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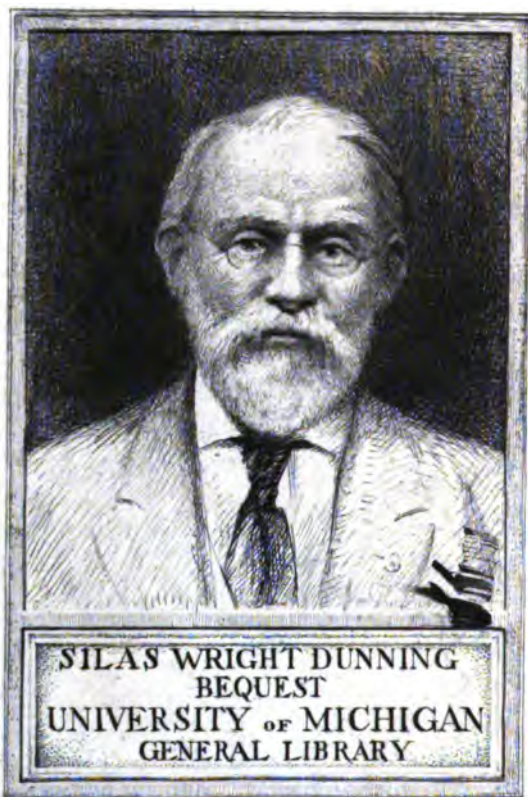
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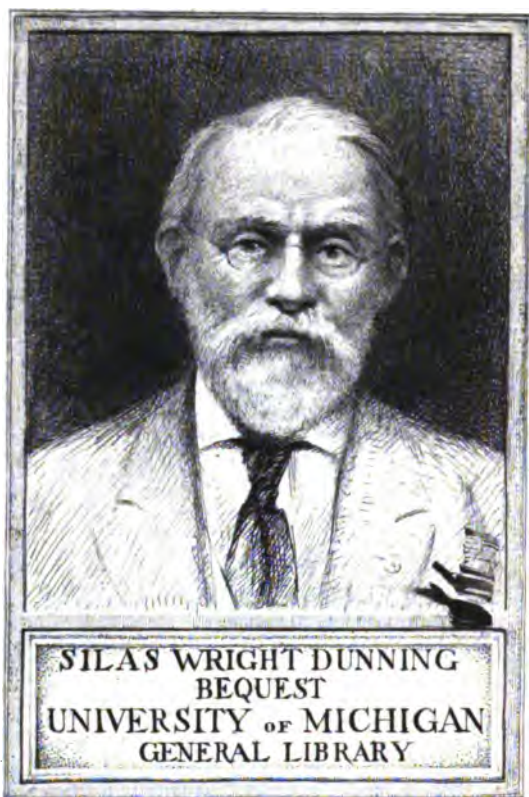
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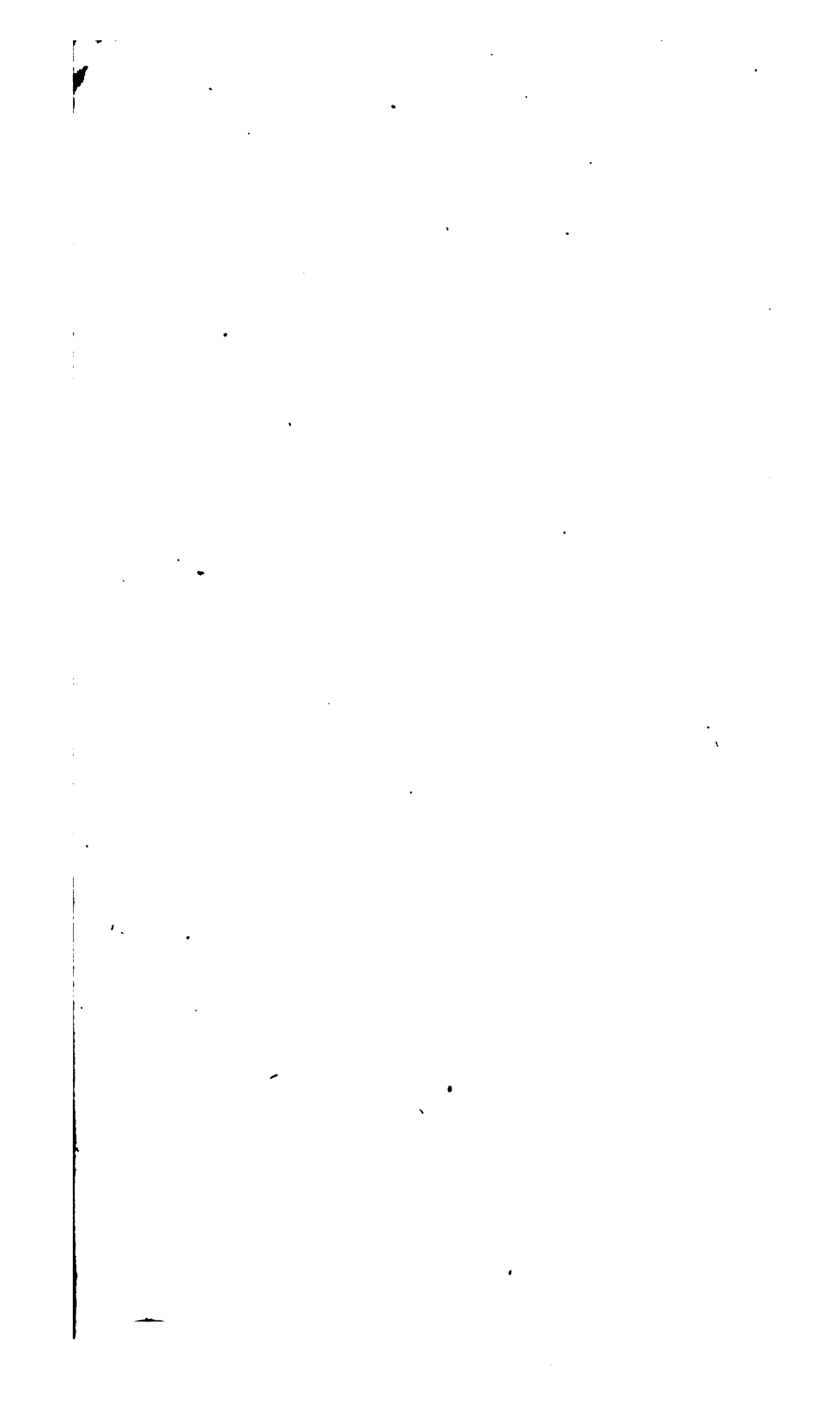
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REBUS HIBERNICIS.

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CONTAINING

- | | |
|---|--|
| No. X. A Continuation of
the Brehon Laws. | No. XII. Essay on Irish
Festivals. |
| Of the Round Towers. | Description of the Banquet-
ing-hall of Tara. |
| Account of the Ship-temple
near Dundalk. | Kiss of Salutation. |
| Reflections on the History
of Ireland. | The ancient History of Ire-
land vindicated. |
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C O N T E N T S

O F V O L. I I I.

- No. X. 1. A Continuation of the Brehon Laws,
Page 1
2. The Chinese Language collated with the Irish, 127
3. And the Japonese, - - 161
4. Of the Round Towers, by Lieut. Col. Charles
Vallancey, - - - 191
5. An Account of the Ship-temple near Dundalk, by
Governor Pownall; with Remarks thereon by Lieut.
Col. Vallancey, - - - 197
6. Reflections on the History of Ireland, by Charles
O'Connor, Esq. - - - 211
7. A Letter from Curio, with an Explanation of the
Silver Instrument engraved in No. II. of the first
Volume, - - - 246
- No. XI. 1. The ancient Topography of Ireland, by
William Beauford, A. M. - - 249
2. Observations on Irish Antiquities, with a particu-
lar Application of them to the Ship-temple near
Dundalk, by Edward Ledwich, L. L. B. 427
- No. XII. 1. An Essay on the Irish Festival Oidhche
Shamhna, the All Hallow-Eve of the modern
Irish, - - - 443
2. On the Gule of August, called La Tat, the
Lammas-Day of the modern Irish, - 468
3. Description of the Banqueting Hall of Tamar, or
Tara, - - - 512
4. Kifs

01-17-40 nm

C O N T E N T S.

4. Kifs of Salutation, &c. - - Page
5. Conclusion. The ancient Hiftory of Ireland
dicated, &c. by Col. Charles Vallancey, -
6. Observations on the Heathen State and an
Topography of Ireland, by Charles O'Conor,
7. A Second Letter from Curio - -



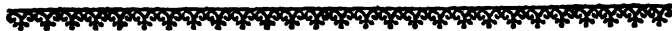
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Collectanea de Rebus Hibernicis.

NUMBER X.

CONTAINING,

- I. A Continuation of the BREHON LAWS; in the original IRISH, with a TRANSLATION into ENGLISH.
By LIEUT. COL. CHARLES VALLANCEY, L. L. D.
SOCIET. ANTIQ. HIB. ET SCOT. SOC.
- II. The CHINESE LANGUAGE collated with the IRISH.
By the Same.
- III. The JAPANESE LANGUAGE collated with the IRISH.
By the Same.
- IV. On the ROUND TOWERS of IRELAND. By the Same.
- V. An Account of the SHIP-TEMPLE near DUNDALK.
By GOVERNOR POWNALL; in a Letter to LIEUT. COL. VALLANCEY, with some REMARKS. By the Same.
- VI. Reflections on the HISTORY of IRELAND during the Times of HEATHENISM, with OBSERVATIONS on some late PUBLICATIONS on that Subject. By CHARLES O'CONOR, Esq. SOCIET. ANTIQ. HIB. SOC.
- VII. A LETTER from CURIO; with a further Explanation of the silver Instrument engraved and described in No. II. of the first Volume of this Collectanea.

ILLUSTRATED WITH A PLAN AND VIEWS OF THE SHIP-TEMPLE; AND A VIEW OF A ROUND TOWER.

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T O
SIR JOHN SEBRIGHT, BART.

TO WHOSE MUNIFICENCE AND PUBLIC SPIRIT

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FOR

THE RESTORATION OF MANY OF ITS MOST VALUABLE

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OF THE

COLLECTANEA DE REBUS HIBERNICIS

IS DEDICATED,

BY

HIS MOST OBLIGED,

AND MOST HUMBLE SERVANT,

CHARLES VALLANCEY.

E R R A T A.

- Page 117, line 3d from bottom, *for Canon read Saxon.*
— 120, law 81, *for fluidhir read fuidhir.*
— 136, line 1, *for Scythians read Scythia.*
— Do. — 3, *for Kamuc read Kalmuc.*
— 145, — 19, *for dupreme read supreme.*
— 159, — 3 from bottom, *for achon read cochon.*
— 168, — 6, *for Reim, Riogha read Reim-riogha.*

F R A G M E N T S
OF THE
B R E H O N L A W S
OF
I R E L A N D.

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12. 1. 1954

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P R E F A C E.

I PRESUME not to think that I have given a proper translation of the Laws of the ancient Irish. Ignorant of law terms in the English language, I have found it difficult in many places to express the sense of the original without circumlocution. A literal translation has been attempted from the fragments, which consist of single sheets of vellum, bound up without order, so that frequently a law, evidently some centuries more modern than the preceding, follows in this collection.

From these fragments it will appear, we have hitherto had no just idea of the ancient Irish. Some of their Laws seem to be a counterpart of those of the *Goths* and *Vandals*, particularly what relates to the law of succession called *Tbanistry*. Some are evidently built on those of the Germans, as recorded by Tacitus, and others resemble those of the Persians, Gentoos, and the Oriental nations.

Mr. Richardson, author of the *Persic* and *Arabic* dictionary, and many other learned works, acknowledges that he was much astonished to find *Arabic technically* used the code of *Gentoo Laws*.

My astonishment was much greater to find *Arab.* and *Persic* terms in the *Irish laws*: and without the assistance of Mr. Richardson's dictionary I could have made no progress in this work. The Irish and Walsh lexicons were of little use, as will

appear by the *technical terms, titles of honour, &c.* &c. collated with the *Arabic* and *Perfic* in the following pages.

Pride of Blood, with the Irish, contributed to the preservation of writing and traditional history: the word expressing a code of laws, signifies also genealogy, viz. *Seanachas*. Genealogy has therefore been cultivated with singular attention, and is a study so intimately connected with historical knowledge, that it is impossible to arrive at any proficiency in the one, without being versed in the other: Mr. Richardson makes the same observation of the Persians.

The law terms of the Irish correspond surprisingly with the Arabic and Perfic; such among others are the following: *Soirceal* and *Saorgal* in Irish is a feudal tenure in Perfic *Siyurghal*. *Bealac* a fief; the king's land, the king's high way; in Perfic *Beluk* is a fief; *Caitbche*, lands given on condition of tribute; in Arabic *Ketiat*, receiving lands from a chief. *Aircineac* and *Atbcharas* a fief; in Arabic *akabezet*. *Somaine* lands held on payment of tribute in cattle; in Arabic *Zaym* a feudal chief; *Ziyamet* a fief. These and many other technical terms do not exist in the ancient British language; from what people did the Irish adopt them? From several of the lives of the Irish saints, it appears they early visited Asia; and their correspondence with the Asiatick churches is further evident, not only from their following the Eastern church, in the time of celebrating Easter (and not the Roman, as may be seen in Bede and Usher) but also from the names of the festivals, which

P R E F A C E.

v

which are taken from the Eastern church. The antiquity of these laws is certainly prior to this, and it cannot be supposed these saints would introduce the Asiatick names for magick, sorcery, divination, &c. the practice of which was so common with the Heathen Irish.

The publication of such of the Breathamhan or Brehon laws of Ireland as have fallen into my hands, has been delayed in hopes of obtaining a sufficient number of manuscripts, so as to digest them under proper heads or chapters. *Sir John Sebright* has the greatest collection of these manuscripts; from the two first volumes I have transcribed the most part of what is in my possession. *Sir John* has generously bestowed this great collection of Irish manuscripts, containing 28 volumes to the college of Dublin; much time may yet elapse before they are deposited in the library of our University, and being pressed by my learned friends to communicate those laws, leisure has permitted me to translate, they are here offered to the publick.

As many technical terms contained in these laws, are not to be found in the printed Lexicons of the Irish language, it will not be improper to explain them in this preface, to which I have annexed such observations as have occurred to me in the perusal of other languages, particularly the *Oriental*.

By collating the technical terms in the Irish laws, with the Oriental dialects, I may be accused of yielding too much to the ancient historians of Ireland. It is now the general voice to condemn these writings as fabulous, and to deprive the Irish
of

cumstance rather of choice than regret. These great outlines have accordingly marked the operations of this extraordinary people from the most ancient times. Without those restraints on matrimony, which are found in more civilized communities, their numbers had naturally a prodigious increase; and as they despised the idea of cultivating the ground, the same extent of country which could have maintained thousands of husbandmen, was found often insufficient for hundreds of roaming pastors. Emigrations alone could remedy this inconvenience. A celebrated warrior had only to proclaim, therefore, his intention of invading some neighbouring state or more distant country. He was immediately joined by the chiefs of many hords. Chance, oftener than design, might shape their course, to the South, to the North, to the East, to the West, for every quarter of the globe has, at different times been the theatre of Tartar establishment or plunder. The ancient annals of the Persians are entirely employed in commemorating their numerous wars with the Turanians beyond the Gihon; China and Hindostan have often felt their fury. Whilst Jengiz Khan, and Tamerlane, at the head of their bold and hardy subjects, approached nearer to universal monarchy than any conquerors of ancient or modern times.

That the WEST must have been the object of TARTAR invasion as well as the East and South, there can be little ground to question; these people possess, as we may observe, the whole interior almost of the Asiatic and European continent. In

a con-

a constant state of action and re-action, history forms us, that they have burst repeatedly up every adjacent country. Like subterraneous vapours, when rarified beyond a certain degree, they have at times acquired a great expansive force, and the violence of the explosion in one part, would be generally in the ratio of the resistance in other. In the vigour of the Roman and Persian power they were often repulsed from their frontiers, but they would not always return. Without success without plunder, that would have been an indelible disgrace. They might then have struck to the West or to the North, where, finding countries more thinly peopled; and the few inhabitants not only strangers to the art of war, but unprotected by fortified towns; the opposition they might encounter, would in general be insufficient to check their progress. Yet meeting with no rich spoils in these countries, which could give a splendor to the expedition among their countrymen, they would often be induced rather to settle in their conquest than to go back; and as there would be sufficient territory for the invaders and the invaded, enemies would soon give way to intermarriages and social intercourse. The old inhabitants would adopt by degrees some of the manners and beliefs of the eastern strangers; and these, in return, falling in with habits and ideas peculiar to the original people a few generations would naturally incorporate them and form in time those various nations, known by the names of *Goths, Vandals, Lombards, Franks* whose roaming, rapacious, Tartar genius, became afterwards conspicuous, in the destruction of the Roman

Roman empire. No solid objection, it may here be observed, against those ancient Tartar invasions, can be built, upon the silence of history; as this silence is the natural consequence of the unlettered manners both of the conquerors and the vanquished; and whilst the shocks were too remote to be felt in the more civilized states of Europe, we cannot hope to find them in *their* annals. Tartary, China or Tonqueen, may possibly, even in the present times, be the theatre of mighty revolutions unknown in Europe; and it is a most undoubted fact, that Jengiz Khan, who subdued almost every country in the world to the eastward of Euphrates, was dead many years before the accidental curiosity of Marco Paolo, who visited the court of his grandson Coblai Khan, in the year 1260, made Europe acquainted either with him or his dominions.

From the researches and opinions of many northern antiquaries, the *Scandinavian Goths* are discovered to have been early composed of two distinct bodies of people, the first Aborigines; the other strangers; who are said to have possessed a degree of refinement, civilization, and science, far superior to the older inhabitants. Frequent allusions are made to their ASIATIC ORIGIN. Their dress, their manners, their language, being in general distinguished by some epithet descriptive of superior elegance. It may possibly be objected, that *Refinement* and a *Tartar* are ideas extremely repugnant, yet every thing of this kind is merely comparative, and the more savage inhabitant of the North, who never till then knew a luxury of dress

dress higher than the skin of an animal which had killed, may easily be supposed to have admitted whatever was, even in a small degree, superior to his own. But, in fact, the dress and equipage of the Tartar chiefs have ever been, in general, uncommonly splendid, and few circumstances seem to have been less attended to by some of our greatest writers, than a proper distinction between the ruder and the more polished people who fill the immense extent of Tartary. Men totally dissimilar are grouped together, under one indiscriminate character, merely because they are known in Europe by one general name; whilst, among their numerous nations, a difference of character may prevail, not inferior perhaps to that which marks an Englishman from a Frenchman, a Hollander from a Portuguese.

Every observation on the habits of those roving, daring people, strikingly displays their love of liberty, and their similitude of character with the old *Gothic nations*. Their aversion to culture, the pastoral life, their idleness, their eagerness for plunder, and martial excursion, with many *customs* and *beliefs*, clearly *Eastern*, form all together a chain of internal proofs, stronger, perhaps than direct historical assertions. By many Northern writers they are actually distinguished from the more ancient inhabitants of *Scandinavia*, by the epithet of *Oriental*s; and nothing can surely approach nearer in resemblance than the original northern invaders of the Roman states, and those inundations, *immediately from Tartary*, who, under the names of *Alans*, and *Huns*, led by the famous *Attila*

Attila and other bold chiefs, overwhelmed the Empire towards the close of the fourth century, and gave a final blow to the chains of Roman servitude.

The *Feudal* system (Mr. Richardson yet speaks) which was introduced and diffused over Europe by the *conquerors* of the Roman power, produced, in a civil light, an alteration in laws, government, and habits, no less important than the dismemberment of the empire by their arms. Our greatest lawyers, historians, and antiquaries, whose object has been less to trace its origin than to mark its influence, have uniformly attributed this great foundation of the jurisprudence of modern Europe, to the military policy of the northern nations; and seem in general, rather to have considered it as a consequence of their situation, after their conquests, than as existing, previous to their irruptions. It appears not only to have formed, however, their great system of policy before the grand invasion, but to have flourished in the *East*, with much vigour, in very early times.

In Persia, Tartary, India, and other eastern countries, the whole detail of government, from the most ancient accounts, down to the present hour, can hardly be defined by any other description. We observe, in general, one great king, to whom a number of subordinate princes pay *homage*, and *tribute*: all deviation from this system seeming merely temporary and accidental.

The rise and progress of the feudal system in Europe is marked, it was an *exotic* plant, and it has, of consequence, engaged the attention of our ablest antiquaries. But in the EAST it is indigenous,

nous, universal, and immemorial: and the east historians have never dreamt of investigating source, any more than the origin of regal government. Both have long been to them equally familiar, and the first extensive monarchy gave probably a beginning to the first dependence of feud chiefs.

Every thing in the histories of the Tartar princes, is indeed compleatly *feudal*. Before the great expeditions, we find them issuing orders the attendance of their great vassals, with the contingents of troops. And we also observe a *constitutional parliament* or meeting of estates, with amongst other privileges, claimed that of trying great offenders. Dissertation on the Languages, Literature, and Manners of Eastern Nations, p. 29, &c

Mr. Richardson published his Dissertation 1777; in the following year Mons. Anquetil Duperron obliged the world with his *Legislation Orientale*. Had these gentlemen studied to have given the picture of the Irish Brehon Laws, they could not have done it to greater perfection; and the pains they have taken to free the eastern nation from *barbarism* and *despotism*, by proving these people to have had a written law, time immemorial, reflects honour on their humanity. At this present time, that great luminary of eastern learning, Mr. William Jones, has in the press, *The Mahometan law of succession to the property of intestates, in Arabick, taken from an ancient MS with a verbal translation and notes*. This work will throw new lights on the history of the eastern people.

Had the Irish received their feudal system from the northern nations, they would most certainly have

have adopted the technical terms of the people from whom they received them. On the contrary we find every term flies up to the fountain head, viz. the Arabic or Persic, which seems to indicate that some colonies from the east, have settled in Ireland, at a remote period; the ancient language of the people differing from all their neighbours, and having so great an affinity with the Persic and Arabic, strengthens this conjecture.

The Brehon laws of the ancient Irish have been passed over in shameful silence by their historians; they have been barely mentioned, but never translated or quoted. The late archbishop Usher speaks of them in his *Discourse shewing when and how far the Imperial Laws were received by the old Irish*(a). The Irish, says he, never received the *Imperial Law*, but used still their own *Brehon-Law*, which consisted partly of the Ordinances enacted by their kings and chief governors, whereof there are *large volumes* yet extant in their own language. Yet the Brehons, in giving of judgment, were assisted by certain scholars, who had learned many rules of the civil and canon law, rather by tradition than by reading; as by Sir John Davies is reported (b). Although

(a) Printed in the *Collectanea Curiosa*, Oxford, 1781. Vol. i. p. 41.

(b) This report of Sir John Davies, arises from this circumstance. Every *Filea* or royal poet, was obliged to learn by heart, the *Breatha neimb*, or Brehon law, in order to assist the memory of the judge. The *Filea* always attended the judge in court, and on being called on, was obliged to repeat the law referred to. In the *Seacht ngraidh Filea*, or academic rules

Juidicacht, Judgment; from whence the *L. Judex*, *Judicium* (*Jodb* was also the insignia office of a Judge, viz. a gold chain worn round the neck.)—It is the same as the Persian *agb* recorded. *Yek* Persian, and *yekk* or *iek* Arabic law. *Iekyn*, Arab. the true faith. *Adbba* in Turkish, the day of sacrifice at Mecca. *A* a Divan or Council in the Turkish.

In the Irish it forms *ban-acbt*, a blessing; *mal-a* a curse. *Draoi-acbt*, *Druidism*, i. e. the religion or law of the *Draoi* or *Magi*: it is the Arabic *akudd*, a rule, mode, law; *abd*, a compact, contract, obligation, an oath, a vow, faith, severity, a mandate, honour, respect, esteem, plighting faith; *abdet*, an obligation; *adet aad*, custom, mode, rite.—And lastly, it forms in English *awe*, *faith*, &c.

Airilleadh.

This word is derived from the Persian *Yerligb* *Ierligb*, a royal mandate: it is the same in the Arabic and Tartar languages.

Adailgne.

The military law, compounded of *adb* and *agean* or *eilgne*, noble; Arabic, *agblenta*, superior conquering; Persian, *alagb*, *ulugb*, great, powerful.

Bann.

Arab. *bain*, manifest; Pers. *Payendè*, a royal diploma; *band*, a code, a book.

Beterleach.

The old law, a name given also to the *Lex Mos* the Arabic *betarick*, i. e. *Patriarchi*.

Coir.

The law human and divine, hence *Akoran*, or the great or holy law of the Mahometans.

Conradh, Coingiall.

Covenants between man and man.

Cadaigh, i. e. Cagaidh, i. e. Coir.

The law from the Oriental *Cadi*, a judge.

Arab. *Kydet*, a rule, regulation.

Coinreacta, Coindire, Coindleacht.

The law of Dogs, *Lex canum Venaticorum*, from *Con*, a hound or dog of sport.

Deachdadh.

From *deachd* or *diachd*, pious, holy, and *adb*, the law.

Dligheadh.

From *dligb*, perfect, excellent; and *adb* the law.

Deasfad.

From *deasfaim*, to correct. *Jafade*, with the ancient Indians, north of Indostan, is a municipal law, (*un Code famille*,) which they say they received from Turk, son of Japhet. See the learned work of Monf. Duperron, in his *Legislation Orientale*, Amsterdam, 1778, 4to.

Perf. *Jafa*, a royal mandate.

Dinshéanacas

Of Din and Sheanacas.

Arab. *din*, faith, religion, custom, judgment, government, &c. See Seanacas.

Dior.

In the Arabic *derr*, a benefit, a good act.

Dual.

This word signifies just, meet, proper, duty, office; in Arabic, *delal* is a manifestation, a herald,

rald, a public cryer; *delelet*, an Expositor; a guide; *delil*, a director, a demonstration; *dowletlu*, in Persic, most illustrious, happy.

Eigean.

Implies force, violence, compulsion; and also lawful, rightful, just; *igamet* in Arabic, is to establish; and *agawim*, tribes, nations.

Foras.

Signifies a law, age, and foundation; *foras-feasa* is a history; *foras-focal* an expositor or etymologicon; in Arabic, *faryz* is aged, distinct speech, exposition.

Arab. *febris*; a canon, a rule, an index, syllabus.

Fineacas.

This is the name of the most ancient code of laws, existing in the Irish; it has been explained by some Irish writers by *fine-cùis*, the cause of the tribes, but פניקס *Finicas* in Chaldaic is *Tabula*, *Codex*, a table or code of laws.

Leagh, i. e. al-agh.

The great law, hence the Latin *Lex*.

Irs. Iris.

Persic and Tartar *iaza*, a law a code.

Naidhm. Naim.

Persicè, *namè*, a diploma, speculum, history, as *Shab-namè*, the mirror or history of kings; *nàam*, Hebr. good; *naam*, the same in Arabic; hence the Irish *naomb*, a saint.

Mòs.

Arab. *Mubazyr*. Pleading before a judge. *Mes*, important business.

Meis.

Meis.

Perf. *muzd*, joyful tidings.

Arab. *mesnun*, a canon or rule; *musnud*, a king, an asylum, a prop or support; *mes-rua*, prescribed by law.

Ràn.

