



The Ancient Peoples of Ireland and Scotland Considered

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PLATE III.

- Fig. 10. Double reed pipes, Zummárah, Arab, from Egypt.
 „ 11. Single reed pipe, Arab, from Egypt.
 „ 12. Double pipes, Toomeri, Deccan, India; Museum of Indian Institute, Oxford.
 „ 13. Same, with gourd removed showing sounding reeds *in situ*.
 „ 14. Hindoo “hornpipe,” with double pipes, and large gourd reservoir, side view; Museum of Indian Institute, Oxford.
 „ 15. Same with gourd and horn bell-mouth removed, front view, showing sounding reeds *in situ*.

DR. MACNEILL read the following Paper on behalf of the Author:—

The ANCIENT PEOPLES of IRELAND and SCOTLAND considered

By HECTOR MACLEAN, Esq., M.A.I.

ASSIDUOUS research has now, at least, ascertained that, in early times, such migrations of tribes took place that autochthones are hardly to be found in any country, and that such were not found even many thousands of years ago. Most peoples, however backward, retain a legendary history of their forefathers corresponding to the state of their culture and beliefs, of their wild fancies and unbounded credulity. It is well when such traditions can be recorded, and can be had from original sources, as is the case with “The Ancient History of the Maori,” by Mr. John White, who says:—“The histories of other peoples are based upon monuments, inscriptions on wood and stone, or upon other records. The Maori had not reached this state of advancement, and, though he valued knowledge in the highest degree, it was entirely preserved in memory and transmitted orally.

“He had for ages held tenaciously to the mode of life imposed upon him by the laws and customs of his mythology, and he held his sacred knowledge in such awe that to divulge it to those not of his own race, or even to the junior branches of his own people, was to incur the penalty of death. So thoroughly was he imbued with the principles of his early teaching that even after he had been taught and had adopted the tenets of the Christian faith, his priests would not dare to disclose some of their secrets.”

Evidently, during a long period of the early and infant progress of tribes and confederacies of tribes, their history, garnished by fancy and imagination, is transmitted by oral tradition; and as tribes and peoples intermix, amalgamate, or conquer one another, so do also their dialects, traditions, and superstitions blend. Undoubtedly, in the far-off, dim past, the more cultured nations exerted, by intercourse, a civilising influence on those which were more backward. Egypt and the Western Asiatic nations promoted the advancement of Greece and Italy, while Greece and Italy introduced their culture to peoples further west.

As regards the British Isles, we derive some information from Greek and Roman writers, and as the Romans effected the conquest of Britain and its colonisation, more especially Britain south of the firths of Forth and Clyde, our knowledge consequently of Britain to the south of these firths, during Roman occupation, is more circumstantial than of North Britain; and as for Ireland, it never came under their sway, so that we know even less of it from them directly than of North Britain. Had the legendary history of Ireland been written by the first Christian missionaries who had settled there, then we might have had a record such as White's "Ancient History of the Maori"; but, nevertheless, we can still, by study and research, acquire good notions of it from ecclesiastical and bardic records in which it is intermixed and confused with Biblical and classical lore.

Although the first peopling of Britain would take place across the narrowest passage by sea between it and the Continent, yet as mankind had multiplied and improved in navigation, Ireland and South-west Britain were sure to be invaded from the south-west of Europe, from the west of Spain and France, and no doubt successive Iberian colonies took and retained possession of Ireland, before the Kelts made their appearance in the island. Before Christianity had been introduced, as in the case of New Zealand, the story of its wars, invasions, and colonisations would be handed down orally, and perhaps otherwise, by bards and druids through many succeeding generations. Whatever the primitive legends of the heathen Irish were, Irish ecclesiastics, versed in Greek, Latin, and Biblical learning, attempted to explain them by the history given in the works of Greek and Roman authors and in the Bible. The careful and persevering student, by comparison of old Irish legendary history with the wonderful discoveries made, in recent years, in Egypt, Palestine, Assyria, and Babylonia, may arrive at considerably probable results with respect to old Irish legendary history. *Eriu* is the oldest form by which the name *Eirinn*,

the name by which the island is known at present to the Gaelic speakers of Ireland and Scotland, is found in old Gaelic or Irish records. It is clearly a contraction or wearing away of the name Hibernia, though somewhat less so than York from Eboracum. The Welsh name is Iwerddon, which is a little closer to the original name.

Mr. Hyde Clarke, at p. 8 of his "Iberian and Belgian Influence in Britain," in referring to the names of islands, states:—"The meaning of the words can very well be made out; it refers to the roundness or circular form, or self-contained round or enclosure, which marks an island. This is the reason for which names of allied meaning are represented on the coins, as sun, moon, vase, or pot, which are round, as was the ship in its primitive shape. The fish was regarded as round, and other animals found on island coins are the crab and tortoise. Island is the same idea or root as mountain, and hence the names for islands and for mountains are the same. As rivers flow from mountains, so are they of the same nomenclature differentiated. Thus my first suggestion of the names of Britannia and Hibernia was so far accurate; but island is not derived from river, but from mountain, and river from mountain.'

Then follows a list of compared names at p. 9, in which the name *Britannia* is compared with the river name Bradanus, and *Hibernia* with the mountain name Hebron and the river name Hebrus.

The genitive of *Érin* is *Érenn* and the dative *Érinn*. In Middle Irish *Erin* passed into *Éire* and the genitive into *Éireann*.

At pp. 5, 7, of Kelly's edition of Dr. Lynch's "Cambrensis Eversus," it is related of Laeghaire, son of Niall, that "He defeated the Lagenians and received the Boromean tribute; but they rose against him, once more, and having gained a victory, compelled him to swear by the moon and the winds, that he would never more demand that odious tribute. In violation of his oath he marched against them, but was killed by lightning near Caissi, in *Ui Faelain*, between the two mountains, *Éire* and *Alba*, according to the ambiguous prophecy that he would be slain between Eire and Alba, the Irish names of Ireland and Scotland, A.D. 458."

It appears, therefore, from this statement, that in the fifth century two mountains in Ireland were named *Éire* and *Alba*, and this fact confirms Mr. Hyde Clarke's theory.

It is highly probable that the name Hibernia, besides being applied to the whole island, was also applied to several districts of it as signifying mountain land, or country, and that several

districts in Scotland were also so named. In Ireland there is Loch Erne and Ireland's Eye; in Gaelic *Loch Éirne* and *Inis Éireann*. Richard of Cirencester relates that "The Lucani were situated where the river Ibernus flows into the ocean," and he mentions the Ibernii who lived in the south.

In Scotland is Auldearn (*Allt-éireann*, Rivulet of Eireann), a parish containing a village of its own name in the county of Nairn; the river Findhorn is called, in Gaelic, *Abhainn Éirne*, the river Eirne, a river of the counties of Inverness, Nairn, and Murray, which rises in the *Monadhleadh* hills between Strathdearn and Stratherrick. There are *Strathearn*, *Loch Éarn*, and the river *Éarn* in Perthshire.

Banbha is also another old name for Ireland, which has too its counterpart in Scotland, in Banff, the name of a town and county in the north-east of Scotland, and still called, in the modern Gaelic of Scotland, *Bainbh*. The old form of the name of the town of Banff is "bánb," so written in a grant made to the monastery of Deir by King David I, of Scotland, and recorded in the Book of Deir. This name would seem to be totemical; for it is, very nearly in form, the same as "*Banbh*, a pig," and the corresponding cognate word in Welsh is "*Banw*." Both *Éire* and *Banbha* were, according to the Irish legend, queens of the tribes of *Dé Danann*, and *Éire* appears to have been a frequent woman's name in Ireland in olden times. Dr. Joyce states in his "Irish Names of Places," that "there are, for instance, two places in Antrim called Carneary, in each of which a woman named Éire must have been buried, for the Four Masters write the name *Carn-Éreann*, Eire's monumental mound." (Joyce's "Irish Names of Places," First Series, p. 109.)

