appear to be comments upon the original triads, added by some ancient copyists.

† "The Coritani lay upon *Mor Tawch*; it was, therefore, upon the east of Britain.

‡ "*Letavia*, or *Lexovia*, the water side. The name is confined, at this day, to the description of Britanny, but it covered, antiently, the entire coast of Gaul."

[And for these reasons they were called the three pillars of the nation of the Cymry.]

II. "The three benevolent tribes of Britain.

"The first were the stock of the *Cymry*, who came with *Hu Gadarn* into the island of Britain, for *Hu* would not have lands by fighting and contention, but of equity and in peace.

"The second were the race of the *Lolegrwys*,* who came from the land of *Gwas-gwyn*, and was sprung from the primitive stock of the Cymry.

The third were *the Britons*. They came from the land of Llydaw, and were also sprung from the primordial line of the Cymry.

[And they are called the *three peaceful tribes*, because they came by mutual consent and permission, in peace and tranquillity. The three tribes descended from the primitive race of the

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* "The dwellers about the Loire or Liger. *Gwas Gwyn*, or *Gwas Gwynt*, the country of the Veneti, about the mouth of the Loire, and not Vasconia. It was the country to which the Britons sent their fleet, in order to assist the Celtæ of Gaul, *their relations*, against Cæsar. *Triad* 14."

Cymry, and the three were of *one language and one speech.*

"III. Three tribes came, under protection, into the island of Britain; and by consent, and permission of the nation of the Cymry, without weapon and without assault.

"The first was the tribe of the Caledonians in the north.

"The second was the Gwyddelian race, which are now in Alban. [Scotland.]

"The third were the men of Galedin, who came in naked ships [canoes] into the Isle of Wight, when their country was drowned,* and had lands assigned them by the race of the Cymry.

"And they had neither privilege nor claim in the island of Britain, but the land and pro-

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* "Strabo, lvii., speaks of the removal, and of the dispersion of the Cimbri, in consequence of an inundation. This tradition was preserved by the Cimbri of the Chersonesus; but the event must have happened when their ancestors dwelled in a low country."

tection, that even granted under specified limits. And it was decreed that they should not enjoy the immunities of the native Cymry before the ninth generation.

"IV. Three usurping tribes came into the island of Britain, and never departed out of it.

"The first were the Coranied, who came from the land of Pwyl.*

"The second were the Gwyddelian Fichti, who came into Alban, over the sea of Llychlyn. (Denmark.)

"The third were the Saxons.

"[The Coranied are *about* the river Humber, and on the shore of Mor Tawch; and the Gwddelian Fichti are in Alban, on the shore of the sea of Llychlyn. The Coranied united with

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* "In page 78 it is added, '*Ac or Asia pan hanoeddynt. And they originally came from Asia.* Jones declared, 200 years ago, that he copied the various readings, from which this passage is taken, just as he found them in a copy which was more than 600 years old in his time. See W. Arch. v. 2. p. 80."

the Saxons, and, being partly incorporated with them, deprived the Lolegrwys of their government by wrong and oppression ; and, afterwards, they deprived the race of the Cymry of *their crown and sovereignty*. All the Lolegrwys became Saxons, except those who are found in Cornwall and in the commot of *Carnoban* in *Diera* and Bernicia."

The remaining triads, which relate to the wonders of the Cymry, are not necessary to be recited here ; the foregoing supply us with what purport to the traditions of the Welsh, as to their ancestors, and the antient history of their tribes.

The first triad of Hu Gadarn, the mighty protector, Prydain, and Dynval Moelmud, are apparently poetic personifications.

The second are the three benevolent tribes, viz.—the Cymry, Lolegrwys, and the Britons.

The Cymry, who, under Hu Gadarn, first peopled Britain.

The Lolegrwys, who came from Gwas-gwyn. Mr. Davies makes the country about the Loire—the country of the Veneti—by which it may be

inferred, that he wishes us to understand the present people of Britanny to be descendants of these Lolegrwys.

The Britons, who came from the land of Llydaw, which he says is Letavia, or Lexovia, the water side, and states to be the coast of Britanny, in other words, the Lolegrwys.

These are alledged to have been the only true Cymry, who, according to the first article of the first triad, came over the Mor Tawch—the Dutch or German sea—a declaration, by the way, of their German extraction.

There is some difficulty in defining the reason for classing the Cymbri in three divisions. The leading branch—the Welsh, the governing tribe, who are said to have kept their land and language—are made, after landing from the German sea, to traverse the fine fertile portion of the island, and fix the seat of government in barren mountains, and the least desirable part of their new settlement, leaving to the Lolegrwys and the Britons all the plain country of Britain. This appears rather improbable. The two latter tribes are made the same, and are divided merely to complete the conceit of a triad. The whole

is evidently a fiction made up from the three modern divisions of the Cymbri, i. e. the Welsh, Cornish, and Armoricans. It has been proved, also, that the Welsh had not the land to keep, though they have kept their language.

The third triad, of the tribes who came under protection and permission of the nation of the Cymry. The Caledonians, the Gwyddelian race of Alban, and the men of Galedin, who came in consequence of their country being drowned. We are told they were not of the Cymry. The first have been proved to have spoken Welsh; the second are the Irish of the highlands of Scotland, the third Mr. Davies supposes to have come from the Cimbric Chersonesus.

The fourth triad of three usurping tribes, the Coranied, the Gwyddelian Fichti, and the Saxons. The first are intended to represent the Coritani.

The second, the Picts, whom the triad brings from Denmark, will be proved to have spoken Welsh, consequently they were Cymbri. Of the Saxons it is unnecessary to enlarge.

Impressed with an anxious desire, if possible,

to discover some solidity and foundation in these triads, and a wish to give them a qualified credence, hoping to discover in them some ground of their formation in truth, some general tradition which, though obscured, is grounded in facts, I carefully considered them, but I am coerced into the conclusion, that they are a clumsy modern fiction, with as little foundation in truth as Geoffrey of Monmouth.

I have great reluctance in troubling the reader with further remarks upon the specious, but unsound, speculations of Mr. Davies, but it might be suppposed I did that gentleman injustice ; I, therefore, insert a few paragraphs, that the reader may judge for himself.

"The Gauls and Britons were originally one people. The sons of Gaulish families came to Britain for education. In both countries the disciples of Druidism, learnt the same antient forms, and studied the same oral maxims. The Druids of Britain and Gaul could, therefore, have differed but little in their language.

"But in so large a country, as the jurisdiction of Druidism, there must have been shades of peculiarity, amongst the vernacular idioms of the

populace, and the Armorican, or Celto-galatian language, in the days of Cæsar, appears to have differed from the Welsh, much in the same degree as at present."

It has been established that the real Celto-galatian bore just as much resemblance to the Welsh, as the present Irish to that language ; the two languages contain a few terms of similar sound and import, which, from neighbourhood and intercourse, they have borrowed from each other, but no more, while the same language is identical with the Irish in every particular.

In another paragraph, (p. 211,) Mr. Davies says, quoting the triads :—

" The Celtic nation, at large, may be regarded as comprizing a race of two different characters, though sprung from the same family.

" The one sort, were those who took peaceable possession of a country, which had never been previously inhabited, where they supported the character, ascribed in history, to the antient Hyperboreans, establishing a national religion, the best calculated for securing peace among themselves ; but which, till it was gradually changed

by political necessities, rendered its votaries incompetent for the defence of their country, or the support of their national independence.

"The other sort were a people who had less scruple in their principles, but who having been inured habitually to arms, before they approached the west, and confiding in their native prowess, forced their way into many possessions of their unresisting brethren.

"In the Welsh, the Armorican, and the Cornish, *undisputed votaries of Druidism*, we recognize the former of these two branches, and the latter in the Irish, or in the Highlanders. It is not at all necessary to suppose, that, when these people established themselves, the others were either extirpated, or entirely removed. They seem in several parts, to have amicably incorporated."

Again, p. 233—"I would not be understood as meaning that our Welsh came into the possessions of a different family who spoke the Irish language; but I do mean, and represent that many of the simple primitives formerly possessed by them, and still preserved by the Irish, have been generally disused, though occurring in the

oldest writers, and in the derivation or compound of their present language. The case with the Irish is exactly parallel. Many words that are marked as obsolete in their glossaries, are still understood by the common people in Wales.

"Both of the nations, then, have thrown aside a part of their antient stores; but as the Irish retain a more ample number of simple terms, than we do, and as the several tribes which use this dialect, or those connected with it, *were not completely received into the pale of British Druidism*, it may, I think, be inferred, that the Irish, after we have discarded its *eastern*, and such other adventitious terms, as cannot be derived from its native roots, presents the most accurate copy of the Celtic in its original and primitive state, in the same manner as the Welsh does that of the cultivated or Druidical Celtic."

How contradictory, if not absurd, these sentences appear. The writer seems to feel that the original and primitive language of the Celtæ was the same precisely as the Irish; he not only does not deny, but asserts it, but still unaccountably insinuates, that the language of Wales is the Druidic Celtic; and although the inhabitants of Wales and all Britain spoke the same at the

time of the Romans, who by the way, soon abolished, the order of the Druids throughout their whole dominion, and consequently in Wales, yet, since that period, the language has been purified and polished by these British Druids, after their order had been abolished! and so changed as to be totally unlike the original; while the Irish, among whom the order of the Druids continued for centuries after they had been suppressed in Britain, and where this same author represents them to have retired after having been driven out of Britain, are represented as "not completely received into the pale of British Druidism!" although they yet speak the only language which can be proved to have been used by the Druids. The Welsh triads are modern fictions, grounded on the more antient fabrications of Geoffrey of Monmouth, and are totally unworthy of credit as muniments of British history.

Whitaker's History of Manchester, excited considerable interest, but, with the exception of his observations on Watling-street, there is nothing in it to justify his reputation. He saw, indeed, the anomalies in the early history of the Britons, and the difficulties in which it was involved, but he knew not how to explain the one or remove the other. His guesses and

surmises having no solid foundation, are as erroneous as those of his predecessors. The following remarks on Watling-street, although ingenious, are very inaccurate.

"From the joint testimony of Richard's Itinerary, and Bede's History, it appears that the Roman road from Sandwich to Caernarvon, was distinguished, among the Romans, by the British name of Guetheling or Watling-street. This has been hitherto supposed to be not the original, but a posterior name, and has long baffled all the analytical powers of etymology. But it is plainly derived, as Dr. Stukely formerly conjectured it to be, from the same principle which gave name to the Ikening-street. Both were denominated from the people to whom they were carried, the latter confessedly from the Iceni, of the eastern coast. So the Watling-street imports that the road which led to the Gatheli, or Guetheli, of Ireland. And this British appellation of the road among the Romans, attests it to have been previously a British road. The Guetheling, or Watling-street, must have originally been denominated by the Britons Sarn Guethelin, or the road of the Irish."