Perf. *ran*, speaking, explaining, pleading.

Riaghal, i. e. Ri-agh-al.

To govern by the holy law, a rule or government; Latin, *Regula*.

Reachd. Reacht.

Compounded of *re* and *acbt*, i. e. according to law; Lat. *Rectum*; or from the Arabic *rebk*, a good work; *rebek*, transgression of the law; *reka*, establishing peace.

Seanacas, Sanacas, Seanchus.

This ancient word for the laws of Ireland, has much perplexed the Irish Antiquaries and Etymologists. *Cormuc*, Archbishop of Cashel, in the 10th century, thinks it a *Ceannfhocbras*, or change of Letters, and that it should be written *Fineacas*. I have shewn this last word to be Chaldaic, signifying a table or code of laws. A commentator of a fragment of these laws has thus explained *Seanacas*. "It implies, (says he) every
 "ancient cause; *Seancas quasi Senex custodia*, i. e.
 "the registry of ancient matters, i. e. *sensus*
 "castigans, the sense of adjusting every proper
 "thing in a proper manner: therefore *seancus* is
 "a term for every true science, as for instance
 "genealogies, and *genesis*, which is *seancus*, tho' a
 "book of laws. The prime laws of Ireland
 C 2 " were

“ were called *Feineacus*, perhaps from *Feine—*
 “ *cbaoi—fbios*, i. e. the way of knowing the
 “ tribes of Ireland, for Irishmen are called *Fenii*,
 “ from *Fenius Forfaiidb*. The laws of Ireland
 “ always bore the names of *Fineacas* and *Seanacas*”

In the Cantabrian or Bascuena dialect, the name of the old testament is *Cinnacoa*, and the *Lex Dei* is *jain-coaren*, (in Irish *Sbean-coiran*.) The old Testament in Irish is named *Beterclach* and *Beterlach*, from the Arabic *Betarik*, i. e. Patriarchs. In Arabic, *Seni* and *Sonna* is the law of *Mobamed*, the *Alcoran*; *keza* is the decree, office and sentence of a judge; *kysas* the law of retaliation; *kyft* justice, equity; consequently *seni-kyft* or *seni-keza*, is of the same signification as the Irish *Seanacas*. *Senba* in Arabic, and *Sean* in Irish, signify old, of long continuance; but seeing the language of the ancient Irish has so great affinity with the Arabic, I am of opinion that *Seanacas* is of the same origin with the Arabic *Seni*. In the Persian *San* is law, right, custom—consequently *Seanacas* and *Fineacas* are both proper names for the ancient laws of Ireland.

Tora. Tara.

Chaldaicè *Tbora*, a law; hence *Tara*, in Meath, where the ancient Irish held their triennial assemblies for the consideration and amendment of their laws; it was also named *Teagb-mor*, *Tagb-mar*, and *Tambar*, i. e. the great house, the palace, being the residence of the kings. Arab. *Tekbt*, the Royal Residence.

Tar.

Lex talionis. Arab. *tar*, *sar*.

Tòic

Tòic Teac̃ta.

Per. *toobra*, *togbra*, royal diplomas.

Arab. *taukyf*, appeal to the sovereign, as the fountain of the law ; *Towkia*, the royal signet ; also judgment, opinion ; *Tek*, a diligent enquiry.

Per. *Taket*, custom, manner, &c.

A J U D G E.

Aighreire.

i. e. *Agh* the law, and *Aire* a chief.

Bearra, Beart, Breith, Breithamh, Breitheamhan, Barn, Buadhlan, Bualan.

Arabicè *barr*, beneficent, learned ; *bulend*, high, supreme ; *belu*, to try, to examine ; *bulryan*, evidence, to call for evidence ; *barr*, just, lawful ; Persicè, *berar*, a promoter of peace ; *berin*, high, sublime ; *bern*, *pern*, good, upright ; *barej*, most worthy ; *perwanè*, a judge, the sentence of a judge ; Turcicè, *bailo*.

Buadhlan, Bualan.

Arab. *bun*, honour ; *lan*, full ; *Bub*, the sun, the sensitive soul.

Ceada, Cadach.

Arabicè, *Cadi*, he judged ; *Kbudeck*, a judge.

Persicè, *Kbediqu*, a benevolent man, a lord.

Basç. *Cadoya*, a judge.

Turcicè, *Cadi*, *Cadbi*, a judge:

Deann.

Heb. *dan*, a judge.

Syr. *din*, he judged. Basç. *din*, just, right.

Arab.

Arab. *daiian*, a judge.

Fragh.

Heb. *farag*. Arab. *afrag*.

Fithean.

i. e. *breitbeamb*, *vet. gloss. Cormuic*

Feighe.

Arab. *fekib*; Spanish, *Alfagui*.

Arab. *fettab*, a judge.

Feitheadhoir.

Turcicè, *Fetfa*, the Mufti's assistant; *Foujdar*, an officer of Indostan, who takes cognizance of criminal matters.

Meifi

Arab. *mesbawer*, senator; *mesbyeket*, seniors; *musbir*, a senator; *wezir*, a vizer; *wezi*, a guardian.

Ollamh re Lagh.

Slavon. *Mifao*, a doctor of laws.

Arab. *ylm*, learned. The Arabic *Allam*, God, signifies omniscience.

Seift.

Arab. *Seis*, a governor, a public executioner.

Rachtaire, Reachtaire, Reachtmaor.

Compounded of *recht*, law, and *aire*, a chief, and *maor*, a governor, director, &c.

German and Teuton, *rechter*, *richter*; Greek, *retor*.

Seift, Seifti.

Arab. *sais*, *seis*, a governor, a public executioner.

Slavon. *suiteift*, the law.

Surathoir.

Surathoir.

Compounded of *sur* or *saor*, which in all the Oriental tongues signifies great, prince, &c. and of *ath* the law.

Tòcaire, Toictaire.

From *toic*, law, judgment, and *aire*, a chief. See *toic*, *teafia*, under LAW.

Arabicè, *Tekfit*, invested with the robe.

Tawkil, a lieutenant, a deputy.

Tawekkur, respected, honoured.

Tawk, power.

Bascac.

The judges Bailiff; Arab. *Basgbak*, a governor, a præfect.

Riarai.

Signifies a judge, any regulator of affairs.

Arab. *raai*. judgment; *rai*, a rajah of the East;

rai, to judge, to determine; *refrej*, a man without judgment.

S E N T E N C E. J U D G M E N T.

Achd, acht, anacht.

See *acht*.

Breath, Breith, Breithamhnas.

See *Breith*, under the word JUDGE.

Breath-neamh.

The code of laws; Perf. *Barnamè*, an edict, formula, canon, a basis or foundation, a rule, regulation; *Peruanè*, sentence of a judge.

Bafal.

Bafal.

Perf. *basb*, (fiat) be it so; *basulcb*, an answer.

Arab. *bes*, published, declared; *bassbekb*, an answer; *buzan*, judgment; *bezul*, *bezla*, good counsel; *baz*, restoration, exculpation; *bezl*, study, care, close attention.

Càs, Cùis, Cios.

Arab. *kyst*, justice, a pair of scales, *kysas*, law of retaliation; *kefa*, the sentence of a judge, fate, destiny.

Codhaidh, cadhaigh, caghaidh.

See *cada*, a judge.

Dith.

Arab. *dyet*, the law of retaliation, an expiatory mulct for murder, made by Mahomet's grandfather; it was then fixed at ten camels.

Coigcart.

i. e. *coig-ceart*, *ceart*, just; *coig*, council; Lat. *Certus*.

Dinn.

Perf. *dinunet*, judgment; *dinur*, the day of judgment.

Eidirghleo.

I know not if *Eidir* here signifies a state prisoner on his tryal, or *eidir*, between; as *eidir gbleo*, would then signify a complaint between two persons.

Arab. *gbelow*, a breach of the law, rebellion; *gbelet*, an error; *gbell*, a crime; *gela*, *kela*, guarding, as God does man; *kelou*, a tryal.

Perf. *gelè*, a complaint brought before a judge; *gbelij*, an explanation.

Fiorfraighidh.

Fiorfraighidh.

From *fior*, truth, and *frag*, a judge.

Fughall, Fuigiall, Forroghall.

Arab. *farygb*, absolved, discharged; *fugbam*, a complaint; *fukeba*, doctor of law; *fukeb*, learned in the laws.

Meas.

From *Meish*, a judge; *meas*, is also to tax.

Arab. *majlis*, a tribunal, in Irish meas-lis.

Riar, Riara.

See Riarai, a judge.

Arab. *reja*, an answer, restitution; *rar*, disclosing.

Rosal.

Arab. *Rifalet*, the mandate of a judge, the gift of prophecy.

Reachtamhan.

See *Rachtair*, a judge.

Reachdhaingneadh.

L E X T A L I O N I S.

Camhad.

Arab. *Kawbed*.

COURT. HALL OF JUSTICE.

Biolaid. See Piolaid.

Cuirt Cheartais.

i. e. the Court of Justice.

Coindelgairt.

Coindelgairt.

From Coindealg, counsels.

Ceaduighe. See Cada a Judge.

It implies also a session. Basq. *Cadoi-seguia*. Irish Cadai teagh, the Judges house.

Coisde.

Dr. O'Brien translates this word, a jury of 12 men to try according to English law;—it will appear by the following laws, that in cases of disputed property, the ancient Irish did also try by twelve men, whose sentence must be unanimous. *Coisde* is an original word implying a tryal by law, in many parts of Ireland it is still used in that sense as, *Cuirfidh me thu ar coisde*. I will bring you to tryal.

Slavonicè, *Kuchja*, the hall of justice.

Persicè, *Cucheri*, a code of laws (see this word explained in Duperon's *Legislation Orientale*.)

Moidhlis.

Arab. *Mejlis*, a tribunal.

Moid.

Arabicè, *Medaris*, a college.

Piolaid, Pioloid.

This word in old MSS. implies a royal palace, and a hall of justice; it appears to be compounded of *Pill* and *ait*, i. e. the place or residence of the pill.

Ara b. *bell, pil*, an elder, *bela* trying, examining, *pelus* possessed of general knowledge; *bili*, tryed, *bebelt*, a malediction, anathema.

Perf.

Perf. *belbar*, an ancient title of the Indian Princes, *pelbu*, warlike, *pelbuwan*, a hero; *peblèvi*, *peblawo*, an ancient Persian, one of the Magi or Guebres.

Palàs,

Of the same derivation as the preceding.

Slavonicè, *polaç od Sudac*; in Irish *Pàlas de Suidbibe*, the court of sessions.

Naàs.

Heb. *Nafia*. Præfes Senatorum The town of Naas in the County of Kildare took its name from the annual assembly of the nobles and judges of Leinster to hear trials: it is remarkable that the ancient arms of the town are two Serpents, and that *Nabas* in Hebrew should also be a serpent.

Nas now implies an anniversary, noble, fame, an obligation, and also death.

Arab. *nefs*, appealing to the king; examination of evidence, manifesto, the alcoran.

Perf. *Nafi*, empire, imperial dignity.

THE GENERAL ASSEMBLY OF
THE STATES.

Tochomracc Tuaithe.

See *Toic*, under the word LAW.

Perf. *amrugb*, venerable, sublime.

Arab. *amera*, princes, nobles; *amrag*, discoursing.

Tuaithe.

Of the nobles; *Tochomracc* then implies a meeting of the nobles to deliberate on the Laws.

Cuireailte.

Cuireailte.

Compounded of *Cuire* a body of warriors, and *ail* noble.

Arab. *Kourlite*, a general meeting of the states.

S E S S I O N S.

Suidhthe.

Suidhe cuert, literally signifies a sitting, the court of sessions; hence the *Gorsedd* of the Welsh, i. e. *Coir-suidhe*.

Sclavonicè, *Palac od Sudac*.

Flatha.

From *Flath* or *Flaitb* a prince.

T R I B U T E. T A X. M U L C T. F I N E.

Bès.

Perf. *bazsb*, and *baj*, tribute, taxes, revenue; hence the Irish *bascac*, a bailiff, a collector of the revenue. See it under JUDGE.

Caraidhe, Caraghe.

Chald. *Caraga* tributum, census capitalis.

Arab. *carga* exactio; *kburaj* tributum.

Cain, Canach.

Chald. *cbanona*; Heb. *canas*, *cauit*, collegit.

Cios, Ciofcain.

Heb. *ces*, *kes*, *mekes*, an assessed tribute; Arab. *gizia*, *gaza*; Perf. the royal treasure; hence the French *accise*, and English *excise*; Arab. *kesas* lex talionis.

Cifte.

Cifte.

A royal treasury, pronounced *kiste*; *kisbeoir* a treasurrer; hence *questor* and *quæstor* the army treasurer of the Romans; Heb. *cesa*, *kesa*, a royal throne; *kis* a purse.

Cùs.

A corruption of Cios; Perf. *kuzit* a pole tax; *kuzied*, a tribute imposed by conquerors.

Cobhac.

Perf. *kebej*.

Caithce.

A tribute, and also a fine for trespass; Arab. *ketaa* price of ransom; *kaewed* lex talionis.

Coir, Coire.

Arab. *kburaj*, tribute, tax, revenue; *kberj*, the same; *gbur*, the mulct for shedding blood.

Ciontire, Cintire.

From *cain* and *tire*, the land, country, region, a tribute.

Cinemeas.

Of *cine*, a tribe, and *meas*. See *meas*.

Garama.

Arab. *gberam*, *gberamet*, a fine for bloodshed.

Deachmad.

Implies a tenth part, a tythe.

Diofhochain.

A mulct paid for not marrying.

Eid.

Arab. *bedaya*, gifts, presents; *bidd*, liberal; *buda*, an offering; *ada*, payment, satisfaction; Perf. *idamal*, *idreri*, a tribute.

Farba.

Farba.Chald. *farb*.**Earc, Eiric.**Pers. *arish*, this word particulary means mulct for man slaughter, and so does the Irish *Eirce*.Pers. *iarè*, tax, revenue.Sclav. *barac*, *barac çarrina*, tributum Zarinæ.Turk. *barai***Irifeat.**This rather means a free-will offering; Arab. *arzet*.**Meas.**Chald. *mas*; Syr. *mas*, contributio; Arab. *mub-effyl*, a collector of the revenue; *maas*, a debt sought after; Basq. *gainte-maitza*, tributum familiæ; in Irish *Cinte measta*.**Millein.**

The severest of fines.

Arab. *melun*, excommunicated; *melum*, accused, guilty; *mawl*, giving away ones property; *meyelan*, respect to superiors.

... B E I T E N A C T E D .

Bla.Arab. *bela*.**Blach.**Of *bla* and *acb*. See *acb* under LAW.**Blachard.**Of *bla*, *acb*, and *ard*, excellent; hence the Greek *πλακκ*, the Spanish *placarte*, and French *placard*; Sclav. *vlast*, *oblast*.

Deachta,

Deachta, Deachracht.

See these words under **LAW**; hence the *decretum* of the Latins.

Feithfa.

Turcice *feifa*,—apply to the Mufti to have his *feifa* or decree. Legislation, Orientale, p. 59.

Olar, Oldas.

The fiat of the judge. See these words explained under *Secretay of State*.

P L E A D I N G S. T O P L E A D.

Aidhnim, aighnim, aghnaidhsam.

To plead.

Aghanidhe.

An advocate, a pleader; Perf. *agbayen*, learned men; great lords.

Aghnas, aighneas. Pleadings.

Perf. *agabaniden, agabiden*, to inform, to announce, to certify, to indicate; *ada* eloquence; Irish *nim* to do, to make. Perf. *agbai*, notice, anunciation. Arab. *agbna*, speaking for another, supplying his place.

H O M A G E. P R O T E C T I O N.

Eineac, Eineacus, Eineaclan. .

A fine or tribute paid by the feud or vassal for his protection, for permission to settle under him.

Arab. *anak, inak*, safety, security, protection.

Dire.

The same as **Eineac**; Arab. *derb*, protection; Perf. *deri*, a fixed habitation.

Seath.

Seath.

Arab. *Sakai*, foreign; *sakin*, quiet, firm, fixed, an inhabitant; *Sukbur*, whatever is done from courtesy.

Miodhbhaidh.

Arab. *mubebbet*, friendship, benevolence.

Mac Faofma.

Sons of Feudatists under protection of the Fla. Arab. *feza*, taking refuge; Perf. *fawz*, refuge, freedom, safety.

TITLES OF HONOUR.

KING, PRINCES, NOBLES.

Aire, airigh, aireach, arar.

Arab. *Arba*, noble tribes, chiefs; *Araknet*, *aras*; *Irak*, a chief, prince, soldier; *Herar*, of noble birth; *ayar*, a prince; *beri*, worthy; *erik*, a throne; *arek*, root, origin, stock, most worthy; *aryk*, of noble blood. Basq. *Erregue*.

The Irish had nine degrees of nobles, viz.

- 1 Aireac-foirgill,
- 2 Aireac-treifu,
- 3 Aireac-ard,
- 4 Aireac-defa,
- 5 Bo-aireac, this is the Boyard or noble
of Walachia, ard and aireac are
the same. See Ard.
- 6 Oc-aireac,
- 7 Triath,
- 8 Airec Trithar,
- 9 Ri.

Mr. Shaw,

Mr. Shaw has omitted the *Triath* and the *Aireac Triathbar*. In an ancient glossary, it is said, Oenac n'Airc Treithar, i. biadh, 7. edach leghmhur : cluimh, 7. coilceadh ; brannuibh, 7. fithchealla ; Eich 7 carbaid : miolcoin, 7. eifreachta, i. e. the magnificence of an Airec Triath, consists in good living and rich apparel, feather beds and quilts, chefs boards and bagammon tables, horses and chariots, in hounds and in the number of orphans he maintains. Arab. *bink*, *bunk*, prosperity, wealth, munificence ; *brannuibb*, rather means the men ; *gon a brannaibb dead*, with his ivory Chefs-men.

Atach.

Arab. *atik*, *atat*.

Aite.

Chinese *Aite*, the king or hero at Chefs.

Agha, Oigh.

Heb. *agab*, mouere bellum. Perf. *agba*, a lord, a prince, a ruler ; Kalm-mogal, *Aca*. Turc. *Aga*.

An, anach.

Arab. *anak*.

Adonnath.

Heb. *adoni*.

All, oll ; ail ; ull.

Heb. *el*, magnus, potens, Deus, *ull*, robur.

Arab. *all*-God, hence *alibet*, the sun ; *Wu*, lords.

Bar.

Perf. *Pir* ; Arab. *Bebr*, Behrai, fit for the administration of publick affairs.

Ban-righean.

A queen; Pers. *banu*, a princess.

Breas.

Pers. *beruiz*, *baruiz*, i. e. victorious; *beras*, perfection.

Breafach.

Pers. *Parfbek*, honourable, brave, bold.

Bruigh, Brui.

The *Brui* was the lowest rank of nobility; lands were assigned by the king for the support of the Bruigh's house, into which he was obliged to receive and entertain all travellers, as is fully expressed in the laws.

Arab. *burj*, hospitality, eating and drinking plentifully; *burji sberef*, the highest degree of nobility.

Pers. *berkb*, abundance, power, authority; also a low price put on provision by edict of the magistrate. *Burkendam*, a carnival.

Bal, Fal.

Pers. *Val*. Phœnicè, *Bal*.

Arab. *faal*, nobility, grace, excellence; *Wali*, the same.

Borom, Boromh.

A king, monarch. This title was taken by the great *Brien*, monarch of Ireland, in the 11th century.

Pers. *Behram*, a king, a sword. The name of several kings of Persia, and of other kingdoms in the East; corrupted by the Greeks into that of *Varanes*. See Richardson's Persian Dictionary at *Behram*.

Caibhir,

Caibhir, Caith.

Perf. *Kabir*; *Kebya*, a vicegerent.

Caidhni.

A Queen. Arab. *Kdyn*.

Car, Coraidh, Curadh.

Perf. *Gerr*, power; *kurubè*, head, chief.

Arab. *Kir*, a lord. Greek *κυριος*.

Cuthadh.

Perf. *Kutbuda*.

Codaman.

Per. *Kbudawend*, a king, a lord.

Cathal.

i. e. Charles, Warlike. Arab. *Kyral*, a battle; *kettal*, a soldier.

Codhnac.

Arab. *Kenn*, a defender, *Kubun*, a priest.

Perf. *Kundawer*, a hero; *Kenek*, a cock.

Ceann, Keann, Conn.

Kban, the title of the Eastern princes.

Donn.

Heb. *adon*. Arab. *din*.

Eile.

Signifies not only a king, a lord, but also his people, his country; it is also a name of God, of adoration; hence Eile ui Fhogurta, and Eile ui Chearabhail in the county of Tipperary; Cnoc Eile the hill of adoration. Arab. *Ebl*, a lord, master, people, spouse, family, pious, God.

Fo.

Chinese, *Fo*. Arab. *fowj*, a body of troops; *fawk*, superiority; *fatyb*, a conqueror.

Mal, Malc.

Heb. *melk*. Arab. *mulk*, a king.

Fal, Flath.

Arab. *wali*; noble; *felab*, victorious.

Mor.

Arab. *Mar*, a lord.

Neimh, Neimhid, Naomhid.

Nobles: it also signifies holy, bright, Heaven; and frequently occurs in the laws in these meanings; hence *Breith neimb*, the title of the Brehon Laws we are proceeding to. Arab. *namus*, law, dignity; *naymma*, hail, excellent; *numan*, the name of the kings of Hyra, in Arabia, i. e. of blood royal. Pers. *namè*, illustrious, *namebdud*, immense; *numud*, a guide, august; *namè*, a history, work, writing, mirror, speculum, hence *namè*, a title to most books in the Persian language, as *Sbab namè*, the history or speculum of kings, &c. *Nemaz*, prayers: it is also applied to the mass of the Christians in Persia. N. B. *Nemed* is the name of the Scythian leader, famous in Irish history, for colonizing this country, 630 years after the flood.

Ri, Righ, Rac.

King; Copticè, *Rys*. Heb. *Rechus*, rich, powerful.

Arab. *Rik*, power; *Ray*, a protector; *Rajab*, title of honour of the Hindou princes; *Raas*, noble; *Rett*, a prince.

Ris.

A king; Heb. *Rosh*, a prince, a head.

Ruire,

Ruire, Ruidhre.

Perf. *Rad*, great, powerful.

Guaire.

Perf. *Gober* of a noble family ; *Al Gober*, the great Mogul, *Sbab Allum*.

Raicneach.

A Queen.

Seaghlán, Seigh, Seighion, Seic.

Perf. *Sikender*, Alexander, two princes of this name are much celebrated in the East. The conquests of Alexander are celebrated in many Persian, Arabic, and Turkish histories, under the titles of *Sikender namè*, i. e. the book of Alexander ; *Aineb Iskenderi*, i. e. the mirror of Alexander, &c. &c.

Arab. *Sbekib*, a prince ; *sekba*, munificent, princely.

Perf. *Sek*, terror, hence our Irish *Seaghlán*, full of terror ; *Sbebnè*, a viceroy ; *Yegbyr*, a king.

Schor, Sabh, Suidh.

Hence *Úscor*, one of the ancient famous military heroes of Ireland, from whom the hill of *Úsgar* in the county of Limerick.

Arab. *Sbarif*, noble.

Perf. *Sbab*, a king, a sovereign, an emperor, a prince, a monarch. N. B. The king at the game of Chess was called *Schor* in Irish, and *Sbab* in Persian.

Arab. *Sabeb*, lord, governor, chief.

Perf. *Sbabbaz*, royal, noble, brave, *Sbapour*, a king of Persia, called by the Romans *Sapores* ; *Sbebi*, a king ; *Seidi*, a lord ; *Yefir*, an emperor.

Saor.

Ardachdach.

Of *ard*, and *achta*, or *achda*, victory.

Ard, art.

Heb. *ard*. Perf. *ard*, illustrious, most excellent, omnipotent; hence in Irish *Art*, God; hence *Sagadbart*, *Sagart*, a priest, from the Hebrew and chald, *Sagad*, to adore, to worship, and *art*, God: From this compound is formed the Greek and Latin *Sacerdos*. *Ird* and *Ard*, was the name of the angel supposed by the ancient Persians to preside over religion. Hyde Relig. Vet. Perf. P. 265..

Afcath, afcari.

Arab. *askir* an army; *askery* a soldier.

Afion, afin, ofin.

Arab. *Afin*, of illustrious descent, hence *afion* in Irish a crown, a diadem. This is the title of the famous *Ossian*.

Buadhaire, Buadharg.

A champion, a victorious hero, from *buaidb*, victory, and *aire* a chief, or *arg* plundering, &c. Perf. *bebader*, a soldier, champion, hero, a chevalier, knight, horseman. *Bebader* forms part of the titles of honour conferred by the great Mogul, and other Eastern potentates upon the Nabobs and other great men, bearing some resemblance to the European title of military knighthood, as, *Omdatu' Pmumalik, estenbaru' Pmulk, kumru'd' dowla Mobammed Khan, Bebader*, i. e. the pillar of Empires, the glory of the kingdom, the full moon of the state, Mahommed Khan, the Brave.

Ballardach.

Perf. *Tajdar*, a king; hence *Tazi*, an Arabian; hence the family of *Mac-an-Taais*, written Mac Intosh.

Tanaiste.

The presumptive and apparent heir to the Prince. The word originally signifies second, as in this example, *is giorra ro mbair an cèd tanaiste don le-dradb fin, na an cèd toifinac*, i. e. the second hundred champions were sooner killed than the first hundred. Chaldaic, *Tanain*, Secundus.

Uais.

Noble. Arab. *Azz*, *Weza*; *Wazia*, a king, a prefect.

TITLES OF HONOURS.

CHIEFS, HEROES, WARRIOURS.

Amhra, Amhragh.

Arab. *Amera*, *umera*.

Perf. *Emrugb*—*Yawer*, victorious.

Arusc.

A lord; Arab. *Arsh*, the royal throne; *aryz*, noble, rich.

Aghach, agfal.

Heb. *agafes*, præfectus. See *Agba*.

Ainmeneach, aimneach.

Arab. *Hammani*, heroic.

Perf. *Humaiun*, royal, fortunate.

Ardamhan.

Of *ard*, and *bumaiun*. Perf. *ardavan*, the name of several princes of ancient *Persia*, *Media*, *India*, supposed to be the *Artabanus* of the *Greeks*.

Ardachdach.

Duine-uafal.

A Gentleman, fir. Arab. *usif*, a good man.

Dos.

A gentleman, it is alfo a poet of the fifth clafs.

Ealg, ealc.

Arab. *alc* high, *abil* an emperor, *balic* high, sublime, unde Helicon mons.

Eac-faor.

A knight, a cavalier. Perf. *yekfewar*.

Earla, Iarla, Iarlamh.

Perf. *Iar*, *yar*, a defender, protector; *lamb* the hand; this is the root of the Englifh title *Earl*.

Err, Irr.

Perf. *Irr*, triumphant.

Farranta.

Arab. *Furanis*, a chief, *Firend*, a fword.

Perf. *Firawen* oppulent, *Faneften*, to excel.

Faris, farfa.

Arab. *Faris* a horfeman, a cavalier.

Gaiſce, gaiſgidheach.

Arab. *Ghazi* a hero, a conqueror, a general.

Guaire.

Arab *Gberra*, noble.

Perf. *Guwarè*, *Gober*; *Ali Gober* the title of the preſent prince or great Mogul, *Sbab Allum*.