Keating tells us, in his "History of Ireland," that the third name in the order of time was *Inis-Ealga*, which he explains as meaning "Noble Island." O'Reilly's Dictionary gives "Ealg, the face; an old name for Ireland; noble, excellent;" McL. and Dewar's "Gaelic Dictionary" gives "*Eilgheadh*, levelling a field for sowing; fallow-ground; a first ploughing of land that requires a second to prepare it for seed." The meaning, "noble," assigned both by O'Reilly and Keating, seems to be fanciful, and I should be inclined to explain the word by the Basque "*Elge, champ, plaine cultivée*;" that is, a cultivated field or plain, and the Albanic Gaelic word *Eilgheadh*, field cultivation. Consonant with this view, *Inis Ealga* would signify island of cultivated fields or plains, which contrasts with its oldest recorded name, "Island of the woods." *Inis Ealga* has its counterpart in Glenelg in the county of Inverness in Scotland. In Gaelic the name is *Gleann-Eilg*, that is, Glen of *Ealga*. Glenelg gives name to a parish on the west coast of

Inverness-shire. The coast, except in the bay of Glenelg, and within the sea-lochs, is generally high and rocky. The village of Glenelg is situated in level and arable ground at the bottom of one of the valleys in the parish called Glenmore. The name, *Fodhla*, would seem to correspond with that of the ancient Irish people *Vodiae* mentioned by Ptolemy. *Muicinis* (Pig's Island) would appear to be a translation of *Banbha*, made by the Kelts when they first settled in the island. *Inis Fáil* is another name very frequently occurring in old Gaelic tales and poems.

Fál denotes "king," and *Fáil* is the genitive. *Inis-fáil* therefore signifies King's Island. The stone on which the kings of Ireland were crowned has a strange fictitious history which has been transferred to the stone on which the ancient kings of Scotland were crowned. Scotch historians maintained that the stone carried away by Edward I, which was the coronation stone of Scotland, was the *Lia Fáil*. Irish historians deny this, and maintain that the stone is still in Ireland. Dr. Skene, who has examined the Scotch coronation stone, comes to the conclusion that it is a piece of Scotch old red sandstone. So it cannot have come from Ireland; but the word *Lia Fáil* means King's Stone, and would apply to any stone which was used as a seat for a king when being crowned. *Muicinis*, Pig's Island, is said to have been a name given to the island by the Children of Milidh, that is, by the first Kelts who arrived in it. When they came, according to Irish legendary history, to the mouth of *Inbher Slainé*, which is called the harbour of Loch Garman now, the tribes of *De Danann*, with their druids, assembled to meet them there, and they practised druidism, that is, sorcery on them, so that the island appeared to them in the form of a pig, so that, consequently, they named Ireland, *Muicinis*, that is, Pig's Island. From this legendary explanation, it may be inferred that a pig was the Dedannian totem or mythological name for Ireland; that *banbh*, a pig, is a pre-Keltic word, and that from it is derived *Banbha*, one of the Dedannian names for Ireland. Again it may be reasonably assumed that *Muicinis*, Pig's Island, is a Keltic translation of *Banbha*, which has the same signification.

Old Irish legend tells us that *Eire*, *Fodhla*, and *Banbha* were three Dedannian queens, who respectively gave their names to the island. *Inis Fáil*, King's Island, was also a name given to it by the Dedannians.

The name *Inis-Ealga* was given to Ireland by the Firbolgs, and has already been explained. Although *Ealga* seems to me to be cognate with the Basque *Elge*, I am not to be supposed as implying that the Gaelic word is derived from the Basque word,

but that both have their root in an older Turanian dialect than any of the Basque dialects. It would appear somewhat probable that the following Gaelic words compared with Basque words have a pre-Aryan origin, and that both they and the Basque words compared with them are to be traced to Turanian dialects belonging to very ancient times which Mr. Hyde Clarke calls the Iberian Epoch:—Gaelic, *Adharc*, a horn, Basque, *Adar*: G., *Arrach*, likeness, spectre; B., *Aran*, appearance; G., *Aithre*, a beast of the cow kind; B., *Arthalde*, a flock; *Eirich*, rise; B., *Eraik*, raise; G., *Earba*, a roe; B., *Erbi*, a hare; G., *Airne*, kidneys; B., *Erran*, kidney; G., *Eas*, an inseparable negative prefix; B., *Ez*, no, not, also used as a prefix; G., *As*, milk; B., *Erne*, milk; G., *Ce*, night; B., *Gai*, night; G., *Call*, loss; B., *Gal*, to lose; G., *Garadh*, a warming or heating; B., *Gar*, flame; G., *Giblion*, entrails of a goose; B., *Gibel*, liver; *Gibelmin*, gall; G., *Corrach*, steep; B., *Gora*, high; G., *Carraig*, a rock; B., *Harroca*, a stone or rock; G., *Cil*, death; B., *Hil*, death; G., *Ed* or *Eid*, cattle; B., *Idi*, an ox; G., *Iasad*, a loan; B., *Jesan*, to borrow; G., *Ceo*, mist, denotes smoke in the Gaelic of the Outer Hebrides; B., *Khe*, smoke; G., *Arr*, a stag or hind; B., *Oren*, a stag; G., *Airghir*, a cow calf; B., *Oraz*, a male calf; G., *Sabhal*, a barn; B., *Sabai*, a barn; G., *Tamh*, rest, repose; B., *Thai*, stop, repose; G., *Airne*, a sloe; B., *Arhan*, a plum; G., *Arthrach*, a ship, wherry, or boat; B., *Arran*, an oar. Gaelic is here used not restrictively, as meaning the Scotch dialect of the language, but for this tongue in general, comprehending old and modern Irish, Scotch, Gaelic, and Manks, written and spoken.

It may be said that the oldest native Gaelic stories which treat of the first peopling of Ireland, are mingled with the Bible stories of Adam, Noah, and the flood, along with a sprinkling of ancient Greek and Roman legend. Now this is what was to be expected from the conversion of the natives to Christianity. The first peopling of the island is traced to Spain, which is called in old Gaelic *Easpáin*, a modification of the Latin Hispania, from which it comes. The Irish foreign geographical names are mostly borrowed from the Latin, as was to be expected, as it was the learned language of Christianity, and the language in which all Irish theological books and biographies of saints were written till modern times. At an early period of Irish Christianity, nevertheless, glosses to theological books and poems were written in the native tongue, and that old foreign geographical names should be superseded by Latin ones was to be expected, in fact, could not be otherwise. Still we trace in this legendary history something that is essentially native; and comparing the old written legends

with the simple tales and ballads collected among the Gaelic-speaking peasantry of Ireland and Scotland, we find frequently in some of the variants "*An Iar ma Dheas*" (the South-west) taking the place of *Easpain* (Spain), *Gréig* (Greece), Africa (Africa), and so forth. One tale respecting the first peopling of the island is that three fishermen were driven by a high wind from Spain, against their will, to Ireland; were pleased with the appearance of the island, and returned for their wives to Spain, and after having come back to Ireland, the flood was sent to them at Tuaiigh Inbhir (the ancient name of the Bann at Coleraine), so that they were drowned. Their names were Capa, Laighne, and Luasad. Another tale recounts that Ceasair, the daughter of Bioth, the son of Noe, came into it before the flood. Bioth, Fionntain, and Ladhra, with their wives Ceasair, Barrann, and Balbha made a ship, took fifty maidens with them, and went to sea. At the end of seven years and a quarter on sea they took harbour at Dun nam-barc, in the district of Corca Dhuibhne (probably Dunnamark near Bantry). *Ard-Ladhrann*, in the county of Wexford, is so called from Ladhra; *Sliabh Beatha* (now Slieve Beagh, near the town of Monaghan) from Bioth; *Fear Fionntain* (Fionntain's grave), over Tultuinne, a hill rising over Loch Derg, from Fionntain; Carn Ceasrach, in Connaught, from Ceasair. All these speak of Ireland being peopled from the west by persons who arrived by sea from the south-west. *Fionntain* is a frequent old Irishman's name, but *Ceasair* and *Ladhra* would seem not to be explicable by Gaelic; *Bioth* signifies World, *Barrann*, a contraction of *Barr-shaonn*, Fair-hair, and *Balbha*, dumb or silent woman. Capa-Laighne and Luasad would also seem to be inexplicable by aid of Gaelic.

Several conquests of Ireland are related by legendary chroniclers and bards. The first is that of Partholón. Partholón is said to have been the son of Sera, the son of Sru, the son of Esru, the son of Fraimint, the son of Fathachta, the son of Magog, the son of Jafeth, and came to take it after it had been a desert three hundred years after the flood. Partholón is said to have set out from Middle Greece, that he went through the Torrian Sea to Sicily, and with the right hand to Spain till he reached Ireland. In two months and a half he took harbour in Inbhior Sgéine in the western part of Munster. Dealgnaid was the name of his wife; the names of his three sons were Rughruidhe, Slainge, and Laighlinne. Partholón dwelt first at Inis Saimher, near to the river Erne. The seventh year after Partholón had taken Ireland the first man of his people died; that was *Feadhá* (wood man), son of *Tortan* (little cake), and *Magh Feadhá* (plain of wood) is so named from him.

