

---

Review

Source: *The Celtic Review*, Vol. 1, No. 3 (Jan., 1905), pp. 275-276

Published by:

Stable URL: <http://www.jstor.org/stable/30069823>

Accessed: 08-02-2016 00:59 UTC

---

Your use of the JSTOR archive indicates your acceptance of the Terms & Conditions of Use, available at <http://www.jstor.org/page/info/about/policies/terms.jsp>

JSTOR is a not-for-profit service that helps scholars, researchers, and students discover, use, and build upon a wide range of content in a trusted digital archive. We use information technology and tools to increase productivity and facilitate new forms of scholarship. For more information about JSTOR, please contact support@jstor.org.



<http://www.jstor.org>

side it exhibits a mind of the rarest subtlety and discretion, as the notes alone would show. He holds that the Goidelic Celts appear to have accepted druidism, but that there is no evidence that it ever was the religion of any Brythonic people (p. 69). He thinks it probable that the Celts found druidism both in Gaul and in Britain as the common religion of some of the aboriginal inhabitants of the West of Europe (p. 73). His etymologies abound in interest as where he suspects in the latter parts of the Latinised Galwadia (Galloway), a representative of the region called in Welsh poetry Godden (p. 156). The Gaelic form Dúncelden (Dunkeld) means the town or stronghold of the Caledonians or Caledones (p. 165). The alternative spelling Dúnchallann there given ought to show an *i* before the *l*, either Dúnchallinn or Dunchaillonn. The title *mormaer* (pp. 192 and 196) is written with a long accent on *ó* and rendered 'grand steward,' following Dr. Stokes perhaps, a rendering accepted by Dr. Macbain in his Dictionary. But in the Book of Deir the word *mormaer* occurs without the mark of length on the *o*, as well as with it, so that we must decide by the current pronunciation, which is always short, and points to the word as signifying 'sea-bailiff, sea-steward, hence lord,' on a par with other words from *mor* 'sea' in the Gaelic phonology of Scotland. Of Alba, Rhôs regards the meaning as utterly unknown, and possibly not Celtic (p. 207). The word Brython and its congeners meant a clothed or cloth-clad people (p. 212), old Welsh *brith*, Ir. *bratt*, being cognate with E. *cloth*. *Breiz*, the actual name of Brittany, tells against the 'tradition that Brittany was first colonised by Brythons from here; not to mention the fact that there is some difficulty as to whence those fugitives could have come, seeing that if they set out from the nearest parts of this country, that is, from Cornwall or Devon, they would most likely have been Goidels, so that the language of the Bretons would now probably be a Goidelic dialect, and not the comparatively pure Brythonic speech it is. This view would give Breton an importance not usually attached to it' (p. 215). Enough has been said to invite the reader to this 'feast of reason and flow of soul.' Nam for name (p. 225), peope for people, he for the (p. 225), point to the need of greater care on the part of the London printers' reader.

*The Highland Clans and Regiments of Scotland.* Eighty Coloured Illustrations of Figures and Costumes after M'Ian, with Historical Letterpress Description by HENRY WHYTE ('Fionn'). London: Gay and Bird; Glasgow: 'Advance' Printing and Publishing Co.; Edinburgh: Norman Macleod. In 20 Parts. 2s. each.

A new edition of this interesting and valuable work is being published, meantime in parts, the first of which has just been issued. The excellent figures drawn by the eminent artist M'Ian, and each drawn from a typical member of the clan represented, are retained; but in cases where by virtue of further evidence it has been found that the tartan painted by him is incorrect, the right pattern has been adopted. Much has been learned, too,

of clan history since Logan wrote the text for the original edition, and consequently the letterpress has been subjected to correction, and further details are added in regard to the music of the various clans. Information as to the regiments associated with the clans is also added as a new feature. The letterpress has been intrusted to the able hands of Mr. Henry Whyte ('Fionn'). The completed work will contain eighty plates, and the four in the present number are handsomely reproduced. Certainly the difference in price between this and the original edition, which was published at £30, is striking, and many persons will be glad to avail themselves of the opportunity of having such a beautiful and valuable work, whether they purchase the parts, or wait for the completed and bound book, of which there is also to be an *edition de luxe*.

*The Irish and Highland Harps.* Robert Bruce Armstrong.—We much regret a mistake in the review of this book, the price being given as 4 guineas instead of 3 guineas.

---

All lovers of Celtic music must feel how much Scotland has lost by the death of Mr. John Glen, whose name is so intimately and so honourably connected with all that is best in the domain of Scottish and Highland music, and whose own musical works are treasure houses of valuable information, accumulated by much painstaking study and search. It is greatly to be desired that the unique collections of ancient musical instruments, some of them obsolete, and of books on music, numbering over 300 volumes, made by him, might be procured for the Scottish nation and deposited in some fitting place where they may be of benefit and interest to those who desire to consult them.

## NOTES

### Professor Johnson's Heresy Hunt

Professor H. H. Johnson's attack upon me in the October number of the *Celtic Review* makes it necessary that I should say a few words in reply. I say his attack upon me, for that is, in the main, what it is. It is true that Professor Rhys and Sir William Preece are named; but Sir William Preece's paper is not philological, and Professor Johnson is unable to adduce anything against Professor Rhys except a derivation of *Brython*, which may be right or may be wrong, but has nothing in the world to do with 'the heresy of connecting Welsh and Semitic.' But my paper on 'Pre-Aryan Syntax,' published as an appendix to *The Welsh People*, is referred to three times in his opening paragraph.

He talks of it as 'this recrudescence of eighteenth-century philology.' He accuses me of deriving Welsh words from Arabic; he mentions some