Gnodh.

Perf. *Gunda* learned, wife; *gundawer* a hero; *gun*, *kun*, a deſtroyer.

Gorm.

Perf. *Gbairm* invincible; *gburm* venerable.

Arab. *Kurem*, honourable.

Grata,

Grata, Gratan.

Arab. *Gburret* a lord, a chief of a people, master of a family, most excellent.

Graib, Angraibh.

A warrior, hero, conqueror; from this root are derived, *Graibbri*, titles of honour; *Graf* a battle; *Grafinn* a batalion, plur, *Grafuinn*, battalions; hence *Cnoc-Graffan*, one of the royal houses of the ancient kings of Munster, in the county of Tipperary.

Chald. *grab*, to lay waste, to plunder.

Heb. *agraf*, a conflict.

Arab. *garfa*, a conflict.

Perf. *giristen* to take, to seize, to overcome; *gurbur*, invincible, robust; *cherb*, *jerb*, a conqueror.

This is the root of the German *Grave*, *Graven*, *Landgrave*; titles of honour, signifying hero, Warrior, conqueror.

Irr. See Err.**Laoc.**

Perf. *Yeluk*, *ieluk*, a hero, a warrior, athletic.

Arab. *Laik*, worthy, able, qualified, deserving honour; hence the Etruscan *Lucu-mone*, Rex, Dux (in Irish *Laoc-moin*) the great hero.

Marcfal.

A cavalier, *marc* a horse. See *Scal*.

Mordha. See Mor.**Moralac. See Laoc.****Mafglac.**

Arab. *Muzbek*, the destroyer, *mas* important; *maafr*, illustrious; *muslekym*, proud, haughty.

Nodh,

Nodh, Nothac, Nois, Nafadh, Neafa.

Arab. *Nasyb* a faithful minister; *nasyr* a defender; *najib* prosperous.

Perf. *Naz*, beneficent; *nafi* imperial dignity; *nadiret* incomparable.

Natha, Nathan.

Arab. *Neta*, noble, illustrious.

Nuall, Nuallan, Naill, Neill.

Arab. *Niyu* warlike, *al* great; *nal* liberal, *neil* obtaining, conquering; *nalit* acquiring good.

Oirdheirc.

Arab. *Erakbinet*, princes, chiefs.

Perf. *Ardesbir*, the Artaxerxes of the Greeks.

Onòrac.

Seoid.

Arab. *jedd*, dignity, glory.

Seric.

Perf. *Serkar* a chief, a superintendent.

Scal, Sgal.

Arab. *Sykal*, horsemanship. See *Marscal*.

Shawkel infantry; *Shakbel* a youth, which is also the meaning of the Irish *scal*; *chebl* a chief.

Seitce.

A lady; Arab. *Seyidet*, a lady; Perf. *fitti*, my lady.

GENERALISSIMO OF THE ARMY.

Siphte, Sibhte.

Arab. *Zubte* Mahomet, the first of men; *Sibat* lyons.

Perf.

P R E F A C E.

xlv

Perf. *Sipab*, an army, cavalry; *fpabi*, military, chief of a town; *fpaban*, a king; *fpebbed*, emperor, general; *fpabdari*, commander of an army.

Moldavian and Valachian, *zoptzi*.

Tuarcnach-Catha.

Arab. *Turkban*, a prince; *catb* in Irish, is a battle, a warrior; Arab. *Kaw* warlike.

P L E B S.

Brafgan.

Perf. *Berezgan* servants, the common people.

Bodach.

Arab. *badi*.

Cudarman.

Perf. *kbydemetkar* a servant.

Codromach.

Kbud-murd, trifles; *Kbud-rui*, ill-disposed, rude.

Arab. *Kutret*, worthless.

Disgar.

Arab. *Dejaj*, *Dejr*.

Fleasgaigh.

Gramsgar, Gamsgar.

Perf. *Gumer*, a peasant; *Gbumkusar*, associates, companions.

Pubal.

Tur, Tair, Tuirean.

Arab. *Turr*.

Treab.

A tribe: Arab. Perf. *Tebar*.

EMBA S-

E M B A S S A D O R.

Taibhligheoir.

Arab. *Tebligh*, sending letters of compliments;
Tebjilet, ceremonies, compliments.

S E C R E T A R I E S O F S T A T E.

Eimide.

Arab. *amadè*, made clear, resolved, prepared,
 dispatched.

Turc. *Emini Pberva*, the trustee of Phetva
 has the keeping of the law papers given by the
 Mufti's clerk; these he first collects, considers
 them and sometimes advises or suggests to the
Mufti what ought to be answered, who at length
 decides the whole matter in one word *olur*, so
 let it be; or *olmaz*, it must not be; in Irish *ol-ar*,
ol-das. See the 30th Law in the following pages.

R O Y A L S E C R E T A R I E S.

Foicljth.

See *Fo*, under titles of honour.

Foidhbhcín.

Rùngruibhtheòr.

From *Rùn*, and *Graibim* to write.

Rùncleireach, Ruinreathoir.

From *Rùn* a servant, and *Cleireac* a clerk.

Perf. *Ruywanè* veiling, hiding. Arab. *Rein* seal-
 ing up, concealing.

Urfoicljth.

Doctor O'Brien has mistaken the meaning of the word *Rùn* in Olaus Wormius *De literatura Runica*: According to the Doctor the *runæ* or writing of the Gothic Heathen priests is derived from the Irish *Rùn*, a secret or mystery. Wormius certainly knew that *gironu* in the Saxon Tongue was mystery, Anglo-Sax *gerunze*, and Gothicè *runa*, mysterium; he certainly understood his own language, and he would also have found it in the Gothic dictionary. But this did not satisfy Wormius, and with great reason, for there was no mystery or hieroglyphic intended by the priests, who exposed their writings on monuments which still exist.

The Gothic *rùn*, a letter or character, is derived from the Arabic *runa* a sound, because such characters conveyed the sound of the voice by naming them. The Arabic *rùn* implies more especially a musical sound, and *runum* is songs, hymns; from whence the Irish *ràn* and *oràn* a song, and from this root is also the Irish *ruine* a streak, a mark, or signature, expressive of a particular sound or meaning.

Urfoiclith.

MARRIAGE. DOWER.

“ *Pofadh*.

“ Corrupted from *Bofadb*, says Dr. O'Brien, in
 “ his Dictionary, is the only word in the Irish
 “ language to signify *marriage*. The Spaniards
 “ have no other word to signify the conjugal con-
 “ tract but *casamiento*, which literally means
 “ *housing*,

“ *boufing*, or taking a separate house to raise a
 “ family, *esta casada*, she is housed or married,
 “ from *casa*, a house. But the Irish word *bafadb*
 “ or *posadb*, signifying the conjugal contract, is
 “ borrowed in a more natural way from a mate-
 “ rial ceremony that is in the actual exhibition of
 “ the dowry, which consisted in nothing else but
 “ cattle, and more especially cows, *boves & fræna-*
 “ *tum equum*, as Tacitus says of German portions ;
 “ so in Irish, *bosadb* is to be endowed with cows,
 “ from *Bo*, a cow. The word *Sprè*, i. e. cattle,
 “ is the *only* word to signify a woman’s marriage
 “ portion. The men of quality amongst the old
 “ Irish never required a marriage portion with their
 “ wives, but rather settled such a dowry upon
 “ them, as was sufficient maintenance for life, in
 “ case of widowhood ; and this was the custom
 “ of the German nobles and of the Franks.

“ *Pofda*, *Pofga*.

“ Married, joined in wedlock. Thus the Doc-
 “ tor.”

It is not probable that a people, descended in a
 direct line from a nation which contested its an-
 tiquity and knowledge with the Egyptians; a
 people who speak the most ancient language of
 the Universe, replete with scientific terms,
 should adopt a name for a most sacred ceremony,
 from a few cows given accidentally as a wife’s
 portion. I say accidentally, for the Doctor allows
 the rich required no portion with their wives;
 then what was the name, signifying marriage,
 with the rich?

Whoever

Whoever reads Tacitus with care, or will turn to the learned Dr. Gilbert Stuart's *View of Society in Europe* (where he will find the sense of Tacitus more fully explained than in any other author) will be convinced that in remote times, no portion was given with the wife: And the following Laws of the ancient Irish declare the same. It is true, in later days, a portion was demanded and given; but such laws relating thereto, are evidently of modern date.

The name of the conjugal ceremony with the ancient Irish was *Bod*, *Bad*, or *Bud*, a word which now indecently signifies the *membrum Virile*; hence the Spanish *Bodas*, *Boda*, a wedding; the etymology not known. See *Covarr*, and the Spanish Lexicographer *Pinedas*. *Bad* was the name of the angel, supposed by the ancient Persians to preside over wedlock. "Vicesimus secundus dies est *Bad*, idem qui Indo—Persis et Gilolenfibus vocatur *Gbuad*, see *Gowad*, qui *Famulus rā*, *Cburdad*. Cumque *Bad*, significet *Ventum*, hoc censetur nomen Angeli qui præest *Ventis*, atque *Connubio et Matrimonio* et conductui omnium rerum quæ fiunt hoc die. Hyde *Relig. Vet. Pers.* p. 264." From the old Persic *Gbuad* is derived the Irish *Coidbe*, chastity, and the vulgar *Coidbas*, the *puerum muliebre*.

Posadh and *Posa* are derived from the Persic *puys*, a bride, derived from *puywest*, joined together, attached, connected, from the verb *puywesten*, to bind. A wife in Persic is *Sabybet*, *Sabye*, *Sabybet*, from whence the Irish *Seite*, *Seiteach*, *Seitche*, a wife. Thus it is evident *Posadh* (wedlock) has

no more to say to *Cows* than to *Bears*. The Persian *Pryk*, a bridegroom, has given the Irish vulgar name *bíoc* for the *membrum virile*: these transitions are common in all languages: from the Irish *bri*, fortis, strong, and *bíob* or *pos*, is formed the word *Priapus*.

Nuar or Nuathar is another Irish word for marriage; Perfice, *newa*.

Doctor O'Brien has committed the same mistake in the Spanish language, here he is more excusable; Pinedas, the Spanish Lexicographer, had deceived him by the following explanation: *Casa*, a house, a family, and immediately follows *casada*, a wife, *casada*, the original or the rise of a family; *casamentàr*, to marry; *casamiento*, a wedding; which are all marked as of unknown etymology. *Casada* and *Casamiento* have here no more to say to a *house*, than *posda* had to *cows*. *Ceas* or *Keas* is an original word in the Irish and Spanish languages, signifying Wedlock; the Doctor had translated *aitbceas* or *aitbkeas*, a harlot. I allow it is the modern vulgar signification of the word, as *Ceis* or *Keis* is of the pudendum muliebre; Arab. *keza*, *kefs*, *keis* (coitus); but in the old dialect, and in the following laws, *aitceas* is explained to be a wife; *ait* is the prepositional article, the same as the Arabic *att*, implying repetition; and *ceis*, *keis*, signifying copulation, both in Irish and Arabic, the Doctor and others have mistaken the word; but *ait* here is the inflexion of *aitb* the law, and corresponds to the Spanish *miento*, that is *casa*, nuptials; *miento*, vowed or sworn at the *mon* or holy altar. *Ceas-*
ait

ait or *ceast* in Irish, a wife (or woman attached to one man) is the root of the Latin *Castitas*; as *poshta* or *pushti* in the Persian is the name of *Gany-medes*, a Latin name, composed of two Irish or Celtic words, signifying the same, as *pushti*, viz. profusion of love.

The Irish *Keas* and the Spanish *Casa* are of the like construction and signification with the Arab. *Kbafeki*, a sultana; the Persian *cbefn*, nuptials, from the verb *cbefpiden*, to adhere, to sow, to join together; but this word did not convey the same honourable idea as *pushti* in the Oriental dialects; it sometimes implied lust, hence *Cbegbz* is in Persian a frog; *cbucbu*, a sparrow; from whence a very vulgar Irish word is derived, *sbag* (i. e. coitus) Arab. *Zekkbk*; *Kbejaa*, in Arabic, implying the enjoyment of a woman either in wedlock or not, it was necessary to distinguish the honourable and lawful ceremony of wedlock, from the result of passion. The Irish prefixed *asb*, i. e. the law, the holy law. The Iberian Celts suffixed *mienta* or *manta*, derived from *man*, the altar at which the vow was made. *Man*, *mun*, or *mon*, is the tall upright stone always to be found on the outside of, and near to the druidical circular Temples: it was the Juba or pulpit where the priests stood to explain the laws, human and divine. This stone was originally the altar of the almighty God; it was the *Eben Saged*, or lapis adorationis of the Hebrews; it was at first the *muna*, *amuna*, or *amna* of the Chaldeans, which, as Buxtorf rightly translates, was *fides, religio, quis Deum colit, complectitur et reveretur*; it was also the *mana*;

Dr. O'Brien forgot himself strangely, in asserting that *sprè* is the *only* word in the Irish language to signify a woman's marriage portion; the reader is requested to turn to the word *crodb* in his Irish dictionary, it is there explained, a *dowry*, or *wife's portion*, *cattle*, *cows*; *crodb* signifies the profit or produce of the cows, and not the animal; *sprè* and *crodb* signify riches and wealth of every kind. There are many other words to express a marriage portion, all which the Doctor has inserted in his dictionary, as,

Crodh, feartcrodh, lancrodh, bacrodh, croidheachd, coibhce, libheadhan, libhearn, diobhadh, tochra, sprè, nual, nadhm.

Chald. *catbobab* implies a dowry, but it also signifies *instrumentum dotis*, *literæ contractus matrimonialis*, from *catbab* scriptum.

Nadonia, *Nadax*, are words also for a dowry.

Perf. *Kabin*, a dowry, a portion; *separ* wealth, household furniture.

Arab. *Sebr*, *zebr*, a writing, a dowry, *zibrij* decoration of jewels; *sebr* a form, mode, writing; *sipebr* fortune; *sbebr* a gift, conjugal duty; *biba*, *nibila*, *niama*, *dos*, a dowry.

From these words the above Irish compounds are derived to express a dowry or marriage portion.

M O N E Y. C O I N.

Soyez feul, et arriver par quelqu' accident chez un peuple inconnu; si vous voyez une piece de monnoye, comptez que vous etes arrivè chez un peuple policè. *Esprit des Loix*, lib. 18. c. 16.

The

mother of the Greek and of the Latin. I shall not take up the reader's time in their whimsical *Etyma* of the word *matrimonium*; *muin* or *muine* is an original Irish word signifying *carnal copulation*; it is so used at this day with the preposition *ar*, for example, *cuadb si ar muin*, or *dul si ar muin*, she went a whoring; and in the following laws, the commentator explains *muine* by *striopac*, a harlot. *Muin* signifying *copulation*, it was necessary to distinguish the lawful union of the man and woman from the unlawful, and therefore as the joining of hands at the altar was the principal part of the ceremony, *matb* a hand, was prefixed to *ar muin*, which compound forms *matbar-muin*, from whence the Latin *matrimonium*; hence the Irish word *muinteor*, *muinter*, a tribe, a clan, a family; that is, says the Royal Bishop *Cormac Mc'Cullinan* in his ancient Glossary now before me, *muin tor*, i. e. *torrac muin*, the fruit of wedlock. *Muinfiol* is another Irish word for a family, compounded of *muin*, and *fiol* seed, issue; so likewise *lamb-nodb*, or *lamb-nuadb*, is a married couple, from *lamb* the hand, &c. *nodb* or *nuadb*, a compact, covenant, &c. &c.

Arab. *mun-ysz*, libidine exardens, vir aut mulier,
muni, sperma genitale,
mun-berij, rem habens cum puella,
munfil, generation, progeny,
munfus, born,
munkub, a lawful spouse,
munakyd, marriage,
munzem, joined, contracted, &c. &c.

Dr.

screabam, or *scribam*, is to scratch, scrape, or furrow, from whence *scriob* a writing, and the Latin *scribo*. See note to No. 2 in the laws.

Seid, *sed*, & *seod*, are words frequently to be met with in the laws, expressing the value of land, of apparel, and of mulcts and fines; the commentators have explained this word by *cows* and *sed*, in the Irish Lexicons is a milch-cow, or cow in profit, Arab. *we-jiet*. *Sed* & *seod* also signify wealth, jewels, &c. therefore I conjecture that *sed* was also a piece of money; in the Arabic *jedd* is riches, *jejid* every thing excellent; *seidi* is brass or copper, and *saidet* is an offering or oblation.

Fang or Faing was another name for the *sgreabal*, either of gold or silver, it was the same as the *oiffing*. Fang (says O'Brien) an ancient Irish coin; *Fang*, *faing*, i. e. *sgreaball* oir no airgid, old gloss. Perf. *fanè* a wedge, *fenn* money, riches.

IRISH WORDS FOR MONEY.

Airgead.

i. e. silver; hence the Latin *argentum*.

Boghe.

i. e. ballan beg imbitis coic uingi oir; i. e. a small ball weighing five ounces of gold.

Cim, Kim.

i. e. silver. Perf. *Sim* money, a dollar, an ingot.

Cis, Kis.

i. e. tribute, rent, &c.

Cearb, Kearb.

i. e. silver. Arab. *Gbersb*, silver.

Clodh-

Clodh-airgead.

i. e. stamped silver; *clodb* is stamped; hence *cur ar clodb* is to print a book or to mint money.

Or clodh bhualte.

i. e. gold stamped, *bualte* is struck; in Arabic *Kebil* is uncoined money, probably the root of the Irish *clod*, and the vulgar *kelter*, i. e. money.

Cron bhualte òr. Cron bhualte airged. Cron bhualte pràs.

That is, a sign or mark (*cron*) struck upon gold, silver, or brass.

Lethe.

A word I know not the meaning of; in my old Glossary it is explained by *ass*, probably the *as* of Pliny, a coin, ten of which made the *denarium*. *Laithe* is a balance or scales for weighing money, *meadb thomais oir no airgid*.

Mona, Munadh, Munadan.

Heb. monah, minch.

Munadhànaidh,

A coiner or maker of money.

Several of the Spanish names for particular coins are common in Ireland, at what time they adopted them I am ignorant, but it is worth remarking, that such names are evidently of Irish derivation, and cannot be derived from the modern Spanish, as far as I can discover; such are *Piafre*, *Piastrin*, a shilling, or two rials; *Riali*, sixpence; *Tuistùn*, a groat; *Piafre* and *Piastrarin*, appears to be derived from the Irish *Piosa-tria*, or *triatb*, i. e. the king's piece; *Piosa tierna* the same. Perf. *pesbèz*, any small money.

Patacùn

Patacùn a dollar, from the Flemish Patag.

Tuistùn, from tuis, the head, or tuis the jewel or precious value, and Tonn, the King.

Riali, from *Ri* king, and *ail* will pleasure.

Pistole will also imply *piofa toll*, i. e. a piece with a head stamp on it.

Feorling is a farthing, and *cianog*, *kianog* was a small coin as the word denotes, which passed for half a farthing.

These are certainly modern names, and in the 9th century when the Danes obliged the Irish heads of families to pay the annual tribute, we find it expressed in the annals by the words *uinge oir*, i. e. ounces of gold; this is the cruel tribute named by the Irish *Cios Sron*, or Nose Tax, because the Danes threatened to slit their noses in case of non-payment.

I am therefore of opinion the ancient Irish had no minted or coined money, but pieces of gold and silver stamped or scratched with a mark, to denote the value and weight, such as are current at this day in Spain and Portugal.

The Hebrew word *shekel* signified to weigh, and also a coin of gold or silver from its weight.

The Irish *screabal* was probably a weight also; as we have the word *scruple* signifying a certain weight; and I may be mistaken in deriving this word from *screabam* to scratch. It has been strongly contended by *Conringius* and *Sperlingius* that the ancient Jews had no coined money, no *pecunia signata*. The Hebrew words *shekel* denotes weight; *casaph* denotes paleness of colour, and silver, like the Irish *airgid*, *cios*, *cearb*; *Casaph*

saph occurs frequently in the bible, Gen. 13. 2. 20. 16. 2 Kings, 12. 7. in the last it expressly says, “*Jebobash said unto the priests, now therefore receive no more money of your acquaintance,*” which the vulgate translates *pecunia argentum*, *ἀργύριον*; Speringius insists this word *casaph* must here likewise be understood *pro pondere solvendo*, and not *argento signato*.

That the ancient Irish had the art of *fusing* metals is evident from the monuments of antiquity daily discovered, but more evident from the name *Breotbina*, *Braitbne*, or *Bruitbneoir* a smelter, a refiner of metals, i. e. says my ancient Glossarist, *fear bbios ag bearbbadb, no lag leagbabb no ar tineadb, oir, argid, &c.* i. e. a man who has the art of smelting, refining or dissolving gold, silver, &c. &c. (let it here be noted that *tineadb* to fuse, is the root of the English word *tin*, i. e. a metal easily fused) *breo* is a hot fire.

It will not be foreign to our subject in this place to mention another art of *fusion*, well known to the ancient Irish, I mean the art of making glass. The Irish name for *glass* is *glaine*, or *gloine*, a word the author of the Gaelic antiquities wishes to derive from *gleo* and *tineadb*, i. e. to fuse in a hot fire; in this case the compound would be written *gleotbine* or *gloitbine*, which certainly would pronounce nearly the same as *gloine*; but the word is always written *gloine*. Dr. Johnson derives the word *glass* from the Saxon *glas*, and the Dutch *glas*, as Pezron imagines from the British and Irish *glas*, which signifies green, clear; the Doctor observes, that in *Erse klann* is glass, and also clean; true the word *glan* in

in Erse and Irish signifies clean, but not clear. The Hebrew word *glas* to look smooth and glossy, comes nearer the sense of our word glass. There is every reason to think the Irish word *gloinne* is an original. Monsieur *Michael* has proved that the ancient Jews had the art of making glass; and in the third chapter of Isai. and 23d verse, the word *glinim* occurs, which Montanus translates looking glasses, and the vulgate *glasses*; *glinim* is the plural number in the Hebrew, consequently *glin* is the same word with the Irish *gloine*.

The word *porcelana* signifying china or earthen ware, was given to that manufacture by the Portugeze; *porcelana*, says Larramendi (in his Bascuence dictionary) is a word borrowed from the Cantabrians or Basc; called by them. *brocelana*; which he explains by *brocela*, i. e. trabaxo, i. e. work, and *lana*, i. e. *cario* a carriage; hence says he *porcelana* signifies with the Spaniards and Portugeze either china ware or a porringer. This inconsistent author (who frequently tells us this, and this word is of my own invention) at the word *vidrio*, i. e. glass, gives a name in the Basc, synonymous to the Irish, viz. *beira-quia*, that is, in the Irish *breo-caoi*, fused in the fire: *caoi-oir*, *caoi-ariaim*, is hot liquid gold or iron. The Portugeze *porcelana* is evidently the Irish *breo-gloine*, or *breo-cloine*, i. e. glass fused by fire: This art must have been very early discovered; every fire made on the sea shore with the saline weeds dried and scattered about, must have produced a vitrification; and to such an accident

dent Pliny attributes the discovery of this art in the River *Belus*, or the *Rivus Pagida*. See Bochart's Hierozoic. p. 723. The *Basc*, word *quia*, or *quior*, very frequently occurs in the Irish compounds, as in *caor-gbeal*, red-hot, *caor-tbuin*, quicksilver, *caor-tbeine*, a firebrand, *caor-tintigbe*, a thunderbolt, &c. &c.

To return to our subject. Sir James Ware and bishop Nicolson have treated on the coins and money of Ireland; Mr. Simon collected what they had written, and enlarged the work with the figures and descriptions of many coins in his possession †. From his Essay I shall extract what he has said on the ancient money of Ireland.

“ Although we cannot trace out the first in-
 “ vention of money in Ireland, yet it cannot
 “ be denied that it was in use here long before the
 “ arrival of the Danes, or Norwegians. The
 “ Irish word *Monadh (a)*, as well as the other
 “ appellative words, used (with little variation in
 “ the

† This valuable collection of coins, medals, fossils, &c. came into the possession of Mr. Simon's son, at present a merchant in this city; who not having the passion of his father for antiquities, offered them for sale at a very low price—A purchaser could not be found in Ireland; they were sold to a foreigner and taken out of the country!

(a) *Monadh, Pecunia, Money*. Lluyd's Irish Dictionary. The Irish *Airgead*, used at present for the English word money, originally and properly signifies *Argentum*, silver; and was not probably made use of to design money, until the use of silver coins was introduced into Ireland, when in all likelihood, such money was called by way of distinction from iron or copper money, *Monadh na Argead*, and in process of time for brevity sake, *Airgead*, for money of silver.

“ the pronunciation) in most of the ancient and
 “ modern languages to signify money, seem to
 “ be derived from one and the same origin, the
 “ Hebrew Monah, or Mineh (*b*), the name both
 “ of a weight, and of a kind of money, worth a
 “ hundred *Denarii* (*c*): the Mineh of gold be-
 “ ing worth a hundred shekels. Besides this,
 “ we find in the Irish many mercantile and other
 “ words derived from the Hebrew, which, as
 “ they shew the antiquity of the Irish, and its
 “ affinity to that mother tongue, denote likewise
 “ the early use of trade, and of money in Ire-
 “ land; into which, no doubt, it was introduc-
 “ ed as soon as inhabited, or at least frequented
 “ by other trading nations; the country afford-
 “ ing gold, silver, and other metals (*d*), which
 “ perhaps were soon discovered by the first in-
 “ habitants.

A. M
3011.

“ We find that in the reign of Tighernmhais
 “ Mac Fallamhuin (*e*), the tenth monarch of
 “ the Milesian race, gold ore was discovered,
 “ and refined at Fothart, near the river Liffey,
 “ in the county of Wicklow, where gold, sil-
 ver,

(*b*) Mina est nomen ponderis et monetæ habentis centum denarios, et centum siclos auri. Schindler's Lexicon-Pentaglot.

(*c*) The *Denarius* denier, according to Greaves and Arbuthnot, weighed 62 grains, and would be worth of our present money, about $7\frac{1}{4}d$.

(*d*) ————— stannique fodinas

Et puri Argenti venas, quas terra refoffis
 Visceribus manes imos visura recludit.

Hadrianus Junius in Ware's Antiquit.

(*e*) O Flaherty's Ogygia, Lond. 1685. p. 195.

“ ver, copper, lead and iron, have of late years
 “ been found out. And a mint is said to have
 “ been erected, and silver money first coined in
 “ Ireland, in the time of Eadna-Deargh, at 3482.
 “ Airgead-Rofs, (A. M. 3351) so named from
 “ Airgid silver, or money (*f*). From this obser-
 “ vation that silver-money was then first struck,
 “ we may reasonably conclude that money of
 “ some kind or other, whether of iron or cop-
 “ per, was in use before that time; and indeed
 “ we find that in the reign of Sednæus-Innardh, 3453
 “ the soldiers wages were paid in money, wheat,
 “ and cloathes (*g*). 'Tis also very probable
 “ that this island was known to the Phœnicians,
 “ who used to resort to Britain for tin, which no
 “ doubt was likewise found in Ireland (*b*);
 “ though those mines seem to have been lost for
 “ some ages past. But most certain it is, that
 “ this country was famous, in the beginning of
 “ the Roman empire; for Tacitus, speaking
 “ com-

(*f*) Ogygia, p. 249. (*g*) Ibid, p. 248.

(*g*) Ibid, p. 248.