The route of this people from Greece to the west of Ireland fully corresponds with old Iberian movements. How far the story is wholly or partially fiction is entirely another question. Some of the chroniclers speak of another conquest of Ireland before Partholón; that is, the conquest of Ciocal (pronounce Keekal), the son of Nel, the son of Garbh, the son of Úthmhoir, from Sliabh Ughmhoir, and Lot Luaimhneach was his mother. They lived two hundred years by fishing and fowling till they met with Partholón in Ireland, and the battle of *Magh Iotha* (plain of corn) was fought between them, in which Ciocal fell, and in which the Fomorians were destroyed by Partholón. It is related that Ciocal and his people took harbour in Inbhior Domhnann, now the Bay of Malahide, in the county of Dublin.

We are told that the second conquest of Ireland was effected by Neimhidh and his sons. His descent, like that of Partholón, is traced to Magog, and "all the colonists who took Ireland after the flood descend from the children of Magog." The Irish bardic historians inform us that Neimhidh journeyed, when he was coming into Ireland from Scythia, on the narrow sea which is coming from the ocean that is called Mare Euxinum; that he gave his right hand to the Riffean mountains till he came into the northern ocean, and his left hand to Europe till he came to Ireland. The name of Neimhidh's wife was Macha, and Ard Macha (Armagh) is said to have been so named from her. Macha is one of several names for the Royston crow, which was the emblem of the Irish goddess of war, and several other renowned ancient Irishwomen were so called. All the other ancient recorded conquests of Ireland were made from the south-west, but Neimhidh and his tribe come from Asia by the north of Europe to the island. Neimhidh, the genitive of which is Neimhiodh. The Nemetatae were, according to Ptolemy, a people of Hispania Tarraconensis, and Nemetobriga was a city of the same part of Hispania, according to the same authority. Nemetacum was a town of Gaul, and the Nemetes were a people of Germany at the west of the Rhine. The Vangiones, Tribocci, and Nemetes, Tacitus tells us, were of German origin, and he says that the Treveri and Nervii resembled the Gauls in person and weakness, but the Gauls of Tacitus form a strong contrast to those of Livy.

It is certainly very probable that the Nemetatae of Spain, the Nemetes of Germany, and the Irish children of Neimhidh belong to a common original stock. In Dr. O'Donovan's supplement to O'Reilly's "Irish Dictionary," *Neimheadh* is a poet, "a lawful person," "a chief, a noble," "a king or bishop," "a musician, carpenter, or smith." There is considerable probability that the original meaning of the word was *man*.

There is the word *neimheadh*, a cow, which seems to have no relation to the other word than that of a homonym. It is evidently like many other words found in Gaelic—of pre-Aryan origin. Cow, in the Chinese of Nankin and Peking, is Niū, and in that of Shanghai is Nieu. In Gyámi it is Neu, nyeu; in Gyārung Nye-nye; in Burman (written) Nwā, (spoken) Nua, nwau; languages on the frontier of China and Thibet. (“The Non-Aryan Languages of India and High Asia,” W. W. Hunter, p. 113.) Like the tribe of Partholón before them, the children of Neimhidh, we are told, had fierce wars with the Fomorians, a name in the original signifying sea-farers, whom the old Irish chroniclers designate “sea rovers of the race of Cam who fared from Africa.” The children of Neimhidh won many battles first, but ultimately the Fomorians were victorious and exacted heavy tribute from the children of Neimhidh.

The Firbolgs were the next people who seized and colonised Ireland after the children of Neimhidh. Their five chiefs, Slainghe, Gann, Seanghann, Geanann, and Rughraidhe, who are traced in descent to Neimhidh, divided Ireland into five provinces, whereof they were respectively chiefs; and royal government began with them. They were, according to Irish bardic historians, descended from a portion of the children of Neimhidh, who fled from the oppression of the Fomorians to Greece.

The Greeks subjected them to great tyranny, forced them to dig the ground, raise the earth, and carry it in bags of leather to put it on the rocky surface in order to produce a fertile soil there. They resolved to escape from this oppression, and, according to an ancient Irish manuscript, stole the fleet of the king of Greece, and came back in it to Ireland. They crossed the sea, the old bards inform us, reached Spain, and thence arrived in Ireland.

Irish historical writers have endeavoured to identify the Fir-bolgs with the Belgæ; but at p. 276 of his “Celtic Britain,” Professor Rhys says of the Belgæ:—“Neither the people nor its name had anything whatever to do with the Irish Fir-bolg”; nevertheless, the learned professor assigns no reason for this strong assertion. The legend of the “bags of leather” is based on the assumption that *bolg*, in *Fir-bholg*, is identical in meaning with the Gaelic *bolg*, a bag; and on this supposition the legend of carrying the bags full of earth by the Firbolgs in Greece, is founded. *Fear*, in *fear-bolg*, is a Gaelic gloss on *bolg*, which denotes *man*, and is explained by the prefixed *fear*, which signifies *man* or *fir* in *Fir-bholg*, which signifies *men*; as may be illustrated by numerous words wherein one language has encroached upon another, as in the case of Norse and Gaelic;

thus, *Eas-fors* is the name of a waterfall in the island of Islay, and of another in the island of Mull—two islands in the Hebrides. The first part of this name, *Eas*, means a waterfall in Gaelic, and the second, *fors*, the same in Norse; and so it is with *Firbolg*. So *boly* meant man or men in the language spoken by the *Firbolgs*, and was not understood correctly by the Keltic conquerors. At p. 8 of Mr. Hyde Clarke's "Notes on the Ligurians, Aquitanians, and Belgians," he says:—"The general name of Belgian, like that of Ligurian, is recognisable. It is man as in other cases." And further on, in the same page, he states:—"The Belgians in no general respect differed from the inhabitants of pre-Keltic Gaul. The distinction drawn by Cæsar is consequent on the occupation of midland Gaul by the Aryan invaders, thus sundering the northern Iberians or Belgians from the southern Iberians or Aquitanians, as also from the Ligurians."

"We find, also, that the district was settled with Iberian cities, and that this occupation extended to these shores of the North Sea, if not further, and even to the amber deposits." That the *Firbolgs* were the same people as the *Belgæ*, before the latter had been intermingled with the *Kelts*, there would seem to be hardly any doubt.

The *Firbolgs* consisted, in fact, of three septs—the *Fir-bolgs*, the *Fir-Domhnanns*, and the *Gaileons*. *Domhnann* is the genitive of a Gaelic name of which the nominative was probably *Domhan*, and cognate with *Damnii*. At p. 12 of his "The Iberian and Belgian Influence and Epochs in Britain," he enumerates the *Damnii* in Britain and *Hibernia* as tribes whose name was derived from a prehistoric name for man. The name of this sept of the *Firbolgs* is preserved in the old Irish names, *Inbhior Domhnann* (river-mouth of *Damnii*), now the Bay of Malahide, in the county of Dublin, and *Iorris Domhnann*, equivalent to *Iar ros Domhnann* (west promontory of the *Damnii*), now the barony of Erris, county Mayo. There are Gaelic words which appear to be allied to this name, such as *danh*, a people, tribe, or family; *daimh*, relationship; *duimheach*, a relative, friend, or associate; *dáe*, a man.

The *Damnonii* or *Damnii* of North Britain, according to Dr. Skene in his "Celtic Scotland," extended from the *Selgovæ* and *Novantæ*, south of them as far north as the River *Tay*, south of the firths of *Forth* and *Clyde*; they possessed the modern counties of *Ayr*, *Lanark*, and *Renfrew*, and north of them the county of *Dumbarton*, and the western half of the peninsula of *Fife*. The Irish *Damnii* were, in all likelihood, an offshoot of these.

