

X

THE

HEIR OF THE WORLD

OR THE

NATIONS OF EUROPE 'AS DESCENDED
FROM ABRAHAM.

By A. S.

THE CYMRY AND GAEL.

"Abraham—the heir of the world."—Rom. iv. 13.
"Israel shall blossom and bud, and fill the face of the world with fruit."
—ISAIAH xxvii. 6.

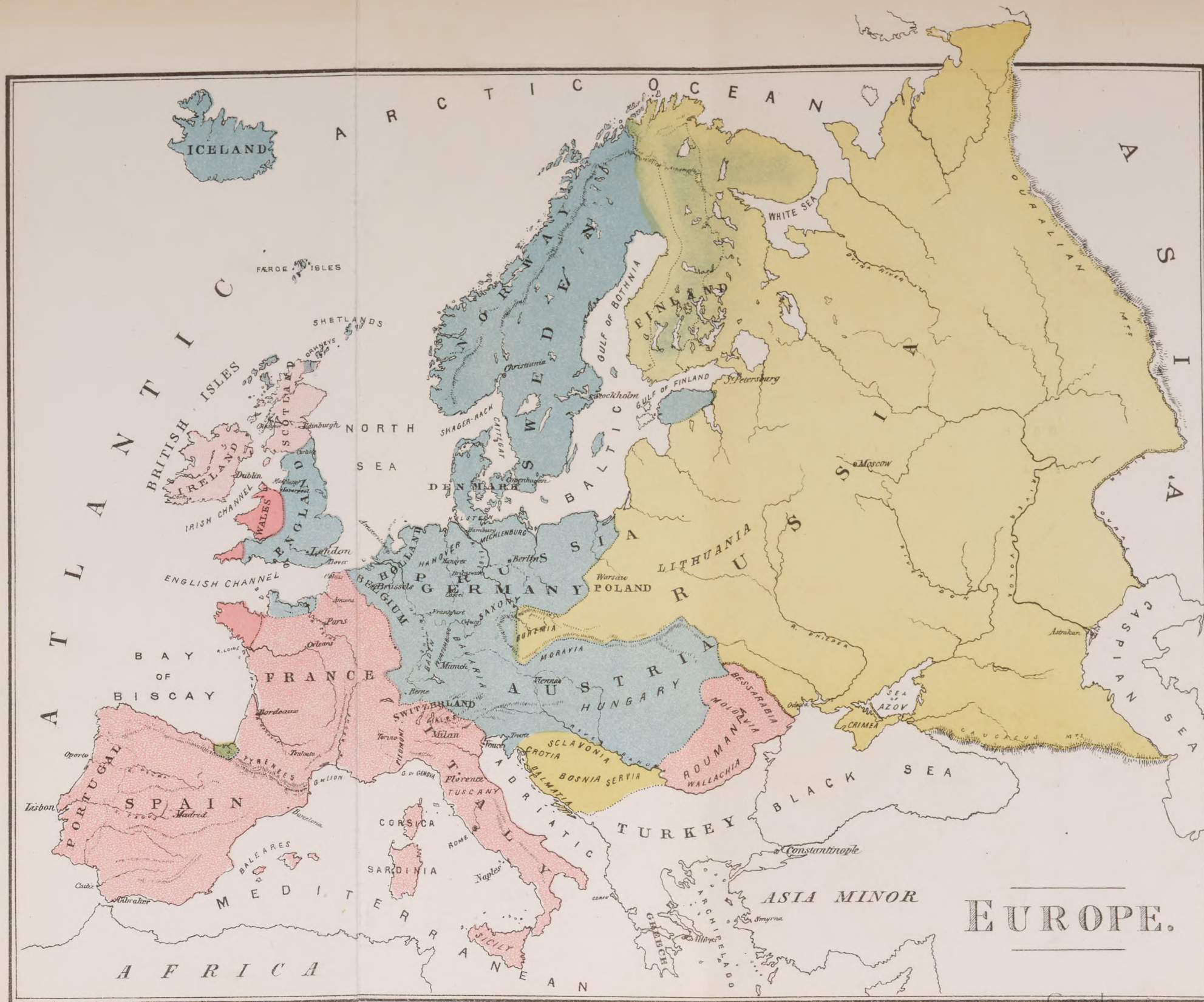


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CONTENTS.

CHAP.	PAGE
I. WORD AND WORK	1
II. GENESIS X.	9
III. SKULL AND LANGUAGE	13
IV. HISTORIC SKETCH—EUROPE	23
V. HISTORIC SKETCH—BRITAIN	37
VI. THE TRIADS AND THE APOCRYPHA	49
VII. KHUMRI OR SAMARIA	55
VIII. BARDISM AND THE HEBREW RELIGION	61
IX. THE BRITISH CHURCH	84
X. IRELAND	96
XI. SCOTLAND	110
XII. OBJECTIONS	133
XIII. CONCLUSION	139



LIST OF MAPS AND PLATES.

EUROPE	<i>Frontispiece.</i>
CRANIA	<i>To face page</i> 13
IRELAND	„ 96
SCOTLAND	„ 112
OLLAMH FODHLA, HEAD, TOMB, AND CHAIR	„ 144
HEBREW ENSIGNS OF TRIBES	„ 156



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GENESIS XVII.

“ This, this is Hee, to and with whom I grant
“ Th’ eternal charter of my *Covenant*,
“ Which if he truely keep, upon his Race
“ Ile pour an Ocean of my plenteous grace ;
“ Ile not alone give him the Fields here seen,
“ But e’en from *India* all that flowreth green,
“ To th’ utmost Ocean’s utmost sand and shelve ;
“ Ile give him Heav’n, Ile give him e’en my selfe.”

DU BARTAS,
his divine Weeks and Workes,
by JOSHUA SYLVESTER, Gent.
1641.



INTRODUCTORY CHAPTER.

MUCH has been advanced of late in favour of a theory which is so contrary to generally received opinion and educational prejudice, that absurd and fanciful are by no means the strongest terms used to express the mind of objectors.

Such the writer considered the Israel Origin of the Anglo-Saxons, when first presented for acceptance more than thirty years since. But "facts are stubborn things," and "authorities are facts in history;" so the fanciful merged into startling possibility, and the possibility into probability, and the probability, in the long course of study, both of Scripture and of history, into certainty. "Blind" we have all been to our origin, and we have great need, therefore, for caution and diffidence; for even at present we see but imperfectly, "men as trees walking." We cannot as yet clearly discern either

b

our pathway in history, or which nations of those now existing are near of kin to us. We have need too of forbearance with one another, not harshly condemning the want of belief in one, or the confused state of belief in another; for of necessity much rubbish will be mixed with the precious ore in digging this mine of truth; and it is not in the power of every one to be able at once to separate truth from error, in order to retain the one and reject the other.

The Anglo-Saxon race, it is affirmed, are descended from Israel; and the present state of the race, as to vast increase, extent of dominion, commercial prosperity, and religious belief, as shown by missionary effort, are brought forward by its advocates to prove the truth of this assertion. "They are the seed which the Lord has blessed," it is said. But while fully acceding to all this, and much more that is advanced on this point, let us take heed lest in the pride of the birthright of Ephraim, we deprive those of sonship whom God has placed with us among the *company of nations*.

To England, favoured, happy England, belong, we firmly believe, the blessings of that birthright, "blessings of the heaven above, blessings of the deep, blessings which have prevailed unto the ut-

most bounds of the everlasting hills;" but—there are other firstborns in the family of Jacob, and what if we find a portion of the descendants of these also in our Isles?

Whatever the Anglo-Saxon may be, that most certainly *must* be the Scandinavian and German nations, since all are from the same source—a fact which those who are acquainted with the early history of these nations will not even *attempt* to deny.

But—and it is here the study ought to commence—there are earlier branches of the same race, which, if the student desires thoroughly to acquaint himself of the truth, ought to receive his attention prior to the study of the Anglo-Saxon, Scandinavian, or German; namely, the CYMRY and GAEL; that is to say, the Welsh, the Highlanders of Scotland, and a large portion of the Irish. These are the links between the present and the past; these are the races whose language and literature, if studied, will, we are persuaded, not only as to geography, bridge over the continent of Europe, but will span the gulf of ages, and land the student at once into Oriental affinities which will explain the whole history of Europe, and make the after-study of the subject comparatively easy.

“Cimbri and Teutons, Franks and Lombards, Germans and Goths, were allied not only in blood, but in bodily and mental qualities, manners and customs, in language, and without doubt also in origin.”¹

So universally at one time was the Celtic race spread over the Continent, that Ptolemy, who lived in the second century, called Europe *Celtica*; let the student get this thoroughly in his mind, and taking this as a stand-point or fulcrum, work his way on through the period which intervenes up to the present time, and the mystery of the origin of the nations of Europe will not be found so great after all; or let him work back, and trace these Celts to their source. The first and principal branch speak of themselves thus: “An usurping nation drove the Cymry out of their country into countries where, for upwards of two hundred years, they were roving from land to land, under the oppression of devastating and predatory nations, until at last they landed in *Scandinavia, and the Highlands of Italy, and the region of Gaul*.”² Tradition invariably brings the Cymry from Asia, and if we add these two hundred years to the 566 B.C., when they state they

¹ Mallet's Northern Antiquities, p. 389.

² Celtic Researches, p. 83.

settled in Britain, it brings us nearly to the period of the breaking up of the Hebrew commonwealth ; and if a few years are allowed for their progress from Scandinavia to Britain, the chronological chain is complete.

Various and strange indeed have been the attempts to explain these Eastern affinities of the "Isles of the West ;" while almost every author who has anything to say of them has in some way or other traced this affinity to the Hebrews ; for example, take the following from "the Celt, the Roman, and the Saxon :—" "The Celtic tribes were of two classes ; those who had the Druids for their leaders, and those who had military leaders, or chiefs of clans ; the former resembled the Brahminical class of India, and combined sacerdotal profession with the function of judges and legislators *like the Scripture judges.*"

It has been well said that there are three ways of studying the origin of nations—language, accounts preserved in ancient history, and manners. Steam and railroads are fast tending to alter language, and many other things which have existed pretty nearly the same for ages ; for in distant times, men moved on in masses, and carried their language, laws, and customs with them, giving

names to places and rivers as they passed, which frequently are the only vestiges left of their track. Men now emigrate singly or in families, and wander to and fro, intermingling and intermarrying, so as to mix nations and languages one with the other to an extent hitherto unknown.

Calmly and patiently must this study be pursued, not hastily rushing to conclusions, nor taking up likelihoods; nor, on the other hand, stubbornly refusing to receive authenticated facts; truth will never be attained by either method; it is only by means of use that the mind is exercised to “discern things that differ,” and to acquire power to extract truth from falsehood; to shake off the fanciful and worthless, and “to hold fast the truth.” Such a mind will not attempt to alter or to ignore facts, in order to square with preconceived opinions, but will submit his intelligence to be moulded by TRUTH.

Before closing these prefatory remarks, it may be as well to place before the reader a short summary of the argument as based upon the Scriptures of Truth.

The promises to the patriarchs stand thus, as written in the Book of Genesis :—

Gen. xii. 1 to 3	} <i>Abraham</i>	{ A great nation.
„ xiii. 14 to 17		{ Numerous posterity.
„ xvii. 1 to 8		{ Father of many nations, covenant.
„ xvii. 15 to 21		{ Mother of many nations, „
„ xxii. 15 to 18		{ Numerous posterity.
„ xxvi. 3 to 5	<i>Isaac</i>	Numerous posterity.
„ xxviii. 13 to 15	} <i>Jacob</i>	{ Numerous posterity.
„ xxxv. 9 to 13		{ A nation and company of nations.
„ xlviii. 15 to 20	{ <i>Ephraim and Manasseh</i>	{ To grow into a multitude.
	{ <i>Ephraim</i>	
		{ To become a multitude or fulness of nations.

Thus Jacob's posterity were to become, not one nation only, as under David and Solomon, but a COMPANY OF NATIONS; while to Ephraim, the prophecy assigns a multitude or FULNESS OF NATIONS.

These promises were confirmed by a covenant, and none but sceptics can doubt the pledged word of the Omnipotent. Moreover, it is more than 3000 years since this fiat of the Almighty has gone forth. Where are these nations? Of late it has been the fashion to make answer: Absorbed in the two tribes of Judah? Absorbed! The company of nations and Ephraim's fulness absorbed! Is that the mode in which God fulfils His promises? Nay, verily, "let God be true, but every man a liar." We believe it is even as our God has promised. True to His word, Israel's posterity is at this day a com-

pany of nations, and Ephraim's *fulness* overflowing has filled our sea-girt isle, and welled over to other continents and islands, filling them with our teeming population, according "to the good hand of our God upon us," and the prophecy and promise which no power on earth can annul.

But the Hebrew word for nations, *goyim*, stands also for *heathen* and *Gentiles*. According to this prophecy therefore, Israel, we might be led to expect, would become as the heathen, Gentiles; a statement in perfect accordance with other passages of Holy Writ (see Hosea i. 6, 9; vii. 8; viii. 8). Other texts might be named, but these are referred to, as they are stated specially to be addressed to Israel, the ten tribes.

Secondly, they were to wander among the nations (Hosea ix. 17).

Thirdly, they were to increase greatly, and when increased to be converted to God (Hosea i. 10; Jer. iii. 12-16; Ezek. xi. 15, 16). Notice in these passages the Mosaic ritual is said to have passed away, it shall not even "come to mind." *Five* sentences are given to express the utter extinction of the Mosaic ritual; further, it is to be remarked that this conversion is to take place while Israel is *far off among the heathen, among the*

countries ; and every passage quoted is specially addressed to the ten tribes—Israel.

Now, how has this prophetic sketch become historical fact? Israel was carried captive to Assyria, B.C. 721. The ten tribes were known to be in that locality in the time of Josephus ; for he speaks of them as an *immense multitude, beyond the Euphrates till now, not to be estimated by numbers*.¹ That a portion of them had migrated is clear from the New Testament, for St James wrote his epistle to the twelve tribes *scattered abroad* (James i. 1). St Peter's epistle is addressed to the same *strangers*, for the Greek word in each passage is *diaspora*. These strangers, it appears, were then in Asia Minor, a region which lies in the route to Europe, from that part of Assyria to which Israel was carried captive. St Paul also mentions the twelve tribes (Acts xxvi. 7). Finally, St Jerome, who died in the fifth century, speaks of the existence of the ten tribes in Media. And here the curtain falls : history has nothing further to record of the ten tribes. But to that same time, or nearly so, *the European nations are traced as in the same countries where Israel is described*

¹ Ant. chap. v. Josephus also mentions the ten tribes in two other passages. Wars of the Jews, Book ii. chap. xvi., and Book vi. chap. vi.

by St Jerome as an immense multitude, with flocks and herds, that the land could not contain them.

History, therefore, stamps her mark upon two of the prophetic delineations as sketched in the Scripture—Israel was to become *wanderers* among the nations, two of the inspired penmen address them as such; and they were to *increase greatly*—two writers describe them as an immense multitude, and as ready to overflow their territorial limits. Their after-history should show them as *heathen*, worshipping idols of wood and stone, having utterly *forgotten the religion of their fathers*; and finally, *converted to God*. No application is needed here; if the theory of our origin from Israel is accepted, the description answers to ourselves in every particular; we were heathen, worshippers of Woden and Thor; the Mosaic ritual completely gone, not a vestige left; and finally converted to the Christian religion, taking the lead in evangelising other nations, and sending Christian missionaries to every quarter of the globe. We are not known as Israelites certainly, but this was foretold; God's people were to be called by "a new name which the mouth of the Lord shall name" (Isa. lxii. 2; lxv. 15). Hence in Acts xi. 26, the

disciples were *warned of God*, χρηματίζω, to take the name of Christians.¹

As truly as the ONE SEED, the God-Man Christ Jesus, has come of Judah, the royal tribe ; so surely has the MULTITUDINOUS SEED come of Ephraim, whose was the birthright and the blessing. *God is not a man that He should lie, neither the son of man, that He should repent. Hath He said, and shall He not do it ? or hath He spoken, and shall He not make it good ?*

¹ That this is the correct translation may be seen by reference to other passages where this word is used : Matt. ii. 12, 22 ; Luke ii. 26, *revealed* ; Acts x. 22 ; Heb. viii. 5, *admonished of God* ; and xi. 7.

ERRATA.

Page 3, line 13, *for* "Nethenims," *read* "Nethinims."

„ 5, „ 25, „ "xviii." „ "xvii."

„ 99, „ in note, „ "Inys," „ "ynys."

„ 100, „ 27, „ "Ollam," „ "Ollav."

„ 131, „ 15, „ "Alta," „ "Atta."

THE HEIR OF THE WORLD.

CHAPTER I.

WORD AND WORK.

It is universally admitted that the Semitic race in the family of Abraham was chosen by God to be the depository of His Word and Law before the Christian era, while the rest of mankind were left in comparative ignorance of truth, except as they came in contact with the Hebrews. But the after destiny of this race, as made known by *promise* and *prophecy*, is not so clearly seen, and yet it is plainly declared. In the fourth chapter of Romans, Abraham is spoken of as the HEIR OF THE WORLD; and that this expression refers to the promise, oftentimes repeated, that he should become the *father of many nations*, is clear from verses 18 to 21, where his faith in the promised birth of Isaac is dwelt upon—"against hope, he believed in hope;" and this extraordinary birth is declared to be the beginning of the fulfilment of this marvellous promise of heirship.

At the same time, while a literal meaning of this passage is contended for, it is not meant that a deeper and spiritual intention is not contained therein; on the con-

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18

trary, we believe that it is this twofold fulfilment which, if rightly understood, would go far to explain not only many portions of the sacred volume, but also much that is developing in the world around us, in fulfilment of, and in accordance with, the Scriptures of Truth. One instance of this twofold fulfilment will suffice—"Out of Egypt have I called my son." St Matthew refers this to our Saviour. The prophet Hosea wrote it concerning Israel, and every spiritual child of Abraham will testify to a third fulfilment in his own experience, having been called out of worse than Egyptian darkness and bondage into the land of promise and rest of the gospel of the kingdom. And as there were very few among the Jews when St Matthew wrote his Gospel who perceived the fulfilment of this prediction in the person of our Lord, even so, as it appears to us, there are but few at the present time who see that the scroll of prophecy as regards the Hebrew race is unfolding in our midst, and the word of promise ripening into rich and glorious fruit.

For the *prophecy* is as clear as the *promise*. "Israel shall blossom and bud, and fill the face of the world with fruit."¹ Are these the words of infallible truth? If so, they will most infallibly be fulfilled. Israel, according to this figure of speech, is to fill the world with fruit. The question is, whether, having arrived at the sixth millennium of this world's history, there is any indication of its fulfilment. The subject is not one which can be controverted by argument, or reasoned away into thin air; what we have to do with is *fact*—facts too which have been developing in the darkness of ages past—which are unfolding now before our eyes, and brought to light in this our

¹ Isa. xxvii. 6.

day by the providence of God to every impartial, unprejudiced student of Scripture and of science.

Abraham is to be the Heir of the World. And it must be remembered that, although his descendants by Esau—the Edomites—have become absorbed in the Hebrew nation, yet that there is a vast posterity who are come not only of Ishmael, but who are his descendants by Keturah, and whom the patriarch in his lifetime sent into the east country, and in the far East they are most certainly to be found to this day.

Again, as in the Hebrew commonwealth of old there were many incorporated into the political body, partakers of the privileges of the nation, such as the Nethenims, the Jebusites, the Rechabites, &c., so now, although the Heirship of the World, which was forfeited first by Adam and again in the days of Noah, is given to the race of Abraham, yet mingled with his posterity will be found other some not of his stock, partakers of the benefits which God in His sovereignty has decreed shall be given to him and his seed for ever.

The science of Ethnology, or the origin of nations, may be studied by various methods, but in these pages it is proposed to pursue only two of those methods; which severally express the *Word* and *Work* of the Creator. It is utterly impossible that the one should contradict the other, since both emanate from the self-existent Jehovah, “with whom is no variableness, neither shadow of turning.” What His Word hath revealed, therefore, on this subject must accord with His Work, that is to say, with the history of man from the time of the Deluge until now.

One of our greatest authorities in natural science has said, “Natural history can shew, not only that there is a plan in the creation of the animal kingdom, but that the

plan has been *preconceived* (the italics are not ours)—has been laid out in the course of time, and executed with the definite object of introducing man upon earth.”¹ And are we to suppose that there has been a preconceived plan with respect to these lower orders of animal life, and that the races of men, the highest order of intelligence, for whom these were created, have been left to themselves—to exist or die out—to conquer or be conquered? Is it not more rational to conclude that all the races of men, all the empires of the world, have passed before Him in review, and acted out their part on the theatre of this world of ours, according to the *preconceived plan and purpose of the Creator*, without whom “not a sparrow falls to the ground?”

If, therefore, the premises here laid down are correct, we ought to be able to trace, on the one hand, in the Word of God this *plan* which, in His sovereign will, He has purposed and revealed to us His creatures; and on the other hand, we ought to see in the *history* of the races of men upon earth this plan or purpose unfolding itself from age to age, and developing until the consummation of all things—or, in other words, His *Work*.

The race of Adam was first tried in Paradise and failed; it was then tried out of Paradise, and failed again; “the earth was corrupt before God, and filled with violence, for God saw that the wickedness of man was great.” Therefore all flesh was destroyed by a flood of waters, Noah, who was just and *perfect in his generation*, being preserved by God, as a second federal head of the human race. The blessing of God, which was given to Adam with the command, “Be fruitful,

¹ Agassiz on The Structure of Animal Life.

and multiply, and replenish the earth," was transferred to Noah. Compare Gen. i. 28, and ix. 1-7. Notwithstanding, the race for a third time failed by opposing themselves to the will and command of God, and were therefore forcibly dispersed by Him from Babel (confusion). God, then, in His sovereignty gave them up as it were, and chose Abraham to be not only the father of the faithful in all ages, but the *head of the race by a covenant agreement out of the power of him and his to set aside*, the terms of which were to be fulfilled by the obedience unto death of the Righteous One. See Romans iv. 13-24. Therefore, the command is no longer given, "Be ye fruitful, and multiply, and replenish the earth," but "*I will multiply thee exceedingly*" (Gen. xvii. 2-6). Even to Hagar it is said, "I will multiply thy seed exceedingly that it shall not be numbered for multitude" (xvi. 10). And when Abraham, half in despair of the fulfilment of God's promise by Isaac, exclaims, "Oh that Ishmael might live before thee!" God responds at once to the desire of the patriarch, as if to say, You shall have that also. "As for Ishmael, I have heard thee, I have blessed him, and will make him fruitful, and will multiply him exceedingly." God says, *I have blessed him*; the thing is done already, before it came up as a prayer upon the father's heart. *But my covenant will I establish with ISAAC* (xviii. 20, 21). We see, therefore, that the purpose and command of God to His creature man was to multiply, and we may infer also that a great increase of posterity accompanies a blessing from the Most High; further, that the seed of Abraham was not only to multiply exceedingly, but through Isaac, Jacob, Joseph, and Ephraim was to become many nations.¹ Thus Abra-

¹ Gen. xvii. and xlviii.

ham by a solemn covenant becomes another federal head of the human race, and his posterity is to fill the world with fruit, before whom other nations are to fade away and perish. *I will make a full end of all the nations whither I have driven thee* (Jer. xlv. 28).

The "adoption, the glory, the covenants, the giving of the law, the service of God, the promises," appertained to the Israelites; they therefore became the objects of Providential care and Divine teaching in an especial and peculiar manner in Egypt, the Wilderness, and Canaan, and though they often transgressed and were as often chastised, yet God declares that they were as dear to Him as the apple of the eye—that they were His chosen people among all people that dwelt upon the face of the earth—not on account of any inherent goodness, or strength of national force, for they were the *fewest of all people*, but because He chose to exercise His sovereign love by making them the subjects of that sovereignty. (See Deut. vii. 6-8.) Further, that in process of time the nation became two distinct kingdoms, with a different race of kings, a different metropolis, and different forms of worship; that this division was of God, and therefore for an especial purpose, which purpose was revealed as far back as the death of Jacob, namely, that by the one nation, Judah, should come the promised seed, the God-man, Christ Jesus—the Saviour of the world; which nation, though carried captive for seventy years to Babylon, was preserved as a nationality until that promised purpose was accomplished, and Jesus was born, lived among them, and was crucified. That the other nation, Israel, had also attached to it a promise, which if the Bible be true must as assuredly be accomplished—namely, that Ephraim was to become a **MULTITUDE OF NATIONS**.

Thus the two nations, with a separate purpose attached to their destiny by the will of God, separate existence, and separate historic course, have always continued separate from the time of Rehoboam, and will continue separate until by the same Sovereign Will the time arrives for the two to be made one *in His hand*.

The distinction between Israel and Judah is much more recognised than formerly ; still many who read and value their Bibles persist in confusing the two nationalities, whereas there can scarcely be imagined a greater distinction than exists between them. To Judah was promised the *One seed*, to Israel a *multitudinous seed*. Judah returned from captivity, Israel did not—Judah nationally was guilty of the blood of our Lord, Israel was not. Judah, throughout the old dispensation, had all the privileges of a covenant relation with God ; Israel for more than seven hundred years before Christ was cut off from the covenant with God, and from the land—she was divorced and sent into the wilderness. Whilst during this present dispensation, ever since the siege of Jerusalem by the Romans, the case has been exactly reversed ; Judah is *now* cut off, and Israel taken back into favour.

If this representation of the history of man upon earth is correct there will be no contradiction or discrepancy, although the subject, as to time, extends from Abraham to the close of this dispensation ; is co-extensive with the world, and embraces not only history, but language, religion, laws, customs, geography—in fact, everything which concerns the human race ; still all will fit and fall into place ; and if any difficulty arises, patience and scientific investigation will remove it. Whereas, if the theory be false, it is scarcely possible with a subject so vast, but that perpetual difficulty, contradiction, and

inextricable confusion would ensue. It is firmly believed that much which has hitherto been perplexing in the history of our race, especially with respect to language, will clear up by the light which this theory affords, and for which, in the first instance, the nation is indebted to the self-denying efforts of the late Mr John Wilson, who spent a lifetime in the pursuit of an object which brought no reward here below, but the testimony of a good conscience before God.

CHAPTER II.

GENESIS X.

"These are the three sons of Noah: and of them was the whole earth overspread."—GEN. ix. 19.

THE tenth chapter of Genesis is the earliest record of ethnologic science. The sacred historian draws out in three parallel lines the genealogy of the sons of Noah—Japheth, Ham, and Shem—by whom it is stated the whole earth was overspread. This chapter also is the earliest history we possess, so that instead of a dry list of uninteresting names, as it is probably regarded by many, it is, in fact, a most valuable document, which in spite of many difficulties, and much that is dark from the remote period of which it treats, yet yields much information to the earnest-minded student of the sacred writings otherwise absolutely unattainable.

The historic evidence thus given as a glimmer of light to guide us down those distant ages must, if it be truth, agree with later evidence on the same subject.

The information deduced from this chapter may be briefly stated thus—

Both the early Babylonian and Assyrian monarchies were *Hamitic*. Nimrod founded the one, and from thence Asshur built Nineveh and established the other. The early Canaanites were of the same race; the

Philistine, Sidonian, Hittite, Jebusite, Amorite, Girgashite, and Hivite, as also the early Egyptians, all were Hamitic. The country falling to their share extended from the Persian Gulf through Arabia, a part of Cush, westwards to Egypt or Mizraim. This was the share of the four sons of Ham.

The expression, "Nimrod *began* to be a mighty one in the earth," is doubtless designed to mark the commencement of dominion and power among men. "The *beginning* of the kingdom," in verse 10, is a different word in the Hebrew,¹ and may mean either that Babel and the other cities mentioned were the chief cities in the kingdom, or that they occupied the territory of which it was first composed.

To Japheth the eldest son was assigned the "Isles of the Gentiles," that is to say, the coast which might be reached from Palestine by sea; a phrase in Scripture which appears to designate not only the isles of the Levant, but the coast of Europe generally.²

Lastly, the Semitic race, or sons of Shem, were five; Elam (Persia), Asshur, Arphaxad, Lud, and Aram (Syria),—and finally Eber, the grandson of Arphaxad, who, though a great-grandson of Shem, takes a priority in the pedigree as the progenitor of the Hebrew race; Shem is styled "the father of all the children of Eber," as though that race were as remarkable in these early annals for multiplicity of increase as the mighty hunter was for the commencement of power in the earth.

¹ Ver. 8, חָלַל—to begin, &c. Ver. 10, ראש—the head, the chief, the beginning.

² יָם—"land adjacent to the sea, sea-coast whether of the mainland or an island. Hence generally of coasts and islands far remote."—GESENIUS.

What portion fell to the Semitic family is not so clear, but there is little doubt that it lay to the north of the Hamitic region, forming a crescent from the Levant over the Hamitic territory to the north of the Persian Gulf. The geographical distribution, and the history of these two races, became intermingled ; their names also were similar, each race appear to have had an Asshur, Havilah, and Sheba. Compare verses 7 and 11 with 22, 28, and 29.

In process of time the Semitic race in the family of Abraham thrust out the sons of Ham from their assigned territory. The Israelites, increased to a nation while in Egypt, conquered the Canaanites, and dwelt in their land. Their brethren Moab and Ammon located themselves to the east of Canaan ; Esau or Edom took possession of the land to the south of the Dead Sea ; while the wild sons of Ishmael spread themselves over Arabia. Thus, settling in the very midst of the Hamitic territory, to that race was left only the extreme east and west of their original possessions, namely, Assyria, Egypt, and probably the seaboard of Arabia.¹

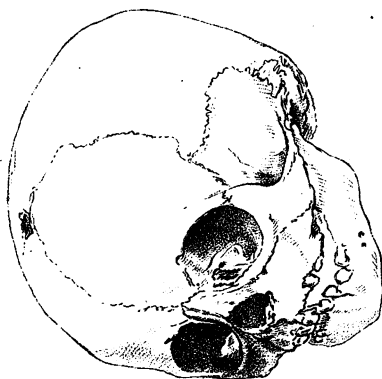
It is interesting to compare with this account the testimony of history and scientific discovery. Professor Rawlinson writes :—"The monuments of Babylonia furnish abundant evidence of the fact that a Hamitic race held possession of that country in the earliest times, and continued to be a powerful element in the population down to a period but very little preceding the accession of Nebuchadnezzar. The most ancient historical records found in the

¹ Moab, Ammon, and Edom conquered the gigantic races of the Emims, Zamzummims, and Horims, which appear to have all been of the Canaanite race of Anakims, or the Rephaims.—See Deut. ii., and compare Gen. xiv. 5, 6.

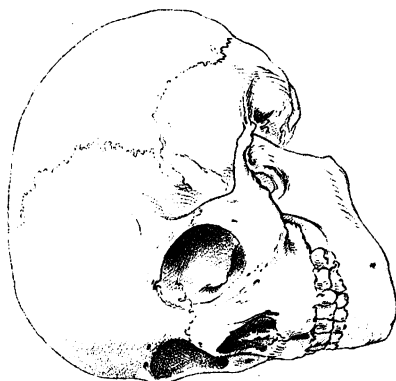
country, and many of the religious and scientific documents to the time of the conqueror of Judæa, are written in a language which belongs to the Allophyllian family, presenting affinities with the dialects of Africa on the one hand, and with those of high Asia on the other."¹

Just so; for the race of Eber having pressed out the Hamites from all the intervening countries, they were forced to and beyond Egypt on the one side, and Babylonia on the other. And this process, it appears, was carried even further; for the descendants of the Hamitic Assyrians themselves became deeply tinged with the Semitic element, and it may have been that the descendants of the Semitic Asshur took the place and power in Assyria of the Hamitic progenitor of the same name.

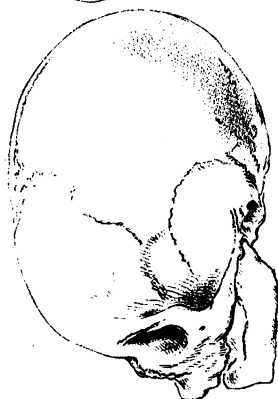
¹ Rawlinson's Herodotus, Appendix, Book I. Essay xi. § ix.



BURAT.



JEWESS.



NEGRO.

Mc Parlane & Erskine, Litho. Edin.

CHAPTER III.

SKULL AND LANGUAGE.

“The Welsh crania stand high in the scale.”

—“Cave Hunting.”—BOYD DAWKINS.

“We know now that in language, and in all that is implied by language, India and Europe are one.”