(*b*) At a great council held at Drogheda on Friday before the feast of St. Andrew, (29 Hen. VI.) before James Earl of Ormond, deputy to Richard duke of York lord lieutenant of Ireland; it was enacted (cap. 14.) ; that licence be granted to Sir Christopher St. Lawrence, lord of Howth, to search for a mine within the feigniory of Howth, as well for tin as lead ore, and to apply the profits thereof to his own use for three years, yielding 6*s.* 8*d.* a year if the mine be found. (cap. 17). As Richard Ingram miner and finer has at his great charge found out divers mines of silver, lead, iron, coal, &c. which would cause great relief to the inhabitants of Ireland if they were wrought; it is therefore enacted, &c. —Rolls-office, Dublin.

“ comparatively of Britain and Ireland, says of
 “ the latter, that it was better known by its
 “ trade and commerce, by its easy resort, and
 “ the goodness of its harbours, than the first (*i*).
 “ And when the Roman arms had reached Spain,
 “ Gaul, and Germany, abundance of people
 “ must have retired out of those countries into
 “ this, and brought with them what riches they
 “ could save, together with their trade, arts and
 “ sciences; for which reason, the Romans had
 “ a coveting eye on Ireland, which, says Ta-
 “ citus (*k*), being situated exactly between
 “ Spain and Britain, lies very convenient for
 “ the French sea, and would have united the
 “ strong members of the empire with great ad-
 “ vantage; and Agricola thought it could have
 “ been conquered, and kept in subjection with
 “ one legion and some few auxiliaries.

“ There must indeed have been a great deal
 “ of wealth and treasure in Ireland, to have al-
 “ lured the Ostmen and Nordmen to invade it
 “ so often, and at last to engage them to settle in
 “ it. It was not for the sake of provisions, or of
 “ some cattle, that they made such repeated at-
 “ tempts on this country; no, as those people
 “ enriched themselves by their pyracies, money
 “ was what they most sought for. For as the Bua-
 “ Saga expresses it (*l*), they used to enter into
 partner-

(*i*) *Melius aditus portusque per commercia et negotiatores cogniti.* Tacitus in *Vita Agricolæ*, p. 159. Edit. Elzev. 1649.

(*k*) *Ut supra.*

(*l*) *Societatem sub juramento inierunt, piraticam exercentes,*

“partnerships upon oath, to exercise their pyracies, whereby they honourably (*m*) acquired plenty of money. And Sturlesonius (*n*) says that after their expeditions they used to bring home so much money, which they had taken from the merchants and husbandmen, that those who saw these riches, admired how so much gold could be collected together in those northern countries.

“It appears from Saxo Grammaticus (*o*), that those pirates, under the conduct of Hacco and Starchater, having invaded Ireland, attacked and routed the Irish, and killed their king Huglet, found in his treasury in Dublin such a vast quantity of money, that every man had as much as he could wish or desire; so as they needed not to fall out among themselves for the partition, since there was so much for each Man’s share, as he could conveniently carry away. (*p*)”

“The Prince, here called Huglet, was probably Aodh VII. king or monarch of Ireland,
F “land,

tes, quâ pecuniam sibi honorificè quæsierunt. Thomas Bartholinus, de Antiq. Dan. p. 457. Hafniæ 1689.

(*m*) Piracy was then looked upon as honourable; the king and lords of Denmark being often concerned in those expeditions. Ibid. cap. ii. & ix.

(*n*) Piraticam susceperunt, deque prædonibus, qui agricolas et mercatores spoliaverunt, magnas pecunias egerunt, et omnes qui hæc videbant admirati sunt, in septentrionalibus terris tantum auri collectum esse.—Ibid. p. 458.

(*o*) Saxo Grammat. Hist. Dan. lib. 6. Tho. Barthol. p.

15-

(*p*) Hollingshed, vol. 2. p. 57.

“ land, furnamed Finn-Liath; and of Aodh
 “ or Hugh and Liath, a foreigner such as our
 “ historian was, might very well; instead of
 “ Hugo-Liath, have called him Hugo-Leth, or
 “ Hughlet, in Latin *Hugletus*. This admitted,
 “ the fact must have happened in the year 879,
 “ which is the time assigned by O’Flaherty (*q*)
 “ for the death of this prince, though he doth
 “ not say that he was either attacked or killed by
 “ the Danes; but that his son and successor Neil-
 “ Glundubh was by them killed in a battle near
 “ Dublin in 919, according to the annals of
 “ Dungalls (*r*). The same author owns, that
 “ the Danes and Norwegians made several ir-
 “ ruptions into Ireland in the reign of Aodh V.
 “ furnamed Oirnigh, in the years 788, 807,
 “ 812, and 815 (*s*).

“ We find, in several of our historians, men-
 “ tion made of gold and silver being paid by the
 “ ounce. Thus in the annals of Ulster (*t*) *ad*
 “ *An.* 1004, we find that Brian Boruma, king
 “ of Ireland, offered twenty ounces of gold on
 “ the altar of St. Patrick, in the cathedral church
 “ of Armagh. That Tirdelvac O’Conor, king
 “ of Ireland, *An.* 1152, having obtained a
 “ great victory over the people of Munster, re-
 “ ceived for the ransom of their leader sixty
 “ ounces of gold. That *An.* 1157, Maurice
 “ O’Loughlin,

(*q*) Ogygia, p. 433.

(*r*) Ibid. p. 434.

(*s*) Ibid. p. 433.

(*t*) Ware’s Antiq. Edit. 1704, p. 70, and by Harris, p.
 204.

“ O’Loughlin, king of Ireland, upon the dedi-
 “ cation of the church of Mellifont, gave like-
 “ wise sixty ounces of gold to the monks of that
 “ house; to whom Donat O’Carrol, king of
 “ Ergal, founder of that church, gave also sixty
 “ ounces of gold; and Dervorgilla, wife of Tierna
 “ O’Ruark, as many (*u*). That *An.* 1161,
 “ Flahertach O’Brolcan, Comorban of Columb-
 “ kill, having visited the diocess of Ossory, there
 “ were collected there for him among the peo-
 “ ple four hundred and twenty ounces of pure
 “ silver (*w*). And in a Latin manuscript copy of
 “ the Gospels (*x*), we find this marginal note,
 “ that Moriertagh O’Loughlin, king of Ireland,
 “ granted a parcel of land to the monastery of
 “ Ardraccan in perpetuity, at a yearly rent of
 “ three ounces of gold. From all which, some
 “ have imagined, that there was no money
 “ struck in Ireland, before the arrival of the
 “ English. But probably these were particular
 “ cases; the gold and silver offered to churches
 “ might be for chalices, and other holy utensils
 “ or ornaments; and great payments were no
 “ doubt made by weight: So William the Con-
 “ queror allowed Edward Atheling a pound
 “ weight of silver every day (*y*). And by rea-
 “ son perhaps of the lightness of some of the
 F 2 “ then

(*u*) Ware’s Antiq. p. 70.

(*w*) MS. annals of abby Boyle. Trin. Coll. Dublin.

(*x*) MSS. college library, Dublin.

(*y*) Speed’s hist. of England, p. 504.

“ then current money, people chose to receive it
 “ *ad scalam*, by weight (z). It appears for cer-
 “ tain from a letter of Lanfranc archbishop of
 “ Canterbury to Tirlagh, king of Ireland, *An.*
 “ 1074, that money was then current in this
 “ kingdom, since the bishops used to confer holy
 “ orders for money, which evil custom he ad-
 “ jures him to reform (a.)

“ I have, I fear, been too long in endeavouring
 “ to prove the early use of money and of mints
 “ in Ireland; I shall therefore only add that Keat-
 “ ing (b) tells us, that mints were erected at Ar-
 “ magh and Cashel about the time of St. Patrick’s
 “ entering upon his apostleship (in the fifth cen-
 “ tury) and that money was there coined for the
 “ service of the state. Another author (c) says
 “ likewise, that Tirlagh O’Conor, king of Ire-
 “ land, erected a mint and had silver money
 “ struck at Clonmacnoise; and that he bequeath-
 “ ed to the clergy of that place five hundred and
 “ forty ounces of gold, and forty marks of
 “ silver.

“ Whether the monarch of Ireland only, or
 “ each petty king in his province or territory,
 “ did

(z) Among many examples, I shall give one: *An.* 1248.
 Hen. III. the money was so shamefully clipped, that an or-
 der was issued out, enjoining, that it should be taken only by
 weight, and that no pieces should pass, but such as were
 round. Matt. Paris. *Annales de Waverly.*

(a) Ware ut supra.

(b) Keating’s *Hist.* p. 327.

(c) *Cambrensis Everfus*, p. 85.

“ did assume the power of striking money, doth
 “ not clearly appear from ancient history : But
 “ if the coins in my first plate, taken from Sir
 “ James Ware and Cambden, be Irish, and
 “ Mr. Walker’s notes on them admitted to be
 “ just, we may well suppose that each prince in
 “ his kingdom, in imitation of the Anglo-
 “ Saxon kings in England, struck money of
 “ his own.”

Addenda to page xx.

Seannacas is also an Oriental word, signifying the Law, as is fully explained by Millius in his dissertation on Mohammedism ; *Sonna*, in Arabic, implies the Law or Alcoran in use among the ancient Arabs, Tartars and Moguls ; it is yet in great esteem with certain sects of the Mohammedans, and is said to contain some religious tenets omitted in the Alcoran. The word *Sonna* in Arabic, like *Sean* in Irish, signifies also *conversation, talk, preaching* ; hence *Sean-mor* is a sermon, and *Seannacas*, the great Law ; *Sean-focal* a proverb, or wise speech, &c. &c. “ Præter Alcoranum summa auctoritate apud Mohammedanos, liber est, quem (alsonna) *Sonnam* appellant, quo Mohammedis instituta et dicta in Alcorano non memorata continentur, orali traditione propagata olim, et tandem in illum librum coniecta. Vocabulum *Sonna* præcipuè significare *viam, conversationem*, docet Ebno’l Athir ; quoties autem in lege occurrat, omne id denotare existimat, quod Propheta Mohammed vel præ-

præceperit vel vetuerit in Alcorano omiffum, (a) ita quoque Ebno'l Kaffajus aliique. Turcæ in fummo pretio habent illum librum, Tartari itidem, Arabes et Indiani in Mogulis imperio, unde *Populus Sonnae atque affensus*, Sonnitæ vocantur : rejiciunt autem Perfæ, five *Alifcbii*, a quibusdam *Karæi* vocati.

Millius de Mohammedifmo, p. 54.

(a) Radix (Sonna) five primaria hujus vocis fignificatio eft *via*, five *converfatio*. Verum fi ad LEGEM transfertur, ea denotatur *quicquid præcepit Propheta aut vetuit*, aut ad quod invitavit dicto vel factò, ex iis de quibus non locutus eft Alcoranus, adeoque, inter probationes legales numerantur liber et Sonna : id eft Alcoranus, et dicta factaque Mohammedis. Eb. Kaffaius ; vide etiam Pocockii. Specim. Hift. Arab. p. 299.

BREITH NEMH;

O R,

BREHON LAWS.

O F

I R E L A N D.

This Fragment is copied from an ancient MSS. in Trinity College, DUBLIN. Class E. Tab. 3. N^o. 5.

N. B. Comm. stands for Commentator ; these fragments abound in comments of various readers.

☞ The first part of this Law is wanting.

ORIGINAL.

leathcathach atairsci, od-cathach macathach aídce ar ata andlig na feine buachaill oc cach ceatn fride sceo aídce, as de ata cond bo a buachaill imban soillse ambeith ambaúilaid fo iadađ anaídce ; mad muca afeis afoil anaídce, mad ba bi imbo daingean eich icuibreach techta nona ninde, cairig in a lias.

TRANSLATION.

half fine in the day time, full fine (if trespass) done in the night, for the cowherd must watch the cattle night and day ; the owner of the cattle is to cause his cows to be bawnd (i. e. inclosed) at nights, if there are swine they are to be stied at nights, if horses they are to be fettered, if sheep they are to be penned.

ORIGINAL.

Ata dono orcc con-
randa cinta fri tret 7 ag
conranda cindta fri heth,
oircc bis alis no afaithce,
lingeas eirlim an gort
faithce, fa di fa tri fa
ceathair anaen laithe ni
ling, im. in tret, s̄. ac-
neirlim conranad chinta
iarum inde, ag dono
conranna cinaid fri hed
forngid gealeas targeilt
nindric notar ime nin-
dric.

1. Caircaide inime in-
dric mad cora tri liag tri
traigtea leitheada dornn
deg dia hairde mad clas
tri traighthe a leithead
7adoimnetrigh a leithead
tis iar nichtar tri trighthe
a leithead na maighne a
curtar in mur 7 tri trigh-
the anairde in muir, mad
nochtaile gebaidh side fri
dam scuithe, ni dicead
scuithe ara dluithe 7 di
chet dam ara hairde 7 a
daingne da dornn X dia
hairde tri buncar indi

TRANSLATION.

Trespasses of swine
are alike divided through
the whole herd or stock
of cattle, and if petted
pigs leap into meadows
or corn fields twice,
thrice or four times a
day, either singly or in
company, the trespass
shall be levied each time,
equal to that of a whole
herd.

1. What are the dimen-
sions of the fences of a
(a) bawn by law? The
ditch must be three feet
wide and three deep, the
wall three feet broad and
twelve hands high of
stone work; and as it
will be then exposed, it
is to be raised with sod
and brambles inter-
woven to the height of
twelve hands more, with
three set-offs or retreats,
so that at the top it shall
be broad enough to re-

(a) The bawn was a space or area round the dwelling, in-
closed with a fence, either to keep the cattle safe by night
from moroders, or to milk them in by day.

ORIGINAL.

TRANSLATION.

bunchor for a hichtar 7
 araile indi air a medon 7
 araile fair iar nuachtur
 co rugud cach cuaille iar
 nuachtur 7 lamcur doib
 conach urfaema in ta-
 lam 7 tri beimeanna fair
 da archa trigh coruige
 deilnordaniĩ cá da cuaille
 tri duirnd fot in chuaille
 uafa anamain 7 cir drai-
 gain fair, diambe fair is
 dithfogail ar ceatⁿ ifam-
 ne cidh induirime iĩ airde
 7 dluithe 7 indrueus.

ceive a stake, to be driv-
 en firmly into the sod;
 the stakes are to rise three
 hands above all, and
 brambles to be woven
 between them, when
 done in this manner it is
 a daingean or strong hold
 for cattle.

2. Smacht peata chu-
 irre 7 circe 7 peata ois,
 7 peata mic tire, 7 peata
 feineoin, 7 peata sin-
 daigh, . tairgille nairib ite
 indsin a caithche.

2. Fines are to be le-
 vied for trespasses com-
 mitted by petted hems,
 petted fowls, petted
 deer, petted wolves,
 petted hawks, and pet-
 ted foxes (*b*).

(*b*) The commentator adds, two Screabal to be paid for every trespass committed by these animals. I am at a loss to determine what this Screabal was; Mc'Curtin and O'Brien say it was of the value of three pence, and was an annual tribute paid by each inhabitant to St. Patrick; *screabal bhathais* is also translated fees for baptism; *screabal* also means a present given by new married people; in some of the notes it is called *screabal dor*, and *screabal dairgid*, i. e. scruples of gold and of silver. I find *screabal* was likewise a small measure of corn, and *scrupulus* in Du Cange is mensura agraria. See in the Technical Terms, COIN. MONEY.

ORIGINAL.

3. Car cíafa cathach fo fich cu fritir incoinicaid beirid chin conloin, cid fil a fógain, buaine in'conluain itaí 7 talam dara eise 7 a teora heimeide nich onluain a haimeid do im 7 a haimeid do gruth 7 a heimeid do taos ina dire toifcead cachaes drecht, conach inntaibh do neach faisead ií dire 7 aithg̃.

4. Smachta comicheafa caide coland acht la coland afeich feritaib no airceand ite coland afeich.

5. Mbrugricht. cia ro neipidar racht mbroga fon ar na horr neach brog a comicaid, ar ni bia fidh a tire, ar nach orba ar nach ara ar nach aitreaba ara tair gealla cach ara ceatⁿ for cach naile for cach tairfce for cach fuire.

TRANSLATION.

3. What are the fines on trespasses committed by dogs suffered to wander over the country? They shall pay fines equal to the damages done; and whoever shall keep greyhounds, shall pay for any waste made by them on butter, curds, or dough; that is to say, equal restitution.

4. Fines shall also be levied for wounds made by these animals, if they attack any person, whether they are wounded in the body or the head.

5. Bruigh laws (c). whoever trespasses on the lands of Bruigh's, tho' the trespasser should have neither lands or dwelling, they shall be obliged to give satisfactory pledges for every trespass committed by his cattle in breaking through his fences.

(c) N. B. The *Bruigh* was a public innholder supported by the chief of every district for the accommodation of travellers,

ORIGINAL.

6. Caircaide tairfce. ta-
gacht tar féilb no tar adi
tairfce dona dul tar rod
dul tar abind na be snam
doib, tairfce tar fag ne-
iscarta.

7. Os airm imbiad do
comarba treabar imeasart
cid do gnitear fri heifeart
gaibead imme conimcua
as muna be treabad in
forais lais, gaibtear a fine
comogas do, conimcua a
deire, no con tardad fer
dilfi, co ceann mbliadna
mad fer dilfe do bera a
fine, imfean ceachtair in
da comarba ognime 7 do
bād comaiream ind 7 do
airgealla cach diaraile as
iarum.

TRANSLATION.

6. What other tres-
passes on fences? Cross-
ing out of the road,
clambering over ditches
into peoples lands,
swimming or fording
rivers into the same,
whereby contentions a-
rise.

7. Where joint part-
ners in land are at vari-
ance, restitution shall be
made by the trespasser,
unless he is the chief of
a clan, and then restitu-
tion shall be taken from
his tribe, if the trespass
is not paid in the space
of one year, either in hay,
grafs, &c. if the tribe be
compelled to pay the tres-
pass, the joint partners
shall number their cattle,
and each give sufficient
security in proportion.

vellers, he was also a noble. See Brehon Laws, No. 4, of
the collectanea, p. 19. See also No. 35, of these laws.
Bruigh in the modern Irish denotes a wealthy farmer.
Bruighean formerly signified a palace or royal seat, from
Bruigh hospitality. See Titles of Honour, Kings, Princes,
Nobles.

O R I G I N A L.

8. Os ma do ti eiseart
co treab lais anechtar,
teid do chum a fine fo
longad co ceand mbl.
7 ni dia treabane fo righ
ina tir 7 is dileas douile.

9. Ruirid dona, rith
ta teora sealba no ceit-
heora sealba od cathaig
and sin, arus ág in fol-
lugh, ruirid raite dono
rith tar trí haireann tre-
ora sealbha, is ruirid 7
is follugh muna imge
deithbe.

10. Caircaide anairce-
and teora fairge. umcor
flescaig is eifide bund-
faighe aecomfad and sin
don tricht leath inindruic
imme im rod im fean
cach bes fui 7 anall im-

T R A N S L A T I O N.

8. If the chief of a
tribe trespasses on that of
another, the offender shall
become a common tribes-
man to that tribe, and
shall remain so for one
year, and shall not be a
chief for any king in the
country, and shall take
his property with him.

9. Ruirid is the crime
of breaking over the
lands of three or four
different proprietors; this
is *Ruirid* or great tres-
pass unless some rea-
sonable excuse can be
shewn.

Comm. *Such as the
absence of the Herd-
man.*

10. What are the laws
relating to sea coasts?
The space of the cast of
a dart shall be left from
high water mark along
the sea side for a road,
which is to be inclosed

<p>ORIGINAL.</p> <p>foilingead ime indruic atarru faml.</p>	<p>TRANSLATION.</p> <p>by two banks, one next the sea and one next the land.</p>
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N. B. *This coast road is still to be seen in many places, and is called Brien Boireamb's road.*

<p>11. Cair cia meid smachta fil a comiceas. ado smacht ime 7 ceathra gen mo ta caithe, ca meid caithe fil a comicheas, teora caithe aile 7 caithe ceathra 7 duine caithe.</p>	<p>11. How many fines of this kind? two, one on men and one on cattle. How many kinds of trespasses? three, viz. breaking of banks, waste made by men, and waste made by cattle.</p>
--	--

<p>12. Caircadiad duine caithe. 1. beim feda, eidir airē feada 7 aithar feada 7 fogla feada 7 losa feada.</p>	<p>12. What are the timber trespasses? cutting down trees and taking them away; as airigh timber, athar timber, fogla timber, and losa timber.</p>
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<p>13. Airigh feada. 1. dair, coll, cuileand, ibar, Jundus oghtach (<i>d</i>) a ball u. s. andire cach ae, bo</p>	<p>13. <i>Airigh timber</i>, are, oak, hazle, holly, yew, Indian pine, & apple; five cows penalty for cut-</p>
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(*d*) Jundus oghtach, i. e. Indian oghtach, the commentator explains by *crand giuis*, the pine tree, the word is not in our Lexicons: in the Indian language *oghneght* is a pine tree, a word very similar to the Irish *oghtach*.

ORIGINAL.

TRANSLATION.

18. Ata orba nad
aclaidead, aurba neigne
ria flogh, ria lon lonaib,
ria flaitaib.

18. There are cer-
tain lands not to be in-
closed; as lands for the
hosting of an army, and
for foraging the troops
of the Flaith or prince.

19. Ata aurba ceana
nad aclaidead, aurba
nimfeadna faire muilind
no durr thige no mein-
bra I faire duin rig ad
comarcar uile arus sean
fasach I no liancur gach
guidhe urba ria collaib
ria nailaicraib duntar cach
norba.

19. There are lands
left open for mill-wrights
to work on, or for car-
penters whilst construct-
ing a house; the royal
carpenters are privileged
to dwell in the woods,
according to the Seana-
chas Law. Lands as-
signed and closed for
burial places are not to
be opened; but by con-
sent of the proprietors.

20. Comicheach don,
bis iṯ da dir dligṯ lani-
mirce bid seifear umpu
triar o firtire 7 araile ofir
imirce, U feoit anain 7
atain madichmairc acht

20. Comicheach, i. e.
aliens desiring to emi-
grate, are to be attended
by six persons, three
from the owner of the
land, and three from the

Fodhla wood. Draighean, Trom, Feoruis, Crannfir, Feith-
lend, Fidhad, Findcholl.

Lofa wood. Aitten, Fraoch, Gilcach, Raid, Leacla, i. e.
Luachair.

And in a note is explained Ailm, i. e. Giuis, i. e. Ochtach.

ORIGINAL.

aineigne ni hacl̄ liaċtar
 cricha ocomliachtaib feab
 faerteall̄ modaig mairc
 mbrugsaite coma comol
 aitheam gaibeas tuinighe
 madon teall̄ medon ach
 ni firteall̄ tuinighe.

TRANSLATION.

tribe of the emigrator;
 5 cows are to be paid
 down if he emigrates by
 his own desire, be he free
 or bondman or bruigh;
 if any steal away pri-
 vately, their chattels
 may be seized on, as
 they have no inhe-
 ritage.

21. Teallach tararta.
 c. teall̄ adh na techta tu-
 ninighe, teallach da dech-
 mad cian ramar, ad do
 coislead tuinidhe.

21. Teallach tararta,
 is an inheritance or law-
 ful possession, which has
 paid tythes (tenths) time
 out of mind, the law
 gives firm footing to
 such possession.

22. Atait vii sealba
 lā na gaibt̄ athḡ na beir
 ceathra ina teall̄ it fir
 indo loingad, toich do
 boing atobach. 7 a teall̄
 dun cen feilb. ceall gen
 faitche, tir forsa mbai
 fodlaig bailleach bo air
 inuirmis mara ma beir
 ceathra ura comol cis
 Neimid tir daranda Flath
 acleat̄ poll icurtar lia.

22. There are 7 pro-
 perties pay no fine on
 emigration; lands which
 have been taken by force
 in conquest; families of
 houses without lands;
corban lands; lands of ex-
 pelled moroders; where
 there has been a mur-
 rain amongst the cattle;
 when the *neimid* or prince
 has been satisfied for the

ORIGINAL.

TRANSLATION.

rent of such lands divided between Flaiths after conquest; lands assigned for dressing victuals, where holes are dug and stones fixed for that purpose.

23. Tochomaig Cian-nachat cian bruige, da ai and sin samaigas, do luidh tar feart a ced tell bach for fine a forcomall imana iarum ar feineachas co hocht la iuidnige fiadnaise ban a ceteall nad reanad a. c. rusa ceathrumad la atharach isead techta cach banteallaig do luid iarum dia ceandadaig condiablad airme atharach losad criathar ceartfhuine cuairt saigeas acomnaid la fear fgeall fiadnaise is iar amathrach dian da freagdaig dlig ceath ruimthe a. c. dlig aile amdon ach tul fuigheall an deiganach.

23. Ciannachat enacted the cian bruige (*fine to the house*) and ordained two sheep should be paid for any person trespassing on the lands of a cedteallach (*first inheritor*) and the tribe was answerable for this fine. She doubled the fine if not paid in 8 days, security for which was to be brought to the wife of the cedteallach: if this fine was not paid it was doubled again, and so on to 8 sheep; and these were the legal property of the wife of a cedteallach. This fine may be exchanged for losads, sieves, kneading troughs, or an entertainment at the house. One man

TRANSLATION.

shall be pledged as security of these fines (of 2, 4, and 8 sheep.)

Comm. Cinnabat was daughter of Conla mac Faidbg, son of Olioll Ollamb, he adds, one man or three women shall pledge themselves for the payment of these fines.

Ced teallach and ced muintir frequently occur in these laws; the Lexicons give no assistance in the explanation of these terms. Teallach and muintir, signify family; cedo in the Sclavonic tongue is a son, filius, natus; I believe ced teallach implies old inheritors, i. e. born on the land.

ORIGINAL.

24. Beartaíd Senca cethrethach bantellach ar ferteallach comdar ferba fulachta f' agruaide iar cillhrethaib.

Comm. *Có ro im-fhuilngit nabolga for a gruadib iar mbreib na clæn breib. 1. iar clæn breib.*

25. Hic Saibrig a firinde a firbreathaib ifi commididar banteallach comdar fearba falguide for a gruaidaib iar firbreath.

Comm. *Saibrig ingen Ifenca fin.*

Da each alaim leathaer dealba fi adnaife indruic foircis dlig cuice do dlig dianad be Feineachas muna be feineachais tellais iar suidiu imidraind in dechmaid IIII heich ailius scurtair saer sealba deige fer fiad lat randta cofmailis treisi do dlig dianad be feineachas muna be feineacas tellais iar

TRANSLATION.

24. When *Senca* formed his code he distinguished between male and female property, lest he should suffer that judgment all Brehons were punished with for partiality; in having a large wen grow out of the cheek.

25. *Saibrig* established these fines in equity, and thus saved her father from this judgment of the wen on his cheek.

Comm. *Saibrig was the daughter of this Senca.*

Two horses paid down before witnesses entitled to half freedom of possession. 5 were formerly imposed, unless it was a land inheritance already under tythes. 4 horses were afterwards allowed, and two or three witnesses required. Afterwards the law required 8 horses from a tribe, and three responsible wit-

ORIGINAL.

fuidiu andigeand dech-
mad ocht neich aileas im
treib toruma treige fer
fiadan lat do gradaib
feine rannita cofmais tul
fui gheall uadaib diaad be
femeachas munad be fe-
ineach~ tectha tuinidhe
ilog do airgfean co feis co-
nodog co tein conaitreib
co toruime ceath~ acht tir
Cuind c. coraig no mitel-
gad mbruga noch is nei-
mead isa sin tell so do
bongar cach fealb.