When the Romans built the wall between the firths of *Forth*

and Clyde, it passed through the territories of the Damnonii and divided them into two parts, one of which within the wall was subjected to the Roman Government, and the other was beyond Roman Britain. The historian speaks of the tribes without the wall as grouped into two nations—the Caledonii and the Mæatæ. The Caledonii included the northern tribes of which the Caledonii were the leading tribe, and the Mæatæ those extending from the Caledonii to the wall. Adamnan, in his life of St. Columba, mentions the Mæatæ, whom he designates Miathi or Miati, with whom the Albanic Scots were at war, and who were defeated in battle by the latter in 596.

The name Mæatæ, Miathi or Miati, very probably signifies, like numerous other pre-Aryan names of tribes, *men*. Mies denotes man in Finnish; in Tibetan, Mi; in Serpa and Mürmi, languages in Nepal, Mi, signifies *man*, as it does in Bhûtani, in north-east Bengal, and in Mithán Nágá on the eastern frontier of Bengal. ("The Non-Aryan Languages of India and High Asia," by W. W. Hunter, p. 139.)

The fifth conquest of Ireland was that of the *Tuatha Dë Damann* or Dedannian tribes, who are said to have come from Achaia in Greece, where, being skilled in sorcery, they exercised it on enemies of Greece, who had come in a great fleet from Syria. The Syrian people consulted a druid of their own, by whose directions the druidism of the Dedannians was thwarted, and the result was that the Syrians were victorious over the Greeks. When the Dedannians observed that the people of Syria were prevailing over the Greeks, they departed through fear of them, out of Greece, and they did not stop until they reached Norway, or the country of the *Fair Lochlann-men*; where the people welcomed them for their great acquaintance with science and with numerous arts. He who was chief over them then was Nudaioha Airgwdlámh (Nuadha of the Silver-hand) of the race of Neimhidh. They obtained four cities for teaching the young people of Norway in them. After having been for a length of time there, they went to Alban (Scotland), and were for seven years at *Dobhor* and at *Iardobhor*, after which they came to Ireland. They landed in the north of Ireland, fought with the Firbolgs, and gained the battle of Moytura South over them, in which Nuadha of the Silver-hand lost his hand. Thirty years thereafter the battle of Moytura South was fought between the Dedannians and the Fomorians wherein Balar, the chief of the Fomorians fell and Nuadha of the Silver-hand lost his head.

The older form of the legends, as contained in Maelmurra's poem, does not mention Partholón's colony; names the Firbolgs as the first colonists, and identifies the children of Neimhidh

with the Tuatha Dea. Gillacaoman, in a poem quoted by Colgan, also identifies the children of Neimhidh with the Tuatha Dé Danann. As the Tuatha Dea and Tuatha Dé Danann are both identified with the Nemedians, it would seem that *Danann* stands for another people united to the Tuath Dea, and that this people was the Fir Domhnann, one of the septa of the Firbolgs. The Ravenna Geographer gives *Dannoni* for Ptolemy's Damnonii, which differs but little from *Danann*, in Tuatha De Danann. The Tuatha De Danann lived, bardic chroniclers tell us, seven years at *Dobhor* and *Iardobhor*, in the north of Alban, before they went to Ireland, from which it may be inferred that the Damni of Ireland were a branch of the Damnonii or Dannoni of North Britain, and that they and the Nemedians became one people. *Dobhor* signifies water, and also a boundary. As the Damnonii had the River Tay to the north of them, and as their territory included the basins of the Forth and Clyde, *Dobhor* seems likely to have been the portion of their territory bordering on the Tay and *Iardobhor* (west water or boundary), that portion of it bordering on the rivers Forth and Clyde. The towns enumerated by Ptolemy in the territory of the Damnonii were six in number—three south of the firths—Colania, Coria, and Vandogara; and three to the north of them—Alauna, Lindum, and Victoria. They appear to have been in advance of the tribes north and south-west of them in culture, which gives foundation to the knowledge of arts and sciences ascribed by the old Irish bardic chroniclers to the Tuatha Dé Danann.

The names of three of the Irish provinces—Leinster, Ulster, and Connaught are in the original Gaelic, *Laighin*, *Ulaidh*, *Connacht*; which names are not territorial, but signify the people of these respective provinces. *Laighin* is a nominative plural, the genitive plural of which is *Laighean*, which may very probably be, as in the case of so many other Gaelic substantives, the nominative singular. In recording events relating to the Lagenians or people of Leinster, Irish writers use *Laighnibh*, the dative of place, otherwise the locative of *Laighin* for Leinster. This name bears considerable resemblance to *Ligyés* and *Ligures*; which names are given as signifying *man*, at p. 3 of Mr. Hyde Clarke's "Notes on the Ligurians, Aquitanians, and Belgians." *Ulaidh* is a plural substantive denoting a people, and like *Laighin*, is not territorial; the genitive plural is *Uladh*, which was probably also the nominative singular. "*In Ulster*" was written in the original Gaelic, *in Ultaibh*, that is, in Ultonians.

Connaught is, in the original Gaelic, *Connacht*, a modification of *Conn-íocht*, which denotes children or descendants of Conn;

but the old name of the province, as given by Ptolemy, was Nagnatai. This seems to be a name given to a pre-Keltic people by Kelts or Gaels. The *na* would appear to be a fragment of the nominative plural of the old Gaelic article, and the second part, *gnathai*, is apparently cognate with *gnáth*, a manner, fashion, or custom; *gnathach*, continual; *gnath-bheurla*, vernacular tongue. In Albanic Gaelic there is the compound word *Gnàth-mhuinntir*, signifying native people; and Nagnata was applied by the Gaels to the people who preceded them in the occupation of Connaught.

The first part of the name Munster, *Mun*, is a contraction of *Mumhan*, the genitive of *Mumha*. The *mh* is silent both in modern Albanic and Irish Gaelic. It was anciently Muma. This name bears a strong resemblance to the Akkadian *mamu*, to dwell, plain, country; and the last syllable, *ma*, to the Finnic *ma*, land. "The Esths," says Dr. Isaac Taylor, in his "Etruscan Researches," p. 342, "call themselves *Rahwas*, the 'people,' their country *Ma-rahwas*, the land of the 'people,' and the name of their chief city, Revel, is a corruption of *Rah-wa-La*, the place of the people." Among the broken tribes of Nepal, earth is *máti* in Darhi; *mato* in Denwir; *mati* in Kuswar; and *máti* in Tharu. (W. W. Hunter's "The Non-Aryan Languages of India and High Asia," p. 118.) There is good ground for inferring that all these names are cognate, and that Munster was, in ancient times, colonised by an Altaic people.

Rhobogdii has evidently become the modern *Rúta*, anglicised Route, the north part of county Antrim. *An Ruta*, the Route, is still a living name in the songs, tales, and Gaelic of the Scottish Highlands. B, in Gaelic, undergoes what Zeuss calls the vowel inflection, which ordinary Gaelic grammarians call aspiration, and when this happens b takes the sound of v. In numerous words aspirated b is vocalised, and acquires the sound of oo; again, g aspirated is a sonant spirant. In this case, in consequence of these changes, the name becomes *Rúta*. It is such another instance as is Eboracum metamorphosed into York. The first syllable, Rho, is the equivalent intensive, *ro*, very, and the rest of the name, bogdii, appears to be related to the Gaelic verb *beacarm*, "I dwell," and to signify dwellers or inhabitants. Rhobogdii, then, means the real or old natives, a name given to them by the Goidels or old Gaels.

The Vodii dwelt in the northern part of county Cork, and, as already mentioned, would seem to have given the name Fodhla to Ireland. This people were seemingly of Finnic origin, and related to the following tribes mentioned in the following passage from Dr. Taylor's "Etruscan Researches," p. 78:—"The name of the Budii, another Median tribe, is also a Finnic

tribe name which is seen in the tribe names of the Vod and Wotiaks, and in the town-name of Buda in Hungary. Another Median tribe name, that of the Matiani, as well as the national name of the Medes, contains the common Ugric tribe name, *mat*, which is the precise equivalent of the Turkic *ordu* (horde), and means "tent."

Fodhla is probably equivalent to *Vod-la*, the place of the *Vod* or *Vodii*. One of the seven Pictish divisions of North Britain was Fodla or Fotla, to which the Dalriadic Scots, or Gaels, prefixed *ath*, next or other; so Athfhóthla signifies the other *Fodhla*. It is recorded in the Annals of Ulster that in the year 7:39 Tolarcan mac Drostan Rex Athfhothla was drowned by Aengus, and the same event is mentioned, at the same date, in the Annals of Tighernach. This Tolarcan was a Pictish sub-king. Athfhothla has been contracted into Athol, which is now a district in Perthshire.