Mr. Whitaker has here guessed nearly but not

precisely the meaning of the name. The true meaning is the street or road made by the Gael, or Gwydhell, not of, or leading to, the Irish. He was not aware that the Britons were Gael, or he would have seen the true meaning. This road was made, no doubt, long before the arrival of the Romans, and is another unanswerable proof that the Britons had advanced in civilization far beyond the state of barbarism which has been so inconsiderately allotted to them. Sarn is not a British but Welsh word; and if ever the Watling-street was called Sarn Guethelin, it must have been at a later period. Mr. Whitaker says, "both (Watling and the Ikening-street,) must have been begun by the Belgæ of the Southern countries. The Belgæ were strongly actuated by commercial spirit, &c." This is at variance with the evidence of Cæsar, and indeed of Tacitus, and all others; the Belgæ and their kindred tribes of Germany were more warlike, but less civilized than the Gauls, or Celtæ, and are designated as lazy and slothful, while the Celtæ are always decribed as very industrious, and ardently addicted to commercial pursuits.

The fact of the Celtic Britons being Gael, is quite conclusive of the road being made by them, besides the Belgæ were possessed only of incon-

siderable patches of the coast, and were recently settled there in the time of Cæsar. Thus, all Mr. Whitaker's speculations on the progress of commerce among the Belgæ of Britain falls to the ground. He seems to have thought the separate tribes to have been different people; when he talks of the Cantii rivalling the Durotriges in commerce, in Cæsar's day, he did not know they were but tribes of the same nation, and their local position alone gave them advantages for trade over each other. Mr. Whitaker made great exertions to elucidate antient British history, but still he left the question as unsettled as he found it. He talks of the irruption of the Carnabii, and the invasion of the Brigantes, &c. &c. which was all gratuitous speculation, they were but tribes of the same nation, whose names were terms either to express their residence, descent, or peculiar circumstances. In p. 147, he says: "There appears to have been two nations in Britain, distinguished by the one denomination of Uiccii, Uices, or Vices. The name of Ic, Uc, or Vic, *signifies a brave people.* This, therefore, was naturally a popular name among the military nations of the Celtæ. Thus we find Aulerci Euberovices, the Aulerci Brannovices, and the Leomovices in Gaul. And thus we find the Huic-

cii, or Vices, and the Ord-uices, or Ordo-vices, in Britain." Mr. Whitaker does not favour us with the language in which *Vices* means *a brave people.*

This is another instance of the utter impossibility of ascertaining the true etymology of names given by any people, without first ascertaining the language that people spoke. Mr. Whitaker supposed the Welsh to have been the antient British, and having got on a wrong road, his wanderings were, and could not be otherwise than erroneous, fanciful, and ridiculous.

COMPARATIVE VIEW OF THE WELSH AND IRISH LANGUAGES.

CHAPTER XI.

Irish Article.

In Gaelic there is but one article, an—*the*, as an fear—*the man*—an bean, *the woman*.

Welsh.

There are two articles in the Welsh language, Y, and YR, but they both mean *the*, and are used differently, merely for euphony's sake.

Irish Verbs.

Gaelic Verbs have but one conjugation.

There are three tenses, present, preterite and future. The auxiliary verb, beit, to be.

tá'm, I am.	támaid, we are.
tá'r, thou art.	tátaí, ye are.
tá, sé, he is.	táid, they are.

tá mé, I am. tá sinn, we are.
tá tú, thou art. tá sibh, ye are.
tá sé, he is. tá siad, they are.

Irish Infinitive Mood.

do beith, or a beith, to be.

Participles.

Present—ag beith, being.
Past—san m-beith, having been.
Future—ansin beith, about to be.

Welsh Verbs.

There are two classes of verbs, intransitive and the transitive.

Welsh Infinitive Mood.

bod, to be, to exist.
bod, to be—*bu*, was—*bi*, is to be.
byz, is to be, will be.
yw, *ydyw*, *ydi*, is—*oes*, there is.
oez ydoez, was—*sy*, *syz*, is.
mae, is, there is—*ys*, is *ydys*, the action going on.

bod, *wedi myned*, to be after going, to have gone.

äad, *mynediad—yn*, *au*, *yn myned*, going.

yn bôd, *bwyad*, being.

adwy, *mynedadwy*, being to go; capable of going.

bodadwy, going to be; capable of being.

Perfect—*edig*, *mynededig*, *wedi myned*, gone.

bodedig, endued with being.

wedi bod, having been.

Irish Indicative Mood.

tḗiġim, I go.

tḗiġiṁ, thou goest.

tḗiġ ṡḗ, he goeth.

tḗiġmid, we go.

tḗiġidhe, ye go.

tḗiġid, they go.

Welsh.

awyv—I go, or am going.

awyt—thou goest, or art going.

ayw—he goest, or is going.

aym—we go, or he is going.

ayç—ye go, or are going.

awynt—they go, or are going.

Irish Imperative.

ȷmṫȷġ, go thou.
ȷmṫȷġeaḋ ɾé, let him go.
ȷmṫȷġmȷɾ, ȷmṫȷġmȷḃ, ȷmṫȷġeaḋ ɾȷnn, let us go.
ȷmṫȷġe, or ȷmṫȷġeaḋ ɾȷḃ—go ye.
ȷmṫȷġḋȷɾ or ȷmṫȷġeaḋ ɾȷaḋ—let them go.

Welsh.

awyv—let me go.
â—go thou.
äed—let him go.
awn—let us go.
ewç—go ye.
äent—let them go.

Irish Relative.

ṫeȷḋeɾ, that goes.

Preterite.

ċuaḋaɾ, I went.
ċuaḋaȷɾ, thou went.
ċuaȷḋ ɾé, he went.
ċuamaɲ, we went.
ċuaḃaɲ, ye went.
ċuaḋaɲ, they went ; or,
ċuaȷḋ mé, tú, ɾé, I, thou, he, &c.

Welsh.

Perfect tense.

ais—I have gone.
aist—thou hast gone.
aes—he has gone.
aesam—we have gone.
aesaç—ye have gone.
aesant—they have gone.

Irish Future.

ɲaċɟad, or ɲaċtad, I will go.
ɲaċaɲ, thou wilt go.
ɲaċaiḋ ɣé, he will go.
ɲaċamaiḋ, or ɲaċam, we will go.
ɲaċaiḋe, ye will go.
ɲaċaiḋ, they will go ; or,
ɲaċaiḋ mé, tú, &c.

Welsh.

First future.

av—I will go.
ai—thou wilt go.
â—he will go.
awn—we will go.
ewç—ye will go.
ant—they will go.

Second future.

äov—I shall have gone.
äot—thou shalt have gone.
äo—he shall have gone.
äom—we shall have gone.
äoz—ye shall have gone.
äont—they shall have gone.

Irish Negative of the present tense Indicative.

nj ṫéjġjm, I do not go, &c.

The subjunctive Mood is the same as the Indicative, prefixing má, *if*, to each person.

Present—má ṫéjġjm,	if I go.	má ṫéjġmjd.
	má ṫéjġjɲ, &c. &c.	má ṫéjġjde.
	má ṫéjġ ɾé.	má ṫéjġjd.
Past—má ċradaɾ.		má ċradamaɲ.
	má ċradajɾ.	má ċradabaɲ.
	má ċrajd ɾé.	má ċradadaɲ.
Future—má ɲaċfad.		má ɲaċfamaojd.
	má ɲaċfajɲ.	má ɲaċfajde.
	má ɲaċfajd ɾé.	má ɲaċfajd.

Relative.

nać ṫṫéjġeann, that doth not go.

Preterite.

ní dheachaigh, I did not go.
ní dheachaigh, thou didst not go.
ní dheachaidh sé, he did not go.
ní dheachamar, we did not go.
ní dheachabhar, ye did not go.
ní dheachadar, they did not go ; or,
ní dheachaidh mé, &c.

Relative.

nach ndeachaidh, that did not go.

Future.

ní rachfadh, as in the indicative.

Relative.

nach rachaidh, that will not go.

Conditional Mood.

Preterite.

rachfainn, I would go.
rachfá, thou wouldst go.
rachfadh sé, he would go.
rachfaimis, we would go.
rachfaidhe, ye would go.
rachfaidis, they would go.

Relative.

ɲaċfaḋ, that would go.

Past Consuetudinal.

ṫéiḋinn, I used to go.
ṫéiḋṫa, thou usedst to go.
ṫéiḋeaḋ ſé, he used to go.
ṫéiḋmiſ, we used to go.
ṫéiḋiḋe, ye used to go.
ṫéiḋiḋiſ, they used to go.

Relative.

ṫéiḋeaḋ, that used to go.

Infinitive.

ḋ'imṫeaċt, ḋo ḋul, to go.

Present Participle.

aǯ ḋul, going.

Past.	Future.
ian ċul, having gone.	ag ṫi ḋul, about to go.

Welsh.

The subjunctive, optative, and potential moods, have a common form with the indicative, so far as regards the inflections. They are formed by the aid of auxiliary words, as in the English, by adverbs and conjunctions.

Impersonal conjugation of primitive verbs.

äer—be there going.
eler—be there going off.
aid—there was going.
äethid—there was a going.
äesid—there was a gone.
ozid—there was a going on.
awyd, or *aethwyd*, or *athwyd ezwide*—there has been a going.
äethasia, or *athasid*—there had been a going.
air—there will be a going.

Irish Nouns.

Genders.

In Irish the genders are *two*, *masculine* and *feminine*.

Welsh Nouns.

Genders.

In Welsh the genders are *three*, *masculine*, *feminine*, and *neuter*.

Irish Numbers.

There are but *two* numbers in the Irish language, *singular* and *plural*.

Welsh.

There are *three* numbers in the Welsh, *singular*, *dual*, and *plural*.

The plural is formed two ways by the inflection of their vowels and by terminations, but all substantives may have their plurals formed by terminations.

Irish Declensions.

The formation of cases depend on the last vowel of the nominative. The cases are five, nominative, genitive, dative, accusative, and vocative, as

Singular.	Plural.
an bárd, the poet.	na bárd, the poets.
an báird, of the poet.	na mbárd, of the poets.
don mbárd, to the poet.	do na bárdaib, to the poets.
an bárd, the poet.	na bárda, the poets.
a báird, o poet.	a bárda, o poets.

Welsh.

The substantives undergo no changes or inflexions, therefore the Welsh has no declensions or cases.

Irish Pronouns.

Simple.	Emphatic.
mé, I, me.	mise, myself.
tú, thou.	tusa, thyself.
sé, he.	seisean, himself.

Simple.	Emphatic.
ꝛꞃꝺ or ꞃꝺ, ye or you.	ꝛꞃꝺꝛe or ꞃꝺꝛe, yourself.
é, he, or him.	ꞃꝺ, o ye.
a, his.	eꞃꝛean, himself.
ꝛꞃ, or, ꞃ, she.	ꝛꞃꝛꞃ, herself.
a, hers.	ꞃꝛꞃ, herself.

Welsh.