26. Cruí tìre do teal-
lach inaenan inain in-
oightear afeataib dorintar
mad la buar buir cumal
afe slandt~. munab fo feilb
techta tir gen cundgen
coibne dilsi buair b^u air.

27. Tuinide raitaigh a
triun fealba co dil no
derosc teilgead artreife
munab lais fobraid co-
tein conaitreib co slacha
faithche ite feich faithche

TRANSLATION.

nesses. These fines have
been imposed arbitrarily
and at pleasure, unless on
inheritances lawfully de-
scending, then the *logb*
(fine) was fixed, except
in the country of *Conn*,
where he permitted
Bruighs to waste such
lands as had been forced
from the possessor.

26 Cruí tìre is the law
regulating that rustics
shall free themselves by
giving cows; if they are
Boairec's their freedom
shall be rated at 6 cows,
except the land be by
law exempted from tri-
bute.

27. Such possessions
may be taxed to a third
of the stock, if more, the
tax may be rejected; but
if they resist the lawful
tax by force, they shall

ORIGINAL.

fir tellaig indligaig cli-
thear set flainde forgu
na nuile digu set somaine
la cofnam condeithbire
fir be sa haigrian.

TRANSLATION.

forfeit a milch cow ; Eve-
ry chief has a right to a
dry cow from each, or at
least an heifer. The man
who owns the land may
legally defend the cattle
for the owner of them.

28. Atait teora aimsfea-
ra insegaire itechta lā :
athgabhail eidechta tel-
lach indliḡ comrug gen
cura bel no gan elod
cundliḡ go tuaithe go
breitheaman nad beir fi-
acha cach ae.

28. There are three
cases where possession is
illegal, retaking of land
without giving sureties ;
without application to
the chief or Brehon ;
without having satisfied
the legal debts that were
upon it.

29. Tosach befcna fo.

29. *The beginning of
peace* : it seems to denote
a distinction between
those laws enacted in
time of paganism, and
those established since
christianity.

N. B. *This is in the mar-
gin.*

In ti do beir na techta
feilb ase doron co fiacaib
taige inti creanas centeol
gen taigi conglaine cuibse
dileas dofuide o dia 7

Whoever possesses a
thing stolen shall pay the
fine of the thief from
whom he received it, if
the thief cannot be

O R I G I N A L.

duine diam slan acubus
bid slan aanum.

30. Eimide dono dianad forgeallt ara feifear coir comnadma ara ruice fiream saigte saer saigaid inmeasam cor comadais cach anaicaidtear ara taeb tanais ar ni feadar nadarligtear. lā do gres daig fine 7 firgiallna na maithri oiltreas ara atri ro suigid do imfothaig cor.

Comm. *Eimide*, i. e.
the State Secretary.

31. Ni nais uma na hairgead na hor acht f mal ni nais buarbach india forneach lāis na biad ba ninais tir fōr imrum ach munas fothia sealb ni nais edach for nach nocht muna tormatlacht ise greithe centorad do gnid ro cōubrite meafra ad gella acumung do cach.

T R A N S L A T I O N.

found ; for whoever has a clean conscience with God and man will not be guilty of such a crime.

30 The Eimide is to cloie all matters on witnesses having proved the covenant. Surety of equal value is not sufficient security for a tanaist according to old statutes; tribesmen therefore shall give two witnesses or sureties, and one of the mother's fosterers, these three shall be deemed proper security.

31. No man is bound to pay brass, silver or gold but a king; cows are not to be expected from a man who has none; or land from a man who has no inheritance, or clothes from a naked man; a distinction of circumstances must be made in adjudging fines and penalties.

ORIGINAL.

32. Ni mac bradas
fintiga fine fri fodfrith.
ineasa munab neasa fir-
coibneas mathair athair.
inorba.

33. Horba mathair
mur coirche a mic of-
laithaib a ard thimna.

34. Do aife afeath'iffi
do cumfine fingrian a-
leath anaill a fir brethaib.
fil afeola fodlaigtear fine
o cirt cobrainne. nis tic
do cē comfocais acht cē
orba in boaireach da uii.
cumal comarda orba bia-
tach in boaireach orba
for set nim faebair as da-
rānar leith dire.

TRANSLATION.

32. A son does not
deprive the tribe of land
unless he is the next
eldest of the mother, by
the father who owned
the land.

33. Mother's lands
(dowries) are secured for
the sons by the will of
the Flaith, as by Coir.
(See Coar explained at
N^o 75).

34. One half of the
inheritance is restored to
the tribe, and the other
divided legally. The
seed of his flesh (*bastards
included*, says the com-
mentator) partake of this
division with the tribe.
14 cumals (42 cows) en-
titles a Boairec to bia-
tach lands; but lands
that have been purchased
are not subject to this
division.

O R I G I N A L.

35. Slan fairgfe in-
brogad in bruidreachta.
in graide tire comdidan
coimitheach ni díséanar
iar mo bi bliadain acht
beisib fochruicta ar nach
cnead be slan re meaisib
is dicaingean Ia.

36. Sir cach sen dlig
cacha criche condealg in
tan is di coindelg cach
crich is and berar cach
digeand co Righ.

37. Ni Righ lais na
biad geill inglasaib dona
tabarchis Flatha dona eir-
enedar feich cana in tan
geibius in Righ in ama-
ma so is and doranar dire
Righ gen gae gen eaf-
brat gen eis indrucus fri
thuatha.

T R A N S L A T I O N.

35. Bruighs being an
order of men appointed
for the entertainment of
travellers, they shall not
be taxed for the space of
one year; and as their
lands are bestowed them,
the produce of his land
is to be taxed after that
time, by the old statutes.

36. When an ancient
inheritance is in dispute,
the case must be brought
before the king.

*Comm. Unless it can be
settled to the satisfac-
tion of the parties by
the Brebon or Judge.*

37. He is not a king
who cannot demand hos-
tages; who cannot com-
mand tributes from
Flaiths; who cannot re-
cover fines for trespasses.
When he can do these
things without oppress-
ing his nobles and plebei-
ans, without doing injus-
tice to his people, or suf-
fering others to do the
same, then he is truly a
king.

ORIGINAL.

38. Atait vii fiad-naise for gellad gae-cach Righ. fenad do so-dadh asa nairlisi cen fir cen dlig. dide aire. inge mad tar cert maidm catha fair nuna ina flait-bius disce mblechta mil-ead measa feol neatha ite vii mbeo cainde and so forofnad gae cach Righ.

TRANSLATION.

38. Seven things bear witness of a king's improper conduct: an unlawful opposition in the senate; an overstraining of the law; an overthrow in battle; a dearth; barrenness in cows; blight of fruit; blight of seed in the ground. These are as 7 lighted candles to expose the misgovernment of a king.

N. B. *This is like the coronation oath of the emperor of Mexico, who, was required to swear that during his reign they should have seasonable rains; that no inundations of rivers, sterility of soil, or malignant influences of the sun should happen. See De Solis's History of the Conquest of Mexico, book 3, p. 94.*

39. Ieora gua ata mo-am do fich dia for cach tuaith. fuilleam gu nadma forgeall gu fiadē gu breath ar fochraic.

39. Three capital crimes are adjudged the common people: breaking the earnest of sureties; breaking an oath

ORIGINAL.

TRANSLATION.

40. Atait iiii nadm nad seadad ciad roiscáid dear mud for a flaith mac for a athair manach for a abaid ulach for araile mad anaenar ar fo fuaf-laice flaith 7 fine 7 eacلاس cach sochar 7 cach nocar fo cerdcar for ameamra acht ni for congrad ar ate ateora nadmand aspa innfin naifcaidtear lā cor for achaib fine ar do im-tai flaith 7 fine 7 eacلاس cach cor natoitnaigt ar dlegar doibfium na be lobtaigh cor ardiam bad lobtaigh feon cor isand intinntatfom curu amemor.

before witnesses; giving false evidence.

40. There are four duties to be indispensably complied with, the rustic to his flaith; the son to his father; the monk to the abbot; to be amenable to the laws of the flaith, the tribe, and the Church. There are three covenants to be strictly observed by the most indigent, a covenant with the members of the church; a covenant of service to the flaith; a covenant of good behaviour to the tribe. These covenants to the church, the flaith, and the tribe are indispensable.

41. Atait iii nadmandalā nadroithead nianaicaidf diguib do log eneach eireach no seagad naid forneach finntar f. urforera, naid corusa gaide lagad aige gin ingada fa defin forcraid coibche fri eachlaid aratait da

41. There are three covenants which do not amount to a log-eineach, eiric or seagad; a covenant that has been made known by proclamation; a covenant for theft when the thief has been suffered to escape; a co-

ORIGINAL.

achlaid cor lā, bean fris
 tabar coibche naidnai-
 gead fer do beir coibche
 mor fribaidfig fornascara
 dilsi ara ate cuir innsin
 nad roithead co trian ro
 suidigeadh aniubartaib
 cor lā. Acht urgartha
 cor lā ni dileas ni gen
 airillnidh ar nach craide
 is eallan iniaid acoibche
 dliḡ slan craide a feir
 breitheamnus acht uais
 no urccairt no egmacht.

TRANSLATION.

venant of female dowry
 when challenged; there
 are two challenges of this
 kind, when a woman
 gives land to man for
 adulterous communicati-
 on, or when a man gives
 land to the woman for
 the same, the sureties on
 such occasion not extend-
 ing to a third person, the
 law justly breaks them;
 but these proclamations
 must be made in form,
 and the man shall be de-
 clared to have been in-
 firm, and not in a pro-
 per state to have made a
 grant of that kind.

42. Atait tri tonnd naid
 naiscaid lā, diceanglad
 a feic eamna, bean fri
 tabar coibche indichligh
 seach a athair mad ar
 dicheall anathair afath
 aenden in coibche sin
 cor fo cerdcor seach aga
 fine ada cora do beith
 oga cor faesma fo cerdcor
 seoch fine nurnaige ara

42. There are three
 covenants not binding
 by the old statutes, and
 which are null and of no
 effect: a covenant of
 dowry made to a woman
 without the father's con-
 sent, for the dowry was
 the father's property; a
 covenant made with the
 Flaith for his protection

ORIGINAL.

te donadmand inn fo
diceanglad a feicheamna
nadad cora donadmaid̃.

43. Atait uii nurd-
luide fine ar do longad
cach fine ite uii nilaidte
do laiead o setaib 7o seal-
baib, foirgeall o fiadaib
arach for dagnadmaim
tuinide for dagrathaib
afdad lan log legad creice
cenurgaire aitai diu fo
taeb ecal̃ coingilt fri
flaith.

44. Atait iii tire lā a-
da dilsiu cin ni tardaidt̃
a logh ar indeall andilse
condate tri decmainge in
domain adintud tir acam-
bi flaith do dilse tir a-
cambi eaclais do dilsi tir
acambi connfine do dilse.

TRANSLATION.

without the consent of
the whole tribe; a cove-
nant exacted by the
Flaith without consent
of the tribe. These co-
venants are void in law.

43. There are seven
fines to which the cattle
and lands of each tribe
are subject; sureties be-
fore proper witnesses; co-
venants by sureties; pos-
sessions held from supe-
rior Raths; detaining the
logh or fine; suffering
moroding on the chief
knowingly; moroding
on church property;
breaking covenants with
the Flaith.

44. There are three
kinds of landed property
that do not give the logh
of their cattle: Land the
real property of the
Flaith; land immediate-
ly belonging to the
church; land properly
and really belonging to
the tribe.

ORIGINAL.

45. Atait iii. tire aile nadatufa for feinaib na breithamnaib do tinn-togh, tir dianairbiatar flaith, giatograid comharba do, munrodligtear ataifeac co treabair, tir do berar do eaclais ar anmain nadfacaib easlan acraidhe, acht mad iartain la comarba, tir dia toirgtear ando ratar ina log do tindud na dentar ac neach 7 ata acuingid diubarta 7 tairgt aseoid le afearaind fein 7 ni geib achuingid diubarta is dileas in f'ann do tica-tha.

46. Atait iii. deirg mirinda nadetufa ambelaib cacha Flatha na fadbad luibar na feine anastad bo cona timtach fri so-

TRANSLATION.

45. There are three other landed properties neither the Tribes or Brehons can avert from their proper use: Lands assigned for the mensal of the chief, or can the successor dispense with this homage from the tribe; lands assigned to the church for the soul's sake, (*Comm. adds, the successor may claim it, but not in the sick man's life time*); lands given instead of a *logb* shall not be exchanged; and if any one desires to quit his holding, or is expelled, let the emigrator be offered his portion of property, but the expelled man has no right to any part of the landed property.

46. There are three things difficult to be settled regarding the Flath which have been handed down by report only, and

ORIGINAL.

maine naenaigh gabail
aitidan tar duthracht, lan
eric in ceile 7 ogh nair-
bid o comarbaib arus do
fuidiu conameas lā ni-
dosli uii cumala chumal
as do Flaith ni dosli uii
leathcumla leath cumal
as do Flaith ni dosli iii.
cumala iii. s. as do Flaith
ni dosli cumal s. as do
Flaith mad ni bes luga
confoglaigtear ariaraibh
feine arrogart Padric in-
na hindsa so ar na con-
rabad la firu Eirind if-
laith in Righ Laegaire
Mac Neill do can 7 do
cach eaclais arid tanfol-
taig and so uile.

TRANSLATION.

are not to be found in the
old statutes: Stopping
cows of a poor peasant
at fairs if he does not
pay the duthrach or fair-
tax; in cases of full
Eiric for the murder of a
wife or young students,
where the law demands
7 cumals, the Flath
claims 1 cumal, where
3 cumals is the fine he
demands half a cumal,
when one cumal he
claims a heifer, where
the crime be less he
obliges the tribe to com-
pound. At Patrick's ar-
rival in this Island, at the
request of the men of
Ireland, in the reign of
king Laegaire Mc'Neill,
he shewed the evil ten-
dency of all these to the
people and to the church.

47. Cis lir tairgfin ca-
cha fine, connar do la-
braidtar eaclais rofu-
igaidt^a Flaith for do tu-
igaid^t tear.

47. What was then
offered to each tribe, that
they should have a Flaith
to speak for them in the
church meetings. The

ORIGINAL.

TRANSLATION.

Comm. adds in breitheam̄ and in eac̄, in judgment and church assemblies, i. e. in the civil and ecclesiastic trials.

48. Atait iii. cuir tind-tai mac beo ath̄ ima athair nach airmead luibair na feine do aingaire a tindtog f̄. go setas tuailing gill de fri bas, do fannad agrian techta do fannad ni rod imbi dibeo dil 7 marb dil do fannad connach bi ni fris nder-na a bethu.

48. There are three things required of a son by all the books of the tribe laws, without variation on the part of the son: viz. at the death of a father to free his lawful inheritance; to fulfil the law and his father's will relating to his brethren; to provide for each, that no one wants a maintenance.

49. Ni techta an fine dith ar fine arus cā mockta tuilleam afeibe seadar imcaire feibe na seagar imtellaich mboaireach ach iii haidche bede cora la thuaith 7 cenel cona nurlaínd techta tuiseach cach fine ara nithead feib 7 besna.

49. No usurper shall force himself on a tribe, on the election of a chief; but the chief of kin of every tribe shall assemble at the house of a *Boaireach*, and remain three nights in the election of the proper chief, doing all things for the best and peace of the people.

Comm. In fl̄ ro dib̄ if̄ sun 7 ma ta brúigb is

Comm. On the death of a Flaith, or any

ORIGINAL.

tir 7 comadbuir imda
dul do lucht na tuaithe
uile go tebh in bruigh
conna landaimb la ca
f. dib 7 ab 7 $\frac{1}{2}$ la 7
teora havidcbi an' ac
denamb comairle cia
gabait isin fl's 7 gu
rabe gabait inti dana
dub' in flm^b nus 7
gural mac flatha 7
gurab ua air aile 7
go rabat na tri con
taisme aige 7 gurab
indric gin gait cen
guin.

TRANSLATION.

*such cause the people
of that district shall
assemble at the house
of a Bruigh, and
shall remain 3 days
and 3 nights, with
their attendants, in
consultation of the
election, and shall
elect the proper beir,
whose father and
grandfather has been
a Flaith, had three
royal palaces, and
governed himself
without injury or
hurt to his sub
jects.*

50. Fallach cach fine
fris ambai micora ma da
feallas dar saer fairge ni
fanntar ni seacha fine
o becaib comoraib co
ruige abad fine conarfaf
tar doib fo lin fiadan ach
tall muire feth flatha 7
for comal chis flatha
icain aicillne no thorc
neochraide no boin gab
hala no molt corusa fine

50. It is lawful to
plunder on the open sea,
but no tribe is to covet
the property of another,
from the lowest to the
highest; on being accus
ed of plunder they shall
produce witnesses that
they were taken at open
sea, out of the Flaith's
dominions. They shall
pay the Flaiths rents and

ORIGINAL.

arus do ro dil fine fris
nangaib̄ athgabail na-
thai na giallna acht toir-
feāt anatihgā treifi cid be
imdi roib re dfinn fine
is do an fuiglib airechta
fuigeall īmpu.

TRANSLATION.

taxes, without opposi-
tion, in swine, horses,
milch cows, or wethers,
and are forbidden to take
back pledges or cove-
nants; if these crimes
be committed by the *in-
fine* (Tribe) the Airech
shall put the law in force
on them.

N. B. *The different fine
or tribes, are ex-
plained in a subse-
quent law, and the
various tribes.*

51. Feab aindir be
cāna, doranidhar setaib
oige dia rubla fo fuiristar
ach ro pennead anilpe-
acta cia rob iar nilar
comleachta.

Comm. *Do reir an-
carat.*

51. A woman con-
victed of obtaining
wealth from youth for
the crime of whoredom,
shall be deprived of the
wealth so obtained, and
do penance.

Comm. *According
to the beinousness of
her fins. Ancarat,
in an ancient Glos-
sary, is explained
to signify the rules
of certain patron
saints.*

ORIGINAL.

TRANSLATION.

52. Císne iii leaca ro-
baid nad fuaflaici dlíḡ
na fuigeall na fafach
na fir naicnig, ei-
birt neāda foraniada
comscribeann deo da,
chis comdidean fri triar
fen dligead forrfaide
sine fen cuimne, co-
boirisc ui beatha adfui-
tear faire atarras.

52. What are the
three fundamental les-
sons to be taught to all
ranks? The holy sacri-
fice which has been writ-
ten by the will of God;
tribute, which the anti-
ent laws prescribe, or
tradition has established;
the regeneration of life
by water.

53. Císne iii haiḡsa
inad apail a torad ar cach
flaith combe dithle, ith,
(comḡn arbha) 7 blicht
(lacht) 7 meas (na cail-
leadh) taithmeach nud-
burta saerad fuidre fuafl-
lugad X mad fuaflucad
do mogaib.

53. What are the
three seasonable offerings
from a Flaith? Corn,
milk, and fruit; the free
feuds redeem these offer-
ings by free gifts, the
slaves by tythes.

54. Atait iii tedmanna
adaandsum tecaid in bith.
nuna do tiachtain. ar ci-
niuil do chur. duine ba
dia tiachtain.

54. There are three
dreadful things happen
in this life: famine, civil
wars, death.

ORIGINAL.

55. Atait iii frither nodaicad f⁻. comed do breitheamnaib: ar na rugadh gubreath; alm-ana o cach di cach, torad nemfoirgeall. gua no gu fiad ituaith.

56. Cain berad meirdreacha alanamnus imuine do ciallathar loghneineach incelad bainfesa in taigi tairfine toranna mbruighe infaig orba la mac doirche is brecht cerioithne mac muine an-faim cach ndoirche cach ina comfogail in manur coillead lanamanus incelad ruca cacha baitfaige ataige la fine mathar mac baitfide, do roig le imbreathaid aicnigh 7 cubise 7 screbtⁿ 7 la fine mathar mac baidfaide.

TRANSLATION.

55. There are three special things to be observed by Brehons; Not to give false judgment; to give alms without expectation of requital; to reject false witnesses.

56. Married men guilty of whoredom shall pay the *logb cineach* (mulct); for bastards are not to be stolen on the tribes, they are the sons of darkness, and have no right to wrest their landed property from them; every harlot stolen into a tribe, can only be the mother of a bastard; and it is impossible for such a woman to declare the real father of the child, for in the opinion of every Brehon and man of letters, she can be only termed the mother of a bastard.

ORIGINAL.

TRANSLATION.

57. Cis ne iii mic na
gaibead urtechta mac cu-
maili mac mucsaide mac
biride cid fo dera son
aris indsa mac cumaili i
flaithius arid cutruma
ado ailche fria in athair
arus coramac mucsaide
fo chis ni hufa bach bri-
athrach iflaithius.

57. What are the
three descendants not
entitled to rank? The
sons of women slaves,
the sons of men slaves,
the sons of idle brawling
women; the sons of
women slaves are exclu-
ded the rank of Flaith,
let their claim be what
what it may on the fa-
ther's side, for the sons
of slaves should always
be under tribute, and it
is not proper the sons of
harlots should ever be
Flaiths.

58. Baidseach cach liēs
taige no cach ben deair-
aigalanamnus cen deith-
bire ar nifaig atairfine
fine cen to cuirid no cin
log *faesma* no gin fir fo
gerrra no *coimpta* noime.

58. Poor and naked
women are to be avoid-
ed in marriage by the
tribes-men; women not
worthy of being endow-
ed, not worthy of the
fisc or protection; or of
the comforts of life.

59. Guach cach bra-
thum aenlus 7 taige it
comefeich lā, ingad is
taige ataige is merrlle

59. According to old
statutes, theft and mo-
roding are esteemed
equal crimes, for mo-

ORIGINAL.

63. Talgud do ceathra imbuailiug do ceile do slifet ina muin, ar ni mo dulc do gniat oldas do maith, acht na maith nach dich mairc.

64. Fer idaig ceathra accile ina fer diguin adre iii seota a^m bid acceath⁻ fo defin adnagad ind.

65. Fer do tleann a ceathra a faithci indiguin a ceile as rean iii seota la fer aithg[̄] ataib no airceand inti na bi fer feraid a log a reir Breithcaman 7 asrean iii seota ind a reir breithe[̄]an.

TRANSLATION.

63. If they drive cattle into a bawn where winter fodder is deposited, a cow is to be demanded for trespass; for they do much mischief in wasting and consuming hay.

64. If a man permits his cattle to enter a strange bawn with the cattle of his neighbour, he shall forfeit 3 cows, as if they had been driven in by himself.

65. If a man permits his cattle to mix with his neighbours, and enter his meadows, where is hay or grass, he shall forfeit 3 cows, or pay restitution; if he has no hay, he shall be fined by the Brehon, not exceeding 3 cows.

ORIGINAL.

66. Dileas fer foirse i
teall sealba na be dileas
nac naen i teallach sealba
acht fear foirse caiti in
fer do na gellaid feoit 7
saidbrige ifi saidbri caich
i tellach sealba dilfi a
airne.

67. Iai tochta imfir
fear foichlide corab do
noud nemdrong corofui-
dis dar Padraeg fir fer
n Eirind anosaib flatha a
comcet fadaib eacal.

68. Tal no slisearn
flancraid leafdard baduirnd
tre lia inothar no fir nai-
risne fri haltoir, no fir

TRANSLATION.

66. Every man must
take possession of land
openly, and no property
can be possessed but with
the knowledge of all
parties, and when he
has paid his cattle or o-
ther riches for land, it is
then lawful for him to
defend it by force of
arms.

67. The rights of the
church were established
in Ireland by Patrick, by
the consent of the
Flaiths or Princes.

Comm. *Laogaire, Corc
& Daric, Patrick,
Benin & Carmach
(a).*

68. This was a chip
of the old tree. 3 *lia* was
the gift at the altar as a
sacrifice to Heaven. Pa-

(a) In the old book of Balymote, p. 167, is a catalogue of the more eminent Fileas, or authors of the early ages, which begins thus: "Nine persons were concerned in the "*Seanacas-mor bearla Feine*, viz. 3 Kings, 3 learned Fileas, "and 3 holy men. The 3 Kings were Laogaire, Corc, "Daire. The 3 Fileas, Rofs, Dubthac, Feargus. The "3 holy men, Patrick, Bencoin, and Cairfeac."

ORIGINAL.

fogearrta no com̃pta
naime, ate' ind sin fira
rosuidit Padraeg do gleod
fer n'Erind ifaith in righ
Laegaire Mc'Neill inos
fer n Eirind.

TRANSLATION.

trick ordained this on the
Irish in the reign of *Laogaire mac Neill*, as he
found it an establish-
ed custom among the
Irish (*b*).

Comm. *Many good
books explain this,
such as the long book
of Leighlin. (Lea-
bair fata Leglinde.)*

69. Cislir dia ro sui-
dighe comdire ʒa. Ged.
corr. caitin. caileach ca-
nait comdire ʒa nihice
nachae aithg̃ araile.

69. What was accept-
ed from the vulgar:
Geese, hems, kittens,
cocks, whelps, were e-
qually offered according
to the *Seanacas*, or old
law.

70. Crim feam fiadu-
bull dia ro techtaid̃ greas
for nideoin admad acerd-
ca tirad anaith (i. gradh
flatha) bleith amuilleand
bleith alamhbroid dich-
maire bleith. for libroid
deanam cleib denam
cleithe lascad luife loscad
guaile ʒobā tire claide
mianna tochar puirt imirt

70. Flaiths of their
generosity bestow wild
apple-trees to smiths for
anvil-blocks; and to mill-
wrights for cogs and han-
dles to querns; for mak-
ing baskets and wattles;
for burning weeds and
lighting coals; for togh-
ers to houses (*i. e. burdles
over bogs*) for the game

(*b*) *Lia*, in Arabic *leyah*, is a white bull; the Commen-
tator here explains this word a speckled calf.

ORIGINAL.

glaith for rot epe cacha
feada acht fid neimead
no degfidh im feadain
in damaib fo imrim nac
† leafdair imrim eich ach
tri heocha conoiscead dire
each righ each eapfcoib
each suadh no nae co
lin feafa ifside condaile
comdire friu dul tar chill
dul tar dun urba inb na
fert airech glanad raite
cofcradh aile cain dorn
cliath corus aēaig ur-
claide tairis.

TRANSLATION.

of (*c*) *gliath* on the roads;
these are cut out of every
wood except holy woods.
The horses of kings and
bishops make good all
damages for breaking
through the fences of a
church or dun, or de-
stroying the tomb of an
Airech, to be determined
by an Umpire, and they
must afterwards be fet-
tered.

71. Corus indbir. atu
forgain forcraid fomelta
for eoin fuafclucad ath-
gabala a forgabail aga-

71. River Laws. It is
forbidden to fish in ri-
vers, or to destroy birds
on them, without leave

(*c*) *gliath*—This word is now obsolete. I believe it signifies the game of *hurly*, now called *camánt*; in Persic *ghaluk* is a play ball and *ghulte* a round stick, a rolling pin; *gliath* may therefore signify a *hurling bat* or a goff club—*gliath* in Irish is *skirmish*, fighting hand to hand; *ghelis* in Arabic the same. All the puerile games and manly exercises mentioned by Nieuhbur in his voyages into Arabia, are common with the Irish; such as the games of five stones, pitching the stone, the bar, &c. &c. the *Quern* or hand mill for grinding corn, of which he gives a plate and description as of great curiosity, is in use in Ireland at this day in many places. In Persic *Kemanè* is any thing arched, as the bow of a fiddle, &c. in Irish *camán*, is the batt or hurling club, which is also arched.