The Lucani were a tribe in the south of Ireland whose name corresponds to that of the Lugi who dwelt in Eastern Ross and East Sutherland. In the region of Arracan and Burmah, Lu denotes *man*, in Burman, and, in Sak, *Luán* is an obsolete Gaelic word for son, and *Luan* means lad, champion, &c. The *an* of these words shows them to be diminutives which point to a primary word signifying man.

The Venicones occupied the present counties of Forfar and Kincardine, and the Venicii, a name that differs but slightly, inhabited the county of Donegal in Ireland.

In the region of Siam and Tenasserim, khom means *man* in Siamese; kun, in Ahom; kun, khun, in Kámti; and Khon, in Laos. ("The Non-Aryan Languages of India and High Asia," p. 139. W. W. Hunter.)

The country of the Vacomagi comprehended Murray, Strathspay, Badenoch, and Athol. The second syllable of the name coin, denotes kindred in Gaelic, and *coma* varies but slightly from kami and kumi in Kámi and Kumi, two languages in Arracan (*Ibid.*, p. 139).

The Smertæ were situated to the west of the Lugi and dwelt about Loch Shin. The S of this name seems to be prosthetic, and the name would appear to be properly Mertæ. It is now ascertained that the ancient Medes were Turanians. According to Canon Taylor, in his "Etruscan Researches," p. 78:—"Many of the Median tribe names are of the Finnic type. Thus, the name of the Mardi, one of the Median tribes, contains the characteristic Finn gloss *mart* or *murt*, 'men,' which occurs in the names of a very large number of Finnic tribes, such as the Mordwin and the Komi-murt." Smertæ or Mertæ, therefore, denotes men. In the Sunwar language, Nepal, Múru signifies

man. *Muir* and *muireann* denote woman, and *muirn* means a troop or company, in Gaelic.

The Cerones and Creones occupied the north-west of Argyllshire and the south-west of Inverness-shire. The first parts of these two names, *Cero* and *Creo*, are obviously cognate with *Karu*, "man," in Mon or Talain, one of the languages of Tenasserim; *Cear* means offspring in Gaelic. The Carnonacæ probably extended from the Sound of Skye to Assynt, and the Cornavii inhabited Caithness. The two first syllables of these names, Carn and Corn, correspond to *Karu*; "man," in Mon and to *koro*, "man," in Kuri, in Central India; *Cearn* signifies "man," in Gaelic.

Taezali, Taezaloi, or Taxaloi, inhabited the present county of Aberdeenshire. The terminations, *ali* and *aloi*, in the varied forms of this name, correspond to *alu*, "man," in the languages Irula and Badaga of Southern India. *Taez*, *Taiz*, or *Tax* seems to be cognate with the old Gaelic word *Tas*, a "dwelling," and so Taxaloi means the "inhabiting men," or inhabitants of the district.

The Gadeni appear to have occupied Cowal; that is, the country between Loch Lomond and Loch Fyne; and the Otadini inhabited the county of Northumberland, and probably the counties of Roxburgh and Berwick. Canon Taylor tells us at p. 340 of his "Etruscan Researches," that the "root sen enters largely into the ancient Siberian tribe names"; and that "the same root appears as a suffix in the names of the Alani, the Roxalani, the Cumani, the Huns, the Ussuni, and other nations of Ugric blood." With these may be classed the Gadeni and Otadini of Ancient Britain.

The Irians of Ireland, a people more ancient than the Heberians or Heremonians, are called in Gaelic *Sliocht Ir*, the offspring of Ir, latinised Hyrus. Ir, their eponym, means land or earth, which points to their being inhabitants of the island long before the two other peoples mentioned. Ulster was exclusively Irian, from the mouth of the Boyne to the Bay of Donegal, down to the second century. In Leinster the Irians had possession of Longford, the Queen's County, and part of Westmeath environing Uisneach Hill. The greater part of Kerry, the west of Clare, and a tract round Fermoy, were theirs in Munster ("Book of Rights," pp. 48, 65, 78, 100). They possessed Connemara, and scattered tracts in Mayo, Roscommon, Leitrim, and Sligo, in Connaught (*Ibid*). Thus the position of the Irian territories evidently shows that the Irians preceded the Heremonians, and were driven by the latter from the richer and more accessible districts of the island. It may be inferred, from Irian topography, that the race possessed the greater part of the island.

A great number of names of Irian Over-Kings of Ireland appear in the lists before Ugainé the Great; particularly, Ollamh Fodhla and his seven Irian successors. Again evidence is afforded by the partition of Ireland between the two Irian brothers, Cearmna and Sobhairche, a tradition which is supported by monumental evidence, the palaces of both, in opposite ends of the island, yet known by their names, and designated the oldest buildings in Ireland. *Dun-Chearmna*, Fort of Cearmna, was situated on the Old Head of Kinsale, in Courcy's country, in the county of Cork. *Dun Sobhairce*, Dun-severick, Sobhairce's fort, is an isolated rock, whereon there are some fragments of the ruins of a castle, near the centre of a little bay, three miles east of the Giant's Causeway, in the county of Antrim.

The Irian palace of Emania was the most extensive of its kind in Ireland. It was built, according to the researches of Irish scholars, 305 years before the Christian era, and destroyed in A.D. 322. The Irish Nennius informs us, and on this point there is reason to think that he is reliable, that the Irians were not brothers of the Heremonians and Heberians, but Picts or Cruithne. The Irian Ollamh Fodhla, and also the six Irian kings who succeeded him, are in this work called the seven Cruithnian kings that ruled over Ireland. It appears, in fact, that the Irians and Cruithnians are identical, and that they reigned in Tara before the Heremonians, but were thence expelled, and maintained themselves chiefly in Ulster, in the palace of Emania (Gaelic *Eamhain*. This word also denotes double, and as *Eamhuin* had an outer and an inner wall, so it is very likely that the palace was so called from the number of the walls).

Nennius speaks of a great colony of Picts in Ireland, which were for a long time in Eri, and acquired great power there, until they were driven out by Heremon, except some tribes which remained in *Magh Breagh* (Plain of Breagh). The old Gaelic form is Mag Breg, in which Breg is a genitive plural; and in the "Lives of SS. Fanchea and Columbkille," *Sliabh Breagh* is translated Mons Bregarum, in which Bregarum points to a nominative Brega. *Sliabh Breagh*, then, signifies the mountain of the Bregians. (See "Joyce's Irish Names of Places," First Series, 4th ed., p. 423.) These Brega or Bregians, then, were Picts or Irians, and as the Gaelic eponym of the Brigantes of the south of Ireland was *Breogan*, and as they were designated *Síol Breogain*, the descendants of *Breogan*, they were, likely, a kindred people to the Bregians, and therefore Irian or Picts. The Brigantes of Britain would seem to have derived their name from a pre-Keltic people, and originally akin to the Irish Brigantes.

At an early period the letter p was wanting in Gaelic, and in loan words from other languages, c hard, equivalent to k, was substituted for it. Britannia was converted into *Prydain* by the Britons of the south, and into *Prydyn* by the Picts and Keltic Britons of the north. Pictland, or Pictavia, was named *Cruithin Tuath* by the Scots or Gaels, in which *Prydyn* was changed into *Cruithin* and *Tuath*, means north; so *Cruithin Tuath* denotes North Britain. Many of the Picts of North Britain settled among their Irian kinsmen in Ireland, and also among the Gaels or Scots, and hence comes the eponym *Cruithne* and *Cruithnigh*, angl. *Cruithnans*, which signify Britons. Hence the confusion about the settlements of the Picts in Irish legendary history.

The name *Picti*, which Roman writers misunderstood and confounded with *picti*, "painted men," with which it has nothing to do, was the people's own name for themselves, whatever it means, and is preserved in the Lowland Scotch name for them, *Pechts*. In Skene's "Chronicles of the Picts and Scots," at p. 380, "Gewictis," a Gaelic form of the name *Pict*, occurs, which would, at first, have C substituted for P, as in the case of *Cruithin* for *Prydyn*: "and quhen Iber comme to eild, Gayele send him in yat cuntre yat now is callit Irland, and fand it vakande, bot of a certain of Gewictis, ye quhilk he distroyt, and inhabyt yat land, and callit it eftir his modir Scota, Scotia." *Pictones* is a name apparently cognate with *Picti*, and the latter people were no doubt akin to the former. The *Pictones* were situated along the southern bank of the Loire, and were an Aquitanian people, on account of which, evidently, Augustus extended Aquitania to the banks of the Loire. Strabo tells us that the Aquitanians resembled the Iberians more than the Gauls. They were seemingly a Turanian people.