Simple.	Emphatic.
mi, vi, i, ym—I, me.	*myvi*, myself.
ni, we, us.	*nyni*, ourselves.
ninnau, I also.	*myvinnau*, myself also.
nynnau, we also.	*nyninnau*, ourselves also.
ti, thou.	*tydi*, thyself.
çwi, you.	*çyçwi*, yourselves.
tithau, thou also.	*tydithau*, thyself also.
çwithau, you.	*çyçwithau*, yourselves also.
ev, he him.	*eve, he himself.*
hwynt, they.	*hwyntwy, themselves.*
hwyntau, they also.	*hwythau*, they also.
hi, she, her.	*hyhi*, herself.
hithan, she also.	*hyhythan*, herself also.
hwy, they.	*hwynt*, they, them.
hwythau, they also.	
hwyntwy, they themselves.	

e. it.
vo. it.
o. it.
evo. itself.
nhw, they.
nwythan, they also.
nhwy, they.
yz, them.

The difference in the construction of the Irish and Welsh languages, here exhibited, is sufficient of itself to demonstrate that the origin of the two nations could not have been the same.

THE CYMBRI.

In the first chapter it was suggested that the Welsh, Cornish, and Armoricans, or the people of Britanny, should be separated from Bishop Percy's Celtic Pedigree, and formed into a distinct genealogy for the Cimbric nation. Much testimony has been already adduced to prove the Cymbri were *not Celts;* the object of the present chapter is to produce evidence and argument to shew who they were. It may be as well to repeat the Cimbric pedigree.

The Cimbri, a nation from the north of Europe, who inhabited Jutland, or the Cimbric Chersonesus.

The Caledonian Cymbri, who first peopled the British Islands, afterwards called Picts.

The Cimbri, who invaded Gaul, and were destroyed by Marius. A. A. C. 103.

The Welsh.

Cornish.

Armoricans, or Bretons.

The Bishop of Dromore, in his Preface to Mallet's Northern Antiquities, says:—

"Before I quit this subject of the Gothic or Teutonic languages, I must observe, that the old Scandinavian tongue is commonly called the CIMBRIC, or CIMBRO-GOTHIC, as it was the dialect which chiefly prevailed among the Gothic tribes, who inhabited the CIMBRICA CHERSONESUS, &c. But whether the antient CIMBRI, and their confederates, the TEUTONES, who made the irruption into the Roman Empire, in the time of Marius, were a CELTIC or a GOTHIC people, may, perhaps, admit of some disquisition.

"They who contend that they were *Celts*, may urge the resemblance of the name of *Cimbri* to that of *Cymry*, by which the Britons have always called themselves in their own language. They may also produce the authority of Appian, who expressly calls the *Cimbri* CELTS, as well as of several of the Roman authors, who scruple not to name them GAULS.* It may further be

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* "Appianus in *Illyricis*, Cimbros *Celtas* addito *quos Cimbros vocant*, appellavit. Et evolve Florum *Lib.* III. cap. 3. *Sallustium Bell. Jugurth. in fine.* Rufum Brev. Cap. VI. qui omnes *Cimbros* diserté *Gallos* et ab extremis Galliæ profugos nominarunt." Speneri Nobitia Germaniæ Antiquæ. Hal. Magd. 1717 4to. p. 123.

observed, in favour of this opinion, that the emigration of so large a body of the old Celtic inhabitants would facilitate the invasion of the Gothic tribes who succeeded them in these northern settlements, and will account for the rapid conquests of Odin and his Asiatic followers. It might also be conjectured, that the small scattered remains of these old Celtic Cimbri, were the savage men, who lurked up and down in the forests and mountains, as described by the antient Icelandic historians, and who, in their size and ferocity, so well correspond with the descriptions given us of their countrymen that invaded the Roman Empire. Thus far such an opinion is equally consistent both with the Roman and northern historians."

These are the arguments in favour of the Celtic origin of the Cimbri. The first and strongest is removed by proving that the antient Britons never called themselves Cimbri, and that the Welsh who did were not the antient Britons of Cæsar's day. The observations of Appian, and other Roman writers, are answered by the Bishop, and the emigration of the Cimbri being caused by an inundation from the ocean, as stated by Florus, and the gigantic savages of the woods, are applicable to either hypothesis. But to proceed with the Bishop's arguments.

"On the other hand, that the *Cimbri* of Marius were not a Celtic but a German or Gothic people, is an opinion that may be supported with no slight arguments. On this head it may be observed, with our author M. Mallet, 'that the antients generally considered this people a branch of the Germans,' and that their tall stature, and general character, rather corresponds with the description of the Germans than of the Celts. That as for the name of *Cimbri*, or *Cimber*, it is resolvable into a word in the German language, which signifies WARRIOR or WARLIKE.* And

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* "Germanis quidem *Camp* exercitum aut locum ubi exercitus castra metatur significat; inde ipsis vir castrensis militaris *Kemffer* et *Kempher*, et *Kemper*, et *Kimber*, et *Kamper*, pro varietate dialectorum vocatur; vocabulum hoc nostro (sc Anglico) sermone nondum penitus exolevit; Norfolcienses enim plebio et proletario sermone dicunt." He is a Kemper old man. "i. e. Senex vegetus est." Sheringham, p. 57. See also Kemperye Man, in the reliques of antient English poetry. Vol. I. p. 70.

Sheringham afterwards adds, "Illud antem hoc loco omittendum non est, *Cimbros* quoque à proceritate coporis hoc nomen habere potuisse. *Kimber* enim alia significatione hominem gigantea corporis mole præditum designat. Danico hodie idiomate (inquit Pontanus in additam ad Hist. Dan. lib. I. *Kimber* sive *Kempe* et *Kemper* non bellatorum tantum, sed proprie Gigantem notat." Sheringham p. 58. From hence it should seem, that a gigantic person was called *Kimber*, from his resemblance to the antient

that the authorities of the Roman historians cannot much be depended on, because (as had been before observed) they were seldom exact in the names they gave the barbarous nations. It may further be urged, that the facility with which the Cymbri made their way through Germany into Gaul, renders it probable that they were rather a branch of the German people, than of a race at constant enmity with them, like the Celts, and who upon that account, would have been opposed in their passage; especially as the Germans appear, in these countries, rather to have prevailed over the Celts, and to have forced them westward, driving them out of many of their settlements. But lastly, if the Cymbri had been a Celtic people, then such of them as were left behind in their own country, and were afterwards swallowed up among the succeeding Gothic tribes who invaded Scandinavia, would have given a tincture of their Celtic language to that branch

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Cimbri, rather than this people were called *Cimbri*, from their gigantic size. So that this favours the opinion that the Cimbri were a different race from the antient Danes, &c. Because no nation would think of calling themselves giants, for if they were all uniformly gigantic, there could appear nothing to themselves remarkable in their size; whereas this would strike another people as a primary and leading distinction.

of the Teutonic which was spoke in these countries; or, at least, we should have found more Celtic names of mountains, rivers, &c. in the Cimbric Chersonese, than in other Gothic settlements. But I do not find that either of these is the case; the old Icelandic seems to be as free from any Celtic mixture, as any other Gothic dialect; nor is there any remarkable prevalence of Celtic names in the peninsula of Jutland, more than in any part of Germany, where, I believe, its former Celtic inhabitants have, up and down, left behind them a few names of places, chiefly of natural situations, as of rivers, mountains, &c. This, at least, is the case in England;* where, although the Britons were so entirely extirpated, that scarce a single word of the Welsh language was admitted by the Saxons, and although the names of the towns and villages are almost universally of Anglo-Saxon derivation, yet the hills, forests, rivers, &c. have generally retained their old Celtic names.

"But whether the old Cimbri were Celts or Goths; yet forasmuch, as from the time of Odin, both the Cimbrica Chersonesus, and all the neigh-

* I have not been able to discover any Celtic names in Jutland.

bouring regions, were become entirely Gothic settlements, the Gothic dialect which prevailed in these countries is called, by antiquaries, Cymbric, and Cymbro Gothic. It is also sometimes called old Icelandic, because many of the best writers in it came from Iceland, and because the Cymbric has been more perfectly preserved in that island than in any other settlement. To the old original mother tongue of all the Gothic dialects, it has been usual (after Verstegan) to give the name of Teutonic, not so much from the Teutones, or Teutoni, who inhabited the Danish islands, and were brethren of the Cymbri, as from its being the antient Tuytsh, the language of Tuisto and his votaries, the great father and deity of the German tribes."

Humphrey Lloyd, who, in his Breviary of Britain, published by Lewis at the end of his History of Britain, gives us testimony to establish the identity of the Cymbri with the Cimbri. He was a most zealous, and even a prejudiced Welshman—one who sacrificed every other feeling to his love of country. He says :—

"The inhabitants of this region are called, in their mother tongue, Cymbri. In which word the force of the sound of the letter B is scarcely

perceived in pronouncing. And it is very likely that this was the most antient name, and that Cambria, a region of England, was, thereof, so called.

"When I perceived that the Cymbri, which fought so many bloody battles with Romans, were called by the same name, it came into my mind to enquire and search what good writers have thought of the beginning of that nation. And having read much thereof, I am so persuaded that I dare avouch that it was this our British nation. First, the name is all one with ours; then their tongue, which is a very great argument. For Plinius, in his fourth book, and thirteenth chapter, saith, that Philemon was called, by the Cymbri, *Mori Marussium*, that is to say, *Mare Mortuum;* the dead sea, unto the promontory, *Rubeas*, &c. And our countrymen calls the dead sea, in their language, *Mor Maru*, whereby it is manifest they were the same people with us.

"Moreover, Plutarchus, in his life of *Marius*, affirmeth, that they departed out of a far country, and that it was not known whence they came, nor whither they went, but, like clouds, they issued into France and Italy with the Almayns.

Whereupon the Romans supposed that they had been Germans, because they had big bodies, with sharp and horrible eyes. So much he. Since then he hath left their original unknown; and our Chronicles do testify, how that the Britaynes had always great familiarity with the northern Germans, as it is like enough that the British Cymbri passed over into Denmark, whereby it was called Cymbrica, and so, joining with the Almayns, made war upon the Romans, &c. &c. And to confirm all this, I read late, in a most antient fragment, in the British tongue, how that, long since, there departed a very great army of Britayns into Denmark, which, after many valiant wars, in most parts of the worlde, never returned again.

"But whereas divers do affirme, that these were the indwellers of the Danish Chersonesus; hereby it appeareth false, that the Danes long before that time possessed that lande, as their histories do declare. Neither is there any Danish or Swedish writer that ever made mention of the Cymbri. Other some affirme that they descended of the inhabitants of the Cimmerian Bosphorus. But neither the names, neither their manners, neither their king's names, doo agree. Which if you respect ours, they are all one. For

Clodic, Lhes, Bel, Lud, Thudfach, Berich, by which the Kings of the Cymbri were called, be very common names among the Britayns."