ORIGINAL.

bail edechta a focfal afaichthe ascoir dia di-dean fuasluad coim-deadh sarcuibreach for eocha derged comraig nadfornas̄ cuibreach fir na do turguid imeasforgain oca teilgtar fuili naddigead othrus urgabail mnacen amcablugad forcraid nimana for ceath is aire conaimeas na comdire seo icuic setaib ar na hernigt inar imbec 7 ar na beth ni gen eiric 7 arnhimir̄ba neach na be hai. Ar do imarna Padraeg na tiasdais na comdire seo tara ni doruirmiseam aſfir naicnid 7 coibse 7 screbtir andulgan ni is mo arate comdire and ſo ro ſuigeaſtir Padraeg anos fer nerinn iar creideam cuig *ſed* conaimeas in cach dire do fund la haithgin.

72. Cis lir cain iſ na bi imaclaid la cona do ro dilſib do cach dib ceđna friaraile. Cia himir̄ba cach dib friaraile ni

TRANSLATION.

first obtained, whoever is caught in this trespass, shall restore what they have taken; and if their horses shall break into meadows, they shall be detained until redeemed. All horses let loose in open grounds shall be long-fettered to prevent disputes, and if any quarrel shall arise to the spilling of blood, in this cause Eiric shall be demanded. At the coming of Patrick these fines were settled in true wisdom; and Patrick agreed to them, as he found they had been before established in Ireland; five cows he allowed to be the full restitution for each of these trespasses.

72. What are the degrees of consanguinity or ties, between persons, where restitution is made by fasting only, or sub-

ORIGINAL.

tuille acht aithg̃ cotroscad
no himcim iar troscad na
hapad. Mac 7 a athair.
Ingean 7 a Mathair.
Dalta 7 aide. Ingean
7 a buime. Mac 7 a
maithre. mad oige ma-
magaire Flaith 7 aceile.
Eact 7 a manaig. fuaidre
bith comaideadan cis 7
afli Righ 7 anathig orr-
tha, cumal (i. daera) 7
afaithe, techta adaltra-
cha iar na hurnaĩd no
aidite dia fnaib fria firu
oedmuindter acus a ceile
do rair ngairead intan do
nic fatna him aclaide seo.
is and do nic fad na du-
ba digeanna cenail gen
fasach cen dicetal na
berrdar afraicnaid na
scrbeĩ na fasaigh ar ro
suigideadh na cana so
otofach domain co diaig
cen imaclaid.

73. Cis lir ro suidi-
gead ro dilfe cacha tur-
aithe ada comdilfe da
cach 7 recht hae aite

TRANSLATION.

mitting to the chastise-
ment of the Abbot after
fasting. This kind of
restitution subsists accord-
ing to the Seanacas or
old law, between the son
and the father; the
daughter and her mo-
ther; the daughters and
sons of a Flaith and his
wife; between the church
and its monks; the feuds
and the Flaith; the king
and his chief warriors;
the bond families and the
Flaith, except in cases of
adultery which extend
to the tribes of the first
families and their wives,
which law must be sub-
mitted to without re-
serve; the most learned
men and writers and all
holy men have ordained
these fines from the be-
ginning of the world to
this day, and for ever.

73. What are the pri-
vileges allowed to native
Rustics? To cut wild
crab trees for handles of

ORIGINAL.	TRANSLATION.
<p>Crim allda mainandach cach uisce biath foibirt cacha frotha lortudh aidche do crinach cach fid gen trenugud ful- acht cacha chaille cnuas cach feada arad cacha fedna crand fedna collna cranngill atharguib luith- each laime da achlais bi- rer and tréige nurcomail damna fondssa damna looinida fiad cacha feda adaig eadarba condeith- bire feam cacha trachta dulifg cacha cairge torad cach trethain ala cairrge cach fid cen criniughad imbleith forlig aenach naiditan dul aneathar imirt fithcille tige aireach faland tige briugad dirind uas cach slabrad forch- imig adaig eatarba in- glas.</p>	<p>fishing spears, for river fishing; to burn brush- wood in the night for dressing of fish; to cut small branches of white hazels for yokes or such tackle as will twist for the plough, and for hoops and churnstaves; they are free to the pro- duce of woods border- ing on the sea, to sea- wreck, dulisk, and to every eatable thrown up by the sea on the shore and rocks, but in col- lecting these, they must go quietly and peaceably from place to place by sea. They are also al- lowed to play the game of chess in the house of an Aireach, and to have salt in the house of a Bruigh: On leaving the shore, the boats must be chained and locked.</p>
<p>74. Fuaslaice each ru- grad for sna heatha ai- ditiu as ingaib fir fithiu fuaslaicē go comlabra fir</p>	<p>74. It is noble and ge- nerous to forgive little trespasses committed by humble rustics; the</p>

ORIGINAL. TRANSLATION.

fealba feoit indilfigar strong should not shew
airgse na haiti diu eudail their strength over the
na tranlide neirt. weak.

End of the Fragment of the Brehon 'Laws in
the MSS. of Trinity Colledge.

The following are from the MSS. in the possession
of Sir John Sebright, Bart.

At the beginning of this Fragment is the following
remark, part of which I have inserted in the
Preface relating to the Brehon Laws:

As for the Forts called Danes Forts, it is a vulgar
error, for those Forts called Rathes, were entrench-
ments made by the Irish about their houses, for we
had no stone houses in Ireland till after St. Patrick's
coming, A. Christi 432, the 5th of the Reign of
Laogary McNeill, and then we began to build
churches of stone; so that all our kings, gentry,
&c. had such Rathes about their houses, witness
Tara Rathes, where the Kings of Ireland lived,
Rath Crogan, &c. &c. &c.

THADEUS RODDY.

☞ The Reader will find Mr. Roddy's assertion
of the Rathes confirmed in the following Laws,

ORIGINAL.

75. Cis l̄ fala foriadat
dilse cā aselba, as na tin-
tuither cidupart.

Fal fine hicas a cait-
hche coronicchar fa cā
fet ronicca conafumuine
natet inairmidi fer gleth
names naith intire cid
maith acht ni rocclanna
a lam fa deissin fir asa-
cathach.

Fal fir chrenas im-
becc luaig do forcid arro
fera arro fertar fris na
cetar.

(d) *Fal* implies a king or chief, but here signifies certain royal privileges conditionally granted the Tenant, on his settling under a Flaith or Chief. *Pal* and *Phal* in the Persian and Turkish language is a guardian, and the word is often joined with *Schal*, which signifies a king: it is sometimes corruptly written *Pad*, *Phad*, and forms *Padiscbal*, a title given to the great kings of the east. See the Turkish Lexicon, at the word *Pad*.

TRANSLATION.

75. What is Fal,
granted to landed pro-
perty; on taking pos-
session or on quitting the
concerns (d)?

Fal granted to a man
to become one of a tribe,
subjects him to pay tri-
bute of all his property,
of cattle grazing, of
fruit, of corn, &c. and
all increase of stock is
from thenceforth subject
to tribute.

Fal is granted to the
man who purchases land,
and offers the value a-
greed on, but cannot
get possession.

O F I R E L A N D.

113

ORIGINAL.

Comm. a case. *Ferand do recastar duine and so, 7 ata acakra a diubarta and 7 do aircend in duine ro cendaig in ferand asferand fein do aris 7 aseoit do sum 7 ni bail leissuim acbt adiubairt ma ta trebaire a dilsi uili ar iii. buairib xx^t meni- uil dilsi atrian ar iii. buairib xxet 7 ada trin a x maid 7 is fal fein.*

TRANSLATION.

Com. *Here it is supposed that land is sold to a man by agreement, and the holder will not give possession, but offers to return the value and keep his land; if the purchaser has paid down the value he may force the other to quit, if not $\frac{2}{3}$ must be deposited in 24 hours, and the remaining $\frac{1}{3}$ in ten more, which entitles him to Fal, i. e. he is to claim the interposition of the chief.*

Fal naud barta imbelu uasal nemed, fal do tire ranne do flaith iar neludh.

Fal given verbally by an Uasalnemed or Flaith, must be observed when any Rustics quit his territories (e).

Fal fir fosuiditar dag nadinand cosorathaib 7 soidh fiadnaib aris ann

Fal is granted to a man who settles under a Rath, for service and la-

(e) A verbal fal, is the protection which a noble gives to a rustic on settling under him; and when about to quit his chief, he says, I demand my liberty and the cattle I gave for my protection; and he shall not leave the chief's land until he is satisfied; this is also called Fal.

ORIGINAL.

do tœet fual fo trebuire
in tan dona thongaiter
cuir dar enech fer.

Fal anfuitchiffa iffe
fede taintaite aiter iar tain
arin dilside.

75. Aĩ III tire fris na
contobir m̄c na Rath ua
fiadhnaife Ia. na dilse is
go airechta anaftud di-
gaib dilogaineach aireach
no dofegat.

Tir fomaicc dona ta-
bair log cia do b̄a fine
ar nitechta conn na ciall
foim̄c intan nascair inn
inan ifin ecnaircc.

TRANSLATION.

bour; and has given
furety for his orderly be-
haviour, in conforming
to the laws of the Tribe,
and for payment of
Enech (f).

Fal is granted to mi-
nors who have property,
until they are of age.

75. There are three ca-
ses of lands under the
protection of Rath or
tribes, to be restored to
the proper male line ac-
cording to Seanchas or
Old Law, where the lo-
gheineach has been ex-
acted contrary to law.

Lands of minors
seized for the payment of
the Logh, which is con-
trary to the law till the
minors are of proper
age to govern their own
affairs.

(f) The Enech or Logh einach as explained hereafter,
is a tribute given by the tenants to the chief for settling un-
der his protection; *Enach, emenda, Scotis; vel satisfactio que*
datur alicui pro aliquo delicto seu injuria;—occurrit in Regiam
Majestatem, L. 2. C. 12. This is called *Eineclann* in these
Laws, and is the same as *Eiric* or restitution for murder,
theft, &c. in many places.

ORIGINAL.

TRANSLATION.

Tir do beir icoibchi
mna nad bi maith na-
duidnaidet afolta coire.

Land given in dowry
to women which has
been alienated from the
male line by effect of
the Coir (g).

Tir do beir dar braigit
fine aratreusu inda ten-
gaid dec diathintud ol-
das intoen tenga do af-
tud.

Land unlawfully
wrested by force from
another of the same
Tribe, this shall be re-
stored by the judgment
of 12 tongues (voices)
but one dissentient
tongue (voice) shall re-
tain it.

Comm. *Totbcbus is
messu isenchas and so
toebus duiiri 7 do-
cbraite.*

Comm. *This was a
cruel and unjust law
of the ancients, and
rendered property
precarious.*

(g) The Coir existed in the time of Sir Hen. Piers: it is explained in his history of the county of Westmeath. pp. 117. 118. See Collectanea de Rebus Hibernicis, No. 1. Vol. I. "Every town land is grazed in common; so one who is not acquainted with them, would think, that they plowed in common too; for it is usual with them to have 10 or 12 plows at once going in one small field; nevertheless every one hath tillage distinct. He then describes the method of dividing the land to be plowed in lots, and proceeds when the squabble about dividing is over, they as often fall by the ears again about joining together or coupling to the plow, for sometimes two, three or more will join together to plow. This they call Coir or Coar, which may import an *equal man*, such another as *myself*, and with little alteration of the sound

ORIGINAL.

TRANSLATION.

76. Cach fuidir (*b*) 76. Every Feud, or
 conatothcus techta ni Feudist, that has no le-
 icca cinaid a meic nachai gal possession, no wealth

may signify help, right or justice."—In this they are also often very litigious—but in case of disagreement, their customs hath provided for them, that with confidence they may come before their landlord and demand from him their *Coar* or equal man, or helper to plow, which they count the landlord bound to provide for them, and if he cannot, he is obliged to assist him himself.—This, says Sir Hen. is called Bearded Owen's law; he was one of their Brehons. If Sir Henry had not preserved this word and its explanation, in the 17th century, I should have been at a loss. It is evident that when the Irish feudist had no property in land, but held from the Chief, that a *Das* or *Dowr*, at the death of the widow, might have been confounded and lost in the *Coir* or division of the ground; but this law obliges the tribes to watch over this part of the chief's land. There is a Castle on the banks of the Suire called *Tighe gan Coir*, and vulgarly *Ticancur*, i. e. the house not subject to the *Coar*. Tacitus describes this Law among the Germans. *De Mor. Germ. C. 26. Agri pro numero cultorum, &c.* The members of a German nation, says Tacitus, cultivate, by turns, for its use, an extent of land, corresponding to their number, which is then parcelled out to individuals, in proportion to their dignity. These divisions are the more easily ascertained, as the plains of Germany are extensive; and though they annually occupy
 a new

(*b*) *Fuidhir* in the Irish Lexicons is translated a hireling or attendant; it appears to be the radix of the English *Feud* or *Feudist* a vassal or villain, and to be derived from the Hiberno-Celtic *so*, glebe, soil, from whence the Latin *sodio* to turn up the earth, to dig; French *soir*. In an ancient glossary in my possession, it is derived from *so* under, *daer* protection; Arabicè *derh*. I find the words *soer*, *fuidir* and *daer-fuidir* in the laws, which expressly means the free feud and the bond feud.

O R I G I N A L. T R A N S L A T I O N.

nachai armui nach ain-	nor stock of his own,
dui nacha comoccus fine	pays no trespasses of his
nach a cinaid fadeisín	son or of his nearest akin.
flaith idmbiatha íse ic-	The Flaith who victuals
caisacinaid air nilais dire	or supports him, pays
a feoit acht colauin aith-	all fines for his thefts, in

a new piece of ground, they are not exhausted in territory. This passage, says the learned Dr. Stuart, abounds in instruction the most important. It informs us, that the German had no private property in land, and that it was his tribe which allowed him annually for his support a proportion of territory. That the property of the land was invested in the tribe, and that the lands dealt out to individuals returned to the public, after they had reaped the fruits of them; that to be entitled to a partition of land from his nation, was the distinction of a citizen, and that in consequence of this partition he became bound to attend to its defence and to its glory; with these ideas and with this practice, the Germans made conquests. In conformity therefore, with their ancient manners, when a settlement was made in a province of the empire, the property of the land belonged to the victorious nation, and the brave laid claim to their possessions. A tract of ground was marked out for the Sovereign; and to the inferior orders of men, divisions corresponding to their importance were allotted. View of Society in Europe, p. 24.

The word Coir or Coar, or Carr, signifies lot, chance, fortune; and Cranncar, is a lot drawn by sticks of different lengths, in the manner the Arabs pretend to divine at this day: And this was the method followed by the Irish in the divisions of the ground; thus the longest stick had such a lot (which had been previously marked out) the next longest another lot, and so on.—A number of these Coirr's or Carr's made a *Cir* or Circle, which perhaps gave name to the present *Circles* of Germany, and to the Canon *Cire* and English *Shire*, unless we may derive the word from the *Cir* or Circle round the altar stone, of which in another place.

ORIGINAL.

gena nama ni gaib dire
aife nai naca dibad na
ceraicc nacha inathar
flaith arambiatha ifli nod
beir 7 iccas achinaid 7
folloing acinta.

Fuidir lais mbiat. u.
treba dia ceniul fadeifin
is tualaing ronicca a
chinta 7 araruib iatha a
Flaith is lasuide dire a se-
oit acht trian do flaith.

Fuidir iuð cin comfo-
gois manib. u. treba aigi
da thoirithin. i. u. Rath-
chedach 7 manib aigen
flaith beid.

Comm. *Is iad na u.*
treba 1. *teachmor,*
7 bothach 7 foilnucc,
7 lias cereach, 7 lias
laegb.

77. Log (i) enech
fuidre ma doer fuitir can
mittir ainchaib a Flatha

TRANSLATION.

an equal restitution on-
ly. He shall not receive
Eiric for his son, or bo-
dily Eiric for his mother.
The Flaith who supports
him pays all fines and
trespasses.

A Feud having five
treba (or that has pro-
perty) shall pay fines and
trespasses, and shall give
one third of his profits
towards victualing the
Flaith.

A Feud is not liable to
fines and trespasses for
his next of kin, unless
he has these 5 *treba*, i. e.
a Rathchedach, and vic-
tuals his Flaith.

These are the five treba,
i. e. 1. a great bouse,
2. an Ox-stall, 3. a
Hog-stye, 4. a Sheep-
bouse, 5. a Calf-
bouse.

77. The Logh tribute
of a Feud, if a bond feud
is one fourth of his stock

(i) Enech is a tribute, fine, mulct, &c. I take logh
enech to be the same as the Locatio of our ancient tenures,
i. e. a contract by which land is let or demised.

ORIGINAL.

TRANSLATION.

cethramthu a dire ales
alethfaide diamnai, ar
cacht recht ta acht oen-
triar is leth log aenech
diamnai, ferson censeib
cen thothchus las mbi
ban comarba ainchuib
amna dire narfide 7 fer
inetet tom amna tarcrich
direnar ainchuib amna 7
cuglas direnarfi de ain-
chaib amna 7 -ifi iccas
a cinta madiarnu urnad-
mairm no aititen dia fi-
nib.

to the Flaith, and one
eighth to the Flaith's
wife; if he has no Flaith
but a Dowager, the usual
tribute must be paid to
her; and if any man
settles under a dowager,
he shall pay the usual
tributes, and also all sea-
faring men under her,
not having a Flaith over
them; and if they
were nursed or brought
up by the tribe, she
shall pay all their fines
and trespasses.

78. Is tualaing na teo-
ra ranna so imoicheda
cora cele connatatmeise
recce nacrecce fech am-
na acht ni forcongrat.

78. These three classes
of men may make co-
venants with the tribes,
for they are not under
the immediate controul
of the Dowager.

79. Log nainech cach
fuidire acht doerfuidir
direnar afaletothchus al-
leth naill is na Flatha 7
nech iccas a cinta.

79. The tribute of e-
very Feud, the bond-
feud excepted, is half
of his stock to the Flaith,
but he is not to pay the
feuds, fines, and tres-
passes.

ORIGINAL.

80. Atait teacht fuidir-
ta fuidir foscuil a aithrib
fuidir dedlaid frifine co-
nail tuire cach fuidir acht
teora fuidre adadurem
dib. 1.

Fuidhir goible, no fuid-
hir crui.

Fuidhir gola.

Fuidhir slàn.

Fuidhir faer.

Fuidhir cinad a muir.

Fuidhir accu fed.

Fuidhir griain.

81. Is meifi fuidhir
griain imscartha fri flatha
acht do airfena a selba
do flā acht ni forgaba
cinaid for flatha do aif-
bena an gaibes o flatha
met laiget bis eitir fod 7
indngnam beirid aen tri-
an facaib da trian la fla-
tha ol cena.

TRANSLATION.

80. According to old
Law there are 7 kinds of
feuds who quit their na-
tive tribes to seek pro-
tection of a Flaith, and
these may be mixed with
the free tribes as conve-
nient, viz.

Who have been guilty
of blood-shed.

Who have lost their land
by wars.

Who have fled for debt.

Who have forfeited co-
venants.

Pirates.

Who have wealth.

Who have land.

*N. B. These explanati-
ons are by the Com-
mentator.*

81. The *fuidhir griain*
may separate from his
Flaith when he pleases,
but must pay the proper
fine, by producing his
stock, one third of
which he shall take with
him, and the remaining
two thirds are the pro-
perty of the Flaith.

ORIGINAL.

82. Do estethar meth
cacha fuidre for cuic se-
tataib 7 issed dā do doḃr
do ar a auccu ar a chain
arachairde ar arechtngē
ar a dire acethra ar a
dond 7 ar a meisce.

83. Cair cislear fini
tuaithe 7 cid inet arca-
rat ite fine cacha tuaithe,
Geilfine, Deirfine, Jar-
fine, Indfine, Deirgfine,
Dubfine, Fine taccur,
Glasfine, Ingenar me-
raib, Duafine; isam
diba finntedaib.

Geilfine coccuicer isi
aide gaibes dibad cach
cind comacuis dineoch
diba uaid.

Deirfine cononbor ni
daba huaide cobraind
folin cenn comocas.

Iarfine cotriferraib
dec ni beride acht ce-
thram thain dichin na
fomane diorbu nasaetur.

TRANSLATION.

82. The fine or mulct
of a Feud is five cows,
and these shall be given
for his settlement, for
his tribute, for his pro-
tection, for his law-suits,
for his cattle trespasses,
for his venery, and for
drunkenness.

83. Of the names of
fine or tribes in every dis-
trict, viz. Geilfine,
Deirfine, Iarfine, Ind-
fine, Deirgfine, Dub-
fine, Fine taccur, Glas-
fine, Ingenar meraib,
Duafine; these are the
Fines or tribes.

Geilfine are those who
have no inheritance, and
accept of a portion from
the next of kin; this
tribe may consist of five
men.

Deirfine are next of
kin to the lawful heirs;
their number is limited
to nine.

Iarfine may consist of
13 men, they are to give
one fourth of cattle and
service.

ORIGINAL.

Infine co feacht firu
dec conranna cadeisín
finteda dineoch diba
uaide amal bešchoir du-
thaig duine.otha senissan
scarait finntetha.

Deirgfine issede crueis
nidiba huaide ní cobran-
naide finntea isséach co-
moccuis.

Dubfine issede dom-
beair fir noilleg na fintas
imbi fir foanfir ní cobra-
naide finntea condatuice
fir caire no cranncúir is
iarum conranna ceth-
raimthain fri indfine.

Fine taccuir issede
tomberat cúir bel afoei-
sam ní cobrannaide dá
finnteda acht ní ifuisedar
cúir bel.

TRANSLATION.

Infine consist of 17
men; when any of
these die, the property
may be divided as if na-
tive tribes; all above this
number to be scattered
through the Tribes.

Deirgfine are such as
have been guilty of
murder, they shall not be
admitted till the mulct
or restitution has been
made.

Dubfine are such as
have been guilty of theft,
they shall not be receiv-
ed whilst accusation lies
against them, or entitled
to cor or cranchur (see
Law 75) these may be
divided through the Ind-
fine.

Fine taccuir are those
who settle under condi-
tion of the *coir bel* (i. e.
coir o bealaib.) They for-
feit protection if they do
not comply with the *coir*
bel.

ORIGINAL.

TRANSLATION.

Comm. *These are macfaesma settling under a verbal promise of the Flatb (k).*

Glasfine mic mna ditfini bearas do Albanach ni gaibsaide acht orba mad no duthrachta dedlaid fri fine.

Glasfine are the sons of women of Scotch descent; they shall have land only, and may be divided through the tribes.

Comm. *Gabair tar glas no fairge—bearas bean don fine d'albanach.*

Comm. *These are brought from beyond sea, born of women of a Scotch tribe.*

Ingen ar meruib ifu-ide dodindnaig cluais do cluais do comceniuil dedlaid fri fine connrannafide finnteda on med ad-dairnther ifine.

Ingen ar meruib, are brawling, idle, tattling women, related to the tribes; they must be divided through the tribes.

Comm. *Gelfbis indfir seo do gblefbis indfbir ele.*

Comm. *Flying from one man to another.*

Duthagfine ni cobran-naide eitir issan diba finntedaib finte fuidir cota fille fodail fon enmuin moigethar mac fri a athair 7 ni ren intathair

Duthagfine do not divide their property on the death of any of the tribe, but it ascends to such feud next in blood as have raised themselves

(k) In a hand writing different from the Commentator's, is the following remark: The writer of this note is Aodhgan and he is repairing this very old MS. at the mill of Duna-daighne, the place of his abode, and making very unskilful remarks on these old Laws, in the year of our Lord 1575.

ORIGINAL.

ni fech michu fech ua
fech iarmu fech indue.

84. Forgu cach fine fof-
cuchuad fallscuichte cen-
trom cach muin arailid
cach rath afo muine co-
feoit ernnair do fognam-
thaidib.

Ahui chuinn cofaelas
turanau tafcúru nimcho-
maid Airech madiarma-
mad mbroghthair dinaro-
fat ramatu tabar doib
ditchus fodling fofagud
fele furired co failte cen-
duine dicill ditreib taraf-
tar diamiar naurfocru
techta dlegait fiur foeru
manip centola tinscgra-
riam ruirter.

85. Cia lin Raith do
cuiflin. fine rath. me-
rath; iar rath; foer rath;
rath doboing; comracc
rath; naicille rathirraith;
rathicuit find chorach;

TRANSLATION.

from a rustic state, and
descends from father to
son, and so on to the
grandson, and great-
grandson.

84. The Forgu (*fir tbo-
ga*) or chosen head or chief
of every tribe or fine,
may leave the tribe when
he pleases, and is enti-
tled to such stock of the
Rath as shall be adjudg-
ed him for his services.

The Aireach or chief of
a country when he as-
sembles the *Fine* in bo-
dies for his own defence,
shall give them recom-
pence for their trouble;
each head of a *fine* shall
provide sufficient for his
maintenance, and after
a victory or routing it is
forbidden to plunder, un-
less it be previously or-
dered, as a reward.

85. Of the number
of Rathes; they are thus
named, Fine rath; Me-
rath; Yarrath; Soer rath;
Rath doboing; Comracc
rath; Naicille rath-irr-

ORIGINAL.	TRANSLATION.
forgurath; airis mese cach a athcuir no roigthi laine dia rath.	aith; Rathicuit find cho- rach; Forgu rath: the stock given to these raths may be retaken (by the chief) at plea- sure.

These Names are thus explained by the Commentator.

Finne rath,	belonging to established tribes.
Merath,	new settlers.
Yar rath,	composed of the follow- ers of a Flaith.
Saer rath,	made free by the Flaith (1).
Rath doboing,	have forced themselves on a Flaith and over- whelmed the native inhabitants.
Comracc rath,	who have withstood an assault and defended the Rath.
Naicille rath-irraith,	settled under a Flaith and paid fines and sureties.
Rath icuitrid chorach,	entertain the Flaith and enlarge their holdings by new covenants.
Forgu rath saer rath,	chosen by the Flaith to be free Raths.

(1) *Rath* is pronounced *Rah*. In Arabic *Reha* is an independent tribe; it is also an area of ground with a rising in the center.—This is much the figure of the Irish Raths or Forts.



THE
CHINESE LANGUAGE

COLLATED WITH THE

I R I S H.

THE Chinese, it is said, began to improve letters from the earliest times of their Monarchy, at least from the reigns of Yao and Chum, who lived upwards of 2200 years before Christ. It is a common opinion, and universally received by those who have investigated the origin of a people of such unquestionable antiquity, that the sons of Noah were dispersed over the Eastern parts of Asia, and that there were some of them who penetrated into China, a few ages after the deluge, and there laid the first foundation of the oldest monarchy we know in the world.