That gynocracy prevailed among the Picts is supported by this passage from "Tract on the Picts," p. 328, Skene's "Chronicles of the Scots and Picts:"—"And in the time of Erimon, Gub and his son, viz., Cathluan, son of Gub, acquired great power in Erin until Erimon banished them out of Erin, and they made peace after that, and Erimon gave them the wives of the men who were drowned along with Donn, viz., the wives of Bress, the wives of Buass and Buaigne; and they declared by the sun and moon that they alone should take of the sovereignty and of the land from women rather than from men in Cruthentuath for ever; and six of them remained in possession of Breaghmagh, and from them are derived every spell, and every charm, and every sneezing, and the voices of birds, and all omens, and all talismans that are made."

Lists of the names of Pictish kings contain names very

unlike the names of ancient Scottish or Irish kings; none of the latter ever begins with P or hardly ends with the same letter. At p. 5 of Skene's "Chronicles of the Scots and Picts"—the Pictish Chronicle—there occur *pant*, *urpant*, *uip*, *uruip*, and at p. 6, *Vipoig Brude* comes before the names on the list on p. 5 twenty-seven times, and it is probable that it means chief king. At p. 7 this passage throws light on the meaning of *ur* in *urpant*, &c.: "Da Drest, id est, Drest filius Gyrom id est, Drest filius Wdrost, V annis conregnauerunt, Drest filius Girom solus V annis regnavit." So from this passage it appears that *Da Drest*, "Two Drests," Drest, son of Gyrom, and Drest, son of Wdrost, reigned together five years, and that Drest, son of Girom, reigned alone five years. The *Du* (two) here explains *ur* in the names *urpant*, *urgant*, *urnith*, *urfecir*, *urcal*, &c., which evidently signifies two; thus *urpant* is preceded by *pant*, *urgant* by *gant*, *urnith* by *gnith*, *urfecir* by *fecir*, *urcal* by *cal*, &c.; so like *Da Drest* (two Drests), *ur* therefore denotes two of the name that follows it. In Georgian *Ori* denotes two; in Chinese, Nankin, *Urh* (ár); in Chinese, Pekin, *Urh*; in Gyami, Chinese frontier, A'r. (W. W. Hunter's "The Non-Aryan Languages of India and High Asia," p. 34.) In Stoke's "Goidelica," 2nd ed., pp. 106-121, the author examines the Gaelic entries in the Book of Deir (from the Abbey of Deir in Buchan, Aberdeenshire). *Pet* or *pett* occurs five times in the names of gifts of land or town lands made to the abbey at different times. *Pet* is usually followed by a Gaelic attributive. It is related in the first entry that Bede the Pict, who was Grand Steward of Buchan at the time, gave to St. Columba and his pupil Drostan, son of Cosgrach, the town of Deir, in freedom for ever from Grand Steward and chieftain. He also gave them in offering from *Cloch in tiprat to Cloch pette mic Garnait* (Stone of the well to Stone of *pette* of son of Garnat).

Mr. Whitley Stokes, at p. 120, "Goidelica," fancifully, and very unsatisfactorily, tries to identify it with the Irish Gaelic word *pit*, denoting a portion of food. It appears to me to be, evidently, a pre-Keltic word. It takes the form *Pit* in modern Scottish topography. In Slater's "Directory of Scotland for 1882," I have counted the names of places beginning with *Pit*, and they are as follows:—Aberdeenshire, 14; Fife, 25; Inverness-shire, 3; Forfarshire, 10; Sutherland, 2; Ross-shire, 2; none in Argyllshire, Dumbartonshire, Stirlingshire, Caithness, Orkney, Shetland; 1 in Haddingtonshire, the only one south of the firths of Forth and Clyde.

With *pet* or *pett*, now *Pit*, sometimes, in a few instances, yet, *Pet*, a townland, hamlet, or village, correspond *Uraon Padda*; *Ho Hattu*; *Mundala*, *Hatu* in Central India; *Kota Patti*, in

Southern India; all denoting village. (Hunter's "The Non-Aryan Languages of India and High Asia," p. 163.)

The following names of towns which would seem to be cognate with *pet* occur in Hyde Clarke's "Researches in Pre-historic and Protohistoric Comparative Philology," p. 54:— "Paita, Pita, Putu, in Peru; Pauta, in New Granada; Pitu, in Mexico; Peto, in Yucatan; Bata, in India, S.; Beda, in Mesopotamia; Pida, in Pontus; Eboda, Padua, in Palestine; Pitane, in Mysia; Patara, in Lycia."

The word *dabhach*, as signifying a portion of land, occurs in the Book of Deir. In Stoke's "Goidelica," p. 111, in an extract from the Book of Deir, there is the place-name Dabaci mentioned, and four *dabhachs* (*cetridabach*) free from all burthens. Probably *Dabaci* is the old Gaelic plural of Dabach.

The modern Gaelic spelling is *dabhoch*, to distinguish it from *dabhach*, a vat. In Shaw's "Gaelic Dictionary" it is said to be "a farm that keeps sixty cows"; but in McL. and Dewar's, "a farm of extent sufficient to pasture a certain number of cows, varying in different districts. In the Hebrides the number 320 is understood." At p. 117, "Goidelica," Mr. Whitley Stokes erroneously assumes that *dabhach*, a vat, is a liquid measure applied to land, as pint, pottle, and gallon are in Ireland. These last are fixed liquid measures, but a vat was never such, for vats are and always have been of various sizes. *Dabhoch* is an occasional place-name joined to an attributive, and sometimes contracted into *Dauch* or *Doch*. There are *Davochbeg* (Little *Davoch*) and *Davochfin* (White *Davoch*), in Sutherland. *Dabhach* would appear to be akin to Georgian *Daba*, "a village" (Hunter's "The Non-Aryan Languages of India and High Asia," p. 163), and to *Tabi* and *Teabo*, Yucātani to *Tabeo*, New Granada, and to *Tabachula*, Guatemala, equivalents to "town." (Hyde Clarke's "Researches, &c.," p. 57.)

Deir would appear to be cognate with *Derá*, denoting village in Dhimal, N.E. Bengal, but its meaning was not understood by the Gaelic speaking monks of the Abbey of Deir. Their explanation was *Drostan's* tears came on parting with *Columcille* (St. Columba). Said *Columcille*, "Let *Déar* ('tear') be the name henceforward," Stoke's "Goidelica," p. 109. In this manner Gaelic ecclesiastics, bards, and legendary chroniclers in Ireland and Scotland explain pre-Keltic names of men and places at all times. Deir was so called before it was ever visited by a Gaelic-speaking Christian missionary.

It is well understood that the Gaelic of Ireland, Man, and Scotland in the eleventh and twelfth centuries borrowed largely from the language of the Scandinavian invaders who settled among them. There is *ster*, a contraction of the Norse *stadr*, a

place, suffixed in the names of the three provinces, Ulster, Leinster, and Munster, of which the first syllables are contractions of the Gaelic names. Nevertheless, Scandinavian place-names are sparse in Ireland; the Scandinavian place-names in the island of Islay alone exceed in number all that are mentioned in Joyce's "Irish Names of Places." The amount of words borrowed from English is very large in modern written and spoken Irish Gaelic as well as Albanic or Scottish Gaelic; but the Manks Bible contains a much greater number of English loan words than either the Irish or Scotch Gaelic Bible.