—MAX MÜLLER.

WITH regard to the origin of the European races, the general opinion is that they are descended from Japheth ; on a little reflection this opinion will be found not only to evince great confusion of thought upon the subject, but after due investigation we believe it will prove illogical and utterly untenable. Mr Wilson¹ has already pointed out that the European nations and the Jews are both Circassian, therefore the plain inference is that both are Semitic, descended from Shem.²

It is very true that Scripture states that the Isles of the

¹ Our Israelitish Origin.

² If in objecting to this statement it is argued, that there are Circassian races whose language, according to Max Müller, show a Turanian affinity, and not Semitic, then we ask—What is the shape of the skull? If the skull is truly a Circassian skull, oval and well shaped, not narrow as the Negro nor broad as the Turanian, we venture to predict that the language will be found to agree with it. It is very probable that Turanian races inhabited the Caucasus before or together with the Circassian race, and thus has given rise to a confusion of race, and also of idea, upon this point.

Gentiles, by which must be understood the seaboard of Europe, was first peopled by the Japhetic race. But we are not obliged to believe as a consequence that they remained there. We find that very early in the history of our race the Semitic portion in Asia drove the children of Ham from their patrimony and dwelt in their lands, and in like manner, if we patiently and diligently follow the footprints of bygone ages, we shall see that the races from Asia, the children of Shem, drove the race of Japheth into "holes and corners," as Professor Rawlinson has expressed it, and took their place in the vanguard of civilisation, as was to be supposed would be the case, since the *birthright*, the *heirship*, the *inheritance* was given to them by the sovereignty of Divine Will instead of to "Japheth, the elder." This, and this alone, will explain the superiority—the inherent power—the vigour of body and mind with which these races have been gifted; and by which they have been able to achieve and maintain a position which other races have failed to accomplish.

The linguist classes the races of men according to the form of speech, while the physiologist arranges them according to the form of the skull. For language is the expression of mind or intelligence, and has been called the highest gift of the Creator to man, therefore the power of expression is as much His work as the form of the skull; and if the word or speech of man is the work of God, though that speech may have become greatly modified by successive generations, it will yet most assuredly retain the form originally impressed by the Creator; just as the skull, though more than 4000 years have passed since the three sons of Noah gave rise to the three races of mankind, retains yet the form which distinguishes the one race from the other. *If the linguist, therefore, has rightly classed the*

language of man, it will be found to agree with the families of man as shown by the shape of the skull.

The most able physiologists, Cuvier, Professor Lawrence, and Dr Prichard, divide mankind into three classes—the *Caucasian*, *Negro*, and *Mongolian*; and this classification is in perfect accordance with the Scripture narrative of the sons of Noah, who peopled the earth after the Deluge—Shem, Ham, and Japheth.

“The *Caucasian*, to which we belong, is distinguished by the beauty of the oval form of the head; to this variety the most civilised nations, and those who have generally held all others in subjection, are undoubtedly to be classed. The *Mongolian* is known by his high cheek bones, flat visage, narrow and oblique eyes, straight black hair, and olive complexion; great empires have been established by this race in China and Japan; in civilisation, however, it has hitherto always remained stationary. The *Negro* race is marked by a black complexion, crisped or woolly hair, compressed cranium, and a flat nose. It has always remained in the same state of utter barbarism. The first race is called *Caucasian*, because tradition and the filiation of nations seem to refer its origin to the mountains between the *Black and Caspian Seas*, whereas, from a centre, it has been extended like the radii of a circle. Various nations in the vicinity of the Caucasus, the Georgian and Circassian, are still considered the handsomest in the world.”¹

This classification may be exemplified by the accompanying plates taken from Professor Lawrence’s “Lectures on Physiology and the Natural History of Man.” He follows Cuvier and Blumenbach in his method of classifica-

¹ Cuvier.

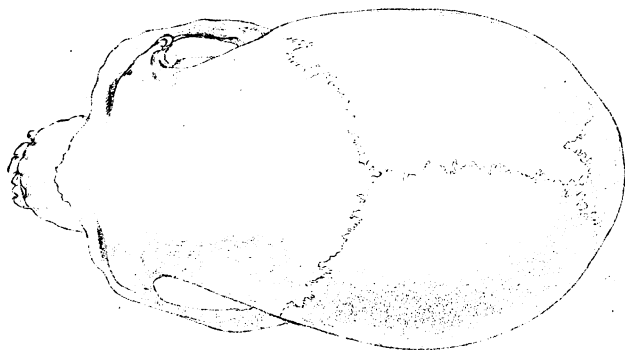
tion of the human race, adding two varieties, the American and the Malay, to the abovenamed three grand divisions; but as these are only intermediate gradations between these divisions, and do not belong to Europe, they will not come under our notice. Now, the Scripture tells us that Noah had three sons, Japheth the elder, Shem, and Ham, and of these was the whole earth overspread. Science, therefore, in the investigation of the natural history of Man, is in full agreement with the revelation of God to His creatures.

The form of the face is as marked as the shape of the skull in these three divisions, which is another argument in favour of our Semitic origin, since if we were Japhetic, we ought to resemble the Chinese or Japanese. The races of Europe who are the dominant powers of the earth, to whom has been given the highest mental attainments, moral power, and progress in arts and science, are not, and simply *cannot* belong to the same source as the broad-visaged races of our globe, if, as physiologists maintain is the case, distinctive characteristics of the three great sources of mankind are stamped upon the skull and visage. There is, therefore, no escaping from the conclusion, that by some mysterious and superhuman power the course of the Circassian races have ever been an advance, a progress, a growth in numbers and power, as though a blessing rested upon them from an Omnipotent Deity, marking them out from other nations of the globe; or as if possessed of a talisman, which we believe their interest in the *Heirship* of the world can alone account for and explain.

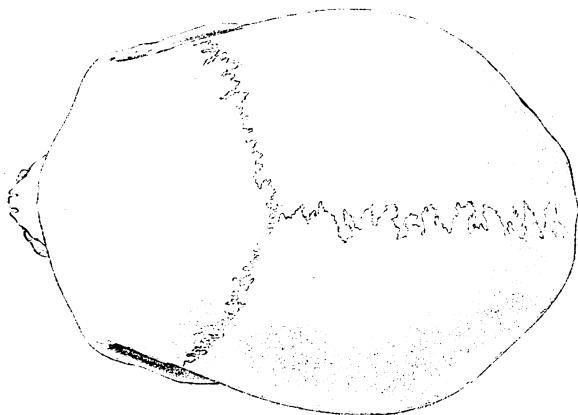
LANGUAGE.

“If the tribes of men are of different parentage, their languages could not be expected to be more unlike than

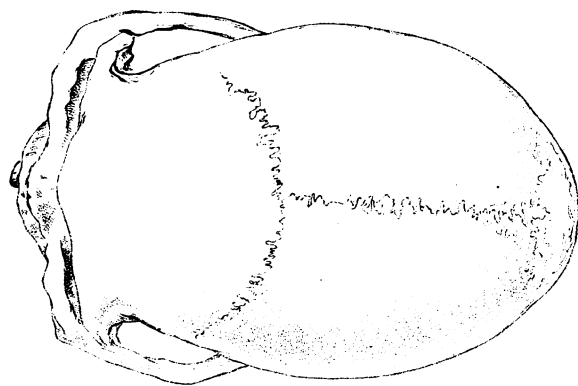
ETHIOPIAN VARIETY.



CAUCASIAN VAR.



MONGOLIAN VAR.



M. F. Farlane & Erskine, Litho. Edin.

they in fact are ; while, on the other hand, if all mankind are of one blood, their tongues need not be more alike than we actually find them to be.”¹ Science then again agrees, or rather is not at variance with the statement of Holy Writ,—*And the whole earth was of one lip and of one speech.*² But Scripture also states that this oneness of speech became divided or confounded, the race of Noah took a *tripartite* division of the earth's surface, and each of these sections of the race is expressly said to have been “*according to the tongue* after their families, in their countries, and in their nations.”³ Thus the families of Japheth, Ham, and Shem became severally possessed of the lands according to their families or *oneness of speech*.

The most celebrated linguists class all the languages of Europe, together with the dialects of India, Persia, Affghanistan, Kurdistan, and Armenia in one group—which is called sometimes Indo-Germanic, sometimes Indo-European, and sometimes Aryan. Sanskrit also belongs to this class. The Hebrew, Chaldee, Syriac, Arabic, and Phœnician languages are placed in a second group called Semitic ; and all the other languages of Asia and Europe, which are not comprised in these two groups, are thrown into a third section called Allophyllian⁴ or Turanian.⁵ The classification, therefore, is as follows :—

¹ Whitney, *Language and the Study of Language*, p. 394.

² Genesis xi. 1.

³ Genesis x. 5, 20, 31, 32.

⁴ Ἄλλος, *other*, and φυλή, *tribe* or *class*.

⁵ From *Tura*, *swift horseman* ; the people speaking this class of languages being, for the most part, a nomadic race.—MAX MÜLLER.

ARYAN.	SEMITIC.	ALLOPHYLLIAN.
Sanskrit and Indian dialects.	Hebrew.	All other lan-
Persian.	Chaldee.	guages of Asia
Affghanistan.	Syriac.	and Europe not
Hindoostan.	Arabic.	included in the
Kurdistan.	Ethiopic.	other two divi-
Armenia.	Phœnician.	sions.
Celtic languages.		
Teutonic.		
Slavonic.		

The languages of Africa—the children of Ham—are excluded from this arrangement, which groups the tongues of the numerous descendants of Shem and Japheth in three great divisions ; moreover, it is to be noted that the first two divisions, namely, the Aryan and the Semitic, comprise the most civilised portions of mankind.

Therefore, the testimony of philological research amount to this:—that the nations of Europe—Celtic, Teutonic, and Slavonic—speak languages which are affiliated to those of India, and also of Persia and Armenia, and have a *startling affinity* with Sanskrit. “Hence we are brought irresistibly to the conclusion that the ancestors of, at all events, the bulk of those who speak these languages (namely, those of Europe and of India), or their derivatives, formed at one time a united nation, which had found for itself an organ of intercourse intelligible to all in common. It matters nothing that history is silent as to any such original unity, that the all but unanimous voice of tradition ignores or contradicts it. The facts are there, dim and often wholly illegible in our modern speech, like the image and superscription on a coin that has been worn by centuries of usage, but coming out sharp and clear whenever we can find them fresh from the mint, and to be restored with certainty by the comparison of specimens in

various stages of preservation, and the facts will allow us to accept no other conclusion." Again, "All these facts require us to suppose that the forefathers of Aryan nations now inhabiting Europe remained together as a united people after their separation from the eastern branch." Once more, "All that language tells us unmistakably is, that the severance was effected, and that wherever the earliest home may have been, or however long our ancestors dwelt there together, the time did come when the unity was broken, and the first division appears to have been a bifurcation."¹ That is to say, first, that the ancestors of the nations of Europe and those of India were in days long past a united people; and, secondly, that a *bifurcation* took place when a portion migrated eastward to India, and the other part wandered west into Europe. All this will be found to be in perfect accordance with the Abrahamic origin of the nations of Europe; and we may go even further, and account for the bifurcation of the European languages from those of India by again reminding the reader that Abraham sent his children by Keturah into the east during his lifetime. If other proofs beside language are needed, they are not wanting to show that India, Kurdistan, and Afghanistan have the same origin as the nations of Europe; but it would be out of place to go into that part of the subject here. What we wish to show is that the labours of philological research have, by an entirely independent and scientific method, arrived at the very conclusion which is otherwise obtained by the student of the Scriptures.

But here arises a difficulty. Many are of opinion that

¹ Manchester Essays and Addresses, Professor Wilkins on Language.

the Aryan class of languages have no affinity whatever with the Semitic group. If that is the true state of things, it follows as a consequence that to ascribe an Abrahamic descent to the Indian and European nations is a fond conceit. But let us hear what our men of science say on this phase of the subject. Dr Prichard says, "A very remarkable number of the vocables belonging to the Semitic dialects constitute a very distinct department of languages, which can by no means be associated or brought into the same class with the Indo-European idioms, yet it is by far too much to affirm that there are no traces of connection between these two classes. In the preceding remarks upon the Indo-European languages some features have been pointed out which display a remarkable analogy to the well-known characters of the Hebrew and cognate dialects. I shall only instance the system of pronominal suffixes." Thus we have *traces of connection* and a *remarkable analogy* between these two great divisions of speech, the Semitic and the Aryan. Nor is this all. Science has gone further, and has put her mark upon the language which is the connecting link between them. Dr Prichard goes on to say—"This is one point (namely, the pronominal suffixes) in which the *Celtic*, at the same time that it appears to be the least artificially and grammatically cultivated of the Indo-European languages, forms an *intermediate link between them and the Semitic, or perhaps indicates a state of transition* from the characters of one of these classes of languages to the other."¹

Thus we learn that among the Celtic forms of speech we shall discover that dialect which will bridge over the chasm between the Semitic and the Aryan group of lan-

¹ Eastern Origin of the Celtic Nations, by Dr J. C. Prichard.

guages. For it must be borne in mind that Sanskrit, which is supposed to be older than any other of the Indo-European group, is regarded not as the parent of the class, but as their "elder sister," and that there is some tongue, *as yet not ascertained*, from which they all are derived and are dependent. "No philologist of repute," Professor Wilkins says, "would hesitate to admit that there is hardly an Indo-European language which does not occasionally preserve an earlier form than any occurring in Sanskrit." This is a most important admission, as will more fully appear hereafter in the pursuit of our inquiry; at present we content ourselves with the expression of the conviction that eventually science will not only admit that it is "possible" that the Semitic was united with the Indo-European stock, but that philological research will make it self-evident, and will not allow of any other conclusion.

If so, the Aryan and Semitic groups are come from *one* stock, besides which there is the Allophyllian or Turanian group, and also the languages of Africa. Thus we arrive in a *linguistic* point of view at the *tripartite* division of the human race, in accordance with the *form of the skull*, and the striking differences of physiognomy—the characteristics as it would appear of the three sons of Noah, by which the whole earth was overspread, as stated in the Scriptures.

There is a striking passage in Dr Prichard's Physical History of Mankind, which greatly tends to elucidate this theory:—"From the mountains of the Himalaya to the Indian Ocean, including the whole of Hindoostan and the Deccan, as well as Persia and Arabia, and from the Ganges in the east to the borders of the Atlantic, comprising the north of Africa and the whole of Europe, a similar con-

figuration of body prevails among all the inhabitants, with some few exceptions."¹

Thus the physical form and the language bear evidence to the same purport, namely, that this large portion of the earth's surface is occupied by nations descended from the same stock, and which we trust to prove to the satisfaction of the reader are descended from Abraham, to whom was given the Heirship of the World.

¹ Page 262.

CHAPTER IV.

HISTORIC SKETCH—EUROPE.

“Cimbri, gens pauci numero sed gloria ingens.”—TACITUS.

HISTORY, if read and studied aright, will show that races of men, like waves of the ocean, have succeeded each other in the same locality, breaking over and bearing down ; whereby the weaker have been compelled to give way before the stronger, who thus remain masters of the soil from which they have dispossessed their predecessors. This has been the case in Europe, and what has taken place there and become an historic fact, plain and unmistakable, is taking place at this present time in other quarters of the globe, where the aboriginal races are fast dying out before the European colonies, which are rapidly increasing and possessing themselves of districts larger than the mother-country. And to such an extent is this going on, that whole continents are being steadily filled with the continual stream of immigrants from our quarter of the globe.

The *first* inhabitants of Europe were undoubtedly Japhetic, if we are guided by the Mosaic account, the oldest history on record, which, apart from being an inspired writing, possesses as fair a claim to be received as an historic document as any record or rock tablet of the

nations of antiquity. The isles of the Gentiles were given to Japheth,¹ *isles* in the Hebrew phraseology being, as has already been observed, not strictly islands, but any sea-board coast, hence the coast and isles of Europe as reached by the sea from Palestine constituted the *isles of the Gentiles* peopled by Japheth, the eldest son of Noah. To this statement Professor Rawlinson fully agrees when he says—that the *Turanian races were in Europe, and driven into holes and corners by the Aryans, is apparent from the position of the Lapps, Fins, Esths, and Basques*;² who are all regarded as of Turanian descent, the Mongolian race of Cuvier being the same as the Turanian of the professor. A reference to the map will show the countries where these Turanian remnants found refuge from their Aryan successors. In Lapland the Russians and Swedes, who are Aryan, are more numerous than the original Laplanders or Turanian race. The Esthonians are of Finnish descent. The Basques appear to be a mixed people: the language is Mongolian, but with a decided element of Sanskrit roots. Humboldt considers them to be descendants of the great nation of the Iberi, and as they were the only natives who preserved their independence, and were never subdued by any of the Romans, Goths, or Moors who invaded the Peninsula, this is not at all unlikely; still, their language shows a strong Mongolian mixture. Therefore the only people of *Japhetic* origin now in Europe are the Lapps, Fins, Esths, and perhaps the Basques.

The following table will explain the present state of Europe as resulting from three great waves of the Aryan race, progressing successively from east to west, and in

¹ Genesis x.

² Rawlinson's Herodotus, App. Bk. i. Essay xi. 5.

each case rolling in and pressing further west the human tide which had preceded it. Consequently the most westerly, as at present situated, were the first intruders from the East. Each wave pushed the inhabitants further west, until they settled down as at present constituted. Thus the nations coloured *red* were the immediate successors of the Mongolian or Japhetic races coloured green, which, as the Professor says, have been pushed up to holes and corners. And leaving those races represented by the *blue* and *yellow* portions, we propose to sketch the history of that branch of the Circassian stock called *Cimmerian* or *Kimmerian*, *Cimbri* or *Cymry*, *Celt* or *Kelt*, *Gael* and *Belgæ*, which are represented by the red portions of the map :—

RED.	BLUE.	YELLOW.
French.	English.	Russians.
Italians.	Germans.	Poles.
Spaniards.	Austrians (<i>part</i>).	Bosnians and Servians.
Portuguese.	Norwegians.	Croatians.
Irish and Manx.	Swedes.	Dalmatians.
Scotch.	Danes.	Bohemians and Moravians.
Welsh.	Dutch.	are <i>part</i> Slavonic and
Swiss (<i>part</i>).	Swiss (<i>part</i>).	<i>part</i> Teutonic.
Belgians (<i>part</i>).	Belgians (<i>part</i>).	

This classification is necessarily a general one, and in some instances requires qualification ; as, for example, in the case of the Scotch, some of whom are of Teutonic descent. The inhabitants of Cornwall, again, are of the same race as the Welsh. For general purposes, the division of Europeans into Celtic, Teutonic, and Slavonic is found correct, the first comprising all the Gaelic and Celtic languages ; the second, the English, German, and Scandinavian tongues ; and the third, the Slavonic.

The Celtic nations comprise two divisions, as follows :—

CYMRY AND GAEL.

Welsh.

Scotch.

Irish.

Manx.

THE LATIN CELTS.

French.

Italians.

Spaniards.

Portuguese.

Herodotus distinctly informs us that the Cimmerians were in Europe before the Scythian tribes. When they first passed out of Asia into Europe, we have no means of ascertaining. But that the Scythians followed them, and drove them out of their homes on the Bosphorus, where they had settled, and compelled some of them to return to Asia, is clear; while the larger portion of the nation advanced still further westward, and spread as far as to the German Ocean. That part of Europe which they first inhabited, and from whence the Scythians dislodged them, was named the *Kimmerian Chersonesus*, and is still called after them the Crimea, or Krim Tartary; and Herodotus says that in his day the land still retained traces of the Cimmerians—there were Cimmerian castles, and a Cimmerian ferry, also a tract called Crimmeria, and a Crimmerian Bosphorus.¹ Professor Rawlinson adds that the Cimmerians who fled *eastward* into Asia must have been a mere section, not the great body of the nation.

When they thus retreated *westward* before the Scyths, they carried this name with them, and the tract of land they occupied in the German Ocean became also a *Cimbric Chersonesus*,² now called Jutland. With regard to time, Herodotus places this great Celtic disturbance in the reign of Ardys, great-grandfather of Croesus, King of Lydia: he reigned from 680 to 631 B.C. Strabo places it in Homer's

¹ Rawlinson's Herodotus, Bk. iv. 12.

² From *χερσος*, peninsula; and *νησος* island—i.e., an island joining the mainland.

time, or before, on the authority of some other historians.¹ "Scarcely any of the facts of ancient classic history before the Persian war can be reduced to exact chronology."² Still Professor Rawlinson agrees with Herodotus, and places it to B.C. 633; but he adds its date cannot be fixed to a quarter of a century.³ This account so far agrees with that of the British Historical Triads, inasmuch as the Cymry are first found at the Bosphorus, and then in Jutland. And thereafter the British Cymry, although they maintained a friendly alliance with, yet appear to have become a distinct branch from, their brethren in Europe, who increased so much that in about 300 years they, under the name of Gauls, given to them by the Romans, filled the whole of Central Europe and North Italy, from the Apennines to Brittany. "At the end of the third century B.C. Gaul might have been a common name for the greatest part of Europe, for Gauls were everywhere."⁴ It is about this period that they first come under the notice of the historian, for so greatly had the Celtic tribes increased in number, that, not finding room to dwell, their migrations caused a general commotion. They crossed the Alps and Apennines, and overran Central and Southern Italy. It was they who overthrew and destroyed the Etruscan power, a state exceeding, both in civilisation and extent, that of Rome. Livy fixes the passage of the Alps by the Gauls two hundred years earlier, but Dr Arnold argues that this date does not bear the plausibility

¹ Vide Appendix A.

² Sharon Turner's History of Anglo-Saxons.

³ App. Bk. i. Essay i. 15.

⁴ Popular Tales of the Western Highlands, by J. T. Campbell. Ptolemy, who lived in the second century of our era, calls that whole part of the world which is known by the name of Europe *Celtica*, or *Celto-Galatia*.

of truth, and writes, that "the general overthrow of the Etruscan power between the Alps and the Apennines has every appearance of having been effected suddenly, speedily, and not earlier than the middle of the fourth century of Rome, when some causes, to us unknown, set the whole Celtic or Gaulish nation in motion, and drove them southward and eastward to execute their appointed work of devastation and destruction."¹

The Gauls attacked the Romans in consequence of the latter refusing justice in the case of a Gaulish chief having been slain by a Roman who aided the Etruscans. Rome was taken under the Gaulish leader Brennus or Bran, and burnt B.C. 390. Of this leader, Dr Arnold writes, "he showed more than a barbarian's ability." We are too apt to forget that we read only of these so-called barbarians from the accounts furnished by their enemies. To endeavour to form a correct opinion of their character by this method is impossible. It is not in human nature to be able to give a truthful account of a transaction when smarting under the mental and physical suffering caused by the victory of a successful opponent.

Before this period the Roman soldiers had scarcely penetrated more than fifty miles from Rome, but their contests with the neighbouring states from this time led them to bolder aggression upon their territories. Rome continued to be harassed by these Gauls for about 200 years; it is scarcely possible to read the accounts of the warfare between the Romans and Samnites, in which the Gauls largely participated, without being struck with their bravery. Previous to the battle of Sentinum, Dr Arnold says that the Gauls had never yet fought the Romans

¹ Arnold's History of Rome, vol. i. p. 521.

without conquering them. Milan, Brixen, and Verona were founded by them, while another stream of the Celtic race poured down beyond the western coast of the Adriatic, and spread over the great Central European plain, the modern kingdom of Hungary.

A little later, about B.C. 280, vast hordes of Gauls from Central Europe invaded Asia Minor, the whole of which for many years they ravaged at pleasure. They permanently maintained themselves in Phrygia, and gave their name to the northern portion, which became known as Galatia, which is the region mentioned Acts xvi. 6. "We are little in the habit of remembering, in reading the Epistle to the Galatians, that they were a race of Celts."¹ This formed the *second* reflux wave into Asia Minor. Thus, as Professor Rawlinson remarks, *these two great invasions into Asia Minor proceeded from the same identical race*;² in the first instance called Cimmerians, in the second, Gauls.

In the century before Cæsar they again attacked the Romans, joining forces with the Teutons, another kindred race now rising into power, and in five battles defeated five Roman consuls; they ravaged all the country from the Rhine to the Pyrenees, and spread into Spain, where they were repulsed by a mingled branch of their own stock, the Iberians. They were at length defeated by Marius, B.C. 102, at Aix and Milan, and from 200,000 to

¹ "The expedition which founded the kingdom of Galatia in Asia Minor were German Gauls. One of their leaders was Lutarius, or Lutharius, or Lotharic, or Luther. St Jerome puts this beyond doubt by telling us from personal knowledge that their speech was the same with that of Treves, where he had studied."—PINKERTON. St Jerome resided at Treves about A.D. 360, and was in Galatia about ten years after.

² App. Bk. iv.

300,000 were destroyed in these battles. After this slaughter Rome triumphant held sway until the third century of our era, when Europe was again overrun by the so-called barbarians, Goths and Huns, for some 300 years.

This rapid sketch shows two great invasions into Asia Minor—first by the Cimmerians, secondly by the Gauls—and two great conflicts by the latter with the Romans. The first time the Gauls were victors, the second time they were well-nigh crushed, although beginning the struggle with five successive victories. Tacitus speaks of them thus, “A small state now, but great in glory; the marks of their ancient fame yet remain far and wide about the *Elbe*, by whose extent you may measure the power and greatness of this people, and accredit the reported numbers of their army.”¹

In Eastern and Central Europe the Celtic tribes became absorbed in the more powerful Teutonic and Slavonian races, or were destroyed by them. France is still Gallic, and “has borrowed a dialect of the undying tongue of Rome.”² The Italian peninsula, though ravaged by Goths, Huns, and Vandals, is still peopled by the descendants of Gallic hordes, which settled there four centuries B.C.

But dismissing that branch of the Celtic family which overran Europe, and from which the present Celtic nations are descended, we purpose to trace more particularly the original Cymbric stock which settled in Britain. Before doing so, however, some objections must be met which have been raised to the foregoing conclusions.

In the first place, it has been objected that the Cimme-

¹ S. Turner, p. 30.

² Dr Freeman's Lecture on Comparative Politics, Jan. 1873.

rians and the Cymry are not the same people; and secondly, that the Gael and Gaul are not of the same stock.

Thus much, we believe, is admitted by all who have given any thought to the subject—namely, that the general term Celt or Kelt comprises two great branches of that family, the Cymry and the Gael. These two Celtic branches we trust to prove, to the satisfaction of every unprejudiced mind, are descended from the Ten Tribes of Israel. The origin of the Cymry has been for some time known to Assyrian scholars, and by similar investigation it can be shown almost to a certainty that the Gael are descendants of the tribes who were settled on the east of Jordan.

It would scarcely be feasible to quote the mass of evidence in favour of the proposition that the Cimmerians are the same as the Cymry. The following are the principal authorities on which the solution of the question depends:—"The Cimmerian invasion into Asia Minor was regarded by Herodotus as only a little preceding the accession of Cyaxares, B.C. 633, which would make it fall in the reign of Ardys." This is the first time they are mentioned in history. They are also mentioned by Æschylus, sixth century B.C., as inhabiting a locality near the Bosphorus; and again by Aristotle in the fourth century B.C.

Professor Rawlinson, in his notes on Herodotus, remarks—"The identity of the Cymry of Wales with the Cimbri of the Romans seems worthy of being accepted as an historic fact upon the grounds stated by Niebuhr and Arnold. The historical connection of these latter with the Cimmerii of Herodotus has strong probabilities, and the opinion of Posidonius in its favour, but cannot, it must be admitted, in the strict sense of the word, be proved." Again, "Certainly there is the very closest possible resemblance between the Greek *Kimmeri* and the Celtic *Cymry*, and the presump-

tion thus raised, instead of having objections to combat, is in perfect harmony with all that enlightened research teaches of the movements of the races which gradually peopled Europe." Once more, "If we are to find the Cimmerii, driven westward B.C. 650–600, among the known nations of Central or Western Europe in B.C. 450–430, we must look for them among the Celts. Now the Celts had an unvarying tradition that they came from the east; and it is a fact, concerning which there can be no question, that one of the main divisions of the Celtic people has always borne the name of Cymry as its special national designation."¹

Sharon Turner uses the words *Kymry* and *Kimmerians* interchangeably, and adds—"That the Keltæ were Kimmerians is expressly affirmed by Arrian in two passages, and with equal clearness and decision by Diodorus, and is implied by Plutarch."² If this be so, then it stands to reason that the Keltic branch called Kymry must be the Kimmerians here referred to.

The general opinion of ancient authors is thus summed up by Pinkerton:—"The Celts, from the Euxine to the Baltic, were called Cimmerii, a name noted in Grecian history and fable. From the ancients we learn to a certainty that they were the same people with the Cimbri, and that they extended from the Bosphorus Cimmerius on the Euxine to the Cimbric Chersonese of Denmark, and to the Rhine. Posidonius informs us that the Cimmerii were the same with the Cimbri, and that they had extended from the Western or German Ocean to the Euxine, which account is confirmed in both points by Plutarch. Diodorus Siculus says the Cimbri were esteemed the same people

¹ App. Bk. iv. Essay i.

² Vide Plutarch's Lives, C. Marius.

with the Cimmerii. Claudian calls the ocean opposite the Rhine the Cimbric; and Mela and Solinus mention Cimmerii in the furthest north, no doubt from ancient Greek authors. That the Cimmerii were the same as the Cimbri the name and situation might instruct us, were we not positively informed of this by the ancients.”¹

Thus the Greek Cimmerii and the Roman Cimbri are shown to be the same people as the Cymry of our day, forming no inconsiderable portion of the United Kingdom. This may appear strange at first sight, but the more the subject is investigated, the more are we convinced of its truth. Nor have we done with it as yet; there are other witnesses to be examined, extending the inquiry further back into the dark vista of bygone ages, and we are much mistaken if their testimony also does not tend to the same result.

In the Assyrian inscriptions a people are referred to called *Gimirî*, which is translated by the Greek term Cimmerii or Cimmerians. So far as the writer has been able to ascertain, this name occurs in the inscriptions of Esarhaddon, who reigned B.C. 681–668; again, in those of Assurbanipul, B.C. 668–626; and again, in the time of Darius Hystaspes, who began to reign B.C. 521. This appears to be the state of the case taken from those Assyrian inscriptions which have been up to this time translated by Assyrian scholars, and we wish to make a few observations on these facts.

In the first place, the chronology offers no obstacle to the argument advanced, but quite the contrary. The earliest date, as at present arrived at, is B.C. 681. The first invasion of Palestine by Pul was about 100 years

¹ Pinkerton's Dissertation on the Goths.

previously, 771 ; and it is somewhat curious that this early mention of the *Gimiri* is not as a nation, but as an individual, *Tiuspa the Cimmerian, a roving robber*. Such is his description given by an enemy : he was just as likely to have been the leader of a little heroic band in search of freedom.¹

The next mention of the *Gimiri* is in connection with Gyges, King of Lydia, Asia Minor, who is represented as having conquered them, and fettered two of their chiefs in bonds of iron ; and they in their turn invaded Lydia and wasted the country.²

This appears a remarkable confirmation of the story of Herodotus already noticed, the invasion of Asia Minor by the Cimmerians about the same period, namely, B.C. 633 ; and there is but little doubt that the cuneiform inscriptions refer to the same circumstances.³

With regard to the third mention of the *Gimiri*, Professor Rawlinson remarks—"The ethnic name of *Gimiri* occurs in the cuneiform records of the time of Darius Hystaspes, as the Semitic equivalent of the Aryan name *Saka* "⁴ (Isaac ?). So we arrive at last at the rather startling assertion that the *Cymry* of Britain, *Cimbri* of the Romans, *Cimmerians* of the Greeks, and *Gimiri* of the cuneiform inscriptions, are the *Sacæ* of the ancients. One has almost to pause and take breath after this ascent of nearly three thousand years into ages past ; still we can assure the reader, if he will have the patience to retrace his steps, and to follow the investigation in an opposite direction, we will introduce to his notice a tribe of the *Cymry* who, at

¹ *Vide* Records of the Past, vol. iii. p. 113.

² Assyrian Discoveries, by Mr G. Smith, pp. 331-333.

³ Gyges reigned B.C. 716-678, and Ardys B.C. 678-629.

⁴ Bk. iv. Essay i.

the present time—the expiration of the above period—ascrcribe their descent to a leader called ISIACON.”