The Welsh call themselves Cymbri, as a name attached to their descent, not to the country they inhabit, and the generic denomination of their race. Cumberland, one of their first conquests from the Roman province, after passing the wall, was so called by the Saxons, as the land of the Cymbri, the Welsh *y* having the same power as the English *u* in Cumberland.

The perfect identity of the name, with that of the *Cymbri* of the Roman writers, indicates, at least, the probability that they were the ancestors of the Cymbry, and there are not wanting authorities in support of this hypothesis.

Florus (lib. III. c. 3) gives the following account of these people :—

" The *Cymbri*, the *Teutones*, and the *Tigurini*,* flying from their own country, *at the extremity of Germany, in consequence of an inunda-*

* These were Celts of Helvetia.

tion of the ocean, sought new possession over the whole world, and being repulsed from Gaul and Spain, as they were returning towards Italy, they sent ambassadors to the camp of Silanus, and afterwards to the senate, desiring that the warlike Romans would assign them a country as payment, and they then might command their services in arms. Their tender being rejected, they resolved to obtain by force what was refused to their entreaty, and determined on invading Italy. Marius, the Roman General, first attacked the Teutones, and entirely destroyed them, and captured their king, *Theutobocchus;* he then pursued the Cimbri, who had penetrated into the Venetian territory, where he attacked them, and slew 140,000. Their wives, afterwards, who were with their baggage, fought with desperate determination, from their carts and waggons; when they were refused the privilege of remaining single, first killed their children, and either fell by each others hands, or hung themselves to trees, by ropes made of their own hair. Their king, Beleus, fell fighting gallantly in the field."

The expulsion of the Teutones and Cymbri, by the Gauls, is adverted to in the speech of Crigtonitus, in the third chapter; and this pas-

sage of Florus fixes the period to be about, A. U. C. 651, A. A. C. 99, and indicates that they were not Gauls. Tacitus says :—

"In the same northern part of Germany, we find the Cimbri on the margin of the ocean, a people at present of small consideration, though their glory can never die. Monuments of their former strength and importance, are still to be seen on either shore. Their camps and lines of circumvallation are not yet erased. From the extent of ground which they occupied, you may even now form an estimate of the force and resources of the state, and the account of their grand army, which consisted of such prodigious numbers, seem to be verified. It was in the year of Rome, 640, in the consulship of Cæcilius Metellus, and Papirius Carbo, that the arms of the Cimbri first alarmed the world. If from that period we reckon to the second consulship of the emperor Trajan, we shall find a space of near 210 years : so long has Germany stood at bay with Rome ! In the course of so obstinate a struggle, both sides have felt alternately the several blows of fortune, and the worst calamities of war. Not the Samnite, nor the republic of Carthage nor Spain, nor Gaul, nor the Parthian has given such frequent lessons to the Roman people. The

power of the Arsacidæ was not so formidable as German liberty. If we except the slaughter of Crassus and his army, what has the east to boast of? Their own commander, Pacorres, was cut off, and the whole nation humbled by the victory of Ventidius. The Germans can recount their triumphs over Carbo, Cassius, Scaurus Aurelius, Servilius Cæpio, and Cneius Manlius, all defeated or taken prisoners. With them the republic lost five consular armies; and since that time, in the reign of Augustus, Varus perished with his three legions. Caius Marius, it is true, defeated the Germans in Italy, Julius Cæsar made them retreat from Gaul, and Drusus Tiberius, and Germanicus, overpowered them in their own country; but how much blood did these victories cost us? The mighty projects of Caligula ended in a ridiculous farce. From that period an interval of peace succeeded, till roused by the dissentions of Rome, and the civil wars that followed—they stormed our legions in their winter quarters, and even planned the conquest of Gaul. Indeed we forced them to pass the Rhine; but from that time what has been our advantage? We have triumphed, and Germany is still unconquered."*

Murphy's Tacitus, vol. vii. 53, 54.

Such is the splendid character given by an enemy of the brave and indomitable Cimbri and the German nations in general. Mr. Murphy gives the following note on the *Cimbri.*

"The Cimbri inhabited the Peninsula, which after their name was called the Cimbric, Chersonesus, and is now Jutland, including Sleswic and Holstein. In the consulship of Cæcilius Metellus, and Papirius Carbo, A. U. C. 640, about 111 years before the Christian era, this people, in conjunction with the Teutones, made an irruption into Gaul, and having spread terror and devastation through the country, resolved to push the conquest into Italy. They sent a deputation to the senate, demanding an allotment of lands, and in return promising fidelity. It appears in the epitome of Livy lxv. that the senate having refused to enter into any compromise with such bold invaders, the new consul, Marcus Silanus, marched against him. The Cimbri stormed his intrenchments, pillaged his camp, and put almost the whole of his army to the sword. This victory was followed by the defeat of three more Roman generals, who lost their camp and had their armies cut to pieces. Florus does not hesitate to say, that Rome was on the brink of destruction, had there not existed, in that age, a

Marius, to redeem the Roman name. That officer had triumphed over Jugurtha, and his military skill was equal to his valour. He gave battle to the Teutones, at the foot of the Alps, near the place then called Aquæ Sextæ, (now Aix, in Provence,) and gained a complete victory. Livy says, (Epitome lxviii.) that no less than 200,000 of the enemy were slain in the action. The whole nation perished. Florus adds, that their king, Theutobochus, was taken prisoner, and in the triumph of Marius, his immense stature, towering above the heaps of warlike trophies, exhibited to the Roman people an astonishing spectacle. The Cimbri, in the mean time, passed over the Alps, and made a descent into Italy. They penetrated as far as the banks of Adige, and having passed that river, in spite of Catullus Luctatius, the Roman general, spread a general panic through the country. They halted near the Po, and sent to Marius, a second time, demanding a place for their habitation. Marius answered, that 'their brethren, the Teutones, already possessed more than they desired, and that they would not easily quit what had been assigned to them.' Enraged by that taunting raillery, the Cimbri prepared for a decisive action. Florus says, that their vigour was relaxed by the soft clime of Italy. The battle was fought,

according to Florus, at a place called Randium, on the east side of the river Lessites, which runs from the Alps Graiæ, and falls into the Po. If we may believe Livy, Florus, and Plutarch, in the life of Marius, above 140,000 of the Cimbri perished in the engagement."

The account given of the *Caledonians*, by the same writer, in the Life of Agricola, exhibit a strong resemblance between that people and the *Cymbri*.

The radical difference existing between the Welsh and Irish languages was well known to Lhuyd and Rowland, who felt and admitted it, but wanted nerve openly to declare their conviction of that important fact. They were fully sensible that its promulgation would destroy all the cherished and darling pretensions of their country; and, therefore, with a cowardice or subserviency, unworthy of their high character, endeavoured to smooth over the surface, and hide the defect, by special pleading, and specious expedients. Lhuyd, in order to conceal the flaw in their title to a Celtic origin, took, as before alluded to, the extraordinary precaution of *publishing his opinion in the Welsh language*, perfectly certain that his own countrymen were too

much devoted to their supposed traditional history to expose it. Rowland endeavours, by a species of frivolous and trifling arguments, even below contempt, to account for a total and radical change *in the construction* of the Welsh language, *since the Roman conquest*, by *the agency of the Druids*, an order of men who had ceased to exist, for they were abolished in Britain as soon as the Roman sway was well established.

Mr. Roberts, alone, of all his countrymen, honestly declared what he knew to be true, that there is no affinity whatever between the two languages; but he did so, evidently, with the apprehension of exciting against him the national prejudices and animosity of his countrymen. However, even he, it would seem, did not contemplate or see the consequences of the establishment of that truth, but adheres to the fabulous history of Geoffrey with a Welshman's warmth and tenacity.

The Bishop of Dromore saw the incongruity of the idea, that two specimens of the Pater Noster, so different in construction as the Gaelic and Welsh, could ever have proceeded from the same source, but conceded to the opinions which learned antiquaries had long received as

unquestionable truth, having its origin in the frauds and forgeries of Geoffrey of Monmouth, and Walter, his coadjutor—bolstered and kept up by the subsequent fabrication of the Triads—supported by all the Welsh writers, and entrenched in national vanity and credulity. It was, therefore, a subject which no Welshman dare approach; like the dogmas of the church, it must be received without doubt or investigation, on pain of the severest censure. To question the truth of the Welsh received tradition, was nearly equal in culpability to doubting Holy Writ. No Welshman had yet ventured to proceed so far. Mr. Roberts knocks from under this fabric, the only support it had, its key stone, without which it must collapse, when he asserts that the Welsh language is not Celtic. But he stops there; he clings to the ruins he has caused, and manfully defends the breach, or rather prostration, he himself had effected.

Had the Roman Britons been driven into Wales, where, according to Welsh writers, *they preserved their independence and their language*, they would have carried with them the language, manners, customs, institutions, literature, and civilization, of the Romans; and as the Welsh maintained their independence for several centuries against

the Saxon and Norman kings of England, it is not to be questioned but they would have had abundance of written evidence of their true history, so as to rescue it from all doubt or question. Their language would also have been Latin, or a compound of that tongue like the French, Spanish, Portuguese, and English; it ought, and would, no doubt, have been more pure Latin, than any of these, because no subsequent political convulsion or conquest affected any change. What is the fact? The Welsh has less of Latin, than the language of any nation that passed under the Roman sway, which is a strong evidence that they never were in permanent subjection to the Romans. The same may be said of their kindred tribes, the Cornish and Armorican, particularly the latter, who, had they been the Roman Britons who followed Maximin to Gaul, would have more Latin in the composition of their language than their neighbours, the French; *but the reverse is the fact*, they have scarcely any, and they call the modern French, of the neighbouring provinces, *Galek*, which they never would do if they themselves were originally Gael. They call themselves *Brezonek*, or Britons, and their language is essentially Welsh.

At the time of the Roman invasion there were

three distinct nations inhabiting Britain, the *Gael*, the *Cymbri*, and the *Belgæ*. The former were those who inhabited south Britain, including Wales, and fought with Cæsar ; the second were the Caledonians found in North Britain by Agricolæ ; and the third were the people from Belgic Gaul who had formed trifling settlements on the coasts, but were not either numerous or powerful.

The *Gaelic Britons* have been treated of in the former chapters, at length ; it is now proposed to treat of the antient *Caledonians*, who were afterwards known by the name of Picts, and, after their conquest and settlement in West Britain, by the name of *Welsh*, a name given them by the Saxons.