It may be therefore assumed that the Kelts, after having succeeded in obtaining settlements in Ireland, would borrow considerably from the dialects of those tribes who had been settled there before them; and the dominant tribes among those were, no doubt, Iberian and Turanian. Now numerous old Gaelic words, and many are still living, bear a very strong resemblance to non-Aryan words found in the languages of the hill tribes of India and High Asia, of Africa, and of Mexico and Central America. Here follow some of them: "*Belltaine*." This word occurs in Cormac's "Glossary," allowed by Mr. Whitley Stokes to be Old Irish, but written in Middle Irish orthography. It is still a living word in a slightly altered form; in Scotch Gaelic *Oidhche Bhealltainn* is the last night of April, and *Latha Bealltainn* is the first day of May; *Belltaine* is a genitive which seems to point to *Belltan* as the nominative. The word is preserved in Lowland Scotch as *Belten*. The first syllable *Bell* evidently signifies *Sun*, and the second part, *taine*, would appear to be the genitive of *tan*, time, now only used in the adverbial phrase *an tan*, the time or *when*. *Belltaine* then denotes sun's time or course, and *Bliadun*, now *Bliadhna*, a year, is derived from the same source, and means sun's time or course. The sun is named *Belá* in *Dhimál* and *Kocch*, N.E. Bengal; and in *Khond* and *Chentsu Belá*, Central India. (Hunter's "The Non-Aryan Languages of India and High Asia," p. 158.)

Tatha (*Tay*) corresponds to *Tui*, the name for water, in *Kami*, *Kumi*, and *Mru*, *Aracan* (*ibid*, 164); *Carron* and *Garry*, names of rivers in Scotland, correspond to the river names *Garia* in *Ho* (*Kol*), *Kol* (*Singbhum*), *Bhumij*, and *Mundala*, and in *Uraon Khár*, Central India (*ibid*, p. 150). Gaelic *Caochan*, a streamlet, seems related to the river names, *Cauca* in New Granada, and *Caicus* in Asia Minor. *G.*, *Sian*, rain; the river Shannon is named *Senos* in Ptolemy, and *Sionann* in modern Irish; New Granada, *Sinu*; India, *Sonus*; Sicily, *Asinarus* (Hyde Clarke's "Researches, &c.," p. 49). It has been shown by Mr. Whitley Stokes that *Seine* is not derived from *Sequana*, the ancient name

of the river, but from *Sena*, the name of one of its tributaries. *Cottud* in Old Gaelic, a mountain, likely related to *cotadh*, a millstone; "Cotopaxi and Cotocha Ecuador, Cottia Alps." (Hyde Clarke's "Researches in Prehistoric and Protohistoric Comparative Philology," &c., p. 51.)

Gaelic, *Tain*, water. Tanais, ancient name of the Don in Russia. Tinna, the ancient name of the Tyne, misapplied to the Tay by Ptolemy.

Gaelic words are here compared with some of the Hittite words and their cognates in Major Conder's list in his paper on "The Early Races of Western Asia," "Journal of the Anthropological Institute of Great Britain and Ireland, August, 1889," pp. 30-51. Gael., *Achadh*, a plain, a field; Hittite, *Aker*, Etruscan, *ager*, "field"; Lapp, *Aker*, "field." *An*, good, noble. Hit., *An*, "god"; Hit., Gu. G., *Guth*, voice, word; G., *Ceann*, enclosure (O'Davoren's "Old Irish Glossary.") Hit., *Kan*, *Gan*, "enclosure"; G., *Cu*, a champion, a hero, a warrior; *Cú* signifies a dog, but it seems to be rather a homonym than that the former is merely a figurative use of it, for in a ballad that recounts a fight between the great Ultonian hero, *Cu-chulainn*, and the Norse warrior king, *Garbh Mac Stairn*, *Cu-chulainn*, in his reply to the Norse king says, "I also give the word of another king, &c." Animal names become men's names, names such as *Sithach*, a wolf, *Faolan* (Fillan), a little or young wolf; *Sionnach*, a fox, &c.; but are not used to signify champions or chiefs of tribes or territories; thus *Cu-Connachta*, champion or chief of Connaught; *Cu-Uladh*, champion or chief of Ulster or Ultonians; *Cu-Midhe*, champion or chief of Meath; *Cu-mara*, sea champion. There is certainly ground for inferring that *cu*, in this case, is originally a different word from *cu*, a dog, and akin to Hittite, Akkadian, and Susian *Ku*, "king." G., *cruach*, a hill; *corrach*, steep; Hit., *Kur.*, mountain; Lapp, *kor*; Tcheremiss, *korok*. One of the three best legends of the Gaels, according to their own view of the matter, was the tale of the sons of *Uisnech*; one of the three sons was *Nais*, later *Naóis*; the names of the other two brothers are explained by Gaelic, but *Nais* is not. They were, of course, three princes, who eloped with their uncle's wife, whose name was *Déirdre*. The tale ends by their being slain in battle with King *Concobar* of Ulster, and *Déirdre* stabs herself and falls down dead beside their corpses. There are assuredly good grounds for believing that the name *Nais* is cognate with Hittite, *Nazi*, "prince." G., *Súgh*, juice, moisture, a wave; Hit., swamp; Kirghiz, *sūk*, "flowing"; G., *Tuirighen*, a king, a lord; *Tuirighin*, a king, a judge, a tongue, a pillar or tower; Hit., *Tarka*, "chief"; Etruscan, *Tarchu*, *Tarchi* (Tarquin); Siberian, *Tarkhan*; G., *Tor*, sovereign,

lord, noble; Hit., Tur, chief; G., *All*, a bridle; *alair* occurs in some of the West Highland tales for steed; *loth*, a filly. Asia Minor words, Carian, Ala, "horse"; Hungarian, *lo*.

The Gaels, oldest written form *Goidel*, pl. *Goidil*, are supposed by some writers to have preceded the Cymry in Britain, and to have been pressed westwards by these into Ireland. There is every reason, however, to admit that the first Kelts came into Britain across the narrowest passage between Gaul and Britain, but that as they extended themselves to the west of Gaul and Spain, and had acquired a knowledge of navigation from the Iberians, who were subdued by them, they found it easier and preferable to make their way to Western Britain and to Ireland, where their Keltic kinsmen in Britain had not yet entirely conquered the non-Aryan inhabitants of Western Britain, and had not crossed the sea to Ireland. Irish legendary history brings them from Spain; but it is more probable that they came from the north-west of Keltic Gaul. The Veneti, according to Cæsar, were a sea-faring people, well skilled in navigation, and were in the habit of making voyages into Britain. Now *Féne*, one of the names by which the Irish Kelts called themselves, bears a near resemblance to Veneti. There is a difference in quantity between the first syllables, but the provection of V, equivalent of W, into F, may account for it, as also in the case of Gw in *Gwynedd* or *Gwynndud*, North Wales. There hardly need be any grounds for hesitating, although a little contrary to rule, that these names are cognate.

Connected with this old name, *Féne*, are *Féine*, a "farmer, ploughman, or champion"; *Feinne*, the celebrated militia of Ireland; *Fiann*, a soldier of the ancient Irish militia (O'Reilly's "Irish-English Dictionary."). *Feinn* is the Highland name for the same warriors, and on the tales and ballads which related their fictitious exploits, for generations, throughout the Scottish Highlands, Macpherson based his celebrated "Poems of Ossian." In a contribution to the *Scotsman* newspaper of January 16th last, by Professor Mackinnon, "On the Feinn," quoting from the "Book of the Dun Cow," part of a legend contained in it, he says:—"According to this legend, Fionn was the son of Cumhall, son of Trenmor, who was, at one time, *rigféinnid*, that is, 'king-warrior,' of Ireland, and in the service of Conn *Cet-chathach*, 'the fighter of a hundred,' a monarch of Ireland who died 197, A.D."