One more remark. “It must be observed,” says Professor Rawlinson, “that the Babylonian title of *Gimiri*, as applied to the Sacæ, is not a *vernacular*, but a foreign title, and it may simply mean *the tribes* generally, corresponding thus to the Hebrew *goyim*, and the Greek *pamphuloi*.”¹ Whether this is a correct supposition or not must remain undetermined; as yet we are only on the borders of a *terra incognita*, and very much has yet to be investigated, as well as old prejudices to be cast aside.

We now proceed to consider the second objection—namely, that the Gael and the Gaul were not the same people. In order to have a clear understanding of the question, it is needful to remember the distinction between the Cymric Celts and the *Gallic* Celts—that is to say, between the two grand divisions of the Celtic race, Cymry and Gael. The Cymry, as we have seen, occupied Europe from the Euxine to the Baltic, while the Gael were in a more westerly direction. We have it on the express assertion of Cæsar that *Gaul* was a Latinised form of speech. “All Gaul,” he says, “is divided into three parts, one inhabited by the Belgæ, one by the Aquitanæ, one by the Celtæ, *qui ipsorum lingua Celtæ, nostri Galli appellantur*.” And these Celts, he adds, formed the bulk of the Gallic population, being the chief and largest division of the three—hence the name of the province. The testimony of Diodorus is to the same effect. Therefore, as we know that, first, the Latin term *Gaul* was applied to Celts; that secondly, a portion of these Celts called themselves

¹ App. Bk. iv. Essay i.

Gael ; and thirdly, that the Romans placed these people so named in Gaul ; and as we know that the Gael occupied that province so named, the plain inference is that the Gauls were the Gaelic Celts, and that the same people are referred to whether called *Gaul* or *Gallie* by the Romans, or *Gael* and *Gaelic* by themselves ; just as at the present time one and the same people are meant whether French, Français, or Franzose.¹

The confusion of idea upon the subject has probably arisen from another Gaelic word—*gall*, meaning a stranger, a foreigner—and supposing that to be the derivation of Gaul. We do not believe that the two words have anything in common, since it is impossible to imagine that the Latins would have taken a Gaelic noun to express *their* idea of one foreign to their nation. We believe the Latin Gaul to be derived from the ethnic term Gael, and, as Cæsar himself gives us to understand, is a Latinised form of that word, which those iron conquerors of the world have unfortunately made us more familiar with than its purer and nobler original.²

¹ Dr Arnold and Pinkerton also use the terms Gael and Gaul interchangeably.

² Tacitus expressly says that the *British tongue differed but little from the Gallie*. "Every word handed down by Cæsar, Tacitus, and other Roman writers as Celtic is either purely Gaelic, or reducible to its elements and meaning in the Gaelic language."—*Gael and Cymry*, by Sir W. Bethune.

CHAPTER V.

HISTORIC SKETCH—BRITAIN.

“Thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles.”—*Isa.* liv. 3.

THE Phœnicians traded to the British Islands for tin at a very early period, and kept their knowledge of these islands a profound secret, in order to monopolise the trade. Hence they were called by the Greeks Cassiterides, “the islands of tin.”

The first mention of *Iernida* (Ireland) is in the “*Argonautica*,” a description of the voyage of the Argonauts, undertaken, it would seem, by the Greeks, in order to ascertain whether Europe was surrounded by sea. The date of this voyage is uncertain.

In the book “*De Mundo*,” which is ascribed to Aristotle and dedicated to Alexander the Great, who lived in the fourth century B.C., the islands are called *Albion* and *Ierne*.

These are the earliest mention of the British Isles in history. It is a favourite idea with some to attribute the colonisation of Britain to Brutus, the son of Æneas, who, it is said, wandered here after the siege of Troy. This story is greatly amplified by that most untrustworthy writer Geoffrey of Monmouth. Those historians who are most reliable discredit the idea as an idle tale. Camden treats

it as such, and Sharon Turner considers it too vague for history.

Geoffrey's fabulous composition is probably founded upon the short narrative of Nennius, who derives his account from a Roman history, in which the colonising of Britain by Brutus is made to synchronise with the time of Eli, the high priest of Israel, a period far too remote for anything but fable when derived from such a source. Geoffrey lived in the time of Henry II., and Camden says that "all who wrote before 1160 seem not to have even heard so much as the name of Brutus," and that his very name was a stranger to the world until a trifling writer gave a Trojan founder to the French name and nation. Hence this Geoffrey of Monmouth, to gratify the pride of the Britons, did the same for them.

The British Triads, or historic records, state that the Cymry were the first inhabitants of Britain, that they obtained the island without fighting, and that no man dwelt therein, but it was full of bears, wolves, and bisons.¹ Moreover, that they came from Defrobani (Constantinople), and that they came over the Hazy Sea or German Ocean.² This statement is fully borne out by Herodotus, who first mentions the Cymry or Cimmerians about the seventh century B.C.

According to these Triads, Hu Gadarn brought the Cymry to Britain. But the leader who consolidated the government was Prydain, the son of Ædd Mawr (Ædd the Great), and from him the island was called *Inys Prydain*, the Isle of Prydain, or Britain.

B.C. 400.—After some time Dyvnwal Moelmud syste-

¹ Dr Nicholas translates this word *beavers* in his "Pedigree of the English People."

² Owen's *Myv. Arch. of Wales*.

matished the laws of the nation ; he lived about 400 B.C., and these laws form the basis of the common law of England. They were translated into Latin by Gildas, and this translation was communicated to Alfred the Great by Asserius, Bishop of St David's, and Alfred translated them into Saxon, and called the code the Merchenlage. Hywel Da (Hywel the Good) went to Rome A.D. 926, to obtain a knowledge of the laws of other kingdoms and cities ; and after careful research the laws of his realm, as constituted by Moelmud, were found *superior to the whole, and, moreover, in concurrence with the law of God*. They were passed, therefore, in full convention.

From the Triads we also learn that the three tribes who came seeking refuge, with the permission of the Cymry, were the Caledonians in the north, the Gwyddel or Gael, and the people of Galedin, who came over when their country was drowned, and settled in the Isle of Wight, where they had lands given them by the Cymry.

B.C. 55.—The Triads also inform us that the Britons assisted their neighbours in Gaul against Cæsar, and that he, finding British troops among the forces of Gaul, turned his arms against Britain B.C. 55. The Britons rushed into the sea to meet their foes, and to prevent their landing. After a campaign of forty-two days, during which Cæsar had not penetrated further than a few miles into the country, had lost one pitched battle, and was attacked for the first time in his own camp, the Romans retreated under cover of night, and sailed back to Gaul. The race who could thus have resisted successfully one of the greatest conquerors the world has ever seen, could have been no mere barbarians, but brave and disciplined troops. Cæsar himself says that the terror which their war-chariots caused among his legions obliged him to have recourse to

the use of the elephant in his second attack, when he landed at the Isle of Thanet with a reinforcement of troops, and again was defeated; but the Britons in their turn suffering a defeat in a second battle, he marched to London, when, the British intercepting his forces, he deemed it prudent to make a treaty, and re-embarked for Gaul. This campaign lasted three months. For seventy-seven years Britain was left in peace. Cæsar, as Tacitus justly states, did not subdue the island, but only showed it to the Romans; and it was not until the reign of Claudius that the subjugation of the aboriginal Cymry was attempted.

A.D. 43.—When Britain was thus invaded by the Romans, there were several tribes in the country. Sharon Turner says that forty-five of these can be enumerated. The first inhabitants, calling themselves CYMRY, pronounced KUMRI, maintained exclusive possession until about B.C. 200, according to their Historic Triads. Then other tribes came into the land of Britain, specified in these Triads as three *refuge-seeking* tribes, and then again three *invading* tribes, but the primitive race was the Cymry, whom it is surmised Julius Cæsar never saw. But all these tribes were of *one race, origin, and speech*.

To form a right estimation of this invasion, it must be remembered that the British forces were opposed to a power which subdued a great part of Europe, the north coast of Africa, and Western Asia. We are so accustomed to the Roman side of the story, it is difficult to do justice to the resistance and bravery with which the British held their own.

Cæsar, like Alexander and Napoleon, was one of those selfish, ambitious spirits, who cared not what amount of human life was sacrificed in order to obtain self-aggran-

disement. Such men, instead of being regarded as heroes, ought to be handed down to posterity as execrable murderers. It is computed that Cæsar destroyed five millions of lives; he sacked eight hundred towns in Gaul alone, and exterminated a whole tribe for taking arms in defence of their liberty.¹

A.D. 51.—Caradoc—Caractacus—Prince of Siluria, resisted the power of Rome nine years, and was finally betrayed by his stepmother, the Queen of the Brigantes, A.D. 51. Caractacus was taken prisoner to Rome. Tacitus says, such was his noble demeanour, when he and his family in chains formed a part of the triumphal procession, and so eloquent was his harangue when brought before Claudius, that the Emperor ordered him to be unchained, and to be set at liberty with his wife and brothers.² His aged father Bran, who had resigned his crown in favour of his son, was detained as a hostage for him, and remained in Rome seven years. Caractacus was sent home by Claudius, and after many years died in peace.³

A.D. 61.—The Boadicean war was caused by Seneca, who had advanced money to the Iceni of Britain, being the first instance of a national loan on record. Without due notice, he demanded the immediate payment of the loan, with interest charged at an exorbitant rate. On the Iceni demurring to pay this rate of interest, Nero, at the instigation of Seneca, sent orders to seize all the public buildings belonging to the state which had been given as security for the loan. The soldiers stormed the palace, shamefully treated the Queen Boadicea—Victoria—and seized the royal treasures. The nation rose in revenge, and with the queen at their head, marched against London,

¹ Morgan's *Cambrian History*, p. 651.

² Sharon Turner, p. 51.

³ *Ibid.* p. 63.

which had received a Roman garrison ; and it is worthy of remark that the only time London has been pillaged and destroyed was not by a foreign enemy, but by a British army led by a British queen, for receiving a foreign invader.¹ Crushed and defeated, but not conquered, the Roman historians styled the island "*Ferox Provincia*," the untamable province. The Silurians especially, says Tacitus, "could neither be coerced by any measures, however sanguinary, nor bribed by any promises, however brilliant, to acknowledge the dominion of Rome. Britain, which was considered at last effectually conquered, was lost in an instant."

A.D. 114.—Vespasian, with his son Titus, fought thirty battles in the island. Still the country held out, and it was not till A.D. 114 that Britain became a Roman province. While the Britons were thus struggling for freedom in the West, the Parthians remained the only independent nation in the East. All else had fallen before the force of the Roman power.

A.D. 207.—The Emperor Severus came over to Britain A.D. 207, and died at York.² Constantine the Great, the first Christian emperor, was born of a British mother, Helen, daughter of the rightful monarch of the realm.

The Roman legions vacated Britain early in the fifth century, their assistance being required to repel the Huns under the famous Alaric, the Roman government in Britain having lasted 286 years. The Triads say that none remained in the island save women and children, who became Cymry.

¹ Morgan's History, p. 107.

² Efrog the Great founded York. Billingsgate is thought to be named after the King Bellinus, who built a castle on the site. Another king, Bleddyn, or Bledud, founded Bath ; and Lud built Lud-din, or London.

A.D. 448.—In A.D. 448 the British prince Vortigern entered into an alliance with some of the Saxon tribes, gave them the Isle of Thanet, and married the daughter of their chief, Hengist, and thus paved the way for further encroachments on the part of the Saxons. Then followed war and bloodshed, and that horrible massacre of the unarmed and unsuspecting Britons on the plains of Salisbury, when, at a meeting amicably convened, the Saxons, at a given signal by Hengist, drew their daggers and murdered all in cold blood except the king, and Eidiol, Earl of Gloucester.

A.D. 466.—In A.D. 466 Emrys began to reign. He defeated Hengist, had him beheaded at Gloucester, and erected Stonehenge (Stones of Hengist) as a monument of the slaughter, which to this day is called in Welsh the *work of Emrys*. It was raised on the site of an older circle.

A.D. 517.—The illustrious Arthur was born at Tintagel Castle, Cornwall; he was crowned A.D. 517. Nennius says he gained twelve victories over the Saxons. He died in battle near the same spot where he was born, when fighting against his nephew, who had usurped the sovereignty while he was pursuing his conquests on the Continent.

A.D. 542.—At his death the sovereignty of the island was lost to the Cymry, and a few years after, they were confined to Wales and Cornwales, according to Powel's "Welsh Chronicle," which records that "the remaining Britons, upon the arrival of a large army of Angles, headed by Crida, quitted their possessions in the interior of Britain, and retired to the mountains of Wales and Cornwales." The stone monuments commencing in the Lake District and terminating at Avebury are thought by Dr

Fergusson¹ to be the record of their struggle. Arthur's court was held at Caerleon, and was the resort of all the genius and erudition of the age.

To read of the war and bloodshed of these dark ages is sickening ; it is one long record of slaughter and revenge until the reign of Edward I., who subjugated the Principality, and made it a fief of the English crown. Cadwaladr was the last of the Cymry who bore the title of chief sovereign of the isle.

A.D. 703.—He died A.D. 703. For there were three principal provinces in Britain—Cymry, Lloegyr, and Albin ; that is, Wales, England, and Scotland, and each of these was governed according to the common law of each province, under one sovereign, according to the law of Prydain. Edward carried the regalia of the ancient British Kings to London. They comprised the “Diadema Britannia,” the crown which the monarch of all Britain was alone entitled to assume ; the prince-coronets of Venedotia and Powys ; the globe and cross ; the sceptre of mercy and sword of justice of King Arthur, and a model in solid gold of the Round Table.²

Before closing this part of the subject, it will be as well to look a little more closely into the ethnic terms and also the names of the countries occupied by the Cimmerians. Niebuhr's conclusion, from an elaborate analysis of all the materials which can be brought to bear on the early history of the Celtic people, is that the two nations, the *Cymry* and the *Gael*, may appropriately be comprised under the common name of *Celt*. It is of these Celts Diodorus Siculus writes, *The Celts were acknowledged to be a very ancient people, nevertheless they are but the children of the Cimbri*. “That the Keltæ were Kimmerians is

¹ Rude Stone Monuments.

² Morgan's Cambrian History, p. 186.

expressly affirmed by Arrian in two passages; and with equal clearness and decision by Diodorus, and is implied by Plutarch. Galatai seems to be a more euphonious pronunciation of Keltai, and Galli is probably but the abbreviation of Galatai."¹ The Celts of the Spanish peninsula seem to have been Cimbri, for they formed the bulk of the Gauls who invaded Italy, and these are expressly said to have been of the Cimbric branch. The Belgæ were exclusively Cimbrian, as were also the inhabitants of Northern Gaul.²

With respect to France, or Gallia as it was called, it was originally, that is to say, in Cæsar's time, divided among three large tribes, the Belgæ, the Gauls, and the Aquitanæ. Of these, the Gallic race were the most extensive and indigenous, and their name that by which the whole country was known to the Greeks and Romans, the word *Galli*, or *Gaul*, being the *Latinised* form of the native term *Gael*. The Belgæ were in the north-east of France, the Gauls occupied a central position, and the Aquitanæ were between the Garonne—or more probably the Loire—and the Pyrenees, and are supposed to have come from the Iberian stock of Spain.

Thus we learn that the general term Celt comprised—first, the *Cimmerii* or *Cymry*;³ secondly, the *Gael* or *Gauls*; and thirdly, the *Belgæ*,⁴ and several minor tribes; and that they were the primitive inhabitants of Gaul, Belgium,⁵ the British Islands, and probably Spain and

¹ Sharon Turner, vol. i. p. 38.

² Herodotus, App. Bk. iv. 3, notes 5, 6.

³ That is, the Keltai of the Greeks and the Cimbri of the Romans. Herod. App. Bk. iv. Essay i. 3.

⁴ Belgæ was a Latin appellation of Cæsar's time.

⁵ The inhabitants of Belgium are part Flemings—Teutonic; and part Walloons—Celtic.

Portugal; that their descendants now inhabit France, Italy, Spain, Portugal, Scotland, Ireland, Wales, Cornwall, and the Isle of Man.

But although the general term Celt originally comprised both Celt and Cymry, still this last has of late been applied exclusively to that portion of the race occupying Wales, the descendants of the Cimmerians from the Bosphorus and Jutland—the peaceful tribe who sought a country which they could obtain without fighting; who amicably invited over their brethren from Armorica to share their good fortune; who have left traces of their footsteps wherever they wandered, from the *Crimea*, and *Umbria* in Italy, to our *Cambria* and *Cumberland*; who have retreated to the fastnesses of Wales, and cling to their language and traditions with a patient and praiseworthy tenacity, little thinking the while, perhaps, that they are the living representatives of an ancient race far more honourable in the annals of time than any hero of Trojan celebrity, and their history far more important than any fable of Rome's invention. Four Celtic dialects are still spoken in our islands, viz., *Welsh*, *Gaelic*, *Erse* or Irish, and *Manx*.

As to the names of the countries, beginning in the east, the invasion of the Gauls into Asia Minor under Brennus, B.C. 280, has left a district called *Galatia*, derived from the Roman term Gallia, and given to the country of the Gauls by the Greeks. Then we have from the *Cymry* the *Crimea* of the Bosphorus, and Chersonese *Crimea*, now Jutland; *Cambray* in France, and our own *Cambria* and *Cumberland*.

But the most curious transformation is from the generic term Gael, which the Teutons, according to their practice, have changed into a word beginning with a letter peculiar

to their dialect, *W*. Thus Gael becomes, Latinised, *Gallia* or *Galli*; and Teutonised, *Wallia*; and Anglicised, *Wales*. Hence the colony of Gauls establishing themselves on the Danube occupied a district called after them *Galiccia*,¹ which the Teutons, by whom they were surrounded, changed into *Wallacia*, or Wallachia; and to this day the German name of Italy is Welshland. *Walloons*, and also the name *Wallenstein*, and *Wallingford*, are to be attributed to the same source. This word *Wallia*, and its derivatives, have been confounded by some with *Waldenses*, but that term appears to have quite a different derivation. *Valdensi* in Italian, *Vaudois* in French, and *Waldenses* in English, mean men of the valleys.²

BOADICEA.³

When the British warrior-queen,
Bleeding from the Roman rods,
Sought, with an indignant mien,
Counsel of her country's gods :

Sage beneath the spreading oak
Sat the Druid, hoary chief,
Every burning word he spoke,
Full of rage, and full of grief :

¹ And the modern Galicia in Spain, the ancient Calliaci, is doubtless of the same derivation, and is a trace of the same people. We may add Calais, the ancient Gallentes, and also perhaps Galloway in Scotland and Galway in Ireland. Mr Borrow affirms, in his "Bible in Spain," that the *Maragatos*, that is, *Moorish Goths*, inhabit that part of the country near *Galicia*, the capital of which is Astorga. It is asserted that the bones of St James lie buried at St James (St Jago) in *Galicia*. Compare this statement with the fact of St James having written his Epistle to the *twelve tribes scattered abroad*. St James is the patron saint of Spain.

² Here again we have the Teutonic *W*, of which the following are further examples. William for *Guillaume*, war for *guerre*, wages for *gageure*, warden for *gardien*, wardrobe for *garderobe*, warranter for *garanti*, and Wales for *Pays de Galles*.—*European Magazine*.

³ Cowper.

“ Princess ! if our aged eyes
Weep upon thy matchless wrongs,
’Tis because resentment ties
All the terrors of our tongues.

“ Rome shall perish—write that word
In the blood that she has spilt ;
Perish, hopeless and abhorred,
Deep in ruin as in guilt.

“ Rome, for empire far renowned,
Tramples on a thousand states ;
Soon her pride shall kiss the ground—
Hark ! the Gaul is at her gates !

“ Other Romans shall arise,
Heedless of a soldier’s name ;
Sounds, not arms, shall win the prize,
Harmony the path to fame.

“ Then the progeny that springs
From the forests of our land,
Armed with thunder, clad with wings
Shall a wider world command.

“ Regions Cæsar never knew
Thy posterity shall sway ;
Where his eagles never flew,
None invincible as they.”

Such the bard’s prophetic words
Pregnant with celestial fire,
Bending, as he swept the chords
Of his sweet but awful lyre.

She, with all a monarch’s pride,
Felt them in her bosom glow,
Rushed to battle, fought, and died,
Dying, hurled them at the foe.

“ Ruffians, pitiless as proud,
Heaven awards the vengeance due ;
Empire is on us bestowed
Shame and ruin wait for you.”

CHAPTER VI.

*THE TRIADS AND THE APOCRYPHA.*¹

“The Ten Tribes . . . go forth into a further country, where never mankind dwelt.”—APOCRYPHA.

THE Cimmerians, we have seen, passed out of Asia into Europe, and occupied a peninsula on the Black Sea. In process of time they were disturbed by the Scyths, and the greater portion of them, rather than fight (so history informs us), quitted that country and wandered further west, until they found a similar peninsula on the German Ocean, as if they only wanted rest and peace, and looked to an insular position and sea-girt coast to defend them from other tribes. Here again, however, they were disturbed, this time by the Goths; consequently this peninsula is now called Jutland, a derivative from Jotland or Gothland. From hence to Britain, across the German Ocean, was simple enough. Accordingly the next we hear of them is in Britain, another insular position, for the third and last time chosen by these wandering Cimmerians.

Compare now this statement given to us by historians with that which the Cimmerians relate of themselves,

¹ The apocryphal books of the Old Testament, with the exception of the first Book of Maccabees, Judith, Tobit, and Jesus Sirach, are by the best critics attributed to Jewish writers who lived in Alexandria between 150 B.C. and 100 A.D.

forming, therefore, altogether an independent testimony, and the two accounts will be found remarkably to agree, not only as to fact, but also as to the character of the people concerned.

"There were three names given to the Isle of Britain from the beginning. Before it was inhabited, it was called Clas Merddin, *the sea-girt, green spot*; after it was inhabited, it was called Y Vel Ynys, *the honey isle*; and after the people were formed into a commonwealth by Prydain, the son of Ædd Mawr, it was denominated Ynys Prydain, *the Isle of Prydain, or Britain*. And no one has any right to it but the tribe of the Cymry, for they *first settled in it*: and before that time *no persons* lived therein, but it was full of bears, wolves, and bisons.

"The three social tribes of the Isle of Britain:—The first was the tribe of the Cymry, that came with Hu Gadarn (the mighty), into the Isle of Britain, because he would *not possess a country and lands by fighting and persecution, but justly and in peace*.

"The second was the tribe of Lloegrians,¹ who came from the land of Gwasgwn, and they were descended from the primitive tribe of the Cymry.

"The third was the Brython, who came from the land of Llydaw,² and who were descended from the primitive tribe of the Cymry.

"These were called the three *peaceable tribes*, because they came by mutual consent and permission, in peace and tranquillity; and these three tribes had sprung from the

¹ The dwellers about the Loire.

² Brittany or Armorica. Sharon Turner remarks—"The Welsh tradition may be read without incredulity, which deduces two colonies from Gaul—the one from Armorica, the other from Gascony" (p. 47).

primitive race of the Cymry, and the three were of one language and one speech.

“The three natural pillars of the Isle of Britain :—First, Hu Gadarn, who first brought the nation of the Cymry to the Isle of Britain. They came from the country of Hav,¹ which is called Defronbani (that is, the place where Constantinople now stands), and they came over Mor Tawch² to the Isle of Britain, and to Llydaw, where they settled.”³

The summary of this testimony is as follows :—First, the Cymry were the first inhabitants of Britain ; secondly, they obtained the island without fighting, and came peaceably ; thirdly, these *peaceable tribes* came in three detachments—part came from the Bosphorus, and thence by the German Ocean to Britain, part came from the Loire, and part from the coast of Gaul now called Brittany.

Thus the *direction* from whence they came, and also the *peaceable character* of these settlers, coincides with what we find related of them by Herodotus and other historians.

But there is a third testimony, as independent from the two foregoing as these are from each other. Whatever doubt may exist with regard to the Apocrypha as to inspiration, none, we imagine, can object to allow that these writings possess an historic value as corroborative evidence of truths gathered elsewhere, whether in sacred or profane history. As such, therefore, the following passage from

¹ Hav—*i.e.*, the summer country.

² Literally, the Hazy Sea—*i.e.*, the German Ocean.

³ Ecclesiastical Antiquities of the Cymry, by Rev. J. Williams.

Esdras is given :¹—"And whereas thou sawest that he gathered another *peaceable* multitude unto him ; THESE ARE THE TEN TRIBES, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the King of Assyria led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a *further country, where never mankind dwelt*, that they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the Most High then showed signs for them, and held still the flood till they were passed over. For through that country there was a *great way to go*, namely, a *year and a half*, and the same region is called Arsareth. Then dwelt they there until the latter time ; and now when they shall begin to come, the Highest shall stay the springs of the stream again, that they may go through ; therefore sawest thou the multitude with peace."

The ten tribes carried captive beyond Euphrates are here said to have recrossed that river where it was most easily forded, and, we must presume, wandered onwards in the same direction a great way for a year and a half—that is to say, they went westward. Whether the historian speaks the truth, or whether he embellishes his narrative by ascribing the passage of the river to a miraculous interposition, after the manner of Egypt and the passage over the Jordan (and which manner is to be hereafter repeated, as distinctly foretold by the prophet Isaiah), is nothing to the purpose. The history, if history it is, declares that the

¹ 2 Esdras xiii. 39-47.

ten tribes crossed the river, and went a year and a half to where?—a *further country, where never mankind dwelt*.¹ The Cymry, the Welsh Triads say, *first settled in Britain, and before that time no persons lived therein, but it was full of bears, wolves, and bisons*. Moreover, these wanderers are here called a *peaceable multitude*; and the Cymry, in their Triads, describe themselves as the *peaceful tribes*, because they came to Britain in peace and tranquillity.

Thus general history, the particular history of the Cymry, preserved among themselves in the land of their adoption, far away from the parent stock, and the statement in the Apocrypha, written by the Jews, all agree in the particulars mentioned. There is no contradictory statement whatever: there is advance and sequence, but no discrepancy: the *direction* in which they wandered, and the *character* of the wanderers, are distinctly told. Now the Welsh Triads may not have much weight with some, considered alone; but they are surely to be trusted as much as the original chronicles of any other nation; and agreeing as they do on this question, not only with classical history, but with the testimony of the Apocrypha, is, to say the least of it, a very remarkable coincidence.

Further, does the statement in Esdras answer the question, Whence came the Cymry? The peaceable multitude

¹ Dr Moore, in his "Lost Tribes," explains this as an emigration of the Saccæ from Armenia towards the Himalaya Mountains. Most surely the doctor is in error: a reference to the map will show this direction is at variance with the statement; for the ten tribes were located on the *eastern* side of the Euphrates, and the "narrow passages" of that river must therefore have been the *north-eastern* branch, which runs between Mesopotamia and the Euxine. Crossing this, the tribes would literally proceed *further*, and skirting the northern shore of the Black Sea, enter Europe by that route.

who crossed the Euphrates, and wandered a year and a half to find a country where no man dwelt, "*these are the ten tribes*"—of Israel, we must premise, since the writer was a Jew. *What we want, therefore, is to prove that these tribes, when they arrived in the land of their adoption, were no other than the Cymry in the Isle of Britain.*¹

¹ While going to press, the author has met with the following remark in the "Standard of Israel" on Arsareth, the region mentioned in the passage quoted from the Apocrypha:—"Ar-Sareth is a compound word of the same class as Ar-Moab, the capital city of Moab; Ar-Mageddon, the city or hill of Megiddo, &c., and it signifies the city or hill of Sereth, in Galicia, near Moldavia, in the Carpathian Mountains." If, as is most likely, this region, and not Britain, is referred to, it does not at all invalidate our argument, but the contrary; for in those remote times both Arsareth and Britain might have been found equally devoid of inhabitants; and it is quite clear that the Cymry reached Britain at different times and by different routes—one portion by the Crimea and Jutland, another probably by this Arsareth and through France—and in fact this same country of *Galicia* was pointed out in the last chapter (p. 47) as colonised by a part of the Celtic nation. It is another proof of the desire of these people to live apart from other tribes in peace and quietness.

CHAPTER VII.

KHUMRI OR SAMARIA.

“I will make a full end of all the nations whither I have driven thee.”—JER. xlv. 29.

THE Assyrian prince Val-Tush, believed to be the Pul of the sacred writings, has left a record of peculiar interest—a pavement slab recording the nations whom he carried captive, and from whom he received tribute, and among others, the country of *KHUMRI* or *SAMARIA*. The names of the subject-kings who paid tribute to the Kings of Assyria are duly recorded on the obelisk now in the British Museum. Among those kings is one whose name reads *Jehu, the son* (*i.e.*, the descendant or successor of) *Kumri* (*Omri*), and who has been identified by Dr Hincks and Colonel Rawlinson with Jehu, King of Israel. An identification connected with this word *Khumri* is one of the most interesting instances of corroborative evidence that can be adduced of the accuracy of the interpretation of the cuneiform character. It was observed that the name of a city resembling Samaria was connected, and that in inscriptions containing very different texts, with one reading *Beth Omri*, or *Omri*. This fact was unexplained until Colonel (now Sir James) Rawlinson perceived that the names were in fact *applied to the same place*, or one to the district, the other to the town. Samaria having been

built by Omri, nothing is more probable than that, in accordance with a common Eastern custom, it should have been called after its founder, *Beth Khumri*, or the house of Omri¹ (1 Kings xvi. 24).²

Samaria, therefore, the capital of the kingdom of the ten tribes, was known to the then conquerors of the world as KHUMRI, the very name by which the peaceable tribes were known to themselves on their arrival in Britain—viz., Cymry, pronounced *Kumri*—while to the world in general they were designated by a derivative—Cimmerians.

“To build an ethnographical theory upon a mere identity of names is at all times a dangerous proceeding; still identity of names, *even alone*, is an argument which requires to be met, and which, unless met by positive objections, establishes a presumption in favour of connection of race.”³ And we may add, when this similarity of name is in perfect harmony with other threefold independent evidence, all tending to the same result, it may surely be considered as strongly corroborative of the truth of the theory advanced—viz., that the *Cymry were a portion of the ten tribes of the house of Israel*.

Notice further, that this Pul was the *first* Assyrian monarch who invaded Israel, and mulcted the land in one thousand talents of silver.⁴ This was B.C. 771, fifty years

¹ Layard's Nineveh.

² When Colonel Rawlinson communicated to the “Athenæum” his discovery in Assyrian monuments of Samaria and Beth Omri, from Omri, the King of Israel, the accuracy of his readings was impugned by Dr Hincks, and the results declared to be visionary. Colonel Rawlinson thinks it more necessary to insist on this point, as the readings in question have since been adopted by Dr Hincks, and as the determination of the two names of Samaria and Beth Omri has, in fact, furnished the clue to all subsequent discovery bearing upon Scripture history.—*Athenæum*, 1851, pp. 903–977.

³ Rawlinson's Herodotus, App. Bk. iv. Essay i. 2.

⁴ 2 Kings xv. 19, 20; also Herod. App. Bk. i. Essay vii. 19.

before the general captivity of the ten tribes, which began B.C. 740, and was completed B.C. 721, and during this interval the two and a half tribes were carried captive. There would be ample time, therefore, for the people to have increased to a great multitude in Assyria, just as they had done aforetime in Egypt, and for a portion of them to have wandered from there to Britain, sojourning first in the Crimea, and Jutland also, by the way. All this might have been accomplished in the more than six hundred years which intervened between their captivity in Assyria and the invasion of Britain by the Romans.

But the question of time requires further investigation.

B.C.

The invasion of Pul or Val-tush, was, as we have seen, 771
 The commencement of the captivity of the ten tribes, 740
 The completion of the same, 721

Interval of 88 Years.

First irruption of the Celtic nations in Europe, according to Professor Rawlinson's "Herodotus," } 633
 First invasion of Gauls into Italy, 622

It may be objected, therefore, that an interval of eighty-eight years was utterly insufficient for the Cymry to leave Assyria, pass over into Europe, become a great multitude, and harass and wage war with other nations.

But this objection rests upon the assumption that none of the Israelites left Palestine during the *previous seven hundred* years of the duration of the kingdom.