I am inclined to think that the antient *Caledonii* were the first inhabitants of all the British Islands, including Ireland. On the arrival of the Phenician Gaelic colony, they called the inhabitants Britains—bṙJc ɒaoJne, *or painted people.* They bore that name long before the Greeks became navigators, and certainly received it from the Phenicians. The Romans were ignorant of the British islands before Cæsar's invasion, and he knew nothing of the Caledonians, or the fact of their painting or staining their bodies, but from hearsay. Tacitus is the first who gives any suc-

cinct account of these Northern Britons in his life of Agricola, as follows :—

" XI. Whether the first inhabitants of Britain were natives of the island, or adventitious settlers, is a question lost in the mists of antiquity. The Britons, like other barbarous nations, have no monuments of their history. They differ in habit and make of their bodies, and have various inferences concerning their origin. *The ruddy hair and lusty limbs of the Caledonians indicate a German extraction.* That the Silures were at first a colony of Iberians, is concluded, not without probability, from the olive tincture of their skin, the natural curl of their hair, and the situation of the country so convenient to the coast of Spain. On the side opposite to Gaul, the inhabitants resemble their neighbours on the continent ; but whether that resemblance is the effect of one common origin, or of the climate in contiguous nations, operating on the make and temperament of the human body, is a point not easy to be decided. All circumstances considered, it is rather probable that a colony from Gaul took possession of a country so inviting by its proximity. You will find in both nations the *same religious rites*, and *the same superstition. The two languages differ but little.* In provoking danger they dis-

cover the same ferocity, and in the encounter the same timidity. The Britons, however, not yet enfeebled by long peace, are possessed of superior courage."

Here is a distinction drawn between the Caledonians and the Southern Britons. The former are said to indicate a German origin by fair complexion, sandy hair, large and robust form of limb, while the Silures, who inhabited what is now called South Wales, are declared to be of a Spanish race from their swarthy dark skins and curly hair.

After Tacitus we hear little of the *Caledonians* by that name, for, it may almost be said that they disappear from history. At the period of the decline of the Roman power in Britain, the country which they inhabited was in the possession of a people called the *Picts*, because they *painted their bodies*, the very reason their ancestors received the name of *Britons* from the Phenicians.

It would appear, therefore, that the Phenician Gaelic invaders exterminated or expelled the Cymbric Britons from the South of Britain and Ireland ; those who escaped were driven to the

north, where they were found by Agricola many centuries afterwards, and received a name from the Romans, exactly indicative of that they obtained on their first discovery by the Phenicians.

Buchanan* says:—"With respect to the Picts, I do not think it was either a patronymic or a very antient name, but was applied to them by the Romans from their bodies being ornamented by fanciful incisions, which supposition is confirmed by Claudian in the following verses—

"Ille leves Mauros, nec falso nomine Pictos
Edomuit, Scotumque vago mucrone secutus,
Fregit Hyperboreas remis audacibus undas.

"He the fleet Moor subdued; and painted Pict,
Not falsely named. With a strange sword the Scot
He followed; and the Hyperborean wave
Smote with his daring oars."

Again,

"Venit et extremis legio prætenta Britannis
Quæ Scoto dat frœna truci, ferroque notatas,
Perlegit exanimes Picto moriente figuras.

"The legion came which guards the utmost bounds
Of Britain, restraining the savage Scot,
And on the bodies of the dying Picts,
Saw rude figures with the iron cut."

* Hist. of Scotland, lib. ii. § 85.

"Herodian also, speaking of the same nation, without mentioning their name, or expressing the means by which they painted or stained their bodies, says, they use no garments, but wear iron ornaments round the waist and neck, as other barbarians do gold. They also mark their bodies with a variety of animals of every form, and wear no clothing lest these ornaments should be hid.

"As to the name of Picts, let the case be as it may, if the Romans translated a barbarous name into the Latin word of the nearest sound or signification, or if the barbarians adopted the word from the Latin, is of very little importance. The name is there, and it is agreed on all hands that the people who bore it, came from the east into Britain, either from Scythia, or Germany; it is right to follow the authorities we find, and endeavour to arrive at the truth. Nor do I see any more certain data to follow than the fact of their *painting their bodies.*

"These *Britons*, the *Avii* in Germany, and the *Agathyrsi*, painted their bodies, but it was to render them more terrible in battle, that they stained themselves with the juice of herbs. The Picts, however, marked their skins with iron, &c. &c."

This criticism of Buchanan is rather shallow, for it is well known that the punctures were made with a sharp point of iron, and the juice of herbs, (madder) rubbed thereon, which makes an indelible stain. Sailors of all nations are in the habit of puncturing anchors, and other figures, and by rubbing gunpowder thereon, make on their bodies such stains. The Picts, no doubt, did the same thing with the juice of herbs.

Whitaker suggested that the Caledonians and the Picts were the same people under another name; and Mr. Chalmers ably demonstrates and establishes the fact in the sixth chapter of his Caledonia. He, however, thought the Picts and Gauls were, with the Southern Britons, but branches of the same people; and, arguing upon that idea was, of course, involved in inevitable difficulties which he could not surmount, and in anomalies, which he in vain endeavoured to reconcile.

He supposes the provincial Roman Britons to have continued to have kept their original tongue, after they became Roman citizens, which is neither probable nor borne out by history. Gildas, when he describes *Cuneglas*, speaks of *the Latin* as his own language "*in linguâ nostrâ, lanio*

fulve ;" and other authorities inform us of the pride and conceit of the Britons in the polished elegance with which they spoke Latin.

Whether the tribes who inhabited within the walls of Antonine and Severus, as Roman provincials, for near four centuries, were originally Gaelic or Pictish Britons, may be a question ; norisit of much importance ; they must, in either case, be considered Romans ; and consequently, if the latter, had altogether lost their character *as Picts*, spoke the Roman language, and felt and acted as Romans, and were as such under protection.

Mr. Chalmers thought they were Picts, and that they preserved their independance for a considerable time after the fall of the empire. In this, it is conceived, he was mistaken. History states, that they immediately fell under the dominion of the Picts, with other provincials, and the Cumbrian or Pictish monarchy, was founded on the ruins of that part of the Roman province.

In "the year 306, Constans found it necessary to come into Britain to repel the Caledonians and other Picts. *Caledones aliique Picti,* are the significant expressions of Eumenius, the

orator, who in a panegyric, during the year 297, and again in 308, was the first who mentioned the Picti as a people. As the learned professor of Autun, knew the meaning of his own language, we are bound to regard the Caledonians and Picts as the same people at the end of the third century. Towards the conclusion of the fourth century, Ammianus Marcellinus, also, spoke of the Caledonians and Picts as the same people: 'Eo tempore Picti in duas gentes divisi Dicaledones et Vecturiones.'*

"Claudian about the year 400, de Bello Gettico, alluded to them in the following lines:

'————————ferroque notatus
Perlegit examinos Picto moriente figuras.'

and in his panegyric on the victories of Theodosius, again speaks thus of the Picts:

'Ille leves Mauros, nec falso nomine Pictos
Edomuit.'

"The Caledonian people had often been mentioned before by classic authors, under other names. The Caledonians were, on this occasion, called Picts, owing to their peculiar seclusion from

* Ammian Marcell. lib. xxvii. c. 7.

the Roman provincials on the south of the walls; and they were often mentioned, during the decline of the Roman empire, by orators, historians, and poets, by that significant appellation. The name of Picts has continued, to the present day, the theme of antiquarian disputes, and the designation of national history. That the Picts were Caledonians we have thus seen in the mention of classic authors, during three centuries: that the Caledonians, were the North Britons who fought Agricola at the foot of the Grampian, we know from the nature of events and the attestation of Tacitus."*

Dr. Macpherson, the minister of Slate in the Isle of Skie, in his 'Dissertation on the Antient Caledonians,'—section xii. says:

"It was an established tradition a thousand years ago, that the Picts were the *original inhabitants of the northern division of Britain.* Bede says in his Ecclesiastical History, that they came to Caledonia from Scythia, the European part of which, according to Pliny, comprehends Germany. The authority of the venerable writer

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* *Chalmers' Caledonia.*

was never questioned on this head; and a belief has ever since obtained that the Picts were a different race from the Gauls who possessed the southern parts of Britain."

Camden makes the following observations on the language of the Picts:—

"Little can be inferred from the language, on account of the small information given by authors about that of the Picts. It seems, however, to have been the *same with the British* (Welsh.) Bede writes, that the wall began at a place, called in the language of the Picts, *Penvahel;* and *Pengwall*, in British, (Welsh) signifies the *head or beginning of the wall.* All over that part of the island, so long possessed by the Picts, viz:—the eastern part of Scotland—the names of many places savour of *British* origin, as Murray, Merne, counties on *the sea*, from the *British* (Welsh) word *Mor*, Aberdeen, Aberlothnot, Aberdore, Aberneith, *q. d.* Mouths of Den, Lothnot, Dore, and Neith, from Aber, which in *British*, (Welsh) signify the *mouth of a river.* Strathbolgy, Strathdu, and Strathern, the vale of Bolgy, Dee, and Earne, from *Strath*, *British*, (Welsh) for *vale.* Edinburgh, the capital of the Picts, has an evidently *British*, (Welsh) name,

being called by Ptolemy, *Castrum alatum; Eden*, signifying in *British*, (Welsh) *a wing*. Nor shall I alledge, that some of the petty princes of the Picts are called *Bridii*, which in *British*, (Welsh) as has been frequently observed, means *painted*. From these instances we may not unfairly conclude that the language of the Picts and *Britains*, (Welsh) were alike, *and consequently the people the same;* though Bede speaks of the languages of the Britains and Picts, as distinct, when he seems to put languages for dialects."

It should be kept in mind that Camden here means the *Welsh* language and people when he says *British;* and how remarkably the circumstances mentioned in this passage, establish the fact of the *identity of the Picts and Welsh*. In Wales the *names of the places are Irish;* in the country and the residence of the Picts, *they are Welsh,* "*and consequently the people were the same.*" Bede was perfectly right in declaring the languages of the Britons and Picts *to be different;* the error was in Camden's criticism, he calls the *Welsh, Britons*. But Bede spoke of the Gaelic Britons who spoke *Irish*, or *Gaelic, and consequently were not the same people.*

Camden, however, gives his criticism, merely

as a conjecture, for a few lines after, he adds. "But this may, perhaps, be overborne by the authority of Bede, and I am content that what so great a man relates upon the information of others, should outweigh these *conjectures*."

Tacitus, from their red hair and large limbs, supposes them of German extraction, but presently after ascribes this to the climate, which influences the habits of the body. Whence also Vitruvius observes—"Under the northern polar regions, live nations of large proportions, tawny colour, with short red hair."

In addition to the names mentioned by Camden, may be added as Welsh etymons:

Elgin—*Al*, produce—*Gin*, skin, or wool pelt.
Devon—Dove.
Tay—Tavey.
Clyde—*Clwyd*, and many others which are all Welsh.

Ammianus Marcellinus, divides these Picts into *Dicaledones* and *Vecturiones*. Camden says:

"I would propose to read *Deucaledonii*, and

suppose them seated on the western coast of Scotland, where the Deucaledonian ocean breaks in." *Di* is a prefix of the same import in the Welsh language, as *dis* in the English, and signifies *separated;* the Dicaledonians, therefore, are those who inhabited the western coast of Scotland, and were separated by the mountains from the eastern Caledonians or *Vecturiones.*

The derivation of *Vecturiones* appears to be from the Welsh *Uçdernas, a superior realm,* or the *chief district,* the residence of the *Ucdeyrn,* or sovereign prince; *uc,* chief, *deyrn,* lord. The sound of this word Ucdeyrnas is so like the Roman Vecturiones, that the meaning seems palpable. The term *Dicaledones,* or *separated Caledonians,* is equally explanatory; and the two united, clearly expresses the peculiar circumstances of the country and people. The names also being Welsh, identify the antient Picts with that people. The term *Dicaledones* identify the Picts with the antient Caledonians.