It is not to be denied, that these first founders, instructed from a tradition not very remote from its source, in the greatness and power of the *first being*, taught their posterity to honour this sovereign Lord of the Universe, and to live agreeably to the principles of that Law of Nature

K

he

he had engraven on their hearts. Their classical books, some of them written even in the time of the two Emperors just named, leave no room to doubt of it. Among these books there are five that they call the Kink, and for which they have an extreme veneration. Though these books contain only the fundamental Laws of the state, and do not directly meddle with religion, their authors intention having been to secure the peace and tranquility of the Empire; yet they are very proper to inform us what was the religion of that ancient people, since we are told in every page that in order to compass that peace and tranquility, two things were necessary to be observed, the duties of religion and the rules of a good government. It appears through the whole, that the first object of their worship was one *Being*, the supreme *Lord and Sovereign Principle* of all things, whom they honoured under the name of *Chang-ti*, that is, Supreme Emperor, or *Tien*, which in their language is of the same import. *Tien*, say the interpreters of these books, is the *Spirit who presides over Heaven*; it is true, the same word often signifies among the Chinese, the material Heavens; and now since Atheism has been for some ages introduced among their literati, it is restricted to that sense; but in their ancient books they understood by it the *Lord of Heaven, the Sovereign of the World*. In them there is mention upon all occasions of the providence of *Tien*, of the chastisements he inflicts upon the bad Emperors, and of the rewards he dispenses to the good. They likewise represent him as one who is flexible to vows and prayers, appeased by sacrifices, and who
diverts

diverts those calamities that threaten the Empire; with a thousand other things which can agree to none but an intelligent being. The reader is referred to the Extracts which Father Du Halde has taken from these ancient books, in the second volume of his History of China, and what he farther says in the beginning of the third, & to Banier's Mythology, Tom. 1. p. 130.

There is not only a great conformity between this *Kink* of the Chinese and the Brehon Laws of the ancient Irish, but the name of the supreme Being is also the same. *Ti*, is the appellation of the great God in all the old Irish writings, and *Ti mor*, i. e. *Ti*, God, spirit, will, design, intention, and *mor* great, is the modern name of the supreme Deity. See Shaw's Lexicon. *Tiarna* is the name for a prince, a lord, and also of God. *Teinn*, *Teann* is strength, power, and also fire. *Eampal* and *eampaid* was the altar stone, and *tieampal* formed the word *Teampal* a church, and the Latin *Templum*. It is certain, that in these antient books, proofs are to be found of the knowledge the Chinese had of the supreme Being, and of the religious worship they have paid him for a long series of ages; it is no less certain that no footsteps are there to be seen of an idolatrous worship. But this will appear less surprizing when we consider; 1st. That Idolatry spread itself through the world but slowly, and step by step; and that having probably taken its rise in Assyria, as Eusebius alledges, where there was not even the appearance of an Idol till long after *Behus*, or according to others in *Phœnicia* or in *Egypt*, it could not have made its way so soon

into China, a nation that has ever been sequestered from others, and separated by the great Indies from the center of Idolatry.

2dly, That there was always in China a supreme Court, or Court of Rites to take care of the affairs of Religion, which with the utmost exactness kept a watchful eye over the principal object. Thus it was no easy matter to introduce new laws and new ceremonies among a people so much attached to their antient traditions. Besides, as the Chinese have always been accustomed to write their History with great care, and have historians cotemporary with all the facts they relate; they would never have failed to take notice of what innovations had happened in religion, as they have done at great length, when the idol *Fo* and his worship were introduced.

Such was the established religion of China, and such nearly was the established religion of the ancient Irish Druids: like the ancient Chinese, they never worshipped any animal; like them they had no carved or engraven images; like them they believed in the *Metempsychosis*, as a proof of the soul's existence after death; and in this religion the Chinese continued till the time of *Confucius*, who having often repeated, *that it was in the West they would find the Holy One*, they sent ambassadors into the Indies in quest of him; these transported into *China* the idol *Fo*, together with the superstitions and Atheism of that sect.

The

The learned and ingenious author of *Recherches Philosophiques sur les Egyptiens et les Chinois*, (a) has very clearly demonstrated from the worship, customs and ceremonies of the Chinese, that they did not proceed from the Egyptians, but from the Scythians. The collation of the Chinese language with the Irish or *Iberno-Celto Scythian* dialect, will confirm Monf. Paw's assertions. And with this author, I am of opinion that they had not the use of Letters so early as is pretended, for they seem to have lost their ancient Orthography; from the perishable materials their ancient books were composed of, it is impossible, they could exist many years as Monf. Paw has proved, and to this loss I attribute, the present defect of the Chinese language; viz. the omission of the letter R, and the termination of almost every word with a vowel. The Irish lose the force of most terminating consonants, but still preserve them in the writing, and that these consonants were in the roots of the words originally, is evident by comparing the Irish Radices with the Hebrew.

The preservation of these consonants not founded in the Irish dialect, appears to be the strongest argument for the early use of letters among the Irish. The similitude of the Irish language with all the Oriental dialects is astonishing; but particularly with the Arabic, Persian and Tartarian: and if the *old British* was once the same language, the Britains must have lost their dialect, because such words are

(a) Monf. Paw, 2 Tom. 8vo. a Berlin, 1773. He is the author also of *Recherches sur les Américains*; a work replete with knowledge, learning and discernment.

not to be found in their Lexicons; but the more probable reason of this similitude is, that the Irish language has been enriched with colonies of *Oriental* nations, from *Spain* and *Africa*, agreeable to the traditions of their most ancient *Seana-bies* or historians.

The following vocables of the Chinese Language are extracted from the Lexicons of Bayer and Fourmont; the roots or keys as they call them are only 214 in number; but the language as spoken, they say consists of 1500 words, and the characters are 80,000 in number, to which they are daily making additions, as they improve in knowledge; for Mons. P. has plainly proved they are as yet but a very ignorant people, notwithstanding the pompous accounts given of them by the Missionaries; and that the best of the manufactures brought from China to Europe, are made in Japan, and exported from thence to China.

The manner of writing used by this people must at length become so obscure, that if ever arts and sciences are brought to perfection among them, it will be impossible to continue the use of it, or for posterity to read it. For example, if they would write *some men have killed a wild beast*; they make the character which expresses *plural*, to this they add the character expressing *a man*; then that of the verb to *kill*; and, lastly, that of *a wild beast*; all which are united in one figure, without any other distinction.

The authors of the Universal History thus express themselves concerning the Chinese.

That the descendants of *Japet* peopled China as well as *Tartary*, we see no reason to doubt, tho' when

when they first arrived in that Country, we cannot pretend to say. That a considerable part of it must have been uncultivated, even in the year 637 preceding Christ, when the *Scythians*, under the conduct of *Maydes* first made an irruption into upper Asia, has been clearly evinced (b). That the language of the *Chinese* was pretty nearly related to the *Hebrew*, and the other tongues which the learned consider as dialects of it, notwithstanding what has been advanced to the contrary, we own ourselves inclined to believe. *Thomassinus*, *Massonius*, *Rudbeckius*, and *Pfelfferus*, seem to have proved this almost to demonstration; though Mr. *Bayer* does not come so readily into their opinion.

It is true a great number of words in the present *Chinese* seem not deducible either from the *Hebrew* or any other language; but then these may be considered as an accession to the primæval terms used in *China*, which were exceeding few, and undoubtedly favoured of the primitive tongue. These authors then proceed to examine *seven* roots, which, they say, the *Chinese* consider as the first and most simple of any in their language, Seven Roots in a language! Universal History, 8vo. London, 1748, vol. 20:

Treating of the origin of the Tartars and Moguls, these learned authors observe, that the progeny of *Magog*, *Meshech* and *Tubal*, planted both the

(b) Monf. Paw proves that most of the interior parts are uncultivated and uninhabited at this day, except the borders of the Rivers and of the great Canals. *Recherches Philos.*

the *Scythians*, and consequently the country of the ancient *Moguls* and *Tartars*. I have shewn the similarity of the *Kamuc-Mongul* language with the *Irish*, in an Essay on the Celtic Language prefixed to the second edition of the Irish Grammar, and shall in this place take notice, that the Irish name for a bow or cross-bow, is *crann-tubbail*, i. e. the bough or stick of *Tubal*. See all the Irish Lexicons.

These observations will lead me to discuss this subject further, in a future work. I shall now proceed to the collation of the Chinese and Japanese Languages with the Irish, which I flatter myself will confirm what I have frequently advanced, viz. that the purity and antiquity of the Irish Language is inestimable in the researches into the History and antiquity of nations, and merits the attention of the learned, as Leibnitz, Lhuyd and many others, have observed.

Collation of the Irish with the Chinese and Japanese Languages.

It must be observed that the Chinese from a vicious pronunciation, have rejected the sound of the letters B, D, R, X, Z, and have changed these into P, T, L, S, S. The commutations of these letters is common in many European dialects, yet none have absolutely rejected them. See Lhuyd's Compar. Vocab.

The Orthography of the Chinese words, in the Roman letter, varies much according to the national dialect of the transcriber; for example, such words as Bayer writes with ç, Ludovicus writes with *ib*; *cb* with *tcb*; Fourmont with *tscb*.

I shall

I shall here follow Bayer.

Non inutile erit scire, quem in modum Lusitani et Hispani hæc pronunciant. Lusitanicum et Hispanicum scribendi modum utcumque sequamur.

An, *on* efferuntur pronunciatione inter utramque vocalem media, sic etiam *ao* et *au*, ut sit sonus aliquis medius.

ç Hispanico more effertur. Ludovicus scripsit *iba*, pro *ça*.

C ante *e* et *i* ut apud Germanos et plerosque alios, exceptis Italis.

cb ut apud Italos c ante e et i, et apud Germanos fere ut *tsch*. Ludovicus scripsit *icba* pro *cba*.

g ante *e* et *i* ut *dſch*, adſpiratione in gutture formata, in fine g est durum.

y et i ante consonantem et vocalem aliam, eodem fere modo ut de g diximus, efferuntur: sed ore magis clauso et sibilante, sic *yue* fere ut *gue*.

ku et qu non differunt.

n ante g tamquam unica litera pronunciat.

m in fine ut *ng* ore aperto, ut g liquidus exprimitur.

ie cum puncto ut gallicum u sed ut sibilum anferis.

x ut *ſch* Germanicum.

h fortiter effertur dura aspiratione ut proxime abſit a k.

Signa quinque tonorum in hoc exemplo dari solent.

	L A T I N.	I R I S H.
Yá,	stupor,	gaige, gair, gairige, gean.
Yà,	excellens,	gar, gaoiné, gur, gaisge.
Yǎ, yǎ,	anser,	gè.
Yā,	mutus,	gaoi, taoi, to.
Yá,	dens,	ſeag, ſia-cul, kia-cul.

The

The Reader must observe, that in the Irish, the terminating consonants are not sounded, when aspirated with the letter *b*; which makes the sound of many words the same as in the Chinese; these terminating consonants being *Radices* in the Hebrew, Arabic and Irish, give great room to conjecture that the use of letters among the Chinese, is not of so ancient a date as they have asserted, I mean of the letters or characters now in use in China; for according to *Cuper and Wilzen*, they had a different character a thousand years ago; a mirror of steel was dug up at Vergatur in Siberia, with an inscription round the margin in Chinese characters as it was supposed, which none of the Chinese Litterati could read; they pretended to give a translation, but it was conjecture only; and said the mirror was written in a character used in China about 1800 years ago. See the account and figures in *Lettres de Mons. Cuper*, p. 20. The characters resemble the Irish *Ogham*; given in the last Edition of the Irish grammar, and are probably the antient Scythian.

The Chinese language collated with the Irish, or Ibero-Celto-Scythic Dialect.

C H I N E S E.	I R I S H.
que, a House,	car.
que, a hedge,	cuana.
oum, a tree,	gort, ceirt, (coirt, bark).
te, a house of recreation,	ti; teach.
quia, to walk,	cuadh.
tung, a large house,	Dun, dúnadh; daingean:
tung, a billow,	tonn.
toa, a hot coal,	teo, warm; doig, fire.
lang, a man,	lonn, strong; luinn, a
e. i	hero.

C H I N E S E .

I R I S H .

- tay ku. These words or characters, says Menzelius, are not the name of an emperor but of his title, i. e. principium rerum. Tai or Taidhe ku in Irish, will express principium Heroum.
- bonze, a monk, a hermit, who keeps open house for travellers. bainze, entertainment, feasting.
- kuen, quen, respect, kive, connection, foe, (this root betokens wet, moisture.) conoidh. comh. foi and fo, the same in Irish as in foal, fual, water. fola, blood. foid, wet turf. foinfi, wells, springs. foarge, fairge, the sea, &c. &c.
- chu, the character betokening command. fuidh, fùì, caith, cu, as in cu-cullam, cu-connor, &c.
- xen, the hand, greeting, salutation. fonnas, greeting, shaking by the hand.
- fu, learned; it is also a mandarine. fuidh, faoi, noble, learned.
- Status. et dignitas mandarini: nescio cur in monumento Sinico explicetur. Plebs, vir vulgaris. (says Bayer) ut apud Menzelium in Lexico. by the following Irish word, we may suppose Menzelius is right, for fuithean, suihean, plebs, the vulgar.

C H I N E S E .

çò, a soldier,
 çai, it is, he is,
 hia, under, behind,
 xi, a temple, church, palace,

fan, expiation,

guei, fear, dread,

I R I S H .

fuioithreac, i. e. fuoai-reach, a soldier.

fe; ife.

iar, ria.

sith, the old name of the church of Cashel was Sith-drum; sithbhe, a city.

fan-leac, the stone of Expiation, the name of the Druidical altars in Ireland, with a top stone in an inclined position; hence probably the Irish fan and the Latin fanum, a church; *fan-leac* and *crom-leac*, are synonymous words for this altar; hence Phanephorus, i. e. *folis sacerdos, quia p[ro]p[ri]us sol.* See *Saccheus*, ch. 69, *de expiationis altaris ritu.* Arab. Perf. *fanus*, a Pharos.

agh, fear.

guidhe, prayer, entreaty,
 gubha, bemoaning, a suffering.

C H I N E S E.	I R I S H.
tu, country, land,	tuath.
yo, cruel,	dora.
ngan, fortune, prosper- ity,	gaoine.
yeu, yeus, the right hand,	deas, yas, deasfuith.
ço, çi, the left hand,	cli, fo, awkward (gauchè).
dzy, the south,	deas.
fy, the west,	fiar, iar.
tum, the east,	tam, tùaim, oir.
pe, the north,	teth, badhbh.
nan, the south,	noin.

There cannot be a stronger similitude in any two languages than in these names of the cardinal points of the compass. The Irish, after the manner of the Hebrews and all oriental nations, name these points, with respect to the situation of the person looking to the East; thus *Oir*, is before or in front; *tuaim* is the same; it signifies also the face or front; (*tuaim*, i. e. *èdan*, i. e. *agbaidh*, (*old-gloss. of the Irish language*) *tuachioll* moving round against the sun; *deas* is the right hand, and the South; *fiar*, behind, in rear, and the West; *tuag*, is the left hand, and the North; *teib* (*te*) and *badhbh*, or *bav*, are also names for the North. Hence the northern Chinese, to signify they were the first inhabitants of China, call the Southern Chinese *man-dzy*, Barbarians, or South-men. See *Quæstiones Petropolitane de nominibus Imperii Sinarum*, p. 35. Gottingæ, 1770.

It

It has been observed by some Irish writers that Eirin, the name of Ireland could not be derived from *far* or *iar* the West. These authors did not know that *acron* or *ieroum* in Hebrew implies *Westward*, the same as the Phœnician *Iber-nae*, or Western Island.

CHINESE.

lim, a key,

hu, a wolf,

yum, glory,

chum, mensura,

guei, honoured majesty,

min, to engrave,

lie, series, order,

kin, a commander, a
chief,

IRISH.

ting, the clasp of a lock,
tongue of a buckle,
&c.

faoil-chu (faoil, treacherous.)

daimh, dia-yaimh, the
glory of God.

tomadh, to measure;
cumha, a vessel.

gùr, guimh.

minn, mann.

mindreach, an engraved
image.

dreac, an image, is the
root of the word
man-dreac, or man-
drake.

miun, a letter of the
alphabet, because
engraved in the
bark of the ancients.

lai, laine, laidhne.

cionn, ceann.

COLLATED WITH THE IRISH.

443

CHINESE.

IRISH.

kin, to inhabit, dwell,
 teu, the head,

conaidh.
tuaim, the face, *tait*, *tuis*,
tuas, the head, the
 top; hence *tua*, a
 noble, and *ta*, i. e.
mulean, an owl or
 the great headed
 bird.

mien, foundation of a
 house,

mein to dig; hence mine,
 oar.

niu, a woman,

nae, a woman, naing, a
 mother.

yven, hiven, a deep
 abyfs; the material
 heavens for *tien* sig-
 nifies excellent.

duvaigbin, *dovain*, an a-
 byfs; *neav*, heaven;
fla-carnus, heaven,
 i. e. flaitheamhnus,
 fla, noble, great,
 supreme.

van, dead,

bann, bano, death,

van, without (fine)

fan, gan.

kam, great, dryness,

cam-lofithe, burnt up,
 parched with heat;
 cuime, hard, prob-
 ably this is the
 root of the Irish
cainin, the murr-
 ain among cattle,
 proceeding from
 great droughts.

yen, speech,

caint, hean-mor, i. e.
 shean-mor, great
 talk.

kien, a crime, a fault,

cionn, cionta.

C H I N E S E .	I R I S H .
kuon, a mitre, a crown,	cean-beirt, a helmet, a crown.
chu, rest, ease,	fûa, suamh; hence, fûan, sound sleep.
kiùn, a soldier,	cuathan, kethrain, soldiers.
kua, qua, a certain divination by lots,	cuar, i. e. draoidheacht, (<i>old gloss.</i>) Sorcery or Druidic knowledge.
	cúig, a secret art.
	cuar cumaisgna draoithe, the magical circle of the Druids.
	cu-ard-thosaigh, the great Druidical mystery.
	crann-cuir, a divination by twiggs or sticks.
	cuirvionn, forcery; rainn is also forcery.
fum, breath, wind,	feidhm, a sigh.
fu, to die,	fab, death.
çiam, chief leader of armies,	fithbhe, fithmhe.
kua, the penalty of man-slaughter,	cumal; the common word is <i>Eiric</i> , which rather implies a tribute; in Slavonian <i>barac</i> ; in Turkish <i>barai</i> .
guei, a circle, about, round about,	cuar, cuairt.

CHINESE.

IRISH.

ge, the sun, the day,	grith, the sun; cè, the night; gerait, the heavens, i. e. ait (the place of) ger, (the sun.)
yve, the moon,	gabhar (gavar) i. e. folus, gan timdhì-bhe, i. e. gan loigh-diughadh, a light without a -blaze, (<i>old gloss.</i>)
kin, a hat, bonnet, &c. cum, to reverence, to worship,	ceann-afg, ceann-bheirt. cam.
len, weakness, decay of strength,	leon.
xam, dupreme, a mandarine, a bonza,	faimh, rich, honourable, learned in the law; faimh-feler, a counsellor.
cum, a palace,	fambh, i. e. teagh maith, (<i>old gloss.</i>) ciom, a stone building.
gin, a man, mankind, ho, fire,	gein, duine. aoth, doigh.
yum, eternity,	gomhnuighe.
yu, monumentum temporis,	uibhal; <i>Quere?</i>
lim, to teach,	lamas, learned; luam, an abbot, an instructor.
gin, pious, charity,	caoin, kin-ealta.

THE CHINESE LANGUAGE

C H I N E S E.	I R I S H.
fo, to overcome.	fo, a prince, a conqueror; faoi, subjugated.
tay, an age; fæculum, a space of time.	taidhe, taiteog, a moment; taithmhead, a record, a monument or memorial.
fu, ço, to make,	faor, a workman, operarius.
ye, night,	cè, gè, oidhche (<i>e pronounced.</i>)
çien, a great man, a man to be respected.	feine, facinh, fan, i. e. ri frigheadh, (<i>old gloss.</i>)
xia, goodness,	fo, faine, sián, sírfan.
fu, summus regni fenator,	fuidh, faoi.
che, him, that,	fe.
kiu, to go about, to encompass,	cuadh, cuairt.
leao, a cabin, a hovel,	laithreach, leath-taice, a house propped up.
kim, to bend, to bow one's self; cem, a priest,	cam, to worship, to adore.
kivèn, a dog,	cuib, cuivin, cuan.
ngao, proud,	guag, gotha.
fum, wages, hire,	fath, fathan, fonnfa, hired foldiers.
fu, a master,	fo.
chuen, to promulgate,	cuadhan, i. e. innifinn, (<i>old gloss.</i>)

CHINESE.

IRISH.

fam, an image or likeness,	famh, famhlachd.
chuen, a torrent, a river,	cuan, a river's mouth, a port ; summaine, roaring waves ; scheineadh, a torrent.
xu, a tree,	fuibh, the sap of a tree. cubhas, a tree.
nge, the countenance, the forehead,	an aghaidh.
lin, full, collected.	lion.
teu, fighting, quarrelling among friends.	tàth.
yn, a sound, a voice.	caoine, finging.
xui, water,	fuir.
ciam,* a spear,	famhag, a sharp pointed instrument. feamsa, a nail. sceimhle, sgeimhle, a skirmish with spearmen.
lo, joy,	lua, luath-gair.
tum, winter,	gam.
chi, stirps familiæ,	fiol.
fui, flow, late,	fear.
tao, a knife, a hatchet,	tuagh.
lim, integer, opus totum,	cim, kim.
lie, the law,	dligh.
xao, virtue, superior,	faoi.

THE CHINESE LANGUAGE

C H I N E S E .

cum, a bow, et arma ad
arcum pertinentia,

nie, dead,
ki, invited,
chi, qui, quæ, quod.
çu, a son,
lao, old age, to reve-
rence, to worship,

can, opposite, against,
cuon, to sell or buy,
çai, learning,
yun, in the singular
number,

nieu, an ox, bull or cow,
nao, to be angry,
kie, felicity,
kieu, a mountain, ca-
cumen,

u, five,
chi, quiet, peace, rest,
chuan, quen, a river, a
harbour,

tien, land, country,
ki, a hog, or sow,
tam, an altar,
fa, a great city,
tam, pride,
quon, a mandarine,

I R I S H .

cuim, a semicircle ; cum,
a combat with bows
and arrows ; cumè,
a coat of mail.

nas, death.

cuir.

ci, cià.

liath, grey-headed ; lith,
of old ; lith, a so-
lemn festival.

a ceann, ceanntradh.
cannaidhe.

fui, faoi.

aon, ceann.

lan, noir.

ainine, anger.

kaomh.

coice.

cuig.

fith.

cuan.

tàn.

keis.

taim, a sepulchre.

fo-lis ; lis, a fort.

time.

keann, keann cuire, an
officer over a band
of foldiers.

CHINESE.

IRISH.

ke, a trader, a merchant,	keardai.
kia, a house,	cai.
me, wheat,	man.
cheu, a small city,	cathair, caer.
chu, a mouse,	luchu, <i>fuiridb</i> , nimble, active; hence the French <i>fouris</i> .
mu, mother,	ma, mathair, mother; athair, father. N. B. <i>Asbar</i> is to cleave to, to embrace, to twine about, as atharlus, ground-ivy; i. e. the twining plant.
hiun, the elder brother,	aidhne, achne, aine.
ço, the foot,	cos.
kia, a cup,	cuac.
zeu, good,	fuidhe.
geu, a vomit,	fgea.
keu, all,	cach.
vo, a house,	both.
fu, a man,	fear:
gin-fen, the root ginseng, quasi homini similis radix, est enim man- dragoræ forma,	gein-fin i fear fean, i. e. homini similis.
tun, chaos,	tonn.
lieu, to flow, to promulgate,	lia, a flood; liah, pro- mulgated, news, &c.

hai, the sea,	ai-gein; hence ocean; aithbhe, the ebb of the sea.
kiam, an arm of the sea,	camus.
fun, any shining matter,	foinionn.
min, a river,	mein, a harbour; aman, a river.
muen, full,	muadhan.
chi, tschi, stirps fami- liæ,	aofac, tuis, tuiscac.
lu, a road, a way, jour- ney,	lua, the foot, the action of walking, hasten- ing along.
heu, after, afterwards,	hai, i. e. an dhiagh.
kie, and,	keo.
fan, contrarius,	fan.
chuen, arms, warlike,	cua, martial; funn, for- tified; funn caif- lean, a fortified castle.
gin, the point or edge of a plow-share,	ginn.
chin, piety,	cinéal.
çai, a wound, a thrust,	faith.
ko, arms,	co, co-croth, a target; co- drum, arms, wea- pons.
chai, fasting,	caith-cachta, hunger. cacht, a fast.
	cargus, Lent, the fasting season.
hoi, a fortified city,	choi.
çien, a sheepfold,	fion, fiona, a confine- ment.

C H I N E S E.	I R I S H.
kiven, parents, kindred,	cine, kine, kaovneas, society.
çu, a son,	fo, a youth; foi-fior, the youngest son; fearr, a colt; scoth, a son.
pai, salutation, either in speech or writing,	baigh, love, friendship; phailte, failte, the Irish salutation.
chen, weak, infirm, hiao, to worship, adore, to obey,	feang. iodh, a sacrifice; iodh- beirt, the fame; altori iodhan, holy altar; aora aodhra, to worship, to a- dore; aodhradh don Righ, obedience to the king.
çieu, autumn,	futh, fine weather; faoth, the harvest season.
kien, to elevate, guei, because, although, ye, ad regionum nomina adhibetur,	cionn, elevation. gur, ge, gè-go. ibh.
chu, to divide, xim, promotio doctorum ad aulicorum,	cuid, division. ceim.
yu, the top or summit, tien, true history,	udh, uas, uan. teann, truth; tiomna, the gospel.
fo, a son, xoá, a broom, a comb,	foth, of the same womb. fcuab, a broom; çir, a comb.

THE CHINESE LANGUAGE

C H I N E S E .	I R I S H .
çiao, to cook, to boil,	fath, cooked victuals.
puen, fundamentum,	bunn.
principale,	
mi, rice,	min, meal, flour.
lin, a collection of trees,	lion, a gathering or collection.
lui, a harrow,	kliath, a harrow; lui, branches of trees, to harrow with.
cha, a fork,	fath, a thrust with any instrument.
cim, war,	cime, captives; samhadh, assembling troops.
bieu, corruption, putrid,	buireadh, corrupt matter; buidhe, a plague; buinne, an ulcer.
fem, life, youth,	famh, active, lively.
teu, a measure,	tomhas, a measure.
kin, diligently,	kintac.
xue, prophet,	suaitheantais, a prophecy; fûr, investigation.
uc, a swine,	rucht, muc.
	tonn, a king.
tien, ti, an emperor, a lord,	tiarna, a lord; ti, God.
tien, heaven, that is, the spirit who presides over heaven; hence the <i>ti-ampai-oll</i> , the great altar of	ti-mor, the great ti, or the supreme being, God; this is the <i>Beil-ti-mor</i> , or great spirit of Baal, whose

C H I N E S E.

Ti; from whence the Celtic *tiampul*, and the Latin, *templum*.

Ampai, *campai* or **campaidb*, was the stone altar of sacrifice to *Ti*. These altars being always *in excelsis*, the Greeks from thence formed their *omphi-el* and *al-omphi* or *Olympus*. See Mr. Bryant's learned observations on this word. *Antient Mythology*, Vol.