God had promised that Abraham's posterity should marvellously increase, and the fulfilment of this promise began as early as the reign of Solomon, for the people at that time are compared to the sand of the sea for multi-

tude, which cannot be numbered nor counted ;¹ a figurative expression, truly, but it conveys a truism. Now, we have it on the authority of Scripture, that even in the days of Judges one tribe, that of Dan, sought out a larger inheritance than had fallen to them by lot.² Hence it was that this tribe possessed a *second* portion towards the north of Palestine. And previous to this, before the death of Joshua, such was the increase of the house of Joseph—Ephraim and Manasseh, of whom were to come the fulness of nations—that they appealed to Joshua for a larger territorial possession.³ And can we suppose that throughout the prosperous reigns of David and Solomon, when the kingdom was at the height of its power, and the people increased as the sand of the sea, that they remained quietly in the land of their adoption, a country only 190 miles long and 80 wide, and not larger than the principality of Wales? What is more natural than to conclude that they availed themselves of the contiguity of the sea and the traffic of Tyre, and settled in the first country they found available for the purpose, and in process of time appeared in Europe in the seventh century B.C. There is a remarkable passage in Plutarch which bears upon this part of the subject, and conveys the same idea of a continual emigration westward, though at a later period of their history. Speaking of the invasion of the Gauls and Teutons into Italy about 100 B.C., he writes—“They hovered like a cloud over Gaul and Italy, and it is not known *who they were or whence they came, on account of the small commerce they had had with the rest of the world, and the length of the way they had marched.*”

¹ 1 Kings iii. 8, and iv. 20.

² Judges xviii.

³ Joshua xvii. 14–18.

It is conjectured, indeed, from the largeness of their stature, and the blueness of their eyes, that they were some of those German nations who dwelt by the North Sea. Some assert that the country of the Celts is of such extent that it stretches from the Western Ocean and most northern climates to the lake Moetis eastward, and *that part of Scythia which borders upon Pontus ; that there the two nations mingle and thence issue, not all at once, nor at all seasons, but in the spring of every year ;* that by means of these annual supplies they had gradually opened themselves a way over the greatest part of the European Continent, and that though they are distinguished *by different names according to their tribes*, the whole body is comprehended under the general name of *Celto-Scythæ*. As to their courage, their spirit, we may compare them to a devouring flame—nothing could resist their impetuosity. All that came in their way were trodden down, or driven before them like cattle.”¹

No comment on this passage is needed. When read with the knowledge of their origin from the ten tribes of Israel, the difficulties alluded to in the passage disappear, while it tends greatly to strengthen and elucidate the argument advanced. God has decreed in His sovereign will, and declared in His revelation to man, and in His sovereign power He brings it to pass, that the seed of Abraham shall be as the dust of the earth, the sand of the sea, and the stars of heaven ; and making all allowance for the figurative language of the East, in all sober reason we must admit that the figure is not used without meaning, when again and again the promise is dwelt upon and reiterated. But not only was Israel to become a multitude of nations,

¹ Plutarch's Lives, “ Caius Marius.”

he was to be a supplanter, to push other nations to the end of the earth, maintaining, in his national character, the meaning of the names Abraham and Jacob—father of many nations, and a supplanter—according to the words of the dying patriarch—“Let my name be named on them, and the names of my father Abraham and Isaac.”¹ And so it will come to pass until Israel shall “blossom and bud, and fill the face of the world with fruit.”²

¹ Deut. xxxiii. 17, and Gen. xlviii. 16.

² Isa. xxvii. 6.

CHAPTER VIII.

BARDISM AND THE HEBREW RELIGION.



THE ancient British, far from being a set of ignorant barbarians, were a brave and religious people. The account which Cæsar gives of the Druids and their customs does not relate to the British Druids, but refers solely to the Druidism of Gaul. Before he landed on the island, he tried in vain to ascertain something of the inhabitants of Britain—their numbers, military strength, and harbours—but all was purposely concealed from him; and as he was only two or three months in Britain, and, it is believed, never saw the original Cymry, it is not to be supposed that he was sufficiently informed to give a correct notion of the British; and even if he had been, his account would scarcely be reliable, being the testimony of an enemy.

If, as is maintained, the inhabitants of these isles are descended from Israel, then it might be supposed that some traces of the Mosaic economy would remain, even after the lapse of hundreds of years. And such on investigation is the fact. The laws and customs of the British Druids were a degenerate system of the religious observances which were imposed on the Israelites, as recorded in the Scriptures. The outline may be dim and imperfect,

but there is enough to show a striking similarity not easily explained, except on the hypothesis here laid down.

The British had their chief or arch Druid, as the Israelites their high priest. "There were three degrees in this bardic institution—the *Bard*, the *Druid*, and the *Ovate*; the first was a teacher or philosopher, the second a religious functionary, and the third was an honorary degree, to which order appertained the study of the arts and sciences; it was the literary and scientific order. And it is an historical fact that the bards of the Isle of Britain have continued in an unbroken succession to the present day."

Moreover, the national Bardic College is alluded to in the laws of Dyvnwal Moelmud, 400 B.C., as having existed before that period. The chairs of which we read in British history appear to have formed a part of this bardic institute, of which our collegiate professorships are probably the regular representatives. We read of the Chair of the Round Table in King Arthur's time, who endeavoured to remodel Bardism, not as opposed to Christianity, but as preservative of the literature and customs of the country. In all probability, the stone chairs which are so frequently found near the stone relics of antiquity are the veritable seats occupied by these sages in former times when instructing their disciples. Thus, at the foot of the mound believed to be the tomb of Ollamh Fodhla, in Ireland, there is a rough stone chair to this day, which Mr Connell thinks may have been the chair of that great lawgiver.¹ One of the highest mountains in Wales is

¹ There is one of these stone chairs at Stanton Moor, Derbyshire, a neighbourhood which abounds with rocks and stones which tradition connects with the Druids. Another used to stand where four roads meet near Congleton, in Cheshire, the locality in consequence being called "Stone Chair." The chair itself has of late been removed into the grounds of R. Wilbraham, Esq.

named Cadar Idris, or Chair of Idris,¹ a bardic astronomer, as if the Cymry would perpetuate his doctrines or his memory by connecting his name with an observatory as near to the stars as nature had provided them with.

"Generally speaking, nine years was the time during which a pupil was required to be under discipline previous to his being graduated as Chief Bard, but some continued twenty years."

As Mr Williams very justly observes, no mention is made of new doctrines when Bardism was originated. It was for the purpose of preserving existing tenets that the three original bards arranged the whole into a system to be committed to memory, and preserved by oral traditions and poetry.

Compare now this account with the Hebrew institutions. They had their *prophets*, who, like the British bard, instructed and reprov'd the nation, and whose instructions were often given in poetic language, the rhythm, however, of which is of necessity lost in our English translation of the Hebrew. There was also the *priest*, or religious functionary, and *Levite*, whose vocation was to teach the people, as well as to do the service of the sanctuary—"They shall teach Jacob Thy judgments and Israel Thy law" (Deut. xxxiii. 10. See also 2 Chron. xxx. 22; xxxv. 3). The Hebrews also had their schools or colleges of the prophets, which appear to have been established by Samuel, by whom they were first governed (1 Sam. ix. and x.; xix. 19, 20). We also read of these colleges or companies of the prophets in 2 Kings ii. in the days of Elijah and Elisha, at which time Bethel and Jericho were the

¹ Arabic writers call Enoch *Edris*. In the Targum of Jonathan he is called the great scribe, and the first who composed books of astronomy.—MAZZOROTH.

towns where these colleges were established ; and that it was customary for the people to resort to those prophets when in difficulty, or for instruction, is plain, not only from Saul seeking Samuel about his father's asses, but also from the conduct of the Shunamite in going to Elisha when her child was smitten by a sunstroke ; while from her husband's remonstrance, " Wherefore wilt thou go to him to-day ? it is neither new moon nor Sabbath," we may also infer that on these festivals the Israelites, even as the ancient British, resorted to their prophets for instruction or for worship.

The British orders were entitled to the following privileges or immunities :—" Five free acres of land, exemption from personal attendance in war, permission to pass unmolested from one district to another, in time of war as in peace, support and maintenance wherever they went, exemption from land-tax, and a contribution from every plough in the district in which they were authorised teachers."

The Hebrew priests and Levites had their cities assigned to them throughout the land (Joshua xxi. 41). They also had their maintenance from the tithes of the people, and were exempt from all tribute. *Touching any of the priests, Levites, or singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom upon them* (Ezra vii. 24).

The Bards wore a *sky-blue* robe, indicative of peace ; the Druids *white*, emblem of purity and holiness ; the Ovate *green*, the symbol of nature, the mysteries of which he studied.

So similar is this to the Hebrew high priest's purple robe, and the white linen of the Levites, that one author remarks—"The appearance of the national priest in his judicial robes was splendid and imposing, inferior certainly to the Jewish high priest, but not altogether dissimilar in the distant view of him."

"The Druids performed their religious rites within *circles of unwrought stones*, in the most public and convenient situations. Their worship seems to have consisted chiefly in offering sacrifices and prayer, while the people observed strict silence. The people were summoned together by the blowing of a horn."

In the same enclosures of stone were held regular conventions for the purpose of maintaining, preserving, and giving sound instruction in religion, science, and morality. They were held at the two solstices and equinoxes, and subordinate meetings might also be held at new and full moon, and at quarter-days, for instructing disciples. These meetings were opened by sheathing a sword on the central stone, and by a short address, commencing and concluding with the motto, "TRUTH AGAINST THE WORLD." The bards attended these conventions bareheaded and barefooted. The several points of resemblance to be noticed here are—The form in which the stones were placed, a circle; the stones were unwrought, not cut or graven by any tool; the people were assembled by the blowing of a horn; the bards attended these conventions bareheaded and barefooted; and the people kept silence whilst the religious rites were observed.

The mention of *stones* in Scripture for various purposes is so frequent, and the subject so interesting with respect to the after-history and customs of mankind, that it would form a dissertation of itself. A few brief particulars must suffice for the purpose in hand.

It appears that *circles of stones* were used by the Hebrews, both as commemorative of events, and as places of worship; this is in exact accordance with the custom of the Britons. Stonehenge was a commemorative circle of a tragical event, erected on the spot of a previous

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temple, which seems to have served both for worship and for conventions. The first circle of stones we read of in Scripture was that raised by the great lawgiver himself, and combined worship with commemoration of the great event on Mount Sinai—"Moses builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel."¹ It is true that the circular form is not here mentioned; but it would be somewhat difficult to imagine in what other form twelve stones could be arranged around an altar.

And accordingly we find that Joshua, in commemoration of another great national event, the passage of the Jordan,² took twelve stones out of the river, and placed them on the western bank, which spot received the name of Gilgal, which in the Hebrew signifies a circle, or two circles, as also anything that can be rolled over and over, as a wheel, chaff before the wind, &c. ; and if, as is probable, the stones were placed in one, or a double circle, this form may have given rise to the figure of speech used in verse 9—"This day have I *rolled away* the reproach of Egypt from off you." Nor must we omit to notice that not only Joshua administered judgment at Gilgal, but Samuel also, and that feasts and sacrifices were celebrated there.³ From all which we may gather that Gilgal was at that time the place of national assembly and worship.

And even, to come down to later times, Epiphanius says that "at Shechem there was a temple built by the Samaritans, of a circular form."

The Druids made their circles of *unwrought stones*. The temple at Stonehenge is the only known exception, and

¹ Exod. xxiv. 4.

² Josh. iv. 8-20.

³ Josh. v. 10; 1 Sam. x. 8; xi. 14, 15; xiii. 8, *et al.*

this was erected after the introduction of Christianity, and when Bardism had well-nigh merged into the doctrines of the new religion.

And it was expressly forbidden in the Mosaic ritual to build an altar of hewn stones—*Thou shalt not build it of hewn stone ; for if thou lift up thy tool upon it, thou hast polluted it.*¹

In like manner, as the Druids assembled the people by the blowing of a horn, we read that the feasts of Israel were inaugurated by the blowing of silver trumpets.² And we may infer that trumpets of rams' horns were in general use among the Hebrews on ordinary occasions, from the mention of such trumpets at the siege of Jericho ; trumpets also formed a part of each man's equipment of Gideon's little army.

The bards attended the convention barefooted. Perhaps the origin of this custom, which evidently betokens reverence in the mind of the worshipper, is to be traced to the command given to Moses, "*Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.*"³

Lastly, the people silently worshipped while the Druids performed their religious rites.

Weaver, in his "*Monumenta Antiqua*," suggests that while the Arch-Druid occupied the interior of the temple, the Bards were probably placed in the inner circle, and the Ovates in the outer circle ; if so, this would exactly correspond with the Temple and its courts at Jerusalem, while the assembly in each case would worship outside, as represented in Luke i. 10 to have been the case with the Hebrews.

¹ Exod. xx. 25 ; Josh. viii. 31.

² Num. x. 10.

³ Exod. iii. 5 ; also Josh. v. 15.

The religious festivals of the Druids were celebrated *thrice* in the year. Besides these three annual feasts, they had another great annual festival on their New Year's day (about the *10th of March*), on which day the ceremony of cutting the mistletoe was observed.¹ This festival is thus described by Mr James in his "Patriarchal Religion of Britain." And here we would note, by the way, how frequently, in consulting various authors who had no idea of the Hebrew origin of the British, they are forced to notice the resemblance between their religious rites and those of the Hebrews. "The Druids, like the Israelites, looked for a Redeemer; the mistletoe was an emblem of Him who was to come, and which the Druids called 'Curer of all Ills.' They represented the Almighty by the oak: the *mistletoe on the oak* was the Redeemer, the *oll-iach*. Virgil calls it 'the golden branch.'" This reminds us of Isa. xi. 1, and Zech. iii. 8, where the Redeemer is styled THE BRANCH. The mistletoe is still called *oll-iach* (Curer of all Ills) in Wales. The blossom falls off within a few days of the summer solstice, and the berry within a few days of the winter solstice, marking the return of two of the usual seasons for holding bardic conventions.

Another author writes — "The mistletoe growing on the oak was gathered with great solemnity by the Arch-Druid, being cut by a golden hook, or consecrated knife, and received in a white sheet spread for the purpose. The berries were taken by the Ovate when the sacrifice was over, and converted to medicinal purposes."²

These periods coincide with those of the religious festivals of the Hebrews. *Three times in a year* they were com-

¹ Weaver's *Monumenta Antiqua*.

² A full account is given of this ceremony in Pliny's "Natural History," Bk. xvi. c. 44.

manded to appear before God, at the feast of the Passover, which was at the vernal equinox, the feast of harvest or weeks, and the feast of ingathering, at the autumnal equinox.¹

Subordinate meetings were also held by the Druids at the time of the new moon, which will at once call to mind the language of the Psalmist, "Blow up the trumpet in the new moon, in the time appointed, on our solemn feast-day."²

"Sacrifice in Gaelic is composed of two words, which signify *the offering of the cake*. This offering consists of a quantity of flour, milk, and eggs, and some few herbs and simples. It has still existence in several parts of North Britain."³ From Calmet we learn that the bardic disciple, "in full costume, held in his right hand a cup full of wine and bragget, a kind of delicious mead still made in the Principality, which the Druids used on their great festivals as a *drink-offering* and otherwise, *much after the manner of the Israelites*." Here again we have the testimony of two authors, who severally give us the custom of the Druids corresponding to the *meat-offering* and *drink-offering* of the Levitical law.⁴ On the occasion of the consecration of the priests the flour was made into *cakes* (Exod. xxix. 2), just as amongst the ancient British. But it is sad to find from the prophet Jeremiah that in after-times these cakes and drink-offerings formed a part of the worship to false gods, to provoke the Holy One of Israel to anger (chap. vii. 18).

"The royal legislator Dyvnwal Moelmud invested certain cities and temples, as well as the roads leading to them, with the privilege of protecting delinquents from

¹ Exod. xxiii. 14-17, and xxxiv. 22, 23.

³ Vide Weaver's Monumenta Antiqua.

² Ps. lxxxi. 3.

⁴ Lev. ii. 2, vi. 15, &c.

the rage of their persecutors. This right of sanctuary Lleurwg afterwards confirmed to the Christians in connection with their places of worship. At the time when he established their religion in his dominions, and in several of the grants of villages and churches in the fifth century downwards, which are recorded in 'Liber Llandanvensis,' we find particular mention made of their privilege of refuge." Hence originated our *Sanctuaries*; the name, in some cases, being preserved to this very day, although the privilege they once possessed of sheltering the offender has been abolished, the justice tempered with mercy of civilisation making such places of refuge needless.

The nine cities of refuge in the land of Canaan will at once come to mind as the model of Dyvnwal's institution.² How otherwise can we account for so merciful a provision against the revenge so natural to humanity? Is it to be supposed that the same institution should prevail among a people at the western extremity of the known world as was commanded by Jehovah to be observed in Palestine—an institution, moreover, which bears the characteristic of Divinity in mercy rejoicing against judgment, and the foreshadowing of a promised Redeemer; unless the Cymry derived it from the same source, and carrying with them the remembrance of those cities of refuge, resolved to institute the same in the land of their exile.

"The Druid in *judicial* habit wore round his neck the *breastplate of judgment*, in the form of a crescent, with a full moon or circle fixed to each point. Below the breastplate appeared the string of white glass beads set in gold. Encircling his temple was a wreath of oak-leaves, and a

¹ Bewdly, near Worcester, was, it seems, one of these refuge-villages.

² *Vide* Deut. iv. 41, and xix. 1-10.

tiara of pure gold in the form of a crescent placed behind it, the narrow points of which were concealed behind the ears, whilst the broad or middle part presented a bold front over the crown of the head."

This breastplate was not confined to the British Druid; the Irish Druid also wore it when giving judgment. Mr Glover, in his "Remnant of Judah," says that the *Jodhan Moran*—that is, the golden breastplate of the Irish Druid or priest—was held by them to be supernatural. It was worn suspended from the neck by a chain, and was said to have choked him on the spot if he failed in the duty of an upright judge. The Irish to this day have a saying, *I would swear by Moran's chain to the truth of it*, meaning that they would be content to be strangled by the chain if they told a lie.

In the "Crania Britannica," by Messrs Davies and Thurnum, are the following remarks on the breastplate of the Druids. Speaking of the ornaments of gold found in the barrows, the authors observe—"Some of these seem altogether to correspond with the golden pectorals or breastplates said by Diodorus to have been worn by the Gauls. Plates of gold have been found of an oblong, lozenge, or circular shape, often curiously ornamented, and perforated at the edges, which are turned back and wrapped over a thin piece of wood. One of large dimensions, discovered on the breast of a skeleton in a barrow near Stonehenge, bears much general resemblance to what must have been the form of the breastplate of the Jewish high-priest. May we conjecture these ornaments to have belonged to, and been distinctive of, the Druids? The curious corslet of gold, elaborately embossed and ornamented, and of size sufficient to cover the neck and shoulders, now in the British Museum, was found, with a skeleton, in a barrow

at Mold, in Flintshire, accompanied by a great number of amber beads. This corslet, or gorget, is perforated at the edges, so as to admit of being sewn, or otherwise attached, to the upper part of the clothing. The large golden gorget now in the Museum of the Royal Irish Academy, found twelve feet beneath the surface in a bog in the county of Limerick, is of similar elaborate workmanship. Though differing in form, and not perforated at the edges, it was apparently intended to be worn on the same part of the body."¹

This breastplate must not be confounded with the *torque*, which appears to have been a badge of royalty, or a reward for valour. It is related of Boadicea that she wore a golden torque. "For nearly two thousand years the torc, or twisted rod of gold, round the neck, was the characteristic ornament of the Celts, in which they resembled the ancient Persians, and a few other Eastern nations. The first mention of the use of the torc by the Cisalpine Gauls, is about the fourth century before our era. It is related that in the year 361 B.C., Titus Manlius having taken a torc from the neck of a gigantic Gaul whom he had killed at the Anio in single combat, received the cognomen of *Torquatus*; and the torc, as the coins of the Manlia family show, was ever afterwards retained by them as a badge. In war, the torc appears to have been worn by all the Gaulish chiefs and warriors of distinction. The number of these costly ornaments which became the spoil of the Romans in their wars with the Gauls was sometimes prodigious. That the torc was in common use in Britain is evident, not only from the instance of Boadicea, but also from that of Caractacus, among whose spoils of war,

¹ Chap. v. pp. 77-80.

carried with him in the triumph before Claudius, torcs are expressly mentioned. The use of this ornament long survived the Roman sway in Britain. The Welsh poet Aneurin, in the sixth century, tells us that in the battle of Catteraeth there were 363 chieftains wearing the golden torc. To a still later date there are notices of its use by the Irish and Welsh princes. King Brian Boroihme—A.D. 1004—is described as offering a torc of gold of twenty ounces on the altar of the church at Armagh. At a very late period of the Middle Ages there is a notice of a Lord of Fal, in Denbighshire, called Llewelyn *Aurdochog*, or Llewelyn of the Golden Torc.”¹

The Hebrew high-priest wore a breastplate of gold, made according to the particular directions given by God himself, as written in Exod. xxviii. 15–31. It was called the *Breastplate of Judgment*. The similarity between this and the *Jodhan Moran* of Ireland is not to be disputed, and is a strong argument in favour of direct communication between that country and Palestine long antecedent to the Christian era. And as Britain was regarded as the home of Druidism, we can hardly suppose that the bards had their idea of the breastplate from Ireland, but rather that it was one of those many points of contact or similarity between that system and the Hebrew religion which, being graven in the mind of the natives, was, on their arrival in these isles, developed into a system whose framework was the Mosaic theology.

There yet remain a few similar customs which are worthy of notice.

According to Calmet, *joining hands* was usual among the Hebrews on making a covenant, and is doubtless

¹ *Crania Britannica*, pp. 79, 80.

adverted to in the passage, "Though hand join in hand, the wicked shall not be unpunished." Jehu's expression also, "Give me thy hand," is to the same effect.¹

And the same custom obtained among the Britons.

"There are three sacred objects to swear by—the rod of office of the minister of religion,² the name of God, and *hand joined in hand*. There are three other modes of swearing—a declaration upon conscience, a declaration in the face of the sun, and a strong declaration by the protection of God and His truth. The code of Hywel Da authorised the mode of swearing by *joining hands* in certain cases, as those of buying and selling; but after the introduction of Christianity it was invested with a sort of ecclesiastical character, for it was enacted that it should be performed in the house of God by the baptized, and that the Church should excommunicate all who were guilty of having violated their faith, there so solemnly pledged."

The *harp* was and is the instrument of Wales (and also of Ireland), and reminds us of the *harp of the Israelites*.

In the ancient British Church it is supposed that the service, including the prayers and creed, was always choral. There is but one word for chanting and singing in Welsh. The Welsh tunes preserved to this day are composed and arranged with reference to the harp, from which we may infer that this instrument was used in the churches

¹ Prov. xi. 21; 2 Kings x. 15.

² "Every conventional bard, of whatever order he may be, shall hold in his hand at Gorsedd a staff," &c. "The staff denotes privilege." Compare this with the staff of the prophet Elisha, the rod of Moses, and the twelve rods of the princes of the tribes (Num. xvii. 2.) Perhaps, too, the staff of the patriarch Jacob (Heb. xi. 21); also our own expression, "staff of office."

of Wales. The Jews in their synagogues chant their prayers to this day.

It was an article of the Druidical creed, "that nothing but the life of man should atone for the life of man;" according to Exod. xxi. 12, and Lev. xxiv. 17—"He that killeth any man shall surely be put to death."

The Druids preferred that criminals should surrender themselves to justice, deeming it sacrificial. This is not unlike Joshua's language to Achan—"My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto Him" (vii. 19).

There were three kinds of vassals among the Britons who did not obtain the dignity and privilege of a freeborn Briton until the *ninth* in descent; and formerly the Welsh could not even hold possession of land unless they could trace their pedigree to the *ninth* degree.

This limitation was exactly the same as that of the Hebrews, and from the same cause. "Beware of a proselyte to the *tenth* generation," was a proverb among the Jews.¹

Such are some of the striking similarities between Bardism and the religion of the Hebrews. Doubtless much more might be obtained if the subject were thoroughly investigated. The following additional particulars are taken for the most part from Mr Williams' "Ecclesiastical Antiquities of the Cymry:"—"The traditions of British Druidism embody the leading principles of the patriarchal creed *as expressed in the law of Moses*. It is remarkable that the errors and corruptions of Druidism are proportionable to the degree of clearness in which the original

¹ And it is curious to remark that the Teutonic nations, generally speaking, limit their term to the *third* generation, similar to the Hebrews with regard to the Edomites, or children of Esau (Deut. xxiii. 2, 3, 7, 8).

subjects are represented in the Bible, as maintained by the primitive worshippers of God; thus, obscure hints are given in the Mosaic account of the condition of the soul after death, and here the Druids erred in their doctrine of metempsychosis."

Among other articles of belief, they believed that to fall from the state of future bliss is impossible, that progressive accessions of bliss will be experienced, and that the world will be purified from evil, and be the theatre of happiness. "For the regular meetings of the Druids both time and place were known; the irregular were held by proclamation. In every case they were in the open air, according to their motto, "In the face of the sun, and in the eye of the light." A place was set apart by forming a circle of stones round the *presidial* stone.

In Pembrokeshire, one of these stones retains to this day the name of "Carreg Lafar—*speaking-stone*—a lasting record that these flat stones in the centre of Druidical circles were not generally used as altars, but as platforms from which the Druids taught the assembled tribes."

The primitive bards did not sacrifice human beings: it was the practice in Gaul, and might be in Britain after the island received an accession of inhabitants from the Continent; but never obtained among the *Cymry in Siluria*. Six classical authors affirm it, but they mostly or entirely refer to Gaul—viz., Julius Cæsar, who invaded Britain B.C. 55; Diodorus Siculus, who lived about the same time; Strabo, who died A.D. 25; Pliny the Elder, Tacitus, and Suetonius, who all lived in the first century. Tacitus mentions the custom as existing in Anglesea; North Wales had then been under the domination of the Irish, whom the Triads expressly mention as having corrupted British Druidism. In Cæsar's time primitive

Bardism was chiefly confined within the narrow limits of Siluria.

“For three reasons are the bards titled bards, according to the rights and institutes of the bards of the Isle of Britain: first, because *Bardism originated in Britain*; secondly, because *pure Bardism was never well understood in any other country*; thirdly, because pure Bardism can never be preserved and continued but by means of the institutes and voice conventional of the bards of the Isle of Britain. For this reason, of whatever country they may be, they are titled bards according to the rights and institutes of the bards of the Isle of Britain.

“Three nations corrupted what was taught them of the British Bardism, blending with it heterogeneous principles, by which means they lost it: the Irish, the Letavian Cymry (*i.e.*, the Britons of France), and the Germans.”

Cæsar acknowledges that Bardism originated in Britain, and that those who wished to become more thoroughly acquainted with it generally repaired thither for the sake of learning it.

The bards cultivated poetry and music, were skilled in astronomy, mechanics, agriculture, medicine. One of their highest mountains is named, after one of their astronomers, Cadar Idris (*i.e.*, the chair of Idris).

The priests of the Cymry were at first called *Gwyddon*, plural of *Gwydd*, which means *wisdom, knowledge*. “*The priest's lips should keep knowledge*” (Mal. ii. 7). These terms were used in the primitive ages for religion. As appears from the Book of Job, the Psalms, and Proverbs, the same terms obtained in Persia, Chaldæa, and Greece. But as they worshipped in groves, especially of oak, their name was changed to Druid. *Derw* is the Cimbric appellation of oak; hence *Der-wyddon*, or *oak wise men*, or

priests of the oak. *Derwydh* is the singular; Gaelic, *Druidh*; Irish, *Draoid*; Greek, *Δρυς*; Parsee, *Darvo*; English, *Druid*.¹

Moore, in his "History of Ireland," says that in the Irish version of St Matthew's Gospel "wise men" is rendered "Druids," also that the "magicians of Egypt" are called "Druids of Egypt."

The *wise men*, or priests, of the Cymry, therefore, came to be called Druids from celebrating their worship in groves of oaks, or under an oak. Now we learn from Scripture that the patriarchs worshipped in groves until the abomination of the heathen defiled them, and then such worship was forbidden. Compare Gen. xxi. 33 and Deut. xvi. 21.

It is interesting to observe that the Hebrew word for *grove* and *tree* is the same, *אֵשֶׁל*, *eshel*. It occurs in Gen. xxi. 33, where Abraham is said to have planted a *grove* for worship, and probably where also he dwelt. See also 1 Sam. xxii. 6, the high place of Saul's abode; and 1 Sam. xxxi. 13 (compare 1 Chron. x. 12), his place of sepulture.

The word for oak is of very frequent occurrence, *אֵלָה*, *elah*, and its equivalents; according to Gesenius, it means any large strong tree. It is twenty times translated oak, three times Elah (valley of Elah), once teil-tree, once elm, and nine times it is rendered *plain*, erroneously, as Gesenius thinks, where it should be read *oak*.

¹ *Derry*, in Ireland, and *Kil-dare* also, are said to be derived from *dair*, the Irish word for oak; the latter word implies the *church among the oaks*, exactly like Shechem in Canaan. Ireland was called *Ogygia* by Plutarch; and it is remarkable that Josephus says, "Now Abraham dwelt near the oak called Ogyges—not far from Hebron." The white trefoil, Ireland's emblem, Mr Williams says, was used by the Druids as a sacred emblem of the mysterious *Three in One*.

According to this, therefore, Abraham dwelt near the oaks (not plain) of Mamre; and as a confirmation of this rendering, we find that Abimelech was made king by or near the *oak of the pillar that was in Shechem*, according to the marginal reading, Judges ix. 6. And this is made still more clear by turning to Josh. xxiv. 1, 25, 26, where a *great stone* and an *oak* are said to be near the *sanctuary*, or tabernacle, that was at that time pitched in *Shechem*. Rehoboam also was made king at the same place. (See 1 Kings xii. 1). It appears, therefore, that the sanctuary of Jehovah was erected near a large oak, and that Joshua's last act before he died was to ratify the covenant between the people of Israel and Jehovah by putting away all false and idolatrous worship, which at this early stage of their settlement in Canaan had already crept in, setting up a large stone as a silent witness of the terms of this covenant; and this stone evidently was a sort of memorial-stone of this solemn act.

But this was not the first time that Shechem was chosen for such a purpose; in Gen. xxxv. 4 we read that Jacob buried the strange gods which his household had brought with them from Padanaram under the *oak at Shechem*. And we may remark by the way that Joseph, the father of Ephraim and Manasseh, was betrayed by his brethren near Shechem, and was also buried there (Josh. xxiv. 32).

There is nothing remarkable in seeking the shade of a large tree in a hot country, for it is expressly said the worship of idols was thus conducted because "the shadow thereof was good" (Hosea iv. 13); but the singularity is in the Druids observing the very same practice in this country, and having such a peculiar veneration for the oak—which, from being so frequently mentioned in Scripture, must

have been a common tree in Palestine—as to give rise to their being named Druids, from Darw, Celtic for oak.

One of the duties of the bards was to keep “an authentic record of everything of superior excellence of country or clan,” and they were required to write and read the Cimbric language correctly.

The letters of the alphabet comprised all the old Etruscan or Pelasgic letters, which resembled the Greek character. Of these there were fifteen primaries, as follows :—

Λ ∨ < > √ ◁ ∟ ∟ ∟ ∟ ∟ ∟ ∟ ∟ ∟ ∟ ∟¹

They cut their letters upon square or three-sided *sticks*, or staves, several of which were placed in a frame, and called *Coelbren*, “a token-stick,” or they were graven on slate with an iron style.

Even after Bran and Lleirwig had introduced Roman books or rolls into Britain, the *Coelbren* was still preserved by the bards, so that ultimately it was called “the token-stick of the bards.” And it has even been proved that the *Coelbren* was in use up to the sixteenth century; while the Rev. J. Williams mentions the names of several churchyards in the Principality where a modification of this writing may still be seen.² The bards say that the Cymry had these letters for *ages of ages*; but they were a secret, and were first divulged by Dyvnwal Moelmud. The sacred name of God was also held incommunicable, for, according to their teaching, “a bard is forbidden to name God, except inwardly, and in thought.” It was therefore symbolised by ∟, then by ∟ ∟ ∟, and also by

¹ Sir William Jones was surprised to find that the *number* and *power* of the Sanskrit letters and the Ogham characters were the same as those of the Welsh bards.

² *Vide* *Coelbren y Beirdd*, by Taliesin Williams.

IAU. All this is wondrously like the Hebrews, who also wrote upon sticks. "Son of man," is the command to the prophet Ezekiel,¹ "take thee one stick and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick, and they shall become one in thine hand." But if it is argued that any nation in rude simplicity would naturally adopt such a mode of writing, then we would ask, how was it that both the Cymry and the Hebrews had the idea that the name of God was incommunicable, or too sacred to be uttered? And how came it to pass that both nations expressed it by *three letters*, as if significative of the Triune Jehovah? for the Hebrews expressed it thus—"*Extol Him by His name JAH*, and rejoice before Him" (Ps. lxviii. 4).