The old Irish name of a Pict was cṙuiṫneac. This word is a compound of cṙuiṫ, *lively,* and nʃeaċd, *a tribe*—the lively people; cṙuiṫ, is also the name of the *harp,* so that it may have had its origin from their playing on the harp; cṙuiṫʃn-

ᴛuaᴛ, is the name of the Picts country; ᴛuaᴛ, means both *a country* and *the north*. Either derivation is very applicable, and it is very possible the name of *Cruithneac*, was from their harp. *The nation of harpers.*

In addition to the observations of Camden respecting the Welsh names of the eastern and southern parts of Scotland; it may be urged that the theatre of the acts of Arthur were in that country, where his name is more celebrated than in Wales, and many places are called after him, as *Arthur's seat*, near Edinburgh.

Most of the Welsh pedigrees commence with princes of the province of Reged, *in Scotland*, and all indicate that they came from that country to Wales.

Mr. Lhuyd himself says in the Preface to his Archæalogia :—" I don't profess to be an Englishman, but an old Briton, and according to our British genealogy, descended in the male line from *Heliodon Leathanuin*, the son of *Marcian*, the son of Keneu, the son of *Coel Killsheavick*, alias *Coel Godebog*, in the province of Reged, in Scotland, in the fourth century, before the Saxons came into Britain; but we are at a loss now for

a modern name of that country ; and we have no other account of its situation, but that it is *Cumbria*, the metropolis of which was *Caer al Cluid*, which according to some, is now called Dunbarton, and according to others the city of *Glasgow*."

It is really a matter of surprise that so palpable a statement of the real origin, as is here given of the Welsh, should have escaped so intelligent and astute a writer as Lhuyd, the period too, the *fourth century*, and the name of the province *Cumbria*, i. e. *the country of the Cymbri, or Cumbria*, the Welsh name for themselves.

The Picts disappear from history altogether, with the Roman province, and are apparently as much lost as the ten tribes of Israel. What became of them ? and who were the Welsh ? They disappeared at the very moment the Welsh seem to have obtained possession of Wales. The Welsh say they came from Scotland, and were the same people as the Strathcluyd Britons, the latter were the Picts.

The Romans mention no people as inhabiting North Britain, but the Caledonians and Picts ; all history is silent on the subject of any other. It has been proved that the antient Britons were

not Welsh. The County of Cumberland, and the province *of Cumbria*, denote clearly that the *Cymbri* inhabited that country; the Welsh call themselves *Cymbri*, or *Cumraeg*, which is the same name; they *conquered Wales from the Romans*, and were not conquered by them. In short, there can, I think, be no rational doubt of the fact, that *the Picts and the Welsh are the same people.*

This appears to be established as clearly and demonstrably as any part of antient history can be, and the only reason it has not been before discovered, is because the subject has never been fully and sufficiently sifted and examined.

The Picts made good their settlement in Armorica about the same time they subdued Cumberland, Wales, and Cornwall, and have ever since been there, a distinct people, keeping up their language and customs. It is improbable, if not impossible, that the Armorican Bretons were a tribe of the antient Gauls, for the same causes which obliterated the language of the rest of Gaul, would have equally affected the province of Armorica; it is absurd to suppose the polished Romans of that district alone could have been able to preserve their independance. No,

the barbarian Picts seized on that province from the sea, as they did Wales and Cornwall, and, probably, conquered the three countries about the same period.

Camden says—"Should any deny that our Britons adopted the provincial Latin, let him consider *what pains the Romans took to make the provinces speak Latin, and observe what a number of Latin* words have got into the British language, not to alledge the authority of Tacitus, who writes that the Britons, in Domitian's time, *affected even the eloquence of the Latin language.*"

After detachments of the Picts had made good their conquest of Wales, Cornwall, and Armorica, those who remained in Pictland were engaged in constant wars with the Gael of the western mountains of North Britain, which country they had, a very short time before, conquered from them; for the Picts and Scots, though they appear as joint invaders of the Roman province, do not seem to have ever acted in concert, but as independent and unconnected plunderers. The Scots had the sole object of plunder, and it was not a matter of much consideration who was the object. From one in-

croachment on the Picts they proceeded to another, until they completely exterminated the whole race, under Kenneth Mac Alpine; and, but for their colonies in Wales, Cornwall, and Britanny, their descendants would not now exist, but the name of Cymbri would have disappeared from the earth.

The following account, from Fordun, details their last struggle and total annihilation :—

"Kenneth M'Alpin, King of Scots, having determined on the conquest of the Picts, commanded his troops to destroy not only the men, but also the women and children; and neither to respect sex or holy orders, not to take prisoners, but to destroy every one with fire and sword. Therefore, in the sixth year of his reign, the Picts being much occupied with the defence of their shores against the vexatious and distressing depredations of the Danish pirates, Kenneth attacked them on their mountainous border, called *Drum Alban*, or the back of Albion, which having passed, he slew many of the Picts, put the rest to flight, and thus conquered and acquired both the kingdoms of the monarchy. The Picts recovered a little by the help of the English, and for four years annoyed Kenneth.

But after some ineffectual struggles, and destructive slaughters, in the twelfth year of his reign, he engaged them seven times in one day, and completely destroyed the whole nation of the Picts; and thus was united, under one monarch, the whole country from the Tyne to the Orcades, as was lately prophesied by Saint Adamnan, Abbot of Hye, which was, in all respects, confirmed. So, indeed, not only were the kings and generals of that nation destroyed, but also the people, root and branch, but even their language is altogether obliterated, so that whatever is found respecting them of old times, is considered by many to be apocryphal."

We have now satisfactorily accounted for the disappearance of the Picts from Scotland, and in a previous part of this chapter shewn that the Welsh were originally a colony of Picts, who conquered Wales, after the withdrawing the Roman legions from Britain. The chapter on the Cymbri shews the strong probability, if it does not demonstrate the fact, of their being the same people as the Cimbri who invaded Gaul; if they lose any thing by being deprived of their supposed Celtic ancestry, they acquire as antient and glorious one. Their ancestors,

the Cimbri, were always illustrious in arms—often a terror to the mistress of the world, and, eventually, one of her conquerors. It will give them what their triads claim for them—the honour of being the first settlers of Britain ; it will restore to them the undisputed possession of their cherished hero Arthur ; it will shew that the existence and acts of that illustrious champion of his country were not fabulous ; in short, it will give the Cymbri an existence in real history, while it only deprives them of an imaginary position which they never really occupied. If they were, in a very early age, conquered and expelled from the southern parts of Britain, and driven to the northern extremity of the island, by the intruding Phenician Gael, who, in their turn, were subdued and amalgamated with their conquerors, the indomitable Romans, they had the honour of resisting, with effect and success, the invincible legions of that haughty and encroaching people, and preserved their independance by their vigorous arms and unconquerable hearts ; and when the time of retribution arrived, their descendants rushed on the Roman province—extended the bounds of Pictavia beyond the wall—re-conquered a part of their antient possessions, Cumberland, the northern part of England,

the beautiful and romantic Cambria and Cornwall, and even secured a part of the province of Gaul, which their descendants have kept to this day, from them called Britanny.

THE IRISH HISTORY.

CHAPTER XII.

Why kept for the concluding chapter—taken from Giraldus Cambrensis—Nemidius—Firbolgs—Belgæ—Tuath de Danans and Cymbri—the story of the Gael before Milesius a paraphrase on the Phenician history—conclusion.

I have reserved the narrative of history, by the Irish themselves, for the concluding chapter, following the suggestion of Godfrey Higgins, by producing evidence, *ab extra*, in the first instance. If the native statements be found to agree with extraneous history, and accord, and, as it were, dovetail in with the accounts and circumstances of antient history, and, when arranged, like the portions of a dissected map, form a consistent whole, it claims, and will obtain, a deference and respect, which would be unwillingly conceded were it, in the first instance,

exhibited, relying on its own intrinsic weight and worth.

The following statement is chiefly derived from the recital of Giraldus Cambrensis, which I have chosen to rely on rather than to rest entirely on Irish authority: first, because I am not aware of the existence of any M.S. history of Ireland, in the Irish language, of equal antiquity with Giraldus; and, secondly, because it is desirable that the statements should be based on authority as free as possible from the imputation of national feeling or bias.

The early history of every nation abounds in fiction, confusion, and contradiction; why, therefore, should that of Ireland be condemned if it partakes of an infirmity from which no early history is exempt. It appears almost an impossibility that any mere traditions of early ages and events should be clear and explicit; the oral repetition of a story, in the course of a few generations, would make it very unlike the original —no statement can be preserved correct which is not committed to writing. The Irish accounts, however, were, most likely, written at a very early period, or they could not, at this day, be so singularly correct a paraphrase of the Phenician

history, given us by Herodotus, or so satisfactorily explain the history of the Belgæ and Cymbri. But it may be objected, that if they were written, where are they? They have perished.

Where are the Carthaginian records?—where any vestige of their own history of the earliest acts of the Phenicians?—all have perished by time, or have been destroyed by the jealous exertions of their rival enemies. To remove an obstacle to the possession of universal wealth and empire, the Romans not only destroyed Carthage, but, jealous of Phenician glory, they destroyed every vestige of their history which could hand down to posterity the acts and acquirements of that extraordinary and illustrious people. *Delenda est Carthago*, extended to her city, people, power, wealth, learning, science, arts, commerce, and even to her glory. Rome, with jealous avidity, would not afford a kind feeling to her glorious but fallen rival, or allow her an earlier place in history than herself.

It is only in the Scriptures, and in the writers of Greece, we find a few scattered memoranda—bright evidences, indeed, of the lustre and splendour of Phenician commerce and civilization, but still very imperfect lights as to the extent of

their advancement, but still enough to demonstrate their high state of cultivation.

The Irish Gael were, no doubt, acquainted with letters before the Greeks, being a colony of the people from whom the latter borrowed their alphabet. There is, therefore, nothing wonderful in their handing down to their posterity their early history ; it would be an extraordinary circumstance if such a history and tradition did not exist, as there had been no conquest or change in the people during the lapse of, perhaps, more than three thousand years.

No other nation, of Europe, has been so circumstanced ; they have all, in their turns, been subjected to the yoke of the conqueror, and, in most instances, lost their original character as an unmixed people ; and, in general, have been so entirely jumbled up with their conquerors, that every trace of them is lost and obliterated. Local situation preserved the Gael of Ireland pure, and they kept the traditions of their fathers unadulterated—a singular and extraordinary phenomenon in the history of nations. Many causes have tended to the destruction of antient Irish manuscripts, but there are still more ex-

tant than of any other European nation, of a date previous to the 8th century.