One of the old Irish legends speaks of Heremon, the eponym of the most powerful branch of the Gaels, marrying a Dannanian princess, and the best explanation is that the first Kelts came to Ireland, like the Saxons to Britain, to aid the Britons against the Scots and Picts, to aid some Irish king or kings against

some other kings or rebellious subjects. The oldest form of *Eireamhon* is Emer. In Fiacc's Hymn, one of the Irish hymns in the "Liber Hymnorum," in line 35, we have "Patraic prid-chais do Scotaibh," *Patrick preached to Scots*, and in line 37, "Meicc Emir meicc Erimon," *Sons of Emer, sons of Erimon*, in which the genitives of Emer and Erem appear, and these sons of Emer and sons of Erem are there mentioned as two branches of the Scots. In the Syllabary at the beginning of Professor Sayce's "Assyrian Grammar," p. 35, the Akkadian words, "erim, lakh," are translated soldier (host); and certainly *erim* bears a strong resemblance to Erem. Emer was, in later writings, changed to *Eber* and *Eibhear*. Professor Sayce tells us in his "The Hittites," p. 14, that "the common Assyrian title of the district in which Damascus stood, Gar-emeris, is best explained as the *Gar* of the Amorites." He informs us, at p. 15, that "the Amorites were a tall and handsome people, depicted with white skins, blue eyes, and reddish hair." They were evidently the same race as the ancient Libyans of Africa, who are now represented by the Kabyles, "who are found in large numbers in the mountainous regions which stretch eastwards from Morocco." Professor Sayce further states: "Their clear white skin, their blue eyes, their golden-red hair, and tall stature, remind him (the traveller) of the fair Kelts of an Irish village." Further on, at p. 16: "It is clear, then, that the Amorites of Canaan belonged to the same white race as the Libyans of Northern Africa, and, like them, preferred the mountains to the hot plains and valleys below." Whether Emer is to be equated with "Amaur," or rather with Ivernii, is a matter of further inquiry. The Fomorians, a name which signifies "Seafarers," who are so celebrated in Irish legendary history, were Libyans, and hailed from Northern Africa. Keating, in his "History of Ireland," calls them "sea rovers of the race of Cam, who fared from Africa." They have left some place-names in Ireland. Balar was one of their kings, and *Carn Bhalair*, in the north of Ireland, commemorates him; one of their queens was named Cethlenn (Kethlenn), and her name is preserved in Enniskillen, denoting island of Cethlenn. She was the wife of Balar of the blows already mentioned. These Fomorians fought and intermarried with the descendants of Neimhidh, and with the other peoples who succeeded them.

The name *Gaoidheal*, oldest known written form "Goidel," is defined in O'Reilly's "Irish Dictionary," "a hero." It is likely that the word is derived from *gaide*, armed with a spear, and in this case would signify a spearman, otherwise an armed man or soldier. *Clanna Milidh* corresponds in meaning. This term denotes the military or Milesian clans equivalent to *Clannanan Gaidheal*, the

clans of the Gael. The eponym *Mileadh* or Milesius is derived from the Latin *miles*, *militis*, a soldier, and the Gaelic *míridh*, a hero, is a loan word from the same source. Scoti, a name which has caused so much confusion, both in Irish and Scottish history, was first borrowed from the Irish warriors, in Britain, by the Romans, against whom they were fighting, and in a couple of centuries thereafter, re-borrowed by the Gaels into their own language from the Latin. In O'Davoren's "Glossary" occurs "Scath no Scot, i Laoch"; that is, *Scath* or *Scoth* denotes warrior, or soldier. So, therefore, the Irish warriors in Britain designated themselves *Scothi*, "warriors," which the Romans modified into Scoti, and named Ireland, Scotia. It appears, then, that every name by which the Irish Kelt called himself, from first to last in Ireland, and after passing from Ireland to North Britain, meant warrior or soldier. The *th*, in Gaelic, is generally pronounced like *h* in English, but in many districts, both in Ireland and Scotland, like *j* or *x* in Spanish. It is likely that when the Scots, or Gaels, came in contact with the Romans, in Britain for the first time, in the year 360, *th* was then a mute aspirate, and then their name *Scothi* would be pronounced *Scot-hi*, which became in the Roman mouth *Scoti*, whence the Roman name Scotia for their country, Ireland,

When the Irish Kelts, or Gaels, had fully subdued and had considerably blended their blood with the pre-Keltic races, they began to invade Britain about the year 360, A.D. Subsequent to this period, when the Romans were tottering on their legs, and had at last to withdraw from Britain, they planted colonies in Wales, and conquered the Picts of Galloway, to which they gave their own name. They then allied themselves with the Picts of North Britain against the Britons, and subsequently planted a Scottish or Gaelic colony in the north-west of north Britain from Antrim county, named Dalriada, for the district in county Antrim, from which they had come; which, at first, for a length of time, was a sub-kingdom under the over-kings of Ireland, the mother country; but latterly refused allegiance to the Irish over-king, and set up an independent monarchy.

DISCUSSION.

Mr. HYDE CLARKE said they had had a Celtic evening, and the paper of Mr. MacLean dealt with one of the most complicated problems of anthropology; but its obscurity would be overcome if the canons of anthropology were applied. The strictest of these was that race and language were not necessarily correlative, or equivalents of each other. We were cautioned, too, to regard the

effects of mixture of races. Professor Huxley, a former president, and Dr. Beddoe, the present one, had shown there was a continuous element in the races of these islands, and that there were great evidences of relationship and identity throughout the populations. Dr. Beddoe was inclined to recognize the basis resulting from the anterior population as Iberian, adopting the Roman suggestion. Under all circumstances the Celts would be regarded as a later and intrusive population, and of this their languages gave testimony on their decline. Here philology came in, and Professor John Rhys, Mr. MacLean, and others had shown in the Celtic elements evidence of an Iberian philology and mythology. The Iberian antecedents were further illustrated by the statement of the historian Bede as to female succession among the Picts, explained by the doctrines of exogamy promulgated by Mr. MacLennan. The Iberian populations here as elsewhere in Europe used many languages and when a sole language as Celtic came in contact the polyglot condition was swept away. The spread of great dominant languages in east and west marked great historical and anthropological epochs. Hence we find Celtic widely adopted in these islands, and by people of different races. It did not necessarily follow that any great invasion of Celts took place, like the invasion of Italy by the Gauls. On the other hand, the Iberian populations would show a weak affinity for the Celtic languages. They accepted Latin and abandoned it, they accepted English and Dano-English, and in Scotland this is readily seen, for it became an English-speaking country less by the influx of the English, than by the abandonment of the Pictish and Celtic languages. It is to be noted that the exogamous Iberians more readily intermarried with immigrants and strangers, and thus the Danes and English and Normans were largely introduced in Scotland. In these investigations place-names afforded a mass of material, and it was a great advantage to have them discussed by members of the modern school, like Mr. MacLean and Dr. MacNeill, men not only acquainted with the old literary Gaelic, but having the further advantage of knowledge of the spoken language.

Dr. MACNEILL, in acknowledging a vote of thanks for undertaking to read the paper of his friend, Mr. MacLean, spoke of the gratitude due from Highlanders like himself to the labours of the members of the Anthropological Institute, who had written on the pre-Celtic and Celtic period of the history of the British races. He had personally found the volumes of their "Journal," of the utmost value in connection with some historical sketches which on one occasion he had undertaken to supply. In the case of difficult points on which the recognized historians were either utterly wrong, confused or silent, he found the papers of the Institute of very great help. He thought Mr. MacLean was one of the very few in Scotland who could deal competently with the subject of his paper that evening. The author of that contribution to their discussions was fairly free from all prejudice, racial or merely national; and the result of his inquiries, applying in the pre-Celtic periods

principles already illustrated by their Chairman, was to greatly extend the bounds of their knowledge of those early ages of the ancient peoples in these islands. Indeed the clear gains already made would fill an ample volume. Mr. MacLean's paper, in its discussion of the ancient terms which indicate the close connection that existed in early times between Albin and Erin, would largely help to a definite conclusion respecting the origins of those much-discussed peoples, the Picts and Scots.

EXHIBITION of a SKULL dredged on the MANCHESTER SHIP
CANAL WORKS.

By ISIDORE SPIELMANN, F.S.A., M.A.I.

THE skull, which has been lent to me by Mr. James Abernethy, the Consulting Engineer to the Manchester Ship Canal Works, was found during dredging operations at a place called "Frodsham Score" in the township of Frodsham, and near the River Weaver.

It was found at a depth of 27 feet from the surface in fine sharp sand, and as the work at the spot named was being executed by manual labour, the skull rolled out from its resting place, as the sand in front of it was removed. A section of the soil, in which the skull was found, shows:—

1 foot of earth,
6 feet of red clay,
3·6 feet of blue silt,

and the rest fine sharp sand, under which runs New Red Sandstone the entire length of the canal works, and which crops up suddenly here and there.

Dr. Garson, who has measured the skull, finds it is 174 mm. long by 138 mm. broad, giving a cephalic index of 79·3.

There are, he says, no very characteristic marks about it, which could enable one to say with certainty to what race it belongs, or the period to which it belongs. It is not a long-barrow period skull, but rather a Celtic one, though not a very pure type. It is probably not more than 2,000 years old at the very utmost, and very likely much more recent.

Dr. Garson also says that objects found in the strata in which it lay must be the chief guide in determining the period. Unfortunately, nothing has been found except some red deer horns, and a canoe made in one piece in oak, which has been sent to the Manchester Museum.