According to the laws of Dyvnwal Moelmud, a Druid was required to reside in every district, "to give moral and religious instruction in the convention of the bards, in the palace, in the place of worship, and in every family, in which he had full privilege." Hence the same arrangement obtained in those early days—500 B.C.—as among ourselves—a church and a minister of religion in every parish in the land, with those who are too often regarded as savages, feeding on acorns and wild fruits, and appeasing the Deity with bloody rites.

Nor must it be forgotten, that on the reception of Christianity by the nation it can be historically proved that the Druids continued as ministers of the Church. Nor was this all: they officiated in their ancient circles; and even

¹ Ezek. xxxvii. 16-20. Also Num. xvii. 2—"Take of every one of them a rod; write thou every man's name upon his rod."

in the fifth century, when churches began to be built, they were called *Cor* (a round) *Illtyd*, *Cor Bangor*, &c. In all probability these early churches were of a round form.¹ That this is a correct view of the then existing church is borne out by the custom which prevailed until lately in some parts of the Highlands—and, for aught we know, may prevail there still—of saying, “Will you go to the stones?” or, “Have you been to the stones?” when speaking of going to church.²

Christianity was introduced into Britain by a royal personage, “Bran the Blessed,” and Church and State seemed mutually dependent on and protective of each other. “The supremacy of the king was distinctly acknowledged,” and the sovereign had power to dispossess holders of Church property who did not fulfil the conditions of their tenure. “The Triads expressly affirm that the seats of the three archbishoprics coincided exactly with the royal courts, at Caerleon in Cymru (Wales), Celliwig in Cornwall, and Penrhyn in the north.”

The particulars given in this chapter of the laws and customs of Bardism are chiefly taken from “Ecclesiastical Antiquities of the Cymry,” by the Rev. J. Williams ab Ithel, and from “The Patriarchal Religion of Britain,” by Mr James. The quotations have been given in many instances in the words of these authors, and their allusions at times to Scripture show, that although they had no idea of the Welsh being descended from Israel, yet they were

¹ Ecclesiastical Antiquities of the Cymry, p. 169.

² Historical Account of the Culdees, by Dr Jamieson, p. 25. Some authors affirm that in Ireland the Cromlechs were originally called *Bethel*. Can this have any possible allusion to the *Bethel* of Jacob's dream?

struck with the similarity of the Druidic and Hebrew religions.

God, impart strength,
And in that strength, reason,
And in reason, knowledge,
And in knowledge, justice,
And in justice, the love of it,
And in that love, the love of everything,
And in the love of everything, the love of God.

—*The Gorseild Prayer.*

CHAPTER IX.

THE BRITISH CHURCH.

“Believe nothing and believe everything.”—BARDIC MAXIM.

BRAN, or Brennus, was, as we have seen, detained as a hostage at Rome by the Emperor Claudius. According to Tacitus, this was A.D. 51 ; and according to the chronology of Eusebius, St Paul arrived there A.D. 56. Bran, therefore, may have heard the glad tidings of salvation by Jesus Christ from the apostle's own lips ; at all events, it was Bran who first brought Christianity to the British Isles. “Bran the Blessed first brought the faith in Christ to the nation of the Cymry from Rome, where he had been seven years a hostage for his son Caradog, whom the Romans had taken captive after he was betrayed by treachery.”¹ To this statement also agrees the account given in the “Genealogy of the Saints in the Isle of Britain” —“Bran, the son of Llyr Llediaith, was the first of the nation of the Cymry that embraced the faith in Christ.” And from the same authority we learn that the first Christian church was at Llandaf made by Lleirwg, or Lucius, the great-grandson of Caradog. Four Christian missionaries accompanied Bran on his return to his native country, namely, Ilid, Cyndav, and his son Mawan, who

¹ British Triads.

are styled "*men of Israel*;" and Arwystli Hen, a "man of Italy." So that three of the first Christian teachers who set foot in our island to promulgate the religion of Christ were of the Hebrew nation, and in all probability were of the *ten tribes*, the *diaspora* or *dispersed ones to whom SS. Peter and James addressed their Epistles*, and whose wanderings there is but little doubt would take them to the capital of the Roman world, where, we learn from Rom. xvi., there were eventually a goodly number converted to the faith in Christ. These three men of Israel seem an earnest of mercy to the British nation at large, a pledge of the future fulfilment of the Saviour's prophecy to the Jews—"The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

Caradog, though elective sovereign of the whole island, was yet emphatically Prince of Siluria, and as such, he and his family of course resided there, and to this day tradition points out the spot in Glamorganshire where Bran resided. It is now a farmhouse, and called *Trevan*, or "House of Bran." Not far from it is *Llanilid*, or the "Church of Ilid," regarded as one of the oldest churches in Britain.

Arwystli is supposed to be the same person as Aristobulus of Rom. xvi. 10. "The formation of the name from the Greek would be in perfect accordance with the analogy of the Welsh language."¹

Claudia, mentioned by St Paul in 2 Tim. iv. 21, an epistle written during his second imprisonment at Rome, is on good grounds supposed to have been a royal British lady, married to Rufus Pudens, a Roman patrician. Pudens, and Linus also, who is thought to have been the brother of

¹ Ecclesiastical Antiquities of the Cymry, by the Rev. John Williams ab Ithel, from which nearly all the statements in this chapter are taken.

Claudia, are mentioned in the same passage, and he was the first Bishop of Rome. If this be so, the first Bishop of Rome was a royal Briton, for he was the son of Caradog.¹

Bran, as a member of Bardism, was not only to weigh and examine any system which might come before his notice, and thus act out the bardic maxim to believe nothing which was not reasonable and commendable, and to believe everything which was so, but he was in duty bound to submit the doctrines of Christianity which he had embraced before a Gorsedd, or public convention, on his return to Britain; and these doctrines, therefore, would come before his people so far as those troublous times permitted. Thus the cruel treachery by which Bran was given up to the Romans, and his captivity, so galling as it must have been to his royal mind, was, by the providence of God, the blessed means by which he obtained a never-fading crown, even life everlasting, and the way thereby opened for the conversion of the Britons to the faith in Christ.

Bran, by his sojourn in Rome, also learned the method of using skins for parchment, and on his return to Britain he introduced "the art of dressing skins as materials for writing, and also of forming the cylinder or staff on which the parchment was rolled." And, according to the Triad, that "mode became customary, so that the bards alone, as it were, to secure it strictly, applied themselves to the old

¹ The following remark appeared in the "Rock," in a very interesting paragraph on the destruction of historic buildings by the recent improvements at Rome :—"Among other losses we grieve to mention the 'house of Pudens,' the senator, the friend of St Paul, where Caractacus and the British royal family resided when they were at Rome, at the time when St Paul was also there. This site would have served admirably for an English church, and might readily have been secured at a moderate rate; but it is now gone, and all its old associations with it."—*Vide Appendix B.*

plan of inscribing letters on wood, for the sake of recording and preserving the old sciences of the Cymry, and hence it was called *Coelbren y Beirdd*," the Token-stick of the bards.

Caractacus was succeeded by his son Cyllin, who was called "Cyllin the Saint." "In his days many of the Cymry were converted to the Christian faith, through the teaching of the native clergy, and were also visited by several missionaries from Greece and Rome."

Hitherto it had been the custom to give names to individuals when they arrived at years of maturity, and then to bestow names in accordance with their character. But Cyllin enacted that in future a person's name should be given in infancy, and by his authority the old custom fell into disuse. Mr Williams thinks, naturally enough, that this alteration was in consequence of the rite of baptism being introduced with the Christian faith.

In the reign of Lleirwg or Lucius, the grandson of Cyllin the Saint, Christianity took a more settled form. Hitherto the Christian worship *was performed in the bardic circles*, but Lucius erected the first Christian church which differed from these Druidical circles.

He also secured civil and temporal privileges to the Druids as the ministers of the new doctrines, which had been adopted by the *consent of the country*, in full convention.

All this was obtained and regulated in the reign of Lleirwg with the consent of the people; and it is worthy of remark that this mode of settling a question is in exact accordance with our present form of government.

In his reign is "dated the invention and adoption by the Cymry of the present style of books—*i.e.*, with distinct leaves one above another, instead of the roll or volume."

With this king departed the Silurian sovereignty, for at his death it was decreed that it should be wrested from the kings and annexed to the Romans. Lleirwg dying without issue, the direct and lineal succession became extinct; the Romans, therefore, found it a suitable opportunity to usurp the kingly dignity.

A.D. 273.—Helen, daughter of Coel Godebog, Earl of Colchester, the rightful heir to the throne, married Constantius Chlorus. She was the mother of Constantine the Great, born A.D. 273, and is ranked among the British saints. At this time arose the fierce persecution under Diocletian, but as Britain was governed by Constantius, in some measure the severity of the edict was mitigated; nevertheless, the churches were pulled down, and there were several martyrs.

On the accession of Constantine, religious liberty was restored, and a second archbishopric was added to that of Llandaf, namely York. In the reign of Maximus, also of British descent, a third archbishopric, London, was annexed.

Bishops and clergy from Gaul and Britain were present at the Council at Arles, A.D. 314; also at the famous Council of Nice, A.D. 325; and at those held in A.D. 347 at Sardica, and in A.D. 539 at Ariminum, in Italy.

In the fourth century the Britons in Wales were distressed by the invasions of the pagan Irish; and in one of these invasions, according to the "Genealogy of the Saints," St Patrick was taken captive, and thus the Christian faith was carried to Ireland.

The Pelagian heresy arose in the fifth century. The original name of Pelagius was Morgan, and he was a native of Britain. The Britons, in order to check the spread of his tenets, sent for help from the Gallic Church,

and the Bishops Garmon and Lupus visited Britain for that purpose. The former was of British extraction. Their efforts were successful, and at a public convention the promoters of the Pelagian heresy were compelled to give way, and were banished.

While these two missionary bishops were in Wales, the Saxons and Picts invaded that country at the time of Easter, when their religious solemnities were being observed in a church erected for that purpose of branches of trees interwoven together. The prelates were induced to accompany the troops, and on the approach of the enemy they shouted *Alleluia! Alleluia!* which the army taking up, the enemy was seized with a panic, threw down their arms, and fled. This occurred near Mold, in Flintshire, where there is a place still called Maes Garmon, or Garmon's Field, and the church of Llanarmon is supposed to occupy the site of the wattled edifice of the Britons.

About this time a prince of South Wales, Gwrtheyrn (Vortigern), who was an abandoned, worthless character, and hated by his subjects, cleared his way to supreme power by murder; and then, to secure his position, made an alliance with some of the Saxon tribes, married the daughter of Hengist, and gave them the Isle of Thanet.

A.D. 449.—The Saxons were pagans; hence the Britons suffered considerably, as is related by Gildas¹ and Bede, and several names are recorded of those who suffered martyrdom by the Saxons or Picts; among others Tydvil, her brother Rhun, and their aged father, at a spot to this day called Merthyr Tydvil.

Emrys, the prince who erected Stonehenge, rebuilt the churches at his own expense which had been destroyed by

¹ *Vide* Camden's *Britannia*, "Groans of the Britons."

the pagans ; but in his reign the Saxon kingdoms of Sussex and Wessex were established, and the Britons began to retreat towards Wales, where they could exercise their religion without disturbance, and from whence they expelled the Irish Picts, who had harassed them for some time previously ; while the Saxons, on the other hand, converted the church at Winchester into a temple for Dagon.

Meanwhile the Franks, under Clovis, were establishing themselves in Gaul, and in consequence several of the Armoricans¹ retreated into Wales, by which means Christianity was greatly strengthened in that country, A.D. 530. During the reign of the good King Arthur, the Christian religion received every encouragement. The 64th Triad shows that religion flourished throughout his jurisdiction, and his valour recovered lost ground, not only in the north, but in Scotland.

It was in his reign that the College of Bangor Iscoed was re-established, having been founded, it is said, in the reign of Lleirwg. The names of many persons are recorded who lived about this time eminent for learning and piety ; among them is Gildas, the historian of the Britons (born A.D. 520). He was one of the sons of Caw, lord of a district in the north. Gildas had charge of the College of Llancarvan, in Wales, and from thence removed to Glastonbury, where he died.

¹ The Armoricans were a colony from Wales, about A.D. 383 planted in Brittany, and for some time they were an independent kingdom, which maintained an ecclesiastical liberty nearly as late as their brethren in Wales. *Ar mor* is Welsh for "by the sea" (*Vide* Williams, p. 259). Two gentlemen from France attended an Eisteddfod in Monmouthshire, and a poem in the Armorican language was recited, which "every person present perfectly understood." This fact clearly proves that the language of the Cymry has not materially changed for 1400 years.—*Vide Celtic Researches*, p. 176.

A.D. 596.—Towards the end of the sixth century Augustine came to Britain to convert the pagan Saxons, and to endeavour to subject the British Church to the authority of the Pope. Two councils were held to consider the claims of Augustine. Before they met for the second time, the British determined to regulate their answer according to the conduct of Augustine: if he rose up to receive so numerous an assembly, they agreed to yield to his demands; but if, on the contrary, he continued to sit, they argued he was no follower of the meek and lowly Saviour, and they should resist his demands. Augustine did *not* rise to receive them, and the Britons refused to yield. The prelate then reduced his proposals to the five following:—“That they should celebrate Easter at the same time with the Church of Rome, administer baptism after the Roman fashion, join him in preaching to the Saxons, receive him as their primate, and acknowledge the supremacy of the Pope. The three former he insisted upon in plain terms; but they were as positively rejected by the other party, who replied, ‘We will perform none of these.’” This is the account which Bede gives of this transaction, which agrees with that of the Welsh, except in omitting the first two propositions. The Britons steadily refused to receive Augustine as their primate, as they said they were under the Bishop of Caerleon-upon-Usk.¹

The haughty prelate, it is recorded, finding all his efforts of no avail, told the Britons that “since they would not have peace with brethren, they should have war with enemies; and if they were unwilling to preach the way of life to the English, they should suffer by their hands the vengeance of death.” And sure enough, shortly after, the

¹ *Vide* Appendix C.

King of Northumbria marched against the Welsh, massacred in cold blood about 1200 unarmed ecclesiastics of the British Church, and burnt the college, monastery, and church of Bangor Iscoed to the ground, and the library, where many of the historic records of the kingdom were preserved, was destroyed. This was a dreadful blow to religion in Wales.¹

But the Britons were not the only people who refused submission to the authority of Rome. The successor of Augustine in the see of Canterbury, Laurentius, complained that the Scots were no better than the Britons in this respect; and even the Pope declared that the Gallic Church differed from the Church of Rome in her administrations.

A.D. 872.—When Alfred ascended the throne of England, he sent for “three able teachers from the College of St David’s to superintend the University of Oxford—a fact which tells favourably of the state of learning in the Principality, even in these days of war and oppression.” Asser, who was tutor to King Alfred, was one of the three.

The first subjection of the Cambrian Church to that of the English was in the time of Edgar, in the tenth century, when the Bishop of Llandaf was consecrated by Dunstan, Primate of all England.

Finally, in 1115, in the reign of Henry I., the Welsh bishoprics, after the question had been argued at three councils, became subject to the power and jurisdiction of Canterbury.

Such is the brief outline of the early British Church; and there are one or two points in connection with our

¹ This Augustine must not be confounded with the Augustine, the son of Monica, who lived in the fourth century.

subject which it will be well to bring out more clearly. The gospel was first brought to Britain by the aged Bran, who, it is surmised, was converted to the faith by St Paul himself, and three of his co-workers were *men of Israel*. It is well to notice that the Apostle Paul received a commission from our Lord, who appeared to him in the way to Damascus, to preach the gospel to "*the Gentiles, and kings, and the children of Israel*." ¹ Accordingly, in the last chapter of the Acts, the apostle, after reasoning with the Jews, declares—"Be it known unto you that the salvation of God is sent unto the *Gentiles*, and they will hear it." And here the sacred story ends; but the sequence is supplied by the Welsh records, which inform us that Bran, the ex-*king* of Britain,² and three of the *children of Israel*, received the gospel of Christ. Some are of opinion that St Paul not only visited Spain, as appears from Scripture, but also came on to Britain.³ Certain it is that this apostle was held in peculiar esteem by the Cymry. But whether or not this was the case, there is a special fitness in these three "*men of Israel*" bringing the blessed news of the advent of their long-expected Messiah to the Isles of the West, where a portion of their nation had taken up their abode.

Further on we find that this infant church was greatly strengthened in the faith by godly men from Greece and Rome, who came as missionaries to Britain in the reign of Cyllin;⁴ and it is not at all unlikely that some of these also may have been Israelites, since we know they were dispersed in Asia Minor, from whence they would doubtless wander on to Greece and Rome.

¹ Acts ix. 15. ² Bran had abdicated in favour of his son Caradog.

³ *Vide* Appendix D.

⁴ Genealogy of the Saints.

It is quite clear, therefore, that Christianity was established in Britain in the first century, *before* the destruction of Jerusalem, and in the lifetime of the Apostles, and that the Church planted in Britain increased and flourished, so as to send teachers to other lands, although cruelly oppressed by the pagan Romans, and afterwards by the pagan Saxons and Danes, by whose instrumentality many suffered martyrdom.

It also appears that the Britons carefully kept themselves as a distinct people; they maintained their ecclesiastical independence for several centuries. Neither persuasions, threats, pillage, nor massacre would induce them to forego their privileges, spiritual and ecclesiastical, which they had received from the Apostle Paul; for "it is expressly stated that Aristobulus was consecrated Bishop for Britain by St Paul himself, and that he established churches and ordained presbyters and deacons in the island," which circumstance doubtless greatly tended to strengthen their resistance to all foreign interference. Nor was this an idle assumption on their part: the fact of the bishops from Britain *taking the precedence in the earlier councils* shows plainly the position which the British Church held in the first centuries.

This, again, is a point of great significance. The day of Judah's privileges had nearly run out. Messiah had appeared. "He came to His own, and His own received Him not." Judah rejected Him, and God rejected Judah; His protection was withdrawn from the Mount Zion which He loved; Jerusalem was encompassed by her enemies, taken and destroyed, and the Jews massacred and dispersed. But before this climax was attained, the providence of God brings the Apostle of the Gentiles and the monarch of the Cymry—*Khumri* or *Samaria*—together,

two captives in the then metropolis of the world, and thus the way was opened for His scattered sheep of Israel to be brought into the gospel fold, and *as a nation* to receive the Messiah which their brethren of Judah had rejected.

For about three centuries the Britons preserved their simplicity of faith and worship, and their ecclesiastical independence, as we have seen, remained intact until the time of Dunstan, that is, the tenth century. "All the saints of Cymry of which there is any account lived prior to the eighth century, with the exception of five." Thus the Britons remained faithful for a long period to the charge committed to them, and during that time many individuals from among them were eminent witnesses for Christ. It would be interesting to trace how the gospel banner which was committed to them by St Paul was carried to other kindred nations, by whom in their turn it was displayed, until it was lowered and trampled under foot by the superstition and supremacy of Rome; and so far as the Gael are concerned, we propose to do this in the two following chapters.

CHAPTER X.

IRELAND.

“ Unless the Fates are faithless grown,
And prophet's voice be vain,
Where'er is found this Sacred Stone,
The Wanderer's Race shall reign.”

—*Sir Walter Scott's Translation of Irish Rune.*

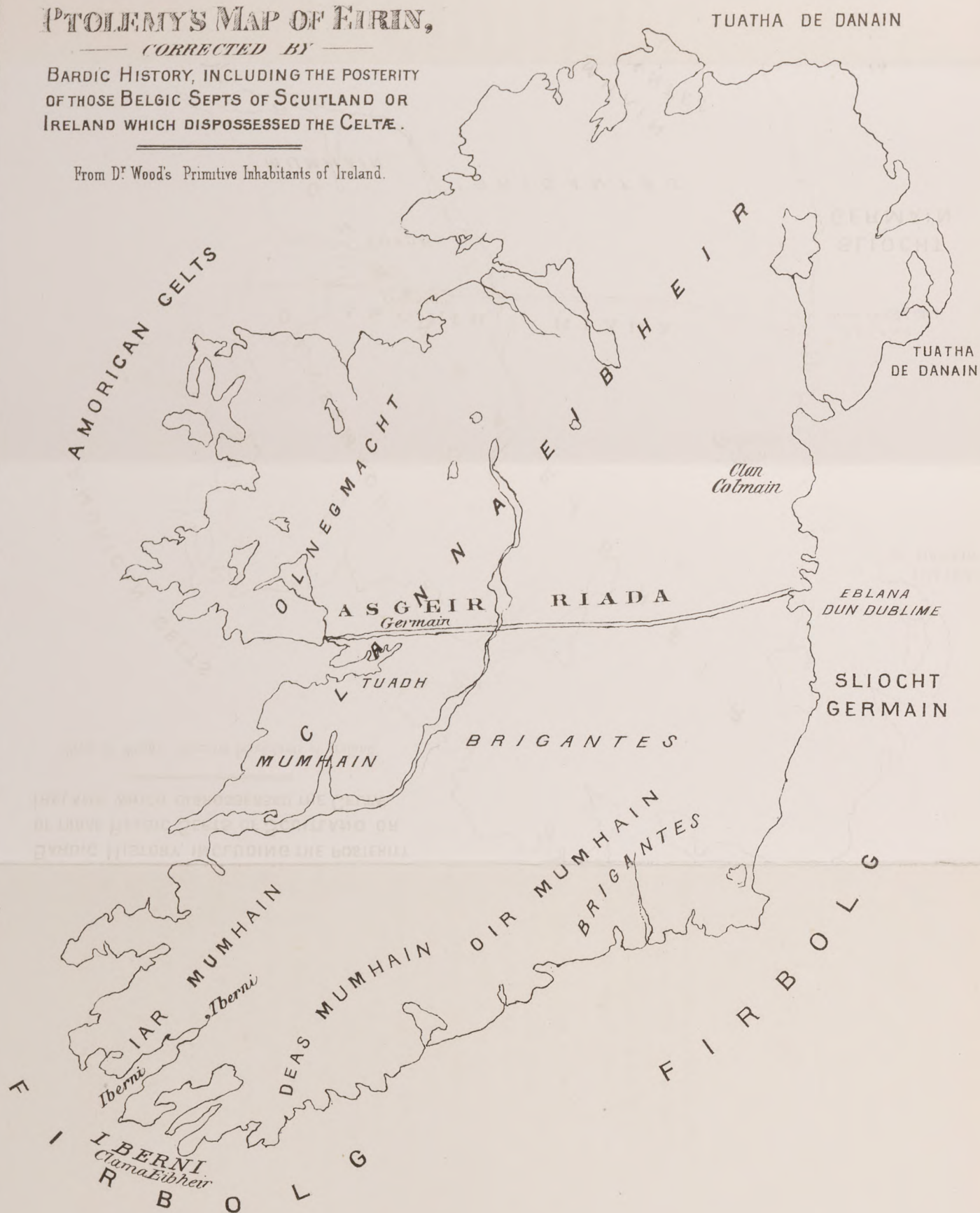
IRELAND was anciently called *Scotia*, from *Scota*, wife of *Milesius*, according to the Irish annals; a questionable derivation, but which appears more likely than from *σκοτος*—*skotos*, “darkness,” as some authors affirm, for it is not possible to conceive that the inhabitants would borrow a term from the Greek; even as Britain is derived from the founder of the British colony *Prydain*, and Ireland, originally written *Ir-land*, from *Ir*, the son of *Milesius*, who was the first person of that race buried in the island. It was also called *Hibernia*, from *Heber*, another son of *Milesius*. This variation of the name may perhaps have arisen from the different parties of the Milesian colonists settling in different localities under various leaders. Classical authors varied this latter term. By the Greeks it was generally called *Juverna*, and all the following appellatives were probably modifications of this name. By Aristotle, who lived in the fourth century B.C., it was called *Ierna*; and by Strabo, first century of the Christian era, *Ierni*; and by Diodorus Siculus, who was cotemporary

PTOLEMY'S MAP OF FIRIN,

CORRECTED BY

BARDIC HISTORY, INCLUDING THE POSTERITY
OF THOSE BELGIC SEPTS OF SCUTLAND OR
IRELAND WHICH DISPOSSESSED THE CELTÆ.

From Dr. Wood's Primitive Inhabitants of Ireland.



NOTE... The Firbolg are here placed south, but Tighernac says they were the Olnegmacht i.e. in Connaught.

NOTE... The Asgeir Riada was the great highway from Dublin to Galway Bay, and Watling St. in England was a continuation of the same, by which means the commerce of the West was conveyed to London and Dover from Cardigan in Wales. Vide Camden. P. 450.

with Cæsar, *Irin*. In Camden's "Britannica," on the most westerly promontory of the map of Ireland is written *Iberni*, and the river there is called *Ierni*.¹

Little is known for certain about the colonisation of Ireland until the arrival of the *Firbolgs* or *Viri Belgici*, or Belgic men. The Latin *Belgæ* is but a variation of the Celtic *Bolg*, or *Bol-goi*, which Dr Moore gives as derived from Baal-goi, people or worshippers of Baal. It is notorious that Baal was worshipped in Ireland, and also in Palestine; and again by the Semitic Phœnicians and Babylonians.²

The *Firbolgs* were succeeded by the *Tuatha de Danaans*, *Tuatha* being Irish for tribe; and the *Firbolgs* and the tribe of *Danaans*, and the *Milesians*, an after-arrival, *were several branches of the same family and of the same tongue*. The *Tuatha de Danaans*, or *tribe of Dan*, held the sovereignty for 197 years, and were succeeded by the *Milesians*, or *Gadelians*, who took their name from their leader *Milesius*, a king of Spain, from whence they came, and from his son *Gaodhal*, or *Gadelus*, as some say; others again derive the word from the Hebrew. This family gave eighty-one kings to Ireland.

So much fiction is mingled with the Irish records, it is difficult to get at the truth, and the chronology seems purposely to have been misplaced; and thus events and characters are thrown into confusion, in order to give an air of greater antiquity to the nation, although we are repeatedly told in the records that the kings assembled their wise men to perpetuate these records, and expunge all errors which had crept in. Still, bright gleams of

¹ *Vide* Appendix E.

² Ancient Pillar-Stones of Scotland, by Dr Moore.

truth appear in this mythic darkness, which, if they can be gathered up into a focus, may throw some light upon our subject, and it is as well to put these together before we proceed with the history.

There is a long account of Nial, one of their princes, who resided in Egypt and married the king's daughter, who is made cotemporary with Moses. It is evidently the story of Moses under another name, with additions. Nial's son is bitten by a serpent, and is healed by the rod of Moses. Nial's posterity are then driven out of Egypt, and go to Spain, from whence they reach Ireland; but by another account they went to Scythia from Egypt, and get to *Trepofane*—doubtless the Defrobane of the British records; and then the Gadelians, oppressed by the Scythians, *after consultation determine to retire peaceably* rather than hazard a battle with a superior force; and they go to Gothland, where they remained 100 years.

Here we have the same story as has already been given by the Welsh or British Triads, only not so clearly put together. But we can easily trace the people from Egypt to Scythia, thence to the Crimea and Jutland or Gothland, while a portion, we must presume, find their way to Spain. Nor must we omit to notice that the character of this people, as here described, exactly corresponds with that given, not only by Herodotus, but by other authorities. They surely can be none other than the *peaceable multitude* of the Triads and Apocrypha; and as the locality is the same—Defrobane—there can be little doubt that the same people and events are referred to.

The Firbolgs were a small, dark-haired race; they had a monarchical government, and Eochaid was the last king, for in his reign the Danaans came, and he married Tailte, the princess who arrived with them, concerning whom we

have heard so much of late. These were a fairer race, and possessed far more energy than the Firbolgs. They were skilled in navigation and in metal-work, and were musical and poetical. They also brought with them the far-famed *Lia Fial*, or "Stone of Destiny," from which the island received the name of *Inis Fail*, or "Isle of Destiny."¹ Mr Glover, in his "Remnant of Judah," has a marvellous explanation of the tradition attached to this stone, which is now under the coronation-chair in Westminster Abbey, and which the English call *Jacob's Pillow*. From Bethel he traces it to the temple at Jerusalem, according to Jewish tradition; and when Jerusalem was taken by Nebuchadnezzar, he suggests that to the prophet Jeremiah was committed the king's daughter (Jer. xliii. 6, 7, and xlv. 28), and that on returning from Egypt he sailed in a ship of the tribe of Dan with the princess and the stone, landed in Ireland, married her to the reigning monarch, and promised success and prosperity to the kingdom on the adoption of the religion he taught. A school or college was founded, laws established, and a kind of parliament convened at the royal seat of Tara. Extraordinary as all this is, it is corroborated by the names, not only of the stone, but of the prophet, place, and princess, all *coming out in Hebrew*, embedded like precious gems in *Irish* verse, where they have been enshrined between two and three thousand years. Jeremiah left Egypt about B.C. 587, and the stone may have arrived in Ireland a few years afterwards. It was removed to Scotland A.D. 563, so that it remained in Ireland about a thousand years. We shall

¹ It will be remembered that *Inys Pridain*, or "Isle of Britain," was an early name for England. The pronunciation is the same, although the spelling in the two languages is different.

have to recur again to this *marvel* or *wonder*, as Mr Glover thinks *faíl* should be translated.

The Irish annals say that the Milesians came from Galicia, in Spain; if so, this is another coincidence, for in Chapter V. we have seen that this Galicia is in all probability connected with the Gallic race, of which the Irish form a part. The three sons of Milesius, Heber, Heremon, and Ir, sailed towards Drogheda. Ir was drowned before they landed, and Heremon and Heber possessed themselves of the country; but Heber shortly after being slain in battle, Heremon remained sole monarch. In his reign the Picts came; but Heremon would not allow them to settle in Ireland, and sent them to Scotland. Bede says they came from Scythia, they passed through France, and being kindly received they remained there, the King of France assigning them a piece of land, where they built a city, and called it Pictavium, now Poitiers; but finally they quarrelled with the king, and left the country. Heremon also sent away with the Picts a number of the posterity of Breogan—that is, the Brigantes—who had accompanied the Gadeliens to Ireland, and who afterwards inhabited the counties of York, Lancashire, Westmoreland, and Cumberland.

After a time men began to clear the ground of the woods and forests with which it was covered, a fact indicative of increase of population and civilisation.

Then we read of one Ollamh Fodhla (pronounced Ollam Fōla), “a wise and good king,” as Keating calls him,¹ but Mr Glover believes him to have been a prophet, and not a king, to be identified with the prophet Jeremiah.

It is very plain on reading these records that the number

¹ Keating's History of Ireland.

of kings has been confused or multiplied, in order to throw back the antiquity of the nation as far as possible ; and in fact, as the island was divided into five provinces, each having its own kingly line and line of kings, that the accounts should be intermingled and confused is only what might be anticipated in such remote times.

It seems very probable that the stone was not brought by the Danaans, but that they fled from Palestine when the land was invaded by Val Tush, B.C. 771,¹ and went straight to Ireland, where they lived unmolested, it is said, 197 years. This brings it to B.C. 574, within a few years of the time when Jeremiah left Egypt. Also that Eochaid, whom the annals make to be the last king of the Firbolgs, was really the last king of the Danaans, who was succeeded by Here-mon, the founder of the Milesian dynasty, who is made so much of in the royal race of kings ; and that Ollamh Fodhla was, as Mr Glover says, a prophet, and not belonging to the royal line. Tradition says that the stone came from Spain, and the Milesians came from Spain ; but it does not appear that the Danaans came from that country, and as they preserved their name intact—*tribe of Dan*—and that tribe resided upon the sea-coast and near Tyre, the first maritime port in the then world, and appear early to have taken to nautical life,² it is not at all impossible they followed in the track of Tyrians, or even under the guidance of a Tyrian, and steered straight for *Ierne*.

We know for certain that long before this the Hebrews intermarried with the Tyrians, and no doubt the skill of

¹ 2 Kings xv. 19.