In claiming, for these reasons, more than ordinary credence for the antient traditions of Ireland, I am not demanding more than they will be found to deserve, as they perfectly accord, in almost every respect, with the facts and circumstances we acquire from other sources.

The Irish language indicates, as observed by the Rev. Mr. Roberts, a commercial and navigating people, and an intercourse with many nations, from the vast number of its synonymes, especially respecting maritime affairs. There are near twenty different terms for the sea, a great number for the shore, coasts, ships, boats, &c. &c. most of them monosyllabic, except in compound words, put together to express a particular kind of sea, or a compound idea, which is, in itself, a strong corroboration of their Phenician origin.

The Firbolgs are related to have come from the Euxine Sea, but the Gael are distinctly declared to have had their original settlement in the neighbourhood of the *Red Sea*, from which they wandered to Egypt, Greece, Africa, and many other countries, before they settled in Ire-

land. They appear to have visited countries quite out of the beaten track to Ireland or antient Celtica, and their history relates facts respecting these early wanderings, which exactly tallies with the history of the Phenicians, and the circumstances which hitherto appeared to render their story unworthy of credit, give it a consistency and authentic character now we know their true origin. The events which occurred in the trading voyages of the Phenicians, as well as those on their military expeditions, are related in Irish history, but often applied to subsequent periods and other countries, and thus appears inconsistent and false, when they are but an erroneous arrangement of events, as to time and place.

Thus the early Irish history refers to the whole extent of the exploits of the Gael, to Spain, Gaul, and Britain, as well as Ireland, and even to the early acts and history of the Homeritæ or Arabian Phenicians.

The Gael of Spain, Britain, and Gaul, were conquered by the Romans, and being amalgamated with the conquerors, their history and traditions were totally obliterated, and themselves, as a separate people, entirely lost; no vestige

remaining but the names given by them to countries, people, mountains, &c. with some prominent features of their own character handed to us by the Greek and Roman writers.

The Irish having never been subjugated to the Roman power, have remained an unmixed and pure specimen of the antient Celtæ; and their language, customs, and religion, now enable us to identify them with their Phenician ancestors, and their traditions ascertain facts of history which had they also been subjected to the Roman yoke, must for ever have remained unknown.

The Celtæ being a colony of the Phenicians, were, of course, a lettered people on their first arrival in Europe. This is corroborated by the extracts herein-before given from Cæsar, Diodorus, and other writers, shewing that the Gael were a lettered people in their day. This goes a great way in accounting for the accuracy of the traditions of civilized Ireland at a remote antiquity of time, and will render all cavil on the subject in future, ineffectual, if not absurd.

The Phenician Gael found the British islands in the possession of a people who, having the habit of painting their bodies, as

before stated, they gave the name of bṙıṫ *painted*—ɒaoȷne, *men or people;* pronounced *Briteen—painted or stained people*; and they called the islands bṙıṫ, *painted*—ʇana, *country—the country of painted people.* Other derivations of these names appear forced and unsatisfactory when compared to these which are natural and free from objection.

The Phenicians for some time traded with the Britons, but finding both islands rich in metals and other produce, they took hostile possession of the parts which best supplied their avidity for the precious metals, and eventually drove the antient inhabitants from the whole of Ireland and South Britain. Of the precise period they made themselves masters of Celtic Gaul, we have no means of coming to a correct decision, but it must have been at a very early period, after they had secured the British islands.

The oldest Irish history (omitting the fable of Partholan) distinctly states, that three nations in succession have possessed Ireland—the *Firbolgs*, the *Tuath de Danans*, and the *Gael*, or Milesians. The original inhabitants, the Firbolgs, after some centuries of possession, are said to have been exterminated, or expelled by

the Tuath de Danans, who, in their turn, were driven out by the Gael, whose descendants were in possession at the English invasion by Henry II. king of England, in the twelfth century of the Christian era.

THE FIRBOLGS.

The Irish narrative respecting the *Firbolgs*, is as follows :—

About 1718 years before the Christian era, Neamhadh, or *the holy one*, (the northern as well as eastern nations, commence their historic pedigree with a deity) latinized in later days into *Nemidius*, with four sons, and a fleet of thirty-ships, each containing thirty persons, arrived in Ireland, from the Euxine sea ; and finding the island without inhabitants, took possession and settled therein. After a time his people were much annoyed by pirates from Africa, whom they called Fomorians, who wasted the coasts by their inroads. He fought four battles with them ; in the last, his son Art, who had been born in Ireland, was slain with most of his people, which so afflicted him that he died of grief.

His descendants remained in Ireland 216 years, during which time they had many conflicts with the African pirates, who not only invaded but made settlements in, and nearly subdued the whole country, compelling the Nemedians to submit to their authority, and oppressed them so much that they determined to leave the country, which they shortly after did under the command of *Simon Breac*, *Jobath*, and *Briton Maol*. The first is said to have sailed to Greece, the second to the north of Europe, and the last to the *north of Britain*.

After a period of about 200 years, the posterity of Simon Breac are said to have returned to Ireland, under the name of *Firbolgs*, commanded by five brothers, who divided the country among them in equal portions, and placed a stone in the centre of the island where all their shares met. The names of the brothers were *Slainge*, *Rughraidhe*, *Geanann*, *Seangann*, and *Gann*. *Slainge*, the eldest brother, was made monarch, or federal head, of the whole country. The Firbolgs kept possession for many generations, until a prince, named Eochaid, became sovereign, in whose reign the *Tuath de Danans* invaded the country.

In the *Firbolgs*—ƒeaɲ, *men*; bolg, *a bag*, or

boat of leather, we recognize the *Belgæ*, the people who occupied the greater part of northern Gaul, in the time of Cæsar, and, previously, all Gaul, and Britain, and they were expelled from the former by the Tuath de Danans, and afterwards from central Gaul by the Celtæ. These people have by all Irish authorities been considered, and correctly, the same as the Belgæ.

TUATH DE DANANS.

In the reign of the said Eochaid, Ireland was invaded by a people from Denmark, called *Tuath de Danans*, under the command of a prince, named *Nuada*—Nuada airgiod lam, or *Nua with the silver hand*, who, having made good their landing, in immense numbers, attacked the Firbolg army, and slew king Eochaid in battle, with more than one hundred thousand of his people, and, in fact, nearly exterminated the whole race, and made themselves masters of their country.

The Irish historians say these *Tuath de Danans* were the posterity of Briotan Maol, the Nemedian prince before mentioned, but more

probably it was meant, that being of a northern nation, they were of the same race. They, however, distinctly state, that they came from the land of *Loghlin, or Denmark*, and passed over, in the first instance, to the north of Scotland, where they continued for some time at *Dovar*, and *Iardovar*, in other words, occupied the *east and west coasts ;* ḋoḃaṙ, is *coast*, and Jaṙ, is *west*—that is, they occupied the whole country from the east to the western seas. Previous writers have in vain puzzled themselves to find the names of Dovar and Iardovar, in Scotland.* These people also are represented as great sorcerers. It was them, and not the Gael, who first brought the *Liag Fail*, or stone of destiny, to Scotland, on which the kings of Ireland, and afterwards those of Scotland, used to be crowned, which emitted a sound on the occasion. This stone is now under the seat of the coronation chair, in Westminster Abbey, having been carried from Scone, by Edward I. They also possessed three other articles of superstitious value, the sword and spear of a certain king, named *Looee of the long hand ;* and the cauldron of *Daghdae*,

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* Dover in Kent is, no doubt, from the same Gaelic word—it means the *sea coast.*

or the *good man*, which it is unnecessary to enlarge upon.

The history thus indirectly states, that these Tuath de Danans, were the ancestors of the Caledonians, or Picts, and appears to give us the true, or, at all events, the probable account of the invasion, conquest, and settlement of all Britain, as well as of Ireland, *by the Cymbri*, to whom the Gael gave the name of tuat, *north*, de, *of*; daoine, *people*, or *north men*; *people from the north*, the literal meaning of the term—they calling themselves Cymbri. The immense hordes which the Cimbri poured into Gaul, is an ensample of their manner of proceeding, and accounts for the destruction of the entire Belgic population, and the instantaneous and complete occupation of the two islands of Britain, by an innumerable multitude of people.

That this people possessed both Britain and Ireland on the arrival of the Gael, would appear by their name of Britons, which is Gaelic, and was given on account of the habit of painting their bodies, as before mentioned.

Nua, is said to have reigned thirty years, and was succeeded by *Breas*, and he by *Looe with*

the white hand, and he by *Delvy*, who was succeeded by *Feea*.

After *Feea*, three poetical characters are said to have inherited the sovereignty, or at least three individuals, on whom mysterious names were imposed, to inspire confidence in their own people, and terror in the enemy; probably on account of the emergency of the case arising from the invasion of their country by the Milesian Gael. They were *Maccuill*, or *the child of evil*; *Macceacht*, *the child of power*, and *Mac Greine*, *the child of the sun*. It is not an unusual occurrence among rude and barbarous people, to invest their generals with high sounding mysterious names on great emergencies.

Such is the traditional history of the Tuath de Danans, handed down by the Milesian Gael, *their conquerors*, which, if it does not give us an unquestionable narrative of events, at least supplies us with one consistent and probable, borne out by other and extraneous accounts and circumstances which entitle it to considerable deference, as respectable testimony.

THE GAEL OF IRELAND OR SCOTI.

The annals of *Tigernach*, or as the name is pronounced, *Tierna*, the most antient of the *written chronicles* of Ireland, now extant, commence with Cimbaoth, the son of Fintain, who began his reign in the year 305, A. C. the fourth year of the 118 Olympiad, and the 446 of the city of Rome, 4433 of the Julian period, and A. M. 3899. Tierna was a monk of the abbey of Clonmacnoise, and died A. D. 1088. In the very first passage of his Chronicles, he says—"*Omnia monumenta Scotorum usque Cimbaoth incerta erant.*" His character for accuracy and fidelity is unimpeachable, and his work is honourable to the literary celebrity of his country.

Although he says the monuments of the Scoti before 305, A. C. are uncertain; he does not intimate that the *traditions* of his country were unworthy of credit, but rather that the written testimony, *the monumenta*, failed to supply unquestionable and certain history.

It appears from Cæsar that the Gauls were attentive to, and prided themselves on the accuracy of their pedigrees, and were most anxious

on a subject on which they placed so much value. It has been, it is hoped, satisfactorily established, that they were a branch of the same stock as the Gael of Ireland, where the same propensity and anxious desire has existed, and still exists, even among the lowest peasantry, of the Gaelic tribes, few of whom would fail, at this moment, to recite, not only their own immediate ancestors for eight or ten generations, up to some distinguished individual, but can also relate the descent of most of the people of their neighbourhood and clan.