² Judges v. 17.—Joppa, the chief port of Palestine, was in the tribe of Dan. From hence the ships for Tarshish sailed, as we learn from the Book of Jonah ; doubtless, as Dr Moore observes, that tribe “ did not occupy the sea-coast for nothing.”



the Danaans in navigation, as well as in metal-work, was derived from this source ; for Solomon availed himself of the superior knowledge of the Tyrians in both these respects.¹

What Dyvnwal Moelmud was to the Welsh, that was Ollamh Fodhla to the Irish ; and even more, for he was not only a teacher and legislator, but a prophet and founder of the new religion. He established also a college for the instruction of youth at Tara, and instituted a triennial Parliament, Tara being the chief palace and court of the Heremon dynasty, as Aileach, or "eagle's nest," was the royal palace of the Hy Niell in Donegal, and Emmania, near Armagh, of the Ultonian race of kings.² But the Milesian sovereign was the head king, or Ardrigh, of Ireland, for the kingdom was divided into five provinces at that time. At this triennial meeting the handicraftsmen of the kingdom were examined as to proficiency in their arts, and only such as were deemed proficient were allowed to exercise their calling. The chronicles of the kingdom also were examined, and everything worthy of record which had occurred was taken notice of, and laws, customs, and genealogies kept up. This record was called the Psalter of Tara. The parliament met in a long, narrow room, each guest being seated under his banner, hung against the wall, and the business of the kingdom was not proceeded with before a good dinner was served. The royal banner of the Gadeliens was a *dead serpent and the rod of Moses* ; and the Milesians used no other device before the time of Ollamh Fodhla, when it was ordained that every noble person should have a coat-of-arms assigned him, to distinguish him in battle, and to rally his followers ; and such

¹ 1 Kings vii. 13, 14.

² *Vide* Appendix F.

device, after a time, was placed to adorn the prow of ships. Persons of quality retained a number of learned men in their employ—antiquarians, physicians, poets, and harp-players—and to such an extent was this carried on, that, from a good intention, it became intolerable by reason of the idleness it fostered, and their number was not only obliged to be suppressed, but they were even banished from the country.

Some time later idolatry was introduced by a king called Tigthermhas; and as it resembled the religion of Zoroaster, it was probably introduced by a fresh accession from the East. The annals relate also that at the same time the people became more civilised, and the first mine was worked; all which might have been brought about by the same influence. Most probably it was during this period of idolatry that the Round Towers were built.

After this, nothing deserving of notice occurred until after the Christian era. The kings were almost always fighting and quarrelling one with another, and rarely died a natural death.

In the first century a powerful plebeian party murdered the king and nobles, and anarchy lasted several years, after which order was restored under the rightful heir of the royal race of Heremon.

One of their most renowned kings was "Conn of the Hundred Battles," meaning an indefinite number, which title was given him on account of his valour; but he was murdered by a set of ruffians in disguise. He lived in the *second* century. His grandson, Cormac Mac Art, was still more renowned; he was a wise and excellent king, and was one of the most accomplished of the Milesian princes. He revised the laws, and also enlarged the palace of Tara. He was converted to Christianity about seven years before

he died, and his conversion must have had some influence over his subjects. There is a half-truthful and half-mythic account of his death as a martyr, and he gave strict orders not to be buried with his pagan ancestors—

“ The melancholy Art, who filled the throne
Of Ireland, had but one son, the brave Cormac,
A prince most generous, liberal, and free,
Who raised the grandeur of the Irish nation,
And made it famed throughout the world.”

This monarch lived in the *third* century ; and in the *fourth* another famous king arose, “ Nial of the Nine Hostages,” so named because five provinces in Ireland and four in Scotia were subject to and delivered hostages to him. Victory attended him wherever he went. He even conquered a great part of the North of France, where finally he was slain. This prince, at the request of the Dalriada, a colony of Irish who had settled in Scotland, led an army into that country, and changed the name, calling it Scotia ; for hitherto it was Alban, or Albania. And it was in one of his raids into Britain that he took St Patrick prisoner, about A.D. 373, when quite young. St Patrick escaped, and went, it is said, to Gaul, where he resided several years, and was sent to Ireland as a missionary by his relative, the Bishop of Tours, when he was about sixty years of age, A.D. 423, or later.¹

Paladius, who preceded St Patrick, appears to have been a missionary to the south, while St Patrick's labours were confined to the north, of Ireland.

The Christian religion soon became universal in the country: churches and colleges were built, and these latter

¹ *Padrig*, Welsh for Patrick, was the son of Mawen, and Principal of the College of Illtyd, when he was carried away a captive by the Irish.—*Genealogy of the Saints*.

became so celebrated, that numbers from foreign lands resorted to them, not only for instruction, but also for shelter from the devastation caused by pagan tribes in their own lands. Ireland thus became the "land of the saints," and the "school of the West." In the *fifth* century it was the most celebrated country in the western world for learning and civilisation. When the Roman Empire was overrun by the Goths and Vandals, and elsewhere all was rude and illiterate, Ireland, from about A.D. 432 to A.D. 820, was the seminary of literature and religion.

A.D. 813.—The cruel pagan Danes invaded Ireland in the *ninth* century, and for about two hundred years we read of little else than massacre, plunder, and devastation. Thousands perished; Danish soldiers and pagan priests tyrannised over the wretched inhabitants, for death or submission was the rule of the land. There was an end to religion and learning, the darkness of paganism again brooded over the country, and distress, misery, and ruin were universal. Before these dreadful times set in there were four universities, with other colleges, in the kingdom; but these were all plundered and destroyed by these ruthless pagans, and Ireland, once the light of Europe, the focus of civilisation and learning, became a ruined country. Turgesius, King of Norway, was their chief leader, for by the Danes must be understood the Scandinavians generally.

A.D. 866.—This cruel Turgesius actually usurped the sovereignty of Ireland, and reigned thirteen years, having plundered the country previously for seventeen years. His tyranny was fearful, until the Irish, rising in despair, took him prisoner, and threw him fettered into Loch Annin. But the Danes returned again and again to harass the Irish, who, if they had not been divided amongst

themselves, might easily have resisted the foe, "for the misery of the Irish has ever been their intestine divisions."

At length a wise and excellent prince—Bryan Boiroidmhe, King of Munster—became king of all Ireland, freed them from the yoke, and defeated the Danes in twenty-five pitched battles. He was one of the best kings Ireland ever produced. He repaired the churches, restored the clergy, and established schools; and there was not only a revival of religion and learning in his reign, but he improved the country generally, made roads, built bridges, and was the first Irish prince who endeavoured to convert the pagan Danes resident in Ireland.

A.D. 1034.—*Battle of Clontaffe*.—For twelve years the land prospered under Bryan's happy reign. He was finally slain in battle while quelling a rebellion on the part of the King of Leinster, aided by the Danes. This was one of the most bloody encounters in the Irish records; numbers fell on both sides, and not only Bryan was killed, but also one of his sons and a grandson, the sons of the King of Denmark, and the King of Leinster. Bryan's forces conquered. He was aged 88, and was buried in the Cathedral of Armagh, the ancient Emmania.

About this time the Danes were converted to Christianity; and these fierce characters being brought under the subduing influences of the gospel, ceased to invade and plunder neighbouring nations, and to spread devastation wherever they went.

A.D. 1048.—After these events, until the English arrived there was no settled or absolute monarch. It happened thus: Diarmuid, King of Leinster, raised a quarrel, and was expelled the kingdom. He implored the protection of Henry II. Strongbow, Earl of Pembroke, invaded Ireland in order to assist Leinster to regain his lost sovereignty,

and found it an easy matter to conquer the princes, who were quarrelling amongst themselves, and to seize the kingdom; and finally, Henry went thither to take possession in person.

This short sketch of Irish history throws much light upon our subject.

First, We have an arrival of a part of the *tribe of Dan*; for if the Tuatha de Danaans, which is Irish for the tribe of Dan, were not plainly and unmistakably such, what were they? There was no other tribe of Dan in history. Then there is the marvellous story of the stone, the princess, and the prophet. The stone is with us to this day; it is neither myth nor poetic fancy, but a veritable and a venerated stone "vulgarly called Jacob's Pillow." The princess and the prophet also are gone the way of all the earth; but they live in memory, and the medallion of Ollamh Fodhla, with those of other lawgivers, adorns the interior of the Four Courts in Dublin, as though he still presided to watch over the administration of those laws which are the outcome and result of his wisdom and prudence.

Secondly, It must be remembered that we are told that these Milesians, Danaans, and Firbolgs were all of *one race, and understood each other's speech*; and if the Danaans were Hebrews, then it follows so were the Milesians and Firbolgs.

Thirdly, As another indication that this theory is correct, we find that the Milesians have for their banner *a dead serpent and the rod of Moses*. Here is an evident allusion to the rod being changed into a serpent, and again into a rod, as related in Exodus iv. 2-4, and also to the after-miracle before Pharaoh, as in chap. vii. But what had they to do with Moses and his rod if they were not

Israelites? The serpent also, we are told, was the ensign for Dan, according to Gen. xlix. 17—"Dan shall be a *serpent* by the way, an *adder* in the path." And these people had no other banner *until the arrival of Ollamh Fodhla*, who brought the "Lion of the tribe of Judah," and who *first instituted heraldic devices*; and accordingly, in Keating's account of the old Irish annals, we are treated to a long dissertation on arms and devices, and the coats-of-arms of the twelve tribes of Israel.¹

Fourthly, There is a remarkable prominence given to the royal pedigree *after* the landing of the Milesians. When any king is raised to the throne, particular mention is made that he was of *the royal race of Heremon*. Nothing of the kind occurs during the rule of the Danaans, which is another argument in favour of some remarkable personage of high birth coming under notice of the historian, coeval with the arrival of the Milesians from Spain.

Fifthly, The frequent mention of the name *Heber* in the Irish annals is to be noticed. The name occurs often. There was a *Heber*, son of Heremon; *Heber*, son of Ir, son of Heremon; *Heber*, King of Castille, cotemporary with Conn of the Hundred Battles, &c. We have already mentioned Heber of Genesis x. as, in those early days, notable for being the father of a race called *children of Heber*; and Abraham the *Hebrew* is thought by some to originate in this term. If the Milesians were Hebrews, as we think can be proved, there is nothing remarkable in the desire to perpetuate the memory of their origin by taking so often the name of their ancestors.²

¹ *Vide* Appendix G.

² Is there any connection between Heber and Iberia, a country first found between the Black and Caspian Seas, where the ten tribes were taken captive, then in Spain, where also there is a river Ebro, from whence,

Finally, We have endeavoured to show that the *British nation had the first national Church in Europe*, and, we believe, in Christendom. The British seem to have been fully aware of their privilege and responsibility in this respect, for they clung with tenacity to their ecclesiastical rights; nor did they suffer any departure from the simplicity of apostolic doctrine, or admixture of pagan or popish superstition until the fourth century. Just about that same time Christianity was given to Ireland, and that country, as we have seen, became the light of Europe, and continued so during the darkness of the Middle Ages, while Roman civilisation and learning were fading away before the rude Goths and Vandals. Ireland remained thus blessed until she herself was overrun by the pagan Danes. Thus the torch of divine truth was handed from Britain to Ireland before the pagan Saxons had conquered the Britons, or Popish Rome had dimmed the light by the admixture of her superstitions.

We turn now to trace its course in North Britain, to see how the people there derived the Christian religion from the "fair Isle of the West," and, in *their* turn, as descendants also of the "father of the faithful," were true to the trust committed to them, and were a light to other nations until the crimes and follies of mankind again darkened and quenched it.

be it remembered, these Milesians came? Camden says the word means *westerly*, and was therefore given to Spain and Ireland; but this cannot be the meaning, for the word is first found in the *East*.

CHAPTER XI.

SCOTLAND.

“GAD, a troop shall overcome him, but he shall overcome at the last.”—GEN. xlix. 19.

IF the early history of Ireland is involved in fable and myth, that of Scotland, like its own Highlands, is enveloped in misty uncertainty. The controversial literature on the origin of the Scottish nation is a perfect labyrinth of opinion ; but daylight seems to be dawning at last, for of late years it has been ascertained to a certainty—first, that the Picts, far from being exterminated by the Irish Scots, as has been stoutly maintained by some, form the principal basis of the nation ; and secondly, that they are *Celtic Gaels*.

If the origin of the Welsh and Irish is known, that of the Scotch follows as a consequence, since Scotland was peopled by the Celtic Gaels, Britons, and Irish Scots. Whether a still earlier Celtic race occupied the soil or not may be an interesting question to archæologists, but it is nothing to our present purpose, since, if it were so, that race for ages past has succumbed, and it is only with the origin of living races that we have to do.

Scotland, when it first comes under notice as occupied by man, was inhabited north of the Forth by a people calling themselves *Albanach*, and by others, Caledonians and Picts. After the Christian era the extreme north and

the northern isles were infested from time to time by the Scandinavians, or Northmen, who finally, to some extent, obtained a settlement there.

The tribe of Dalriada, from North Ireland, invaded and settled in the present Argyleshire.

The Cymric Briton in all probability held most of the country until pushed south by the Albanach. At any rate, traces are left of Cymric occupation in the names of localities.

The district south of the Forth and Clyde, between the Roman walls, was a debatable ground from time immemorial. During the Roman supremacy this portion was regarded as a sort of neutral territory, and it has perhaps suffered more than any other part of our island from the frequent fighting for supremacy of border tribes. When it is remembered that after the country was evacuated by the Romans the Picts penetrated south as far as Kent, and to the incursions of these rude warriors are added the frequent landing of Angles and Northmen to invade the coast, we may form some idea of the situation of the poor Britons, and enter more fully into their entreaties for help in the letter of Gildas to the Roman consul Ætius, which he begins thus—"The barbarians drive us to the sea, the sea again to the barbarians; thus bandied between two deaths, we either perish by sword or by water."¹

Finally, the Angles, landing at Flamborough in Yorkshire, A.D. 547, in forty ships, with Ida at their head, founded the powerful kingdom of Northumbria;² and,

¹ Camden's *Britannica*.

² The kingdom of Northumbria consisted of Deira, now Yorkshire, and Bernicia, which extended from Deira as far as the Firth of Forth. This appears from Bede, who was himself a Briton of Northumbria.—Bede, iv. 26.

crossing the border, invaded the neutral ground of Valentia—as this province between the firths was called by the Romans, after the Emperor Valens—driving the Cymric Britons north-west and south-west; not, however, without leaving indelible marks of their occupation in the names North-*umber*-land and *Cumber*-land, and also in the name of the river *Humber*. The settlement of these Angles in the south of Scotland has given perhaps somewhat of a Teutonic element to that quarter, although the basis of the population is without doubt Celtic, as proved by ancient document. “The Valentinians were known as *Walenses* (Welsh), in the twelfth century, for they are so named in authentic charters of King Malcolm IV.”¹

The *Cymric Britons*, who were thus driven west by the incursions of these Angles, formed the little kingdom of Strathclyde, which held its own for some time, and was even governed by its own line of kinglets, as the rulers of the minors states have been styled, whether in England, Ireland, or Scotland.

Our investigation, therefore, into the origin of the inhabitants of Scotland is reduced to three divisions—

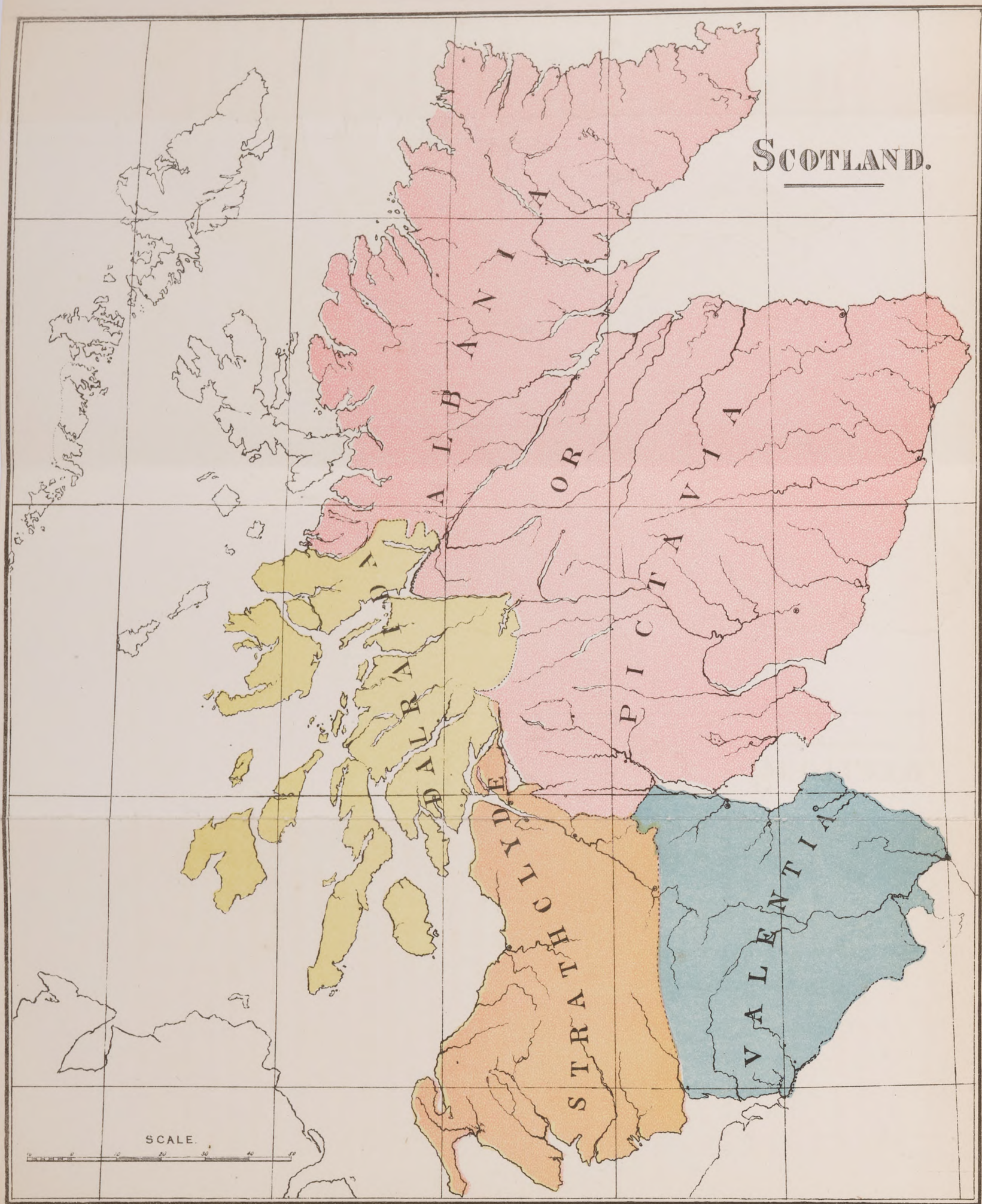
1st, The Albani, Picts, or Caledonians, north of the Forth.

2dly, The Dalriada in Argyleshire.

3dly, The Cymric Britons of Strathclyde.

For the province of Valentia, as before stated, was a mingled population of Cymry and Angles, or, in other words, of Celts and Teutons, thus making up the four ancient provinces of Pikland, Dalriada, Strathclyde, and Valentia. And in order to simplify the arrangement as

¹ Ancient Inhabitants of Scotland, by Thomas Innes.



much as possible, we begin with the last named as the latest formed since the Romans left Britain, and thus endeavour to ascend the stream, and trace the nation to its true source.

Strathclyde.

Dumbarton, Renfrew, and part of Lanarkshire seem from the first to have constituted the kingdom of Strathclyde, to which must be added Ayr, Wigtown, and Kirkcudbright, and the isles of Great and Little *Cumbria*, in the mouth of the Clyde, which still retain their Cymric name. The annals of this kingdom are very obscure, but their kings are mentioned by several authors from the *fifth* century, and many battles are recorded with the Picts, Saxons, and Danes. Some authors say that the last king went to Rome, and died there. Robertson, in his "History of Scotland," says that the family names of their princes were invariably Donald and Eocha, or Eogan, with one exception, until the race became extinct in the time of Malcolm II. The province was finally entirely subdued and annexed to the Scottish kingdom in the time of Kenneth IV., about A.D. 972. But before this period the mass of the population, distressed by the inroads of the Saxons and Picts, left the province, and established themselves in North Wales in A.D. 878, where the river and vale of *Clwyd* in Denbighshire received that name from the Strathclydians. Matthew of Westminster calls them *Galwalenses*, a word which is compounded of *Gael* and *Wales*, or Welsh Gael. The district Galloway, within the Strathclydian boundary, is perhaps the locality where the residue of this people may yet be found. The account of their leaving Scotland and going to Wales in the ninth century is preserved in the Welsh annals.

In learning they were far in advance of their Pictish neighbours. Mr Pinkerton states that what learning was then in the country was confined to the Strathclyde Cymry and the Irish clergy resident in the land.¹

One of Scotland's greatest heroes was descended from the Strathclyde race. William *Wallace* is derived from *Waleys* or *Walensis*—that is, a Cymric Briton of Strathclyde.²

It is more than probable that this little kingdom was the relic of one which once held undisputed sway in Scotland, until invaded by the Picts in the north and the Anglo-Britons in the south. They appear to have been a quiet, inoffensive people, loving learning more than war and retreating before their ruder Pictish neighbours.

The Dalriada Scots.

The Dalriada Scots came from North Ireland, and took possession of Argyleshire. It is not known exactly when they first arrived, probably about the third or fourth century of the Christian era. Dalriada is derived from *dal* (Celtic for tribe, or portion), and *Riada*, the leader of the colony. He is called *Reuda* by Bede, and was the son of one of the Irish kings.³

For some time these Dalriada, or portion of Riada, were under their own princes, who held sway in the North of

¹ History of Scotland, by J. Pinkerton.

² Scotland under her Early Kings, by E. W. Robertson.

³ Dr Moore has an interesting remark on the word *dal*. He says it means a *portion*, or *field*, in Welsh, and in Saxon also a *portion*; hence we say a *great deal*—that is, a large part or portion. He also says that these Dalriada were called *Reudigni* by Taritus, and that *Reidh-got-land* was an old name for Jutland; it was also the name of a country east of Poland. *Gni* represents the Slavonic *nie* and the German *ing*, a terminal meaning *people*.—*Ancient Pillar-Stones of Scotland*.

Ireland, which at that time was called Scotia. Hence much confusion has arisen from this circumstance, historical facts relating to North Ireland, or Scotia, having been mistaken, in some instances, as referring to Scotland. The Dalriada were called Scots in Bede's time, and are the same who joined the Picts in fighting against the Romans, and were the bitter enemies of the peace-loving Britons.

In process of time they broke loose from the subjection to their original princes in Ireland, or Scotia, and had a king of their own, Fergus, as some say, others that it was Aidan. For "in the beginning of the sixth century they received from Ireland an important accession, not so much by numbers as influential leaders, who thence gradually increased their influence until they obtained supremacy, and gave their name to the country of Scotland; for in the ninth century the royal race of the Picts was supplanted by their rivals and kindred royal branch-line of Dalriada."¹

This sixth-century accession was a most important affair. It was headed by Loarn, son of Erc, and he was accompanied by Fergus, A.D. 503, and these two leaders were the founders of the rival royal houses which reigned over the Dalriada until the whole country was welded into one kingdom by Kenneth mac Alpin,² A.D. 843.

Argyle is thought by some to be derived from *Ard-gaill*, the Highland of the Gael; by others, from *Iar-Gael*, West Gael. (*Vide* Map of Ireland.)

With respect to the origin of this tribe, therefore, there is no difficulty whatever, since all authorities agree that they were from Ireland, then called Scotia; and as the

¹ Early Races of Scotland, by Lieut.-Col. Forbes Leslie.

² The names of these princes are given in the "Psalter of Cashel."

North of Ireland was peopled by the Gadelians, the Dalriada most undoubtedly were a branch of that race.

The Picts.

There has been a great variety of opinion with regard to the origin of the Picts, it having been warmly contested whether they are from Scandinavia, or of Celtic descent. Strange as it may appear, there is, we believe, truth in both these statements, each party having taken a different standpoint, and consequently seen only that portion of truth which was apparent from such a vista, so that the representation given by various authors who have written upon the subject may fairly be conceded to them in many respects.

The only satisfactory way to arrive at a knowledge of the early history of England, Ireland, and Scotland is to consult the national annals, which have been too often regarded as little better than myth and fable. So far as could be ascertained, the following is the account given by them of the origin of the Picts :—

BRITISH TRIADS.—*That the whole of Britain was subject to the Cymry is affirmed by these Triads.* “There are three principal provinces in the Isle of Britain—Cymru (Wales), Lloegyr (England), and Alban (Scotland). Each of these is subject to the sovereignty, and is governed according to the common law, of each province, under one sovereign, according to the limitation of Prydain, the son of Aedd Mawr.”

The Triads also state that other tribes came “seeking refuge, without arms and without opposition, in peace, and by permission of the nation of the Cymry. The first was the tribe of Celyddon (Caledonians), in the north ; and the

second was the Gwyddyl (or Gael), who dwelt in Alban" (Triad VIII.)

The next Triad speaks of three invading tribes, one of whom "were the Gwyddyl Fichti, who came to Alban by the sea of Llychlyn" (Triad IX.)

Now who the Caledonians were is quite clear: they settled in the north. But who were the Gwyddyl, and whence came they? The eighth Triad says they came in peace, and also that they *dwelt in Alban*. The ninth mentions another section, it would seem, of the same tribe, who came, not in peace, but as invaders *to Alban*, by the Llychlyn Sea. Mr Williams translates this word "the Baltic Sea." Dr Nicholas renders it "the lake of pools," as applicable to the inland waters of Denmark. Might not another region of inland waters be more to the purpose, since we know that these people were the *Irish Picts*—namely, the narrow channel between Ireland and Scotland, whose western shores abound in landlocked seas and pools?¹

The expression, *by the sea of Llychlyn*, as the way by which they came, therefore strengthens this idea. This people cannot be the tribe of Dalriada, since *they* were never styled Picts, but Gael, and Ar-gael; therefore the only alternative is that these Irish Picts were those Gael Picts whom the Irish king Heremon sent away, and advised to settle in the country north-east of Ireland.

But the eighth Triad also speaks of Gael *who dwelt in Alban*. If this is a correct rendering of the Welsh, it surely means they dwelt in Alban *before* they arrived in

¹ The breaking up of the coast of Scotland, and the severance of Anglesey from the mainland of Wales, is mentioned in Triad LXVII.

North Britain, seeing a past tense is made use of. If this be the case, there is a passage in Sharon Turner which solves the enigma—"The region between the Eider and the Elbe was denominated Nord-*albin*-gia, and its inhabitants Nord-*albin*-gi; some name the people Trans-*albin*." ¹ These Gael, therefore, it appears, came from *Albin*, somewhere near Denmark, to *Alban*, or Scotland; and when the fact is borne in mind that names of countries travelled with the migrations of people, and, as we shall presently see, that this word *Albin*, or *Albini*, can be traced back to Asia, from whence they came, the whole difficulty disappears. This explanation is corroborated by the next account.

PICTISH ANNALS.—These consist of two different kinds, those in Latin and the Albanic Duan in Gaelic, the language of the people. It is an historical poem of the eleventh century. But it must ever be remembered that these annals were always compiled from earlier accounts handed down carefully from generation to generation. This poem states that Albanus was the first possessor of the country, and that the name *Alban* was derived from him, and that at a later period the Cruithnidh (pronounced Cruni) Picts invaded *Alban* after quitting Ireland. "Seventy of their monarchs reigned over Cruthenland, from Cathluan to the valiant Constantine." If, therefore, as is most probable, we take Albanus to be not an individual but a tribe or portion of a tribe, this statement is in entire agreement with the British account. On further investigation of these chronicles, we believe that this second detachment, which came from Ireland, will prove to be those Gaelic Picts which

¹ Anglo-Saxon History, vol. i. p. 113. The ancient name for Elbe was *Alb-is*.

were sent by Heremon, King of Tara, mentioned already in the outline of the history of Ireland.

The *Chronicum Regum Pictorum* is in Latin, and is in accordance with all the best and most ancient British and Irish authors. It states that the *Picts were Albani and were Scythæ*. "The chronicle then remarks on the Asiatic *Albani*, and the Gothic Gethæ, or Scythæ, and Daci, and gives a long account of ancient Scythia on the Euxine, chiefly in the words of Isidorus,"¹ who wrote "A Chronicle from the Beginning of the World to A.D. 626." So we trace these Gael Albani to Alban in North Europe, and finally back to Albania in Asia, between the Black and Caspian seas, near the Araxes, where the ten tribes were carried captive.

IRISH ANNALS.—The "Psalter of Cashel" relates that the Picts were sent from Ireland by Heremon to a country lying east by north from thence. They set sail, and landed at Cruithan-tuath, where Cathluan, the Pictish chief, obtained the sovereignty, and was the first monarch of the Pictish line—

"Seventy monarchs of the Pictish race,
With great exploits the Scottish annals grace,
'Twas Cathluan began the royal line,
Which ended in the hero Constantine."²

Here again is perfect accordance with the annals of the Picts, even to the number of their monarchs—that is to say, so far as the second detachment of settlers is concerned, namely, the Picts of Ireland.

¹ Pliny expressly says he includes the Gethæ under the name of Dacians. See Pinkerton's History, vol. ii. p. 246; and vol. i. p. 126.

² Keating, p. 152.

The evidence afforded by these annals is as follows :—

BRITISH.	PICTISH.	IRISH.
1. The tribes of Calyddn first arrived peaceably.		
2. The Gwyddyl, who also came peaceably from Alban.	2. Albanus (or the Albani) were the first possessors.	
3. The Gwyddyl Fichti, who came as invaders over the Llychlyn Sea.	3. The Cruithnigh Picts, from Ireland, came at a later period.	3. The Picts sent from Ireland by Heremon to a country north-east of Ireland.
	Seventy monarchs.	Seventy monarchs.
	<i>Note.</i> —All authors agree that these were the same as the Gwyddyl Fichti.	

Thus it appears there were *Albani* Gwyddyl and *Fichti* Gwyddyl, and both settled in Scotland; but mark the difference—the one came from the region of Denmark, whilst the other came from Ireland.

Then at length we arrive at the solution of the difficulty as regards the origin of these people. Both were Gael, both were in Europe, and it must be presumed were at one time one nation or tribe; the one part wandered to northern Europe, Alban or Albin, and reached Scotland from thence; whilst another portion, migrating west, tarried in France, and left their name indelibly fixed in the town of Poitiers; then continuing their migrations, after long sailing round Britain, from the winds being contrary, for so the annals inform us, they attempted a settlement in Ireland, and finally went to Scotland, by the advice of Heremon, who would not allow them to remain in Ireland. They then formed one sovereignty, and had seventy kings in succession.

It is an historical fact that the Picts were in two great

tribes. The Romans sometimes called these divisions Caledonians and Mæatæ. Ammianus Marcellinus, of the fourth century, calls them *Di-caledones* and *Vict-uricones*. Surely this clear statement of a twofold character of the nation is fully explained by the above suggestion—namely, that, originally one, they arrived at different periods of time in detachments, as stated by the annals. And the nation continued divided, even so as to have a separate line of kings or kinglets, who each at times strove for the supreme sovereignty until the ninth century of our era, at which period the name Pictland was dropped, and the more modern term Scotland in process of time became general. But the people themselves still used the term Albanach, and continued to do so for about 300 years; for in the Battle of the Standard, A.D. 1138, between King David of Scotland and Stephen of England on behalf of Queen Matilda, widow of Henry I., the Scots raised the war-cry “Albanach! Albanach!”¹ and the Gael call the country Albany or Albania to this day. The only difficulty remaining is the statement in the British Triads of a previous settlement, the Caledonians; whereas the Pictish account gives Albanus as the first possessor of the country. A patient and careful investigation and comparison of these annals in their original language can alone fully solve the difficulties with which the subject is encompassed.

The names Caledonians and Picts, as some say, were applied to them by other nations; they were self-styled Albanach and Gwyddyl, sometimes written *Gaodhel* and *Gaoithel*, but pronounced *Gael*. The Irish and Highland

¹ “In the Book of Deir, edited by the Spalding Club, *Alba* is the name of Scotland in a charter of the middle of the twelfth century.”—*Early Races of Scotland*.

Scotch pride themselves on this appellative, and instances have been recorded of the delighted pleasure with which the Highland peasant has appropriated the term and contrasted it with a similar word, but of far different signification, *gall*, which is Gaelic for "stranger, foreigner." They have much cause for rejoicing in the possession of such a cognomen, but at the same time for deep national humiliation, since it denotes, in the first place, their high parentage, and in the second, their departure from the true religion of their fathers to the worship of false gods.

The inscription on the "Moabite Stone" begins thus—"I Mesha am son of Chemoshgad King of Moab," &c.; and Dr Ginsburg remarks on this—"To express deep devotion to, and unbounded faith in, their special national deity, the Semitic races often combined with their names those of gods who were more generally worshipped, in order to obtain appellations for their offspring. Hence, though Chemosh was the god of the Moabites, Gad, the god of fortune, who was acknowledged by all the Canaanite nations, is joined with it in the name of Mesha's father. Chemoshgad, therefore, means *Chemosh is Gad*—that is, there is no other god of fortune but Chemosh. Similar combinations are exhibited in the Biblical names Elijah, *i.e., my god is Jah* (1 Kings xvii. 1, 14, 15); Elimelech, *i.e., my god is Melech*, or *Molech* (Ruth i. 2, 3; ii. 1); Bealiah, *i.e., Baal is Jah* (1 Chron. xii. 5); Baal Gad, *i.e., Baal is the god of fortune* (Josh. xi. 17; xii. 7; xiii. 5); Gaddiel, *i.e., my god of fortune is El* (Num. xiii. 10). The great reverence in which Gad, the god of fortune, was held by all the Canaanite nations, as Geiger rightly remarks, will account for the fact why the tribe of Gad, which derived its name from this favoured deity (comp. Gen.

xxx. 11, the *Kethiv* = the textual reading) was used to designate all the Transjordanic Jewish population."

Our translation gives us to understand that Gad was so named because he was Jacob's seventh son (comp. Gen. xxx. 11 with xlix. 19), and not from Gad, the god of fortune. However, be that as it may, the tribes east of Jordan—namely, Reuben, Gad, and half of Manasseh—went by the name of the tribe of *Gad*. This word, and the Hebrew word for God (EL), make up the compound GAD-DIEL, variously written, after the lapse of more than two thousand years, *Gaodhel*, *Gaoithel*, *Gwyddhel*, and pronounced Gael.¹ The compound name occurs as that of a man in Num. xiii. 10; and Gad as the name of a false god which the Hebrews worshipped in Isa. lxxv. 11 (margin)—“Ye are they that forsake the Lord, that forget my holy mountain, that prepare a *table for Gad*”—that is to say, the *god of fortune*, instead of for the true God, the *Elohim* of the Hebrews—referring, perhaps, to the table of shewbread, which was daily supplied in the temple by the priests.² That this false worship was general in the East is an historical fact. The passage in Isaiah is a plain indication that such worship did exist among the Hebrews. Knowing then that such worship of the god of fortune,

¹ O'Brien, in his “Irish Dictionary,” says—“Notwithstanding the complex and inform shape of the words *Gaidhil*, *Gaodhil*, *Gaoidhil*, *Gaidhili*, *Gaodhili*, *Gaoidhili*, into which they have been changed, yet the originals from which they were derived are still preserved in their primitive simplicity by the very pronunciation of these latter words, which is very nearly the same as that of the former, inasmuch as the adventitious letters *dh* are not pronounced, and serve only to distinguish the syllables, which shows that this was the only purpose they were first thrown in for.”

² The author has lately met with a curious confirmation of this derivation of Gael in Mr Connell's book, “Discovery of the Tomb of Ollamh Fodhla.” The remains of one of the ancient cemeteries of Irish kings are situated in the County of Meath, near a place called Oldcastle; and “about

Gad, was observed by the Hebrews, and to such an extent as to give rise to an ethnic term—which may or may not have been synonymous with the original name of a tribe of the nation—and finding this identical term reappear in the Isles of the West after the lapse of two or three thousand years, what can be assumed—what other conclusion can be arrived at, but that the *Gadelians* of Ireland, the *Ar-Gael* of Argyle, and the *Gwyddel* or *Gaodhel* of the Highlands of Scotland, are in very deed *the descendants of Reuben, Gad, and the half-tribe of Manasseh*, who chose the country east of Jordan as their portion of the Holy Land.¹

As a river which has disappeared under ground, and pursuing its course unperceived by man, silently yet surely, breaks out and reappears at a great distance in a full, rapid, and broad stream, bearing upon its surface plain indications of the region from whence it came; so these Gael, taking their rise near Jordan, and in Albania, have been hidden for ages in darkness, yet have increased in force and numbers meanwhile, and have come to light again in Nord-*Albin* of Europe and *Alban* of Scotland as Albanach and Gael, forming no inconsiderable portion of our kingdom, and, moreover, a portion of that chosen nation which is destined to fill the world, and to inherit the great

a quarter of a mile south of Oldcastle, and on the right-hand side of the road leading to Loughcrew, stands the Moat of Oldcastle, named in the Ordnance Map Mount *Fortune*; but from what cause this modern appellation has been given to it, we have been unable to ascertain." If some Gaelic scholar would give us the Irish name for the locality, the appellation would probably be a term analagous to *Gad*, and thus would prove another link in the chain which connects the inhabitants of our isles with the Hebrews.

¹ See Gesenius's Hebrew Lexicon, *Gad*, and Barnes on Isaiah, *in loco*.

and glorious future which is revealed by the God of Abraham, Isaac, and Jacob.

The Lia Fail.

The outline of Irish and Scottish history cannot be considered complete without a supplementary notice of the Stone of Destiny, which was brought from Scotland by Edward I., A.D. 1296, and who placed it, with the old carved chair into which it is inserted, in Westminster Abbey ; and from that time to the present all our sovereigns have been crowned seated in that venerable relic of antiquity. Tradition says it is the stone which Jacob used as a pillow on his flight from his brother Esau, and which he set up as a pillar, calling it Bethel, the house of God. If so, a part of the stone only can have reached us, since no *pillar* could be made of the stone which we possess. Jewish tradition affirms that Jacob's stone was in the temple at Jerusalem, and that the Ark in the Holy of Holies was placed upon it ; moreover, that the stone was called the "Foundation-Pillar."² The Jews also say that the stone was in the second temple after the Babylonish captivity.

The Rev. F. R. Glover, in his "Remnant of Judah," shows that the prophet Jeremiah was commissioned by God a prophet over the nations *to build* and *to plant* as well as to destroy (Jer. i. 10), and therefore a kingdom must have been planted somewhere in order to carry out such commission. Jeremiah was forced to go down to Egypt against his will, and against the command of God (Jer. xlii. 19 to xliii. 7) ; and Mr Glover thinks it probable that in his escape from Egypt (xliv. 28) he set sail with the remnant of the royal family, the king's daughters (xli.

¹ Missing-Link Magazine, 1873, p. 89.

10, xliii. 6), who were, perhaps, confided to his care, and steered for Ireland, taking with him also the venerated stone. When it is remembered that Joppa was not far from Jerusalem—that the Danites, in whose portion it was situated, were skilled in navigation—that from early times we find them connected with the Tyrians, who held the maritime power of the world¹—that these Phœnicians had the secret of the islands from whence tin was obtained for commerce—that in all probability Jeremiah knew that a part of the tribe of Dan, the Tuatha de Danaans, had emigrated and were settled in Ierne, it is not such an extraordinary tale as at first sight appears.² But as the Jews say that the stone was in the second temple, and as that which we have is comparatively a small stone, we may well imagine that a *portion* only of the “Foundation-Pillar” was taken by Jeremiah to plant a kingdom in the far west, and that part remains probably to this day in Jerusalem, awaiting the time when “out of Zion shall go forth the law, and the word of the Lord from Jerusalem.”

The stone became the palladium of the Irish monarchy of the race of Heremon, and remained in Ireland about a thousand years. “When it was transferred to Scotland, Tara was abandoned, in consequence of the place and palace, and the king—Dermod—having been cursed by St Ruadan of Lorha, whose anathema consigned to present

¹ That this was really the case is proved by Ezek. xxvii. 19—“*Dan*, going to and fro, occupied in thy fairs,” *i.e.*, the trade of Tyre, not to mention the traffic spoken of in the reign of Solomon.

² The Apocrypha states that all the holy vessels of the Lord, and the vessels of the Ark, were carried to Babylon, but that the Ark itself was hid by Jeremiah, according to the command of God (2 Esdras i. 54, and 2 Macc. ii. 4, 5). If there is any truth in this assertion, Jeremiah might also have received a similar command concerning the stone.

desolation and enduring neglect that ancient seat of royalty."

King Dermot was defeated at the battle of Cuildrene, A.D. 561; and about 563, according to Irish authorities, Tara was deserted as a capital. "It was partly in consequence of the feud with the family of Dermot that St Columba was advised to leave Ireland, and he was certainly excommunicated by an Irish synod for the assistance which he had rendered to his royal relatives," for he was the grandson of Fergus, who again was the grandson of Niall of the Nine Hostages. Fergus and his brother Lorne, who were cotemporary with the British king Arthur, went from Ireland (Scotia) to Argyleshire, to assist their countrymen the Dalriads against the Picts.

Thomas Innes remarks "that it is not said that he was elected or inaugurated as king. This is also the case with the next four on the list of the kings of Dalriada, whose reigns, along with Fergus, occupied a period of only sixty-eight years. Aidan is the sixth in the list, and *the first of whom it is recorded that he was ordained and inaugurated king*. This took place A.D. 751, eight years after the arrival of St Columba, and the desolation of Tara."¹ Therefore Forbes Leslie thinks that the stone was taken to Scotland by St Columba, and not by Fergus. This appears most probable, but not, as he says, as a trophy of victory, since the saint belonged to the defeated party; but most likely it was taken by him from Tara, which was not only under a curse, but was exposed to the power of the conqueror, and transferred to Iona, where, like another Jeremiah, he planted anew the kingly race of Heremon, by causing the first king elected after his coming

¹ Early Races of Scotland, by Lieut.-Col. Forbes Leslie.

into the country to be inaugurated on the venerated relic. Adoman, who wrote his life, says he died with his head on the stone; and doubtless his veneration for it was increased by the individual interest he had in it as a member of the royal race.

This stone was removed to the Abbey of Dunstaffnage in Argyleshire, as a more secure place from the piratical Northmen, and from thence to Scone in Perthshire, by Kenneth, A.D. 843, when he became king of the Picts and Scots united, every monarch of the Scots, from Aidan to James VI., being crowned on this palladium of the race.

St Columba.

St Columba, or Collum Cill, which signifies *dove of the church*, was so called, Keating says, on account of his gentle character as a youth. He was born A.D. 521. He became involved in family feuds, and, whatever his character may have been in early life, it is certain that he was the cause of two or three battles and much bloodshed. A severe penance was inflicted upon him in consequence, one of the terms of which was that he was never again to see Ireland. He retreated, therefore, to his relations in Dalriada, who conferred upon him the little island of Hy, or Iona, about 563, and he resided there for thirty-four years. Here he founded a monastery, and his followers were called *Gilli De*, "servants of God," from which Culdee is derived; others trace the word to *Ceile De*, "separated or espoused to God."¹

His exemplary and pious life while in Iona was a marked contrast to the turbulent animosity of middle age,

¹ In each college of the Culdees there were *twelve* brethren, and one who was their provost or abbot.

doubtless accompanied with deep contrition for the past. He not only converted to the faith in Christ the inhabitants of the isles around, but this done, he turned his attention to the northern Picts, the southern Picts having received Christianity previously, through the instrumentality of Ninian, a British prince whose mission was in the fifth century. Brude was king of the North Picts at that time, and Columba visited him in his castle near Inverness.

Skene, in his history, shows that no interpreter was needed by St Columba in conversing with the Picts, and that Adoman states that such was only used in connection with the *Verbum Dei*—the Scriptures—which, being in Latin, it was necessary in those illiterate times to read and translate into the vernacular by means of an interpreter.

Columba's clergy, or Culdees, whom Highland tradition affirms succeeded to the Druids, continued his labours after his death, which was in 597. Oswald, King of Northumbria, while an exile in Iona, was converted to Christianity, and thus the North of England received the gospel, Aidan and his fellow-missionaries being sent by Oswald for that purpose. Missionaries also went from this little isle to many parts of Europe, and even as far as Switzerland the glad tidings of salvation were carried by those devoted men. For two hundred years Iona was the beacon-light of truth for the nations, and then the ruthless pagan Northmen pillaged and destroyed the churches from time to time, and murdered the clergy. The relics of Columba were not allowed to rest in peace, and were transferred to Ireland for greater safety. This state of things continued for two or three hundred years, when finally the light was extinguished, and the once privileged

Iona, the spot which was "the homage of the living and burial of the dead," became a scene of desolation, and a forsaken ruin.

Caledonians and Scots.

A few remarks on these names must close this chapter. *Caledonians and other Picts* are the words used by Eumenius in his "Panegyric of Constantius," an expression which gives us to understand that the Caledonians were a part of the Pictish nation.

Tacitus is the first writer who mentions the Caledonians or Picts, and he says they were of German origin.

Bede says they came from Scythia, "a name which Jornandes in the sixth century had given to Scandinavia, and which continued to be applied to that country till the eleventh century."

"They came from Chersonesus Cymbria, or Scandia, which Jornandes calls *Officina Gentium*, so famous for sending abroad numbers of people."¹

"*Caledonia* is supposed to be derived from Gael, or *Gadel-doine*, corrupted by the Romans. Tacitus, who died A.D. 99, so calls North Britain. Bede says it retained this name until 258, when it was invaded by a tribe from Ireland, and called Scotia."²

Gadel-doine, therefore, means the *Gael of the forests*, for *doine* is Gaelic for "forest;" which brings us again to the conclusion that all the inhabitants of Pictland, whether from Scandinavia or arriving by way of Ireland, were GAEL, though reaching at different times the country of their ultimate destination.

¹ Ancient Inhabitants of Scotland, Thomas Innes.

² Haydn's Dictionary of Dates.

Many authors derive the word *Scot* from *Scuit*, *Scyth*, or *Scythian*.

Camden says—"King Alfred translates Scots by the word *Scyttan*, and our own borderers of Scotland do not call them Scots, but *Scyttes* and *Scetts*. For as the same people are called *Getae*, *Getici*, *Gothæ*, *Gothici*, so from one and the same original come *Scythæ*, *Scitici*, *Scoti*, *Scoticæ*."

This is very ingenious, but it is a question whether the Scots were ever called *Scythians*. It is more reasonable to conclude that the people themselves know more about the derivation of the term than those foreign to the nation. One of the Celtic tribes was called the *Cotti*, which, with the article *ys*, makes *Ys-Coit*, or *S'Coit*, from the Gaelic word *coit*, "a wood." There was a tribe in Ireland called the *Alta-Cotti*. In the Augustan age the *Waldenses* were named *Cottii*, the word *Waldenses* having the same meaning, from *walden*, *wold*, "a forest." The abode of the *Waldenses* was among the *Cottian Alps*. It is also a fact that the *Irish* and the *Waldensian languages* are the same.¹ Again, therefore, we arrive at the same conclusion: *Scot* is but another term for *Caledonian*—both were dwellers in the woods or forests, both were Celts, both were Gael.

Ireland was originally called *Scotia*, and the *Irish annals*, as before observed, derive the name from *Scota*, wife of *Milesius*. This may be one of those instances from which these annals have suffered by the inventions of the writer, a circumstance much to be regretted, since it has not only served to obscure truth, but to cast discredit upon the whole series.

Ptolemy accurately describes the *Highland tribes* in the

¹ *Vide Celtic Researches.*

second century, and when his account is compared with their state in the tenth and eleventh centuries, very slight variation is to be found between them. But about that period the name of the country was changed, from the circumstance of the Dalriada line of kings obtaining the supreme power, a race which had their origin from that of Heremon in Scotia, or Ireland.

Previous to that time the country north of the Grampians was called Albania, and the southern portion, as far as the Firth of Forth, Pictavia, making together the region inhabited by the twofold nation of Picts or Caledonians.¹

¹ The treatise of Andrew, Bishop of Caithness, written in the twelfth century, begins with these words—"Quæ nunc corrupte Scotia appellatur."—*Scotland under her Early Kings*, Robertson.

CHAPTER XII.

OBJECTIONS.

“Truth against the world.”—BARDIC MAXIM.

THAT the nations of Europe should be represented as of Abrahamic origin may appear at first sight startling, and opposed to all our preconceived notions and educational prejudices ; but the question is, *Is it truth?* If a mere idle fancy or speculative theory, there will rise up endless intricacy and contradiction in the investigation of the subject ; if, on the contrary, it be truth, then everything concerning these nations, whether history, language, or dialect, religion, manners, customs, names of countries, towns, and rivers—all these will bear evidence to the soundness of the theory ; light will break in continually the farther the subject is pursued, and the why and wherefore of much that has hitherto been obscure or difficult will appear, while the mind of the student opens to the reception of the theory.

Objections and difficulties will doubtless arise, but with those who love truth, and seek it for its own sake, all quibbling opposition will have no place ; and any real difficulty or objection, if met calmly and dispassionately, *must*, if the thing be truth, sooner or later melt away.

For ourselves, we have never met with more than three

or four objections worthy even of notice, and to the consideration of these we propose to devote this chapter.

1. The first and most common objection is, that the European nations are Japhetic, therefore cannot be descended from Abraham, who was a son of Shem.

This objection has been already met in the course of our inquiry, as something extraordinary that the Europeans should be acknowledged Circassians and yet *called* Japhetic; while the Jews, who are also Circassians, are known to be Semitic. If the Jews are Semitic, so are the European nations, since *both* are Circassian. There has been great confusion of mind on this; and since it has been the will of the Almighty that it should have been so, it is not for us to blame each other; but now that, through the labours of Mr Wilson and others, light has dawned, it surely is our duty to acquaint ourselves with the knowledge they have placed at our disposal, the rejection or reception of which rests upon our individual responsibility.¹

2. A second objection, very frequently advanced, is that the word *Cimmerian* is derived from *Gomerian*, making the Cymry to be descended from Gomer, the son of Japheth. It was Josephus who first gave this derivation to the world, and many writers, trusting to his guidance, have fallen into this error. It is hardly possible that any one acquainted with the language of the Cymry could have made such a mistake, for the mutations of that tongue are governed by regular principles, and it is *directly contrary* to those principles that Gomerians should change into Comarians; but *Cymry* would regularly change into *Gymry*, and this may be the reason why Josephus has *Gomarrians* instead of *Comarians*, as the name might have reached him under

¹ See Isa. xlii. 19, and Ezek. xii. 2.

a peculiar form of expression. That is to say, in the language of the Cymry *G* can never change into *C*, though *C* may change into *G*.¹ "These premises, duly considered, evince that it is quite a wrong supposition that the Cymbrians should have been so called from *Gomer*; indeed, it is questionable whether any nation has adopted a patronymic name which can be proved to have been derived from its first individual founder."²

The Cymbrians, or Cimmerians, dwell among us to this day, and they call themselves Cymry, as they have ever done since they were in Europe. The word, therefore, is one belonging to the language of this people; and notwithstanding the assertion to the contrary,³ we believe the Welsh tongue to be the living representative language of the Cimmerians in the time of Herodotus.

3. *Language* is a great objection with many. But this subject, deeply interesting as it is, would, if pursued, carry us far beyond our limits. Enough, however, we trust, has been already advanced to show that instead of proving an obstacle, it tends greatly to corroborate the theory of our Abrahamic origin. One remark, therefore, must suffice here. The Welsh language is what has been called by linguists *Indo-European*, and not *Japhetic*, or Turanian, as it is termed by philologists. Therefore we gather—

¹ *Gumri*, a town on the frontier of Russian Armenia, north of Erivan, still exists, and very probably may have received its name from the *Cymry*. It is near the source of the Araxes, and is the identical region where the ten tribes were carried captive.

² Rev. John Williams ab Ithel, one of the most learned men that the Principality has ever given to us, and whose lamented decease has deprived us of much that might have enlightened our subject.

³ "Of the Cimmerian language we know absolutely nothing, beyond the single word Cimmerii."—*Rawlinson's Herodotus*, App. Bk. iv. 4.

First, That the Cimmerians are *not Japhetic*, seeing that they are of the Caucasian race, which is Semitic.

Secondly, They are *not descended from Gomer, the son of Japheth*, since the language will not admit of the derivation of Comerian from Gomerian.

Thirdly, *They cannot be Japhetic*, since their language is not belonging to that class, but is Indo-European, closely allied to the Semitic tongues.

4. Another objection is founded upon the prophecy of Noah (Gen. ix. 25)—

“ And Noah said—
Cursed be Canaan,
A servant of servants shall he be to his brethren.
And he said—
Blessed be Jehovah, the God of Shem,
And Canaan shall be His servant.
God shall enlarge Japheth,
And He shall dwell in the tents of Shem,
And Canaan shall be their servant.”

The Arabic version has in the first line, “Cursed be Ham, the father of Canaan,” and as the metre in this line is much shorter than the rest, it seems likely that something is deficient. Mr Green of Cambridge writes that, according to Bishop Hare’s metre, the Hebrew words *Ham Abi*, the father of Canaan, are necessary to fill up the verse, and he would read it thus—

“ And Noah said—
Cursed be Ham, the father of Canaan,
A servant of servants shall he be to his brethren.
And he said—
Blessed be Jehovah, the God of Shem,
For He shall dwell in the tents of Shem.
God shall enlarge Japheth,
And Canaan shall be their servant.”

“*He shall dwell in the tents of Shem* is capable of a double construction—that is, either God or Japheth may be

meant. Those who prefer the former construction seem to have the authority of the original text on their side, for there is no other noun to govern the verb but God, and there is no pronoun in the Hebrew answering to the pronoun *he* in our translation.”¹

But perhaps the correct reading of this remarkable Scripture is as follows, without disturbing the sequence of the passage as it stands in our version :—

- | | | |
|----------------|---|---|
| First Stanza. | { | 1. And Noah said— |
| | { | 2. Cursed be Ham, the father of Canaan, |
| | { | 3. A servant of servants shall he be to his brethren. |
| | { | 4. And he said— |
| | | Blessed be Jehovah, the God of Shem, |
| Second Stanza. | { | 6. And Canaan shall be their servant. |
| | { | 7. God shall expand Japheth, ² |
| | { | 8. And shall dwell in the tents of Shem, |
| | { | 9. And Canaan shall be their servant.” |

By this reading the first and last line in each stanza correspond, and the fifth line is an apostrophe between the stanzas, similar to that of the dying patriarch, “I have waited for Thy salvation, O Lord.” At the same time, the anger of the father against the shameless son appears not only by the expression “Cursed be Ham,” but by the threefold repetition of the servitude, and the haste to give expression to it in the sixth line, before even the plural nominative—Shem and Japheth—is declared by name; giving us an example here, as in other parts of the sacred writings, of the individuality of character appearing even through the inspiration of prophecy.

¹ Bishop Newton.

² There is a paranomasia in this sentence which must not be overlooked. The Hebrew is *God shall japhetise Japheth*, if such an expression may be allowed—that is, the verb and noun here used are the same word. פתח pathah, to “open, expand, dilate, make broad, persuade.”

This reading greatly tends to elucidate this portion of Scripture, while it gives to each brother his characteristic more clearly. Ham is to be the servant, or slave. Shem is to be the recipient of true religion; God is to dwell in his tents. Japheth is to spread abroad. And so it has come to pass: the African is the slave; the Semitic races have not only been the witnesses of God's truth upon earth, but they have always been addicted to some religion or other far less gross than those of the Japhetic nations; while these last have been pushed, spread abroad, and scattered by their Semitic brethren to take refuge in any corner or island they could find, and, not in a few cases, actually squeezed out of existence by them.

This reading of the passage—and it must be left to the judgment of the reader to decide whether it is not the correct reading—yields nothing for or against our subject, but it greatly corroborates Professor Rawlinson's statement that the Turanian races have been pushed up into "holes and corners," and, in fact, it is an exact description of the races as at present existing, and might be taken for such instead of a prophetic rhythm uttered more than three thousand years since.

The misapprehension of the passage is in taking the word translated *enlarge* to mean an increase, instead of *spreading abroad*—opening the Japhetic races in order to allow the Semitic family to flow in and to overflow upon them, and reduce them to their border strips of population, or pushing them into islands and distant tracts of land where they are to be found to this day.¹

¹ Since writing the above, it has been pointed out to the author that *pathah* is never translated "enlarge" elsewhere, the Hebrew word for that being *rahav*.

CHAPTER XIII.

CONCLUSION.

“When reason and ancient authorities coalesce, they constitute that highest degree of historical truth which even approaches to mathematical demonstration.”—PINKERTON.

THE various arguments which have been advanced in these pages on the Abrahamic origin of the nations of Europe may be gathered together into a summary as follows :—

1. God has declared that Abraham is to be the Heir of the World ; that is, as expressed in another passage of Scripture, that other nations will die out before the posterity of Abraham, which is predestined to become many nations, and to fill the world with inhabitants. All this is clearly expressed in Scripture—it is the word of the Almighty. And what is the history of the human race since that fiat has gone forth ? What, in the first place, was the culminating point of the Jewish dispensation ? Was it not the fulfilment of one-half of the promise to Abraham—namely, the coming in the flesh of the Son of David, the man Christ Jesus, the *One Seed of the tribe of Judah* ? And was not that kingdom of Judah preserved after the Babylonian captivity, though close beset by Greece and Egypt, the Selucidæ and Ptolemies, until that prophecy became history, that promised hope a realised

fact, so that the Simeons and Annas could rejoice in holy triumph on account of the faithfulness of God, and the fulfilment of a nation's expectancy of two thousand years' duration?

And after the lapse of another two thousand years, what are we to expect? That God has forgotten His promise? that He will neglect to fulfil the remaining half of His covenant? True enough, man has forgotten it, and neglected to hope for and to look for its fulfilment; and then, as the course of this world does not proceed exactly according to his notions of what it should be, he is half ready to charge his Creator that He has left the world too long to itself! "O fools, and slow of heart to believe all that the prophets have spoken!" These are the words of Him who sealed that covenant with His life-blood, and think you that *He* will forget? His faithfulness, His power—nay, His love, are pledged to fulfil that covenant in its entirety; and whatever man may say, or whatever he may do, neither man nor devil can frustrate the pledged word of the Omnipotent. Just as surely as that blessed Saviour trod this earth of ours, lived among us, went about doing good; so surely will the *multitudinous seed*, Ephraim's fulness of nations, be developed in our midst, whether man, in his purblind unbelief, sees it or not. And for anything we know, as the completion of the promise with respect to the One Seed, *the Messiah*, closed the old dispensation—that is to say, Judah's half of the covenant—so perhaps this *fulness of nations*, or Ephraim's share in the covenant, will also become an historical fact, and will complete the present dispensation, the two thousand years between the advents of Him who took upon Him our nature to redeem the race from destruction, and the world from the grasp of the usurper; when He will take to

Himself His great power, and will reign KING OF KINGS AND LORD OF LORDS.

2. The second step in the inquiry was an endeavour to show that the shape of the human skull still maintains the characteristics which it appears severally to have had from the threefold origin of the race. The researches of scientific men as physiologists agree in their classification with the statement of Scripture, in assigning a threefold division of the race emanating from a tripartite stock or origin. Moreover, that so far as the difficult study of comparative language is at present known, that also is not at variance with this classification, and is even now showing symptoms of entire conformity with it; that is to say, the large Indo-European group of languages spoken by nations which are fast filling the world are beginning to be found more in affiliation with the Semitic group than was at first allowed. Nor let the student forget that the Celtic form of speech has been pointed out by Professor Wilkins as the favoured dialect which may probably form the connecting-link¹ between that group and European tongues, which again are allied to those of India. *We know now that in language, and in all that is implied by language, India and Europe are one.*² This is plain speaking; but our Bibles speak just as plainly, if we will but study them diligently, looking for the teaching of God's Holy Spirit to lead us into all truth.

3. In pursuit of the inquiry so far as the Celtic nations

¹ "The Welsh is very nearly the same, which, no more than the Hebrew, can with propriety be literally rendered in English or the learned languages. . . . There are some verbs in Welsh which admit of all the modifications of the Hebrew verbs, being active, causative, and reflective."—*Calvin's Commentaries on Micah, by Owen*, p. 343-350.

² Max Müller.

are concerned, the Cymry, one of their principal branches, were traced from Asia to the Bosphorus, Jutland, and over the German Ocean to Britain, the Celts coming under notice of the historian by their first irruption about B.C. 638, and filling Central Europe about the end of the third century before Christ; nothing unlikely either, since during the period that Israel was in Egypt, 215 years, the people had increased from 70 persons to 600,000, besides women and children. From this time they have never lost their place in the world's drama, and even fought for freedom or ascendancy with proud Rome, the mistress of the world. One of their leaders, we may observe, Brennus or Bran—of whom Dr Arnold justly remarks that his abilities were not those of a mere barbarian—was of the same name as the British royal captive who first brought the gospel to Britain.

Settled in Britain for a long period, and at length subdued by Rome, which gave a momentum to their civilisation, but left the Cymry dependent, weakened, and incapable of self-defence, they soon fell a prey to the more vigorous Saxon. But in Wales they have, in a great measure, to this day maintained their language, customs, institutions, and literature, and until recently, even in some respects, their dress.

4. Further, a comparison was made of three distinct accounts, as it is believed, of the Cymry, namely, that of Herodotus, the Welsh Historical Triads, and the Apocrypha. All these very widely different sources of information give substantially the same account, in many respects. We thus trace them back beyond the Euphrates,¹ from whence they journey a year and a half to an uninhabited land, of which they peaceably take possession.

¹ Pliny affirms there were Cimmerians in Asia.

5. The next advance was to prove that these Cynry of the Triads, or Cimmericians of Herodotus and the ancients, are none other than the KHUMRI of the Assyrian inscriptions, thus tracing the Welsh through the Cymbri of Rome, the Cimmericians of Greece, to the Khumri of Persia and Assyria, and of Samaria in Palestine. The chronology also favours the identity. Moreover, Plutarch affirms that in his time some asserted that the two nations of Celt and Teuton were one, and that from Pontus—the borders of the Black Sea—they issued every spring of the year, and that thus they gradually filled Europe, also that they were designated by tribal names, but that the whole nation was called Celto-Scythæ.

6. A comparison was instituted of the Druids' and the Mosaic economy, showing that not only in the great festivals held three times a year, but that their institutions for the instruction of youth, their ministers of religion, their code of morals, their method of assembling the people—in all these, and in many other respects, the Druidical religion was an embodiment of the leading principles of the law of Moses, giving a force, otherwise, perhaps, overlooked, to the words in the Apocrypha — “They took counsel among themselves that they would leave the multitude of the heathen and go forth into a further country, where never mankind dwelt, that they might *keep there the statutes which they never kept in their own land.*” Connect with this the fact, which Cæsar and other ancient authors declare, that Britain was the home of Druidism, and that the Gauls sent their youth to Britain to be instructed in Druidism, where alone it was observed in its purity. All this tends greatly to establish the question at issue—namely, that the Cymry form a part of the ten tribes of Israel.

7. Finally, a glance at the ecclesiastical history of Britain shows that the aged monarch Bran, and St Paul, the Apostle of the Gentiles—a name, be it remembered, by which Israel was to be known—were captives together at Rome, one from the far West, the other from the East, brought together in the providence of God, by which means the light of Divine Truth was transferred from Judah, about to be given up as a nation, and placed in the keeping of the other portion of Israel (the *Khumri*), who for their transgression had been sent away into the wilderness from God and their land, and who, after years of wandering, at length found their home in these isles, where they remain to this day.¹ And this was done by the agency of *three men of Israel*, a part of the commission given to St Paul being thereby, in a measure, fulfilled, to bear the name of Jesus Christ “to the Gentiles, and kings, and children of Israel.” The Christian religion was adopted by the consent of the British nation in full convention. Thus the Britons were the *first nation* which was converted to the Christian faith—the first *National Christian Church*, after the model given by God himself to their forefathers the Hebrews, in the wilderness of Sinai—and as such, their bishops took precedence before all other prelates in the early councils of Christendom. Not only so, they were the first *Protestant Church* in the world. About nine hundred years before Luther was born, the British prelates protested against the usurping power of Rome.² “We will perform none of these,” was the reply of these sturdy Britons to Rome’s haughty prelate.

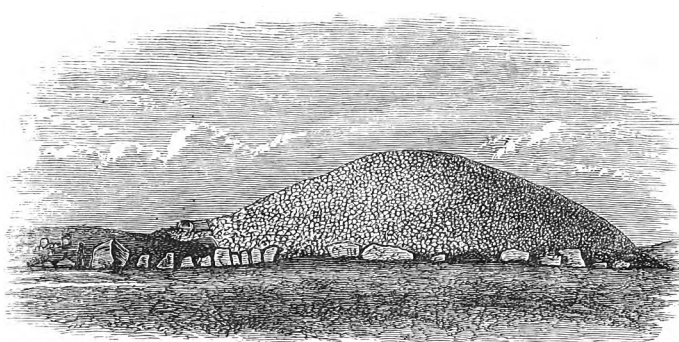
The prosperity of the British Church is shown by the

¹ Jer. iii. 11–19.