This feeling has tended to preserve, traditionally, the history of the descent of their kings and princes, from a very remote antiquity, and by means of genealogical poems, sung by their hereditary bards and senachies, or chroniclers (who are described by Diodorus Siculus, as existing also among the Gauls,) continued down to times comparatively recent, and at length, committed to writing, embellished, undoubtedly, by fancy, with heroic acts, and exaggerated by poetic fiction. Still the thread of genealogy and the line of history has been preserved in a manner, worthy of consideration; and when corroborated, as it is by external evidence, may be received, not only as the best testimony of the verity of history, but worthy of

as much, as the relations or hearsay of Herodotus, or any other antient historian.

The history of the Gael before their arrival in Ireland, according to their own accounts, commences, like that of most other nations, with a hero, or half divinity, who invented, or rather instructed them in the useful arts of husbandry and commerce. The descent given of the Irish patriarch, from Japhet, the son of Noah, may have been the addition of some writer, after the introduction of Christianity, when they became acquainted with the Hebrew Scriptures.

Feine Farsa, (ᚠeᚃne, *husbandman*, ᚠaᚏᚐa *instructor*) *the instructor of husbandmen*, or, as later writers have latinized his name, *Fenius*, is the first person mentioned in the Irish story as the great leader of their tribe. He is said to have been a king of the *Scots*, ᚐcaᚃᚉ, *Scuits* or *wanderers;* some have made him king of that undefined country, *Scythia*, a modern error, on account of his people being called *Scuits*, or wanderers. He had two sons, *Nenual*, who as his father's prime minister, or regent, governed *the plains of Shinaar*, or Sanaar, and *Niul*, or *the Champion*, who had a kingdom called *Capicirunt*, near the Red Sea.

This latter is a barbarous name for a country, but, when examined, all objection vanishes, and its meaning corroborates, and not establishes the truth of the tradition, in a most remarkable manner. It has reference to that part of Arabia Felix, abounding in wax, which Herodotus tells us the Phenicians occupied before they settled on the coast of Syria, in the Mediterranean, and it is a compound word meaning *the mouth of the river of the country producing gum or wax;* cab, *a mouth*—a *of*—clar *wax or gum*—aban *a river.** If this be *accidental* etymology it is a very extraordinary combination, especially when all the other names and circumstances are considered.

Niul, or *the Champion*, was succeeded by his son *Gaodhal*, or, as it is pronounced *Gael*, from whom his descendants have their name, who was father of *Easru*, or *the provident*, who died in Egypt; his son *Sru*, or *the prodigal*, was father of *Eber Scuit*, or *Eber the navigating wanderer*,

His son Begamain, or Biodgamainighe, the *thrifty*, or *prudent*, literally *the enemy of scarcity*, succeeded him, whose son

* Pronounced *Cabaceeraun.*

Ogamain, or Begamain the younger, was his successor, father of *Tait*,* (or Mercury) the *promoter of trade*, who was father of another

Ogamain, (or Adnamain) who fought with Reoffaloir, Reabaloir, *the crafty one*, and slew him.

Ogamain had three sons—*Ealloid*, (ealad, *skilful*) a military commander. Lamfhion (lam fion, *white or pure hand*) and Lamglas (lam glas, *grey or brown hand*).

Lamfhion was a great warrior, and was father of Heber Glunnfion, (glan fion, *pure and chaste*) who is said to have been a prince of great wisdom, and was the father of

Faobhar glas, (faobar glas, *of the dark sharp sword*), or Eabrac, (eabrad, *the man of iron, the strong*) who was father of

Niannual, (nian-nuall, *the illustrious and noble*) who was the father of

NUAGAOT (nua *new*, gaot *sea*). The name of this prince affords a very extraordinary accord-

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* da tait—The *god Tait*, or *Teutates*, the Celtic Mercury.

ance with the statements of Herodotus and Dionysius, cited in pages 41, 42, and 43, that the Phenicians inhabited the coast of the Red Sea before they possessed Tyre and Sidon on the Mediterranean. Here we have a prince called by the name of *New Sea*, in honour, no doubt, of his discovery of the Mediterranean. Can this also be *accidental?* His son

Ealloid, (ealaḋ, *or the skilful or prudent*) whose son

Earchada, eaṙċaḋa, *the replenisher, restorer,* whose son

Dagdae, or ḋaġ, *good*—ḋae, *man,* whose son Breatha, or *the judicious,* sailed with four transports, each having twenty-four men and twenty-four women, and discovered Spain, where he built the town Brachar. How exactly this account tallies with probability, and synchronises with other history and unquestionable facts. His son

Briogan, or Breegan, born in Spain, ḃṙiġ, *high, noble,* an, *man,* who built the city of Brigantium. He is said to have had a numerous issue Bile, or Belus, or *Baal,* Cualine, or *the curly-headed,* Cualla, or *the companion,* Blath, *a blossom,* Aible,

a spark of fire, Breagha, *comfort.* Muirthemhue, (muir, *the sea*, team, *expert*—aed, *eye*) *or the expert seaman or navigator*, and Ith, (ith, *corn, plenty.*)

Bile, or Belius, was the eldest son and father of Galamb, or Milesius.

Gallamb, gaoil, *a kindred or family*—lamh, *a hand, or power*, i. e. *chief of the tribe* wielding the sceptre or command. He was also called Milesius, possibly from mile ad, *a thousand* or commander of thousands. This appears to have been a common name, or title, among the Phenicians, for Cadmus, who taught the Greeks letters, was also styled Milesius.*

In this short statement the Phenician history appears paraphrased in a remarkable manner, and too palpably to be mistaken.

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* Josephus in his first book against Apion, writes thus: "Οἱ μεν τοι τας ιστορίας ἐπιχειρησαντες συγγραφειν παρ' αὐτοισ, λέχα δία τοὺς περὶ Καδμον τε τον μιλεσιον."—"Qui historias apud eos conscribere tentavere, id est. *Cadmus Milesius.*"—Vossius de Hist. Grec. 5.

Timagines, another Phenician author, who was also called *Milesius.*

Fenius Farsa, the instructor in husbandry and letters, governed in the plains of Shinaar, or Sanaar, on the Red Sea, in the gum or wax country; and Herodotus states, that the Phenicians inhabited the city of *Sanaa,* also situated in that neghbourhood, see pages 41, 42, &c. and the brief sketch of Phenician history throughout.

We have here many names mentioned by the Greek writers, as the heroes of early history as *Nil, Sihor, Osihor, Toth, Belus* and *Ogmius,* which are the *Niul, Sru, Asru, Tait, Bile,* and *Ogamain,* of Irish history. The learned and venerable Charles O'Conor of Balenagar, first gave these names in juxta-position in his short, but valuable dissertations on the History of Ireland, the first attempt to place Irish History on a sound basis, which was much improved upon by his learned and kind-hearted grandson, the late Rev. Dr. Charles O'Conor.

It is calculated to have been in the year 1269, before Christ, when Chebres was king of Egypt, and Deborah judged Israel, that *Heber, Heremon* and *Ir,* with *Ith,* their uncle, four Phenician generals with a large force from Spain, which had been conquered, and settled by Daghdae,

about one hundred years previously, invaded the British islands, having conquered the king Macgreine, (or the *son of the Son*, or *Apollo*) subjugated both islands.

We have no history of the Gael of Britain to guide us, but we may fairly conclude the early history of Phenician conquest applied to both countries, and also to Celtic Gaul, which they certainly also conquered and settled, as appears clearly by the descendants of Heber, Bran, and Ir, appearing among the tribes of Gaul and Britain in Euberovices, Brannovies, Ordovices and Silures, as before alluded to.

Heber and Heremon, each became sovereign of a moiety of Ireland, but after a short period they disagreed, and having, as usual on such occasions, referred their dispute to the decision of the sword, Heber was slain, and Heremon became sole monarch of Ireland, and held it fourteen years. It is very probable, that it was after the death of Heber that his tribe or followers, with those of Ir, sought new settlements in Britain and Gaul, and conquered those countries.

Heremon is said to have reigned alone for fourteen years, and was succeeded by his three sons

Muine, *Luine*, and *Laine*, who governed jointly.

Many points of great interest yet remain to be investigated, illustrative of the antient history of the Gael, or Scoti, and their ancestors, the Phenicians; but the first object is obtained if a foundation has been laid demonstrating the grand principia of their origin, language, and descent, from the Phenicians. If that has been accomplished, the means of illustration are provided, by which many points may be now ascertained, which were hitherto in utter darkness; the thick clouds have been dispersed, and the features of the landscape have become more defined as the mist cleared away. We are now able to speak with something like logical certainty to points, on which hitherto, at most, we could but hazard a surmise. The number of facts collected and brought to bear on antient history for the first time, supplies a fulcrum to the mind, while it satisfies and convinces. It is no longer necessary to rest on uncertain probabilities, or questionable data. The complete identity of the Phenician and Irish languages explains, makes palpable, and elucidates, not only the history and geography of Europe, but most of the antient maritime world, and in fact removes every difficulty to the

acquirement of correct notions of the events of the earliest times.

Personages and places involved in fable, obscured by metaphor and allegory, confused, and misunderstood, by this language have been made intelligible in the elements of their names. Such places as the Riphean Mountains and the Hyrcinian Forests, which like *Cape Fly-away* of the mariner, has eluded the grasp of the most intelligent geographer and etymologist, have been defined and made amenable, and *Hercules* himself with his adversary *Geryon*, reduced to their proper station and position.

I trust the great body of facts and data condensed into this volume, will be found to justify the confidence with which the conclusions have been drawn from them. The work has been executed, I am sensible, very imperfectly; but the value and importance of the points elucidated, will atone, in some degree, for its defects. Should what has been written prove interesting to the public, and life and health permit, this very interesting subject will be followed up by further investigations.

THE END.

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ERRATA.

Page.	Line.	
25	4	for 12th, read 16th,
31	7	for *where*, read *were*.
37	0	note—*ejutate*, read *ejulate*.
62	6	dele *people*.
77	7	for *importance*, read *authority*.
78	22	for *because its*, read *and his*.
79	13	for *exist*, read *exists*.
84	7	for *settlement*, read *settlements*.
85	8	for *namely*, read *merely*.
92	9	for *claims*, read *chains*.
98	11	for *were*, read *was*.
109	note—	for *takes*, read *take*, and *name*, read *names*.
140	19	for *different*, read *differunt*.
144	2	for *annuum*, read *annuus*.
157	6	for *lays*, read *lies*.
218	16	for *bottle*, read *battle*.
219	5	for *formed*, read *found*.
222	18	for *than*, read *with*.
287	13	for *Britain*, read *Briton*.
287	19	for *Briton*, read *Britain*.
365	16	for *was*, read *is*.
380	note—	for *Nobitia*, read *Notitia*.
382	11	note—for *coporis*, read *corporis*.
384	1	for *spoke*, read *spoken*.
392	7	dele *comma* after *Cimbric*.
394	8	for *exhibit*, read *exhibits*.
398	5	for *Agricolæ*, read *Agricola*.
430	4	for *them*, read *they*.
436	3	for *and not*, read *if not*.

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