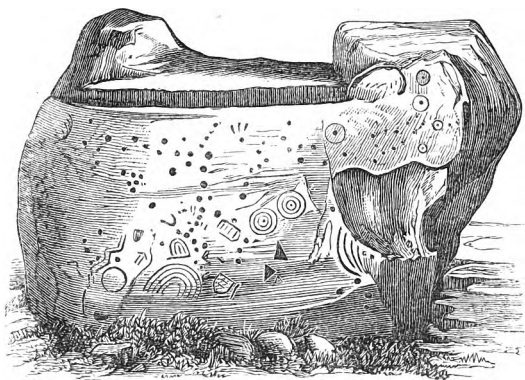
² Inquiry into the Origin of the Christian Church, by Bishop Burgess.



MEDALLION TAKEN FROM THE FOUR COURTS, DUBLIN.



TOMB OF OLLAMH FODHLA, ON THE LOUGHCREW HILLS, CO. MEATH, IRELAND.



CHAIR AT THE FOOT OF THE TOMB.

*Taken by permission from "Discovery of the Tomb of Ollamh Fodhla," by
EUGENE ALFRED CONWELL, M.R.I.A., &c.*

(To face page 144.)

fact of missionaries having been sent to foreign lands, and also the steadfastness of their faith by the many martyrs who fell a prey to the pagan Saxons.

Ireland.—Leaving the Cymry, and following out the question by investigating the origin of the Gael, we find that, intricate and perplexing as are the Annals, they afford strong corroborative proof of the descent of her inhabitants from the ten tribes. The early Annals declare that Firbolgs, Danaans, and Milesians *were all of one race, and understood each other's speech.* The meaning of Firbolg is *Viri belgæ*—a Latinised form of the Phœnician *Baal-goi*, which so-called Phœnician is synonymous with Hebrew, and signifies people or worshippers of Baal.

Tuatha de Danaans, also, is Irish for “tribe of Dan,” and the Milesians or Gadeliains, or Gaodheliains, are, we venture to affirm, descended from the two and a half tribes which were settled on the east of Jordan.

To say nothing of the strange history of the stone, princess, and prophet, all which have to be explained away satisfactorily if the theory advocated is not received—no very easy task, when this same stone is with us revered as the palladium of our royal house, and the tomb of the prophet discovered, it is believed, within these few years¹—there is this fact to be got rid of, namely, that the Welsh Triads, Irish Annals, the Apocrypha, and the history of Herodotus, all bear testimony to the same effect with regard to a certain *peaceable multitude*, the name of whose leader, moreover, so far as Ireland is concerned, is identical with that of the founder of the Hebrew nation—*Heber*, a name which often occurs in the Irish Annals, as well as in those of the Hebrew nation, as recorded in the Scrip-

¹ *Vide Ollamh Fodhla*, by Mr Conwell.

tures. And to this must be added that the Irish history possesses *a race of monarchs more ancient than any in Europe*; and the genealogy of this race is most carefully preserved in the Annals, from the time of Ollamh Fodhla (*i.e.*, the prophet) and princess to the sixth century of our era, when a branch of the race was transplanted into Scotland, became incorporated with the Albanach kings, also of Gael extraction, and, through the Scottish monarchs, comes down to our times in the person of our beloved Queen Victoria, the sovereign of the British Empire, the reigning monarch of the royal line of David over the tribes of Ephraim; a large portion of that *fulness of nations* which, in the providence of God, has been brought to these isles—*monarch and people* brought together by the good hand of our God upon us, that we “may observe His statutes, and keep His laws, which we never kept in our own land.”¹

Scotland.—The inhabitants of Scotland were found to

¹ It is very remarkable that the Irish and Scotch have both been in possession of the stone, as though such possession were a sort of proof and pledge of their interest in the legend attached to it. The two people are, in fact, one; the languages are closely related, if not the same, only the characters are different. The following quotation from Köhl's “Ireland” shows that they resembled each other even in dress, and it also shows how their similarity with the Hebrews strikes an author who was in perfect ignorance of their origin from that source:—“No part of Irish history has been so obscurely illustrated as the costume of the ancient inhabitants. We venture to consider the *plaid* of the Highlanders an article of dress common to the *Celtæ* in general; the variety of colours in the plaid constitutes an argument, in conjunction with the Celtic origin of the Highlanders, for the early use and Eastern origin of that garment. The chief nobility among the Irish were allowed five colours, the dignified bards six, the royal family seven. It is difficult to conceive how these could be united with any degree of elegance unless in the manner of the plaid. For an Eastern example, may we not have *Joseph's coat of many colours*?”—*Köhl's Ireland*.

be in part British, with a settlement of the Dalriada Gael, from Ireland in the west, and the Albanach Gael in the northern portion, this last consisting of a twofold division, the one from Ireland, generally called Irish Picts, the other an earlier colony, from Scandia or Denmark, each having reached the same locality by different routes. Doubtless, finding Britain and Ireland already occupied, they directed their steps still further north for the lands whereon to settle, the whole nation being called Picts by the Roman and ancient authors, but by themselves Albanach Gael.

A strong controversy having arisen on the question of their origin, some maintaining they were Germans from Denmark, others as positively affirming they were Gael from Ireland, on investigation truth is found to be with both parties. The nation, being originally one in North Europe, was divided only for a time, and, it may have been, never lost sight of their kindred relationship. As several ancient authors state that the Picts were from Scandia, *e.g.*, Tacitus, Bede, Jornandes, there can be no doubt on this subject, in confirmation of which their name Albanach and Albany can be traced to Denmark; and if we follow up this name, it is found in the *first instance near the river Araxes, between the Black and Caspian Seas*, where the ten tribes were carried away captive. Then it appears in Macedonia, again in Italy, until we reach the Nord-Albin-gi of Jutland, and the Alban of Scotland, and from whence the ancient name of Albion is thought to have arisen; a plain proof this that the Albanach migrated west, and gave their name to the countries where they tarried.

Their other ethnic name is still more striking, Gaodhel (pronounced Gael) being found to be the identical term by

which the Transjordanic tribes¹ were designated before the Assyrian captivity; the tribe Gad having the same name as the popular god Fortune, originating a cognomen which, while it designates their high origin, testifies sadly to the national characteristic, as portrayed by the prophet Jeremiah, "backsliding Israel."

Is not this prominent part taken by the tribe of Gad foretold in Deut. xxxiii. 21—"He provided the first (or chief) part for himself, for there, in a portion of the law-giver, *was he seated*," according to our translation; but the Hebrew word סֵפֶן is in no other place so rendered. The meaning which Gesenius gives is, to *cover, hide, preserve*. Does not this refer, therefore, to the Gad-el, hidden and preserved in Ierne, which received her laws from their great lawgiver, Ollamh Fodhla? Reuben is expressly stated to be unstable, and unfit for pre-eminence in character, and few in number. "Unstable as water, thou shalt not excel" (Gen. xlix. 4). "Let Reuben live and not die, and let his men be few" (Deut. xxxiii. 6). As a son of Abraham, he is not permitted to die out, but sentenced to restricted numbers.

To this testimony of their origin must be added yet another. In the "Albanic Duan," an historic poem already referred to, the Albanach are said to be descended

¹ It is remarkable that these tribes severally had a prominent position of a *secondary* character. *Reuben* was Jacob's firstborn, but lost the birth-right by transgression; *Gad* was the firstborn of Leah's handmaid; and *Manasseh* was Joseph's firstborn, but did not obtain the first position, only sharing the extra blessing which fell to Joseph. Further, the tribe of *Dan*, a portion of which also found footing in our isles, is descended from the firstborn of Rachel's handmaid, so that with the Anglo-Saxon as the tribe of Ephraim, these isles may not inappropriately be termed *The Isles of the Firstborn*, though it is by no means maintained that the whole of the Transjordanic tribes are located in the British Isles.

from ISIACON, and this statement is confirmed by the "Book of Ballymote," an Irish annal, which states that Britain was so called from Briton, son of ISICON.

But there is another phase of the subject, and to the real Christian, in all probability, the most interesting. Christianity reached Ireland in the *fourth* century, having been preserved in Britain up to and beyond that period, unmingled with pagan rites or Romish errors; and soon after Ireland became so celebrated for her colleges, schools, and churches, that their fame spread over Europe, and the youth of other nations were sent there for instruction, as beforetime they were sent to Britain.

And it is to be noted, that as the light of truth faded in Britain it was kindled first in Ireland; and again, in the *sixth* century, by means of St Columba, in Scotland. So that from the fifth to the ninth century, not alone to Ireland was committed the gospel light, but from Iona it shone forth for nearly the same period; brilliant indeed for a time, and then flickering amidst cruel persecution, pillage, and distress, but was not finally extinguished before those self-denying men had carried the light of truth as far as South Europe, where, did it fall within our limits, it could be shown that a *part of the same nation*—the *Albi-genses* and *Walden-ses*—bore their part in the sacred commission, and counted not their lives dear to them in defence of the trust with which they were charged, thus lighting up the darkness of the Middle Ages, and making the line of witnesses complete, until the glorious era of the Reformation, when, to speak generally, the Celtic tribes having, it would seem, performed their part, the Teutonic nations awoke to the importance of their responsibility, and the witness from that period has, in a great measure, rested with them.

Such is the summary of leading facts on which is based the conviction that the Gael and Cymry are descendants of Abraham through Isaac. We shall close the subject with a few general remarks bearing upon the question.

It may be objected that the account given in the Triads of the Cimmerian settlement in Britain from Jutland, and finding the land uninhabited, is at variance with the historical notice of the island which is given by the Greeks and Romans. But this apparent discrepancy disappears, if we mistake not, upon close examination.

We know for a certainty that the Phœnicians traded to Britain long before it was seen even by the Greeks and Romans. These last never ventured to descend upon the coast until the time of Cæsar, and the Triads state that he was the first foreign foe who had set foot upon British shores, and Cæsar's own account proves that the Romans were entirely ignorant of the geography and inhabitants of Britain.

Tyre, as the great maritime power of the world, was coeval with the kingdom of Israel: it rose into power about the same time, was besieged thirteen years by Nebuchadnezzar, and finally destroyed by Alexander the Great, B.C. 332. The sieges of Jerusalem and Tyre may be compared to the invasion of the Góths and Huns into Italy; civilisation and progress were not only retarded but crushed, until revived by the Persians and Greeks. The trade to Britain, therefore, must have ceased with the fall of Tyre, and it can scarcely be supposed that during the time it lasted they had made any great settlement in the island, since we never hear of any such, for instance, as Carthage, or even as Tartessus in Spain; and although they have left indubitable marks of their commerce in Cornwall, it is

most probable that when affairs began to look grave at home, they quitted Britain altogether.

It might very well happen, then, that our Cimmerians, landing on the eastern coast, would find that part of the island uninhabited ; and by the time they had penetrated to the western side Tyre had fallen, and the Phœnician colony, in all likelihood, had abandoned the country.

Sir Isaac Newton, in his "Chronology," gives a general idea of the advance of civilisation, and also of the prominent part which the Semitic race, from the time of Abraham, had in that advance, which tends further to elucidate the argument in hand.

"In the days of David, the Egyptians began to build ships with sails, and having learned the *skill of the Edomites*, they began to notice the stars, in order to sail by them, and thus gave a beginning to astronomy ; for hitherto they had gone only by the shore with oars, in vessels first invented in that shallow sea by the *posterity of Abraham*.

"We hear nothing of letters before the days of David, except among the *posterity of Abraham*; nothing of astronomy, before the Egyptians, under Ammon and Sesac, applied themselves to that study, except the constellations mentioned by Job, who lived in Arabia Petrea.

"The original of letters, agriculture, navigation, music, the arts and sciences, metals, smiths, carpenters, &c., towns and houses, were not older in Europe than the days of Eli, Samuel, and David, and before those days the earth was very thinly peopled, and overgrown with wood."

The closing statement of this quotation is fully borne out by Herodotus ; for when describing events which happened one hundred or two hundred years after the time alluded to, he makes it apparent that, excepting Syria and Egypt, kings, for the most part, were little else

than chiefs of cities, with perhaps a little surrounding territory annexed, and governed independently one of the other, unless they banded together for mutual protection from aggression; for these petty states were generally fighting amongst themselves, much after the mode of the African tribes at the present time. Such were the kings, or kinglets, which we read of in the days of Abraham, "four kings against five," and which four kinglets he conquered with only 318 retainers. And although at a later period Egypt has been named as an exception to this state of things, we find Pharaoh saying, when the Israelites left that country, "Behold, the people are more and mightier than we."¹

Rome, before it was taken by the Gauls, B.C. 390, was not surrounded by a territory larger than a radius of fifty miles around the city.

We are too apt to forget that for the most part Europe was then covered with dense forests, man dwelling on the sea-coast and lake-shores, or following the course of rivers, seldom penetrating into the forests, which were tenanted by beasts of prey, that securely preserved these immense tracts from the incursions of mankind, until the woods were cut down, and thus gradually encroached upon. Even in England, as late as the reign of Alfred, when the country had been inhabited for about a thousand years, wolves were in the forests which in Queen Elizabeth's time existed to a vast extent, over even Kent and Sussex, not above thirty miles from London.

And when kingdoms arose, it was not before the *ninth* century. Macedon was founded B.C. 814, Carthage B.C. 869, Syracuse B.C. 769, Rome B.C. 753, all later than the

¹ Exod. i. 7-9.

kingdoms of Israel and Judah ; and it is to be observed that Rome was founded when Israel was breaking up, *and shortly after, the Cimmerians rose into power.*

Professor Rawlinson, when speaking of the change of the inhabitants of Armenia from Turanian to Indo-European, remarks—*There are sufficient grounds for assigning the movement to about the close of the seventh century before our era.*¹ Again, *No important part is played by Indo-European nations in the history of Western Asia till the eighth or seventh century before our era.* Let the student mark well these conclusions, since the period alluded to synchronises with the removal to and increase of the ten tribes in Armenia.

The kingdom was destroyed, not the people. They, it is true, were transplanted, but they took root and prospered and increased, until, as Plutarch says, detachments migrated every year, some to Asia Minor, Greece, and Italy, others north of the Black Sea by the Crimea, and along the Danube to Denmark, and finally to Britain, Ireland, and Scotland.

With respect to these our own countries, it is not too much to say that as a nation we are in total ignorance of their early history ; in fact, such does not yet exist. The truth has to be sifted from fiction by Welsh and Gaelic scholars, who, with patient and skilful assiduity, will put us in possession of hidden treasures which will vastly increase our knowledge of the origin of the Cymric and Gaelic races.

It has been said by a modern writer that the seed of Abraham will triumph over the four great monarchies typified by Amraphel, King of Shinar, Chedorlaomer, King

¹ Herodotus, App., Bk. i. Essay xi. (v. i.)

of Persia, Arioch, King of Ellasar, representing Greece, and Tidal, king of nations. This is but an amplification of the Scripture which says that "Israel shall blossom and bud, and fill the face of the world with fruit," and "I will make a full end of all nations whither I have driven thee," and which is verified and fulfilled in the fact that the European nations at the present time are fast filling the earth, and with the children of Abraham by Keturah already occupy more than three-fourths of the world, thus confirming the promise made to the fathers that Abraham should be the *Heir of the World*, while at the same time it must ever be borne in mind that it is through the everlasting covenant which was ratified by the blood of Jesus Christ, who is constituted by the Father as *Heir of all things*, and given for a *covenant to the people, to raise up the earth, to cause to inherit the desolate heritages*; ¹ that is to say, the earth itself will be restored to its pristine purity and beauty before it was defiled by the sin of man or the slough of the serpent-deceiver, and the heritages thereof desolated by the punishment for sin will be inherited by the Heir, Abraham and his descendants, by virtue of this covenant between the Father and the Son.

And all this, too, of the childless Abraham, he of whom God said, I "called him *alone*, and blessed him and increased him;" ² increased him until he not only became a great nation, but also a multitude of nations in the midst of the earth, for whose preservation and welfare the Creator, the Sovereign of heaven and earth, has been pleased to pledge His unchangeable word. "Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, He hath even cast

¹ Isa. xlix. 8.

² Isa. li. 2.

them off? Thus they have despised my people, that they should be no more a nation before them. Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob; for I will cause their captivity to return, and have mercy on them."¹ "If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever."² "I will hiss for them (Ephraim), and gather them; for I have redeemed them: and they shall increase as they have increased. And I will sow them among the people; and they shall remember me in far countries, and they shall live with their children, and turn again."³

How can any one who believes in the truth of the Word of God imagine that the ten tribes are lost, absorbed in the Jewish population, or that they are dwindled away to a mere nonentity? We should as soon expect the sun to be blotted out of the universe as to suppose that Israel is not at this time, in this our day, not one great nation only, but many nations, with indubitable marks of God's blessing, and marvellous powers of increase, and, if only the trouble were taken to discover it, possessing indications in many ways of their high original.

But there is another side of this picture. Take the British nation alone: are we in very deed the Israel of God, and have we really Abraham to our father? Let us not, then, make a vain boast of the fact, as if that were a sort of talisman or charm to avert the wrath of Heaven, or suf-

¹ Jer. xxxiii. 24-26.

² Jer. xxxi. 36.

³ Zech. x. 8, 9.

ficient to secure individually the favour of God: this our brethren of Judah did in the days of our Lord, and bitterly have they suffered for it. Great is our privilege indeed, and great also is our responsibility. Much is it to be feared that the questions of the prophet may still apply to us, "Hast thou seen what backsliding Israel hath done?" Have *we* not backslidden from our reformed religion, from our Protestant Constitution? Shall Britain, the first National Church of Christendom, the first Protestant Church in the world, play false to her God, and go back to the beggarly elements wherein we were in bondage, and which filled this fair land of ours with spiritual darkness and fiery deeds of blood? Is this to be faithful to our God, and to the sacred charge committed to us? *This did not Abraham.* If we have Abraham to our father, let us walk as children of Abraham, *the friend of God*, who commanded his children and household after him; *the faithful Abraham who obeyed God's voice, and kept His charge, commandments, statutes, and laws; who believed God, and it was counted to him for righteousness.* Then, and only then, if we thus *walk in the steps of that faith of our father Abraham*, which he had, shall we hereafter be where he is, and sit down with Abraham, Isaac, and Jacob in the kingdom of God.¹

¹ See James ii. 23; Gen. xviii. 19, xxvi. 5; and Rom. iv. 12.

THE ENSIGNS OF THE TWELVE TRIBES.

ACCORDING TO SCRIPTURE AND HEBREW AUTHORITIES.

REUBEN



JOSEPH



JUDAH



NAPHTALI



DAN



BENJAMIN



ACCORDING TO THE BLESSINGS OF JACOB AND MOSES.

SIMEON



ASHER



LEVI



ISSACHAR



GAD



ZEBULUN



GEN. xlix. DEUT. xxxiii.

Vide APPENDIX, G.

(To face page 156.)

APPENDIX.

A, page 27.

Date of the Siege of Troy.

THE siege of Troy is fairy-ground to historians, it has been said. This is true enough ; still the myth and fable of poetry are based on the truth and fact of history, which, like a reflection in a convex mirror, becomes thereby so distorted as hardly to be recognised. Perhaps in this case the fault is as much our own as that of the poet, whose era is certainly placed too early in the world's history.

Sir Isaac Newton dates the Trojan war about B.C. 900, and the time in which Homer and Hesiod flourished to the generation following ; but that this is much too early is attempted to be proved by Costard (*vide* Philosophical Transactions of Royal Society, 1754, vol. x.), who, both from astronomical calculations, and also from arguments drawn from a word used by Hesiod, brings the period in which the "Iliad" and "Odyssey" were composed to the time of Cyrus, about B.C. 558, which makes the date of the fall of Troy about B.C. 588.

B, page 86.

Pudens' House in Rome.

The following letter from Captain Gardinner Fishbourne, appeared in the "Missing-Link" for August 1873 :—

"Amongst the many things of interest in Rome, not the least interesting to English visitors is the house of Pudens.

"Pudens was a friend of the Emperor's, had been in high office in the Roman army in Britain, and the seat of his government was Dorchester. On Caractacus being made prisoner, Pudens was selected to take him and his family in charge to Rome.

"Caractacus and his family found favour with the Emperor Claudius, and Pudens fell in love with one of his daughters, who had been permitted by the Emperor to use the name of Claudia; these are the Pudens and Claudia of Paul's Epistles.

"The house of Pudens was in truth a palace, and probably Paul often preached in it. In the days of persecution it was the hiding-place of the Christians who used to meet in the great hall or basilica for worship. Doubtless amongst these was LINUS, also mentioned by Paul, and who is said to have been Bishop of Rome; and having mentioned him, he could not but have also mentioned PETER if he had ever been in Rome, and still more if he also had been Bishop of Rome; but there is no warrant for the idea that Peter ever was in Rome, and Scripture is clearly against the idea.

"Another item of interest tending to confirm the Epistles of Paul is found in the fact that in a columbaria that contains the ashes of the household of Cæsar, the names of many of those mentioned by Paul as belonging to Cæsar's household appear engraved beneath the pigeon-hole that contains their ashes. I traced out many of them myself, and, had time permitted, might have found probably all."

C, page 91.

Speech of Dinoth.

According to Bede, the locality where Augustine, or Austin, met the British deputation was at *Anst*, the usual place for ferrying over the Severn into Wales. Dinoth, Abbot of Bangor-ys-coed, was the spokesman on the occasion, and his address to Augustine, given in Latin by Bede, is thus rendered in English by Weever:—"Be it known and certified to you that we, all and each, are obedient and subject to the Church of God, and the Pope of Rome, and to every pious Christian, to love every one in his place with perfect love, and to assist every one of them both in word and deed, as being the sons of God: but other obedience than this I do not know should be claimed or demanded as due to him whom you call

Pope, as the father of fathers ; but this obedience we are prepared to give and pay to him, and to every Christian for ever. Besides, we are under the government of the Bishop of Caerleon-upon-Usk, whose business it is to superintend us under God, to cause us to keep the spiritual way.”—*Pagan Altar and Jehovah's Temple*, p. 176.

Dinoth and his companions thus became the first *Protestant* martyrs against the tyrannical supremacy of Rome.

D, page 93.

St Paul in Britain.

St Paul arrived in Rome A.D. 56. He remained there two years, and wrote his Epistle to the Romans from Cenchrea in the year 60, wherein he speaks of his work being finished in the East, and of his purpose to go to Spain. Now he did not suffer martyrdom until A.D. 67, and it is not to be supposed that his active mind and ardent zeal for his Lord would allow him to remain idle in the cause of Christianity those seven years. We may infer he not only went to Spain, but to Britain also, to visit his convert, the royal Bran, and further the work by his presence, taking Rome probably on his return, and not in going, as appears to have been his intention. And to this agree the opinions of the Fathers, as appears from the following extracts taken from the “Clerical Journal :”—

“The early Fathers, without any contrary testimony, inform us generally that the Church of Christ was founded in Britain by the apostles of our Lord personally. Theodorus, Bishop of Cyprus, says—‘The apostles persuaded even the Britons to receive the law of the crucified Lord’—that St Paul, having gone into Spain, brought salvation to the islands that lie in the ocean.”

Eusebius, Bishop of Cæsarea, mentions the British Church as founded by the apostles in person. Verantius, Bishop of Poitiers in the sixth century, says in express words that St Paul crossed the ocean and landed and preached in the countries which the Britons inhabit, and in the utmost Thule. Clement, Bishop of Rome, St Paul’s own friend, companion, and fellow-labourer, says—“Through zeal Paul received the meed of his perseverance, after he had taught righteousness to the whole world, and gone even to the utmost bounds of the West.”

Catullus says, "The utmost isles of the ocean — the utmost Britons."

Horace, "Britain, the utmost people of the world."

"Yea," says the Jesuit Capelli, "it was the common and received opinion of all the Fathers; nor is it disallowed by scarcely any that I know of at this day, that Paul, after these two years of imprisonment at Rome, spent some years preaching the gospel in the West."

Tertullian, who flourished about seventy years after the death of the Apostle John, says that those places of Britain into which the Roman arms had not yet been able to penetrate were subject to Christ.

Bede further asserts that it was not so much the Roman missionaries who principally led to the conversion of the Saxons, but the Irish and the native clergy, who converted nearly the whole of the Heptarchy; that the Canterbury party was nearly confined to Kent, having been expelled from London and York, both of which places had lapsed again into idolatry; that seventy years after Austin's arrival, there remained in all Britain but one bishop of that party (or canonically ordained, as they termed it), the Bishop of Winchester; and even he, it seems, had deserted their party, and joined the communion of our old national Church, and was therefore stigmatised as a schismatic by the Romanisers.

"We learn," says another author, "that the Britons and the Irish were so shocked at the many pagan superstitions and ceremonies introduced by Austin into the Saxon worship, that they looked upon it as no better than Paganism, and avoided, as Bede informs us on the authority of Laurentius, one of those who accompanied Austin the communion of those who came from Rome, as they avoided the communion of pagans."

The British Church and its dependencies had at this time four archbishops and thirty bishops, with universities and colleges; we can, then, well understand how Mr Morgan, in his *History of the Cymry*, can speak of the insolence of Austin in his conduct to Dinoth and his companions.

E, page 97.

The Various Names of Ireland.

The various names for Ireland stand thus :—

It was called by the Greeks generally		<i>Juvena.</i>
„ „ Aristotle, fourth century B.C.,		<i>Ierna.</i>
„ „ Diod. Siculus, cotemporary with Cæsar,		<i>Irin.</i>
„ „ Strabo, first century A.D.,		<i>Ierni.</i>
„ „ Camden, in his “Britannica,”		<i>Ibernica.</i>
„ „ This present time,		<i>Hibernica.</i>

Camden also says that it was styled by the inhabitants *Erin*, and by the Britons *Fverdon*; also, on the authority of one Postellus, that the Jews (he probably means Hebrews) took possession of these parts very early, from a prophecy that the empire of the world would at last settle there (p. 963).

All the above designations Dr Wood believes to be modifications of *Eibheir* or *Heber*, pronounced *Eiver*, the difference between the spelling and the pronunciation accounting for the variation of the term, the Ibernica of Ptolemy being the same as the *Eibheir* of the inhabitants.

In Ptolemy's map the *clanna*, or sons of *Eibheir*, take the whole of Ireland north of the *Asgeir Riada*, with the exception of the extreme west, occupied by the *Olnegmacht*. He identifies these *Eibheir* with the *Ibernica*, who leave their mark in the name of a town and river at the extreme south-western peninsula, where probably a portion of the clan entered the land; and these *Ibernica* are further identified with the sons of *Heber*.

Ogygia was another name for Ireland; Plutarch so calls it. Now the Brigantes peopled the south-east of the island (*vide map*), and one of their leaders was called *Gyges*, and his tribe *Gygii*; and the prefix *o* is said by some to signify island—hence this word may be rendered the *Isle of Gyges*.

In the “Classical Dictionary,” however, we read—“Some suppose that *Ogyges* was the son of Neptune, some that he was of Egyptian or Phœnician origin;” and Josephus gives some colour to this latter supposition, for he says, “Now Abraham dwelt near the oak called *Ogyges*. The place belongs to Canaan, not far from Hebron.”

Fverdon was again another name; perhaps only a modification of

L

Eibheir, pronounced *Eiber*. It is somewhat remarkable that the ancient name of *Yverdon*, a town in the Canton de Vaud, Switzerland, was *Ebrod-unum*, which brings it very near to the ancient name of our own town York—*Efroc*.

F, page 102.

Tara.

In an ancient Irish manuscript in Trinity College, Dublin, the following curious description is given of the Hall of Tara, in the reign of Cormac, in the third century:—"The palace of Tamar (Tara) was nine hundred feet square, the diameter of the surrounding rath seven dui or casts of a dart; it contained one hundred and fifty apartments, and one hundred and fifty dormitories. The height was twenty-seven cubits. There were one hundred and fifty drinking-horns, twelve porches, twelve doors," &c.

An ancient Scandinavian manuscript alludes to Tara as follows:—"In this kingdom (Ireland) there was also a place called Themor, forming the chief city and royal residence. . . . In this city the king had a splendid castle," &c.

We find, at a still earlier period, Ptolemy noting on his map of Ireland fifteen cities, on two of which he bestows the epithet of *illustrious*; and these two cities of the Greek geographer correspond to the Eremon and Tara of the native writers.—*Ireland, by Mr and Mrs Hill.*

G, page 108.

The following remarks on the signs or emblems borne by the tribes of Israel are taken from "Mazzaroth," a work of much painstaking research on the constellations in the heavens, as significative of the plan of salvation by the death and resurrection of the promised Redeemer.

The twelve signs of the zodiac are known to have been borne on the banners of the tribes of Israel long before the time of the Argonauts.

But unfortunately the Jewish writers who inform us that these signs were so borne have not signified how this was done. It is not known, therefore, how the ancient Hebrews figured the signs, except by the blessings of Jacob and Moses. However, these ancient Hebrew authorities unanimously assert that Reuben bore Aquarius;

Joseph, Taurus; Benjamin, Gemini, under a wolf; and Dan, Scorpio, under an eagle, or a crowned serpent or basilisk. The royal tribe of Judah bore the lion. It appears further that Reuben originally bore a man pouring out water, but for some cause or other, perhaps to avoid any semblance of idolatry, the man was omitted, and the water retained. The same remark applies to Benjamin: the emblem of the twin brothers was dropped, and the wolf alone remained.

The fabulous story of Romulus and Remus will here naturally come to mind. They were the twin sons of Silvia, who was the daughter of the King of *Alba Longa*. Some say that the Romans were of Edomite extraction. It might be so; but it is very probable that they were descended from the tribe of Benjamin, perhaps by the mother's side; and it is somewhat singular that Silvia's father was king of a town or little territory of the same name as those people we have traced from *Albania* to *Alban* in Scotland, through *Nord-Albin*, or Germany.

The author of "Mazzaroth" further attempts to appropriate the twelve signs to the twelve tribes; but for six of these signs, namely, Pisces, Libra, Aries, Sagittarius, Cancer, and Virgo, there appears to be neither Biblical nor ancient authority; therefore only those six are given which seem to be supported by such authority—

Reuben	Water	Aquarius	Gen. xlix. 4.
Judah	Lion	Leo	Gen. xlix. 9.
Dan	Eagle and Serpent	Scorpio	Gen. xlix. 17.
Naphtali	Goat	Capricornus	Gen. xlix. 21.
Joseph	Bull	Taurus	Deut. xxxiii. 17.
Benjamin	Wolf	Gemini	Gen. xlix. 27.

So far as may be inferred from the blessings of Jacob and Moses, the emblems of the remaining six tribes would appear thus—

Simeon	Sword	Gen. xlix. 5 (Heb. or margin.)
Levi	Breastplate	Deut. xxxiii. 8.
Gad	Lion	Deut. xxxiii. 20.
Asher	Flask of Oil	Deut. xxxiii. 24.
Issachar	Ass	Gen. xlix. 14.
Zebulun	Ship	Gen. xlix. 13.

Another feature of great interest with regard to the tribes and their banners is the mode of encampment around the Tabernacle

—"Every man of the children of Israel shall pitch by his own standard, with the *ensign of their father's house*" (Num. ii. 2). Then follows the order of encampment—

East	Judah, Issachar, Zebulun.
South	Reuben, Simeon, Gad.
West	Ephraim, Manasseh, Benjamin.
North	Dan, Asher, Naphtali.

The first point to be noticed is that the leading tribes were the royal tribe, and those others whose founders had a claim as first-born sons—namely, Judah, Reuben, Ephraim, and Dan ; these bore on their standards the cherubic emblems—lion, man, bull, and eagle. Judah, the royal tribe, of whom, after the flesh, Christ came, pitched towards the *sunrising* ; fit emblem of Him who was to rise upon this dark world as the Sun of Righteousness.

Rachel's children are placed to the *west*, and westward they are most surely to be found at the present time.

Dan takes the lead *northwards*, and this signification, if such it be, the Danites have fulfilled to the letter in their after-history ; for, in the first place, the tribe colonised as early as the time of the Judges, and a portion settled to the north of Palestine, and it may have been that this part of the tribe eventually found a settlement in *Danemark*, passing through Europe by the course of the *Danube* ; while the other half of the tribe, who remained in their allotment on the Mediterranean, took ship and reached Ireland by the Straits of Gibraltar, where we find them again in the north as the *Tuatha de Danaan*.

There is yet another remarkable feature in the blessing of Moses (verses 20, 22) : Gad and Dan are both associated with a *lion*. The founders of these tribes were firstborn sons, and, as already shown (p. 148 note), are blended with the other firstborn sons of Israel in these our isles, under the royal house of David, in the person of our beloved sovereign QUEEN VICTORIA.