I. p. 235,

tan, a region,
lum, a dragon, a serpent,
kieu, a flower,
li, precious, valuable,
fum, honorari a Rege
primum involuerum
epistolæ.
çon, color papaveris
rubri,
mo, the end or extremity,
mo, fruit,
yen, soft, sweet,
to, universal,

I R I S H.

great altar was at the town of Baltimore, in the county of Cork; so also Beil-ti-an-gleas or the pure undefiled spirit of Baal, from whence Baltinglass, in the county of Wicklow.

tan.
leoman, a lyon, a dragon.
cuac.
lua, lith.
fo, fom, honour, esteem;
follam, a cover.
fùgh, fùghan, purple.
mòid.
meas, muadh, ripe.
gean.
tot.

C H I N E S E.	I R I S H.
tuen, to judge, to condemn,	tuinigh, a judge; tuinneamh, death; tuinge, an oath administered before a judge.
mau lao, savages, i. e. rat-men,	modh, luc.
ken, evident,	cèana, behold.
kan, the trunk of a tree,	connas, connadh.
çan, to shine,	foin.
fù, dominus,	fo.
chu, a hero,	fuadh, cua, caith.
kiun, a prince,	cionn, ceann.
gu, understanding,	guth, speech.
	gùag, a fellow of no sense.
fiè, a purging medicine,	scè, a purge or vomit.
chu, dominus,	fuadh.
vam, to die,	bea-vam.
him, happy, favour,	amhra, aimheann, iomradh.
li, ceremony,	li, lil, lith.
cho, to pray to beseech,	soir, soirim.
fo, fortuna,	fo.
fo, the first letter in fo-	fo, the head.
kien,	
cyam, felicity,	famh.
keu, a dog,	cu.
leu, a prop,	leath, leathtaice.
lo, food,	lon.
fù, a sacrifice,	futh.
fù, a senator,	f uadh.
chi, quiet, rest,	fuidh, fuadhnas.

C H I N E S E.

lao, to worship,
 che, pacticula, termi-
 nativa,
 kiao, learning, wisdom,
 chi, to desist,
 guei, to join together,
 xan, a mountain,
 fui, a year,
 lam, domicilium,
 ki, the air,
 ngai, to love,
 lin, covetous,
 vom, finis,
 tan, reddish,
 cheu, a ship,
 co, a bone,
 chao, early in the
 morning,
 hoei, the time of new
 moon, obscurity,
 darknes,
 kien, I see,
 lo, a rib,

I R I S H.

laomhdha, prostrated.
 ch.
 keadal, keadhfadh.
 sith, sioth, fit-fit, leave
 off.
 guth, a vowel, quasi
 junxit in unam.
 sion.
 saoghal, an age, a cer-
 tain space of time.
 lamhdheacus.
 ceo.
 gean, love.
 lionn, leann.
 bonn.
 donn.
 fùd, schùd.
 coth, flesh.
 moch, i. e. am ocaidh,
 the time for work,
 (*old gloss.*)
 oidhche, the night.
 kim.
 lo seems to be the root
 of all words ex-
 pressing the parts
 of the body, as
 long, the breast;
 lorg, the thigh;

CHINESE.

sien sem, first born,
 xui, water,
 çhao, a multitude,
 kù, a cause, a reason,
 kia, a burthen, a load,
 kim, cim, I ask or pray,
 yam, a sheep,
 gìn, to recollect, to re-
 member,
 cim ço, I pray you be
 feated,
 kai, oportebat,
 kàn, to drink,
 pai, prostration.
 çheu ye, dies et nox
 una simul,
 çhin, to prognosticate
 weather,

 to, secret,
 fiun, to visit,

 han, the foul,
 pu, beans, pease,
 gao, to laugh,
 miao, supreme, excel-
 lent,

IRISH.

lois, the hand; lo-
 thac, sinews, veins,
 &c. &c.
 fionfior, feine.
 fuir, uisce.
 faith.
 cùs.
 kial, kual,
 gim, guidhim,
 uan, a lamb.
 cinim, cuimhnighim.

 guidhim fuidhthe.

 kaithear,
 kanac, water, liquid.
 baic. i. crom.
 cè-dhia.

 fine, weather.
 cinneam huin, ominous
 prognostications of the
 weather.
 to, dumb, silent.
 fiona, to idle away time.
 fon, to chat, to talk to-
 gether.
 anm.
 pòn, poneine.
 gaire.
 muadh, maor.

CHINESE.

ma, a horse,
tu, a hare,
çie, a concubine,

mo, most high,
çeu, I go, I run,
nien, a year,
chu, a jewel,
cheg, tcheg, a house,
kua, a melon,
guci, honourable, to
govern,

to, the helm of a ship,
niao, ki, hvan, avis, mo-
dus volandi,

ki, a hen,
min, a command, a ma-
nifestation,
ku, a goat,

IRISH.

marc.
pa-tu.
fi, femininè, siteog, the
same; nua-coin-
feac, fiurtach, a
concubine.

mo, monn.
fuibhal, cuadh.
eang, 'neang.
sheòd.
teag,
kuamar, mor great.
guaire, this was the name
of several Irish prin-
ces; the termina-
tion aire is a chief;
gubearnidhim, to
govern, i. e. nid-
him, to act; gu
barr, the part of an
honourable judge.

ftiur.
namham, fnamham, to
swim; èn, ean, èon,
a bird; ci, cè, a
goose; sciathan, a
wing.

kearki:
mann.

ku, a dog, a hound;
gour, i. e. gabhar,
a goat.

CHINESE.

fay, colours,
 leam, rice,
 tay, a bench, theatre,
 throne, a seat of dig-
 nity,
 poi, precious things;
 poi-çu, fine orna-
 ments,
 yen, the eye,
 cheu, to invite to a po-
 tation,
 mien, the head,
 çan, praise, commenda-
 tion,
 che hum, red,
 hoa, to write, pingue
 literas,
 tao ye, legum domine,
 ngan, an enclosure,
 lao, an old woman,

IRISH.

fai, dyed stuff, as silk,
 &c. falt, colour.
 leam, tasteless, infipid,
 (*Quere.*)
 ti, teach, taidhleac, as in
Eoghan taidhleac,
 Owen the glorious
 and honourable.
 poincnae, gold foil, plate
 gold, gold leaf, pre-
 cious ornaments.
 aedhan, aedh, (*Quere*) is
 the bird named èn,
 from quickness of
 fight.
 cuairt, suithinge, chearful
 over a glass.
 mionn.
 fèan, fann.
 fainne, purple.
 fanarc, red orpiment.
 odh, the point of the
 stylus with which
 the ancients wrote;
 odh, musick and
 musical notes.
 taich, judex.
 a ye, O Domine.
 ganar.
 liath, old.

CHINESE.

IRISH.

yuèn, longevity,	cian, gian.
miao, the mausoleum of a king,	mias, an altar, a tumu- lus.

The ancient Chinese begun their reckoning of time from the night; the ancient Irish and Scythians did the same:

The ancient Chinese divided the year into four quarters or seasons, and named the months from the beginning, middle and end of each quarter; the ancient Irish did the same. See these explained in the first Edition of the Irish Grammar.

The Chinese named the 12 months of the year from certain animals; the ancient Irish did the same, and from the operations of the season in agriculture.

The Chinese name the Zodiac, *kum ge*, the house of the Sun; the Irish name is *Grian-stadt*, the stopping places of the Sun: they call it also *Grian-crios*, and *Grian-beacht*; i. e. the belt or ring of the sun.

The Chinese sacrificed horses, oxen, sheep, dogs, fowl and hogs (*c*); the ancient Irish did the same, as appears by the preceding laws.

The Chinese mode of burying their princes, was similar to that of the ancient Irish. Du Halde gives an exaggerated description of the monument of *Schi-chuan-di*, erected on the top of the mountain

(*c*) Les différentes fêtes de l'année constituent six genres nommés vulgairement *Pao-chi*, c'est à dire le beuf, le cheval, la brebis, le chien, la poule & enfin le açon, dont le sang coule a grand flots on l'honneur de tous les Dieux Chinoise. Recherches Philos. tom. i. p. 220.

tain called Ly, which corresponds exactly with our Irish Carns, excepting the lake of quicksilver, and the golden birds floating thereon, which he says was in the subterraneous part—but father Du Halde has exaggerated in many other parts of his History of China.

The Chinese divide their Mandarines or Nobles into 9 classes; the ancient Irish divided their Nobles or Aireachs into 9 classes.

The Chinese observe the Equinoxes and Solstices, as religious solemnities, at which time they offer sacrifices, AND the ancient Irish did the same.

T H E



THE

JAPANESE LANGUAGE

COLLATED WITH THE

I R I S H.



M



THE
JAPANESE LANGUAGE

COLLATED WITH THE

I R I S H.

THE Island of Japon was probably first peopled from China; but the Japonese having traded with the Manchou Tartars, and settled these people in the island, they are now a distinct nation from the Chinese, and have a language peculiar to themselves. This language is probably for the most part that of the Manchou Tartars, who were of Scythian origin, as were also the tribes of the Huns, Alans, Avars, Turks, Moguls and Parians (*a*). The authors of the Universal History, place a branch of the Huns also, in the farthest part of Asia, under the name of *Cunadani* or *Canadani*, so called from *Conad*, their habitation near the city. Hence say they we find a city in upper Hungary, built by their descendants, denominated *Cbonad*, the inhabitants of which, and those of the neighbouring district, still retain the name of *Cbonadi* or *Cunadi*. From these *Hornius* believes the natives of

M 2

Canada,

(*a*) Univ. Hist. vol. 20, p. 168.

THE JAPANESE LANGUAGE

Canada, in North America, to have deduced their origin and denomination.

This is no certain evidence of the migration of the Huns into the new world, for *Conaid* is an original word for a settled abode or dwelling, and is the only word now used by the Irish. They write it *Combnaidbe* and *Conaidb*, and these words express both a dwelling, and to be at quiet, or to rest. In Arabic, *Canè* or *Kanè*, is also a house; and *Conaidb-duine* and *Conaidb-dae*, in the Irish, implies men settled or dwelling in one place, a distinction properly made between them and the *Nomades* or wanderers.

When the Europeans first came among the Canadians of North America, they were told that Chinese and Japanese ships had been there before them: And *Aosta* says, that Chinese ships had been wrecked in the *Mare del Nord*, above Florida.

To prove the Japanese settlements in America, the authors of the Universal History, select a few words common to both people, viz.

Chiapa, a river, province and lake in Mexico.

Ke. japan, in the island of Trinidad.

Tonus, in Japanese, the sun, moon, stars, governors, kings, princes.

Tona, the moon.

These words are not thus written by Father *D. Cullado*, who published the Japanese Lexicon in 1632, from which the following collection is made; *Tien*, is the Heavens, but it is explained in a very different manner, namely the dwelling of the great Spirit or God *Ti*, as has been described
in

in the Chinese. *Tona*, the moon, may be derived from the Ibero-Scythic *tonnadb*, glittering; but *Tonn* was a common title given to Irish princes. See Titles of Honour in the preceding pages. *Motezume*, or *Motazaiuma*, is the common appellation or title of the emperors of Mexico and of Japon; but *Taoise*, *Tuise*, *Taoiseac* and *Taviseamb*, are words in all the old languages, as well as the Irish, to express a chief or prince; it is also written *Tuis*, and in the Chinese contracted to *Tsi*; *Mo* is great; thus *Motazuma*, is the great chief or emperor; thus in Irish *Ruire* is a champion; and *Ruirmesam*, a degree of nobility.

The learned author of the *Recherches Philosophiques sur les Americains* thinks he has made a discovery in the History of Japon (*b*). "I suppose, says he, the Tartar *Lamas* or the *Mongals*, have in a very remote time, conquered Japon; and carried their manners and religion to these islands, having established a Grand Priest, subject to the *Dala Lama* of *Tibet*. The ecclesiastic sovereign of Japon, which our travellers name sometimes *Fo*, and sometimes *Dari*, has under him many bishops, who are called *Kubes*, and by some modern authors *Cubo*; the Portugueze write the name *Dairi* and *Dairo*. The Priesthood is much humbled by the preponderating faction of the Japonese tyrants, and is now become an empty title without power.

This settlement of the Tartar *Lamas* in Japon will appear in a stronger light, if we consider that *Xaca* is the principal divinity of the modern Japonese and of the *Lama*. I do not recollect any
historian

(*b*) Tom. 2d. p. 363.

historian who has made these observations before, which may serve to illustrate the history of Japon."

With submission to this learned author, the authors of the Universal History had established the fact before.

Strahlenberg has given another name for the principal Deity of the Monguls, viz. *Borr-cbeann*, which is an old word in Irish and Welch, signifying Lord, master (*c*), *Xaca*, or *Saca* was also the name of the great God with the Scythians, it is now written by the Irish *Seathbar*.

Dairi is a proper name with the Irish, signifying great, excellent, learned; *dru*, or *daru* in the Persian, is a good man, and is the root of the Irish *Draoi*, or *Druí*, a Druid or Magus; it was also the name of a Celtic King, as *Covarrurias* the Spanish Historian informs us, in his *Tesoro*, or repository of ancient customs. "Druidas, ciertos sacerdotes de Francia antiguos estimados en mucho, y dichos así segun la opinion de algunas del nombro del quarto Rey de los Celtos dicha *Druy*." *Cobas*, *Cuibais*, *Cutb*, do also betoken the Head, Supreme, or Holy, in the Irish Language.

From the affinity of words in ancient languages no solid basis can be formed, for the construction of history. The language of Japhet and his descendants was the universal tongue; it is most wonderfully preserved in the Irish, and with the assistance of this language, the historian will be enabled

to

(c) See the Mongul language collated with the Irish, in the Essay on the Celtic language, in the preface of my Irish Grammar, 2d. edition, and Boxhornius de Lingua Gallica, at the word *mil*.

to unfold the origin of people, and the settlement of colonies in the various parts of the old world. The explanation of the Thibetan medal by the Irish language, has been treated in a ridiculous light; in a future number, this subject shall be more fully explained, and the religion of the Lamas will be shewn to have much connection with that of the ancient Irish.

The authors of the Universal History, very justly observe, that the doctrine of the Brachmins or Brahmins, is related by different authors, with a variety, not easy to be reconciled; the occasion of which has been more owing to the relator's want of skill in the language, than to the reservedness of the Brahmins. The same may be said in general of all the works of the missionaries, who for a series of years have imposed upon the world by their publications.

Monfieur *Paw* has very learnedly confuted many romantic stories of these travelling pedants, in his *Recherches Philosophiques*. Their writings are so various, and so voluminous, that it will require many years to purge the whole of their egregious blunders.

In none of their works have they exposed themselves more than in the History of Peru; they tell us, the Peruvians celebrate the summer solstice, with a grand feast called *Raymi*; the principal part of the ceremony consists in eating bread, which they call *cancou* or *cancu*. This *Cancu* is made by virgins devoted to the worship of *Pancha Camac*, or the *Sun*; and Acofta tells us, by their accounts
he

he could not make the age of the world more than 400 years! Now the ancient Irish named the summer solstice, *Ream*, *Reim*, *Reiman*; that is a beginning, as they conceived the Sun then began his annual course; *Reim* also signified a series; hence *Reim*, *Riogba*, the chronology of Kings. They named the day of the Solstice *Can-cir*, or *Ceann-kir*, that is, *can* head, *kir* circle, to signify the Sun was then at the head, or beginning of the circle; a day they celebrated with fires in honour of *Baal* or *Panga Saenbas*, that is, the *globular sun*; fires are still made all over Ireland, in honour of St. John, whose festival falls on this day: *Rimmin*, was the Irish solemn festival of all the heavenly host, probably on this day. See this word explained in the Essay on the Antiquity of the Irish Language. Collectanea, No. 8, vol. ii.

The crab being a remarkable animal for walking backward, none could more properly describe that place in the Heavens at which, as one of the barriers of the Sun's course, when he was arrived, he began to go backward, and to descend obliquely; hence the Latin name *Cancer* for a crab. The Irish named this fish *portain*, that is, the door of the ring; as they did the year *bliadbain*, corrupted, from *Beil-ain*, or the ring of *Belus*; *Trogb-ain*, the rising of the Sun, &c. &c. The Chinese name the Zodiac *kum ge*, i. e. the house of the Sun, a name similar to *portain*, the first sign in it, viz. the crab.

What will philosophers say to this identity of names and customs between the ancient Irish and the Peruvians? Will the modern historians still confine

fine

fine the peopling of this Island to the third century? Let them recollect what *Varenius* saith, "*Verisimilius est septentrionalis AMERICÆ partem olim advesisse HIBERNIÆ.*" He guessed it to be more likely that the northern part of *America* should in old times have joined, or come near to Ireland. Within the space of these last ten years, a bank of sand has been discovered which extends from the West of Ireland to the banks of Newfoundland; this gives great reason to think *Varenius* had good grounds for his conjecture. I cannot avoid noticing in this place that in the Irish Language *Du-Caledoni*, or *Dur-Caledoni*, expresses the flood or waters of Caledonia, or the Scotch Sea; hence *Bertius* in his *Breviarium* speaks as a certain truth that *Deu Caledonia* or the flood said to have been in *Theffaly*, should have been placed in the Scotch sea.

Mr. *Astle* of London, a very diligent enquirer into remote antiquity, has obligingly furnished me with an ancient MS. in Irish, on Astronomy; I propose at leisure to favour the public with a translation and observations on this MS. it is the Ptolemaic system explained. The Irish call the solstices by another name, viz. *Grianstad*; that is the stopping place of the Sun; the Zodiac is named *Grian-crios*, the belt or circle of the Sun. The learned reader will recollect the *Grannus Apollo*, and the city of *Grynneum* of the ancients; and that the Latin *Solstitium* is of the same construction as *Grian-stat*.

Doctor O'Brien at the word *Ratha*, or as it is pronounced *Raba*, a quarter of a year or three months, makes the following observation;—"This word carries all the appearance of being corrupted and changed

changed from its true radical formation, in the same manner that the word *Bliadbain*, a year, hath been corrupted from *Bel-ain*, i. e. the circle of *Bel* or of the Sun; Lat. *Annus*; I am therefore inclined to think that this word *Raba* is only a corrupt writing of *Archa* or *Arc*; Lat. *Arcus*. Because in the space of three calendar months, the Sun runs over an arch, which makes the fourth part of the entire solar circle. We find an affinity between the Irish appellatives of all other parts of time, and the Latin or Greek or some other ancient language; thus *dia* or *de* the Irish for *day*, has a very near affinity with the Latin *dies*; and *la* or *lo*, plur. *laiona* and *laetbe* or *laoitbe*, another Irish word signifying the day, has a plain affinity with *lion*, in the Greek compound *genetb-lion*, natalis dies, and *la* or *lo*, bears also an analogy with the Latin *Lux*, &c. It follows then that the word *Ratha* should, in its proper writing, find an affinity in the Latin or Greek, which I do not see how it could, without regarding it as a corruption of the Irish word *archa*, Latin *arcus*.

In this manner have the modern Lexicographers, and advocates for their mother tongue, depreciated the very ancient language of Ireland, by attempting to derive every Irish word from the *Greek* or *Latin*; not considering that this was a language replete and full, before the Greeks or Romans had a name.

Ratbo, or *Raba* is the Arabic *Raja*, a quarter of the Heavens. *La* or *lo* a day, may be derived from the Hebrew *Laor*, the accusative of *aor* a day, as in Genesis, *vocabat laor diem*; or from the Coptic *la*, plur. *latbaith*.

O'Brien

O'Brien is right in his derivation of *Bel-ain*, a year; but he passes over another very ancient word for that space of time, viz. *iomtboimeadh*, evidently compounded of the Hebrew *iom* a day, and *oineadh*, numeration, i. e. the numbering of the days. *La*, *lo*, *laoi*, all express a day, but not the space of time comprehended in the day which composed the ancient calculation, for they counted from the sun set, or the night; hence *laoi* means the light; in Arabic *layib* bright, splendid; *elyaum* to day. *Laitb-laitb*, in Irish is solemn festivals; this word occurs often in the Old Laws; the Commentators have explained it by *Caisc agus nodblag*, i. e. *Easter* and *Christmas*; but it was the Druidical name for all solemn fasts and feasts, and is the same as the Arabic *Leta* beating on the breast, *Lebit* anointing with oil, *Labut* divinity. In the Arabic we find *lidat* the plur. of *lida*, birth days; but this is certainly from *lidet* generation, bringing forth; the same as the Irish *lida*, or *laide*; the Anglo-Saxon month called *lida*, has led the learned Monf. Gibelin astray. See Essay on the Celtic language, p. 149.

The Irish termination *ain* in *Bliadbain* a year, or as we translate it, the ring of *Belus*, is from the Arabic *ana*, circles or tracts of the Heavenly bodies.

I shall conclude this short preface with the words of Dr. Hutchinson, late Bishop of Down and Connor; "to prove that Ireland was peopled from very ancient times, whether its history be known or not, we need only refer to the *language*, the many *customs*, the *alphabet*, &c. &c. of the inhabitants."

tants. "And bishop *Lloyd*, in the preface to his Historical account of Church Government in Great Britain and Ireland, says; "I do not speak here of the ancient *Scots* that live in *Ireland*, who, no doubt, have some remains of *very antient true history*; our business is with them that live in the isle of Britain, the *Albanian Scots*".

The Japanese Language collated with the Irish.

J A P O N E S E.	I R I S H.
aicanai, to agree, to hold together,	kaomhnaidhe.
cùmi, affection,	cuma, cumanach.
cùmi no xù, brotherly love	cuma na soth.
voyàco, of one family,	fo-aice.
camuri foquam, a crown,	camurra, wreathed, twisted, the same as <i>atar</i> , from whence the Tiara.
	fo-caràn, fo-cuanna, a royal diadem.
cava, càfa, back of a tree,	càs, casadh, binding round.
caràfu, a crane, a crow,	corr, any bird of the crane kind.
	corr-afaidh, would imply a bird that does not migrate.
	corr-afhar, a cormorant; the English

JAPON ESE.

IRISH.

	name is from the Celtic <i>corr-muirean</i> , i. e. a fea-corr.
mionichi, to-morrow,	noidhiche, the night. mi-noidhiche, after this night.
ari, thick,	ramhar. .
curuxime, to crucify, to torment,	crocham.
furùdona, morose,	fearrdhan.
qendon, foit, injustice, distress,	ceandon, donas, fot.
fuxeri, fuxi, to lie down, to rest,	fois, foisite, rest.
cùri, a kitchen,	cocuire, 'a cook.
quàntai, nan, tçumi, a fault, a crime, a sin,	cionta, a fault, a crime ; nionadh, plunder- ing, robbing.
ton-iöcu yocu, earnest desire,	tonn-eochair. diochur. deoigh.
faxiri, to run, to hasten,	feachfaihear, they shall hasten.
curuma, a cart, a car- riage,	carr, carbad. curac, a boat.
cagami, crooked, curved, daiju, decimum capita- lum,	cafama, camoga. deachaidh.
jigo nigo, deinceps, faga, teeth,	doigh go doigh. feag, fiacal.
go, qinen, inòri, in- treating, beseeching, praying,	cinim, to pray, to in- treat.

JAPANESE.

jùzu, tjuzu, a kind of beads used at devotion,

cùraī, dignity, power,
taixo, a chief, dux,
tera, a church,

taca funda, a public edict,

IRISH.

cin, or caon-duthraict, devotion; ora, praying; anora, reverencing.

tuis is translated in the Irish Lexicons, a jewel; it is also a beginning; incense, frankincense: But the mass-book is called *pur-tuis*, the derivation of which seems to be in this word *tuis*, meaning beads, or certain marks for the repetition of prayers. In the Arabic, *usnun* is a form of prayer. In the Persian, *bezar* signifies beads for saying prayers, on counting of which they repeat the attributes of God.

cur, curaidh, champions, taoiseac.

toir, of or belonging to a church.

toir, consecrated ground.

toic, fanearad, a proclaimed law.

JAPANESE.

IRISH.

caī, to buy, to obtain,
taixut, yieqi, to go,

riacu, an epilogue,
sàn, an epitaph,

zoyàcu, a mare,

guiu-ba, horses and
cows,

fito-nari, an hermaphro-
dite,

to, and,

ivare, etymology,

nanbàn, Europe,

foca, on the outside,

mane, a bean,

baccun, abundance,

deachta bannadha, the
fame.

ciuram.

teacham, to go, teachta, a
messenger; (tecchi
in the Slavonic, to
run).

rachaire.

fanas, greeting, know-
ledge, (*old gloss.*)

eac, a horse.

fegh-eac, the female
horse.

gavar-ba.

phita-naire; this is a
very extraordinary
compound; the two
words express in
Irish, the privities
of both sexes.

ceco, neo.

ferbhaire.

amoch, amach.

meann, wheat, food.

beacht, a multitude;

beacan, a mush-

room, from its

quick and plentiful

growth; bachtinas,

JAPANESE.

tçuqi, to approach,
tâca, a hawk,

gai, bun, accurately,
tçumi, to apply, to ad-
here,

fu, suyûi, sharp, four,
fa, the edge of a sword,
fari, a needle, a spit, &c.
qiyona, intelligent, acu-
tus,
coieta, abura, fat, greasy,

facari coto, adinventio,

tâchi foi, approach,
camàye, to adorn,
faixi, to worship,

vaqi maie, to consider
well,
còriu xi, to erect, to
build,

IRISH.

a forfeit, and in
many other com-
pounds.

tucham, tudhcham.
tacan, a sea hawk or
martin, from tacair,
fighting.

go, bun; go bonn.
coimeas.

fuibh, fearv.
faov.
biora.
cuini, cionnadh, kùn.

caiteog, butter; buir-
eadh, slime, gore,
matter.

faghaidh cotadh; hence
faigh, a prophet;
faigha-draochd, di-
vination; codach,
invention.

teach an fo.
caomham.
feacam, to prostrate;
feis, a solemnity.

machtheadh maith.

cuir suas (literally to put
up) is the vulgar
expression; but cò-

JAPANESE.

IRISH.

xicu, equal in number,	ra did antiently im-
doy, equal in dignity,	ply a building or
	palace, as Ceann-co-
	ra, i. e. the palace
	of Brian Boireamh;
	Cora finn, Finn's
	palace; Innis-cora,
	and many others.
	feach, alternately.
	doch, an indigene.
	dothcharmhail, of a good
	family.
	doigh, a man of confi-
	dence.
caje, air,	ceo, mist, vapour; cao-
	can, an eddy of air;
	gao, wind.
fora, the atmosphere,	an tathar.
cane, cana mono, metal,	cron, min.
dai, irai, age, a man's	deo, deilm; irr, iris, an
life,	æra.
dengi, a field, an inclo-	daingean, but now ap-
sure,	plied to a strong
	hold, a fort.
tucuri, to do, to act,	cuirim, tofughadh, ac-
	tion; tasgaire, a
	servant.
xiroi, white,	cearb, silver; caorthuin,
	quick lime.
uzzu tacai, most high,	uas tiocfa.
tacafa, altitude,	tiocfa, diocfa.
aruqi, ariqi, to walk, to	racadh, ruaig.
go,	

THE JAPANESE LANGUAGE

J A P O N E S E .

gurui, mono, a foolish
fellow,
xita, ximi, chun, a
friend,

gàn, a duck,
guesu, guerro, a maid-
servant, a hand-maid,

icari, an anchor,
cuchi nava, a serpent,

baño, breath, life,
chicuxo, a beast, an ani-
mal,

I R I S H .

goirrige, man full of
tricks.

feitche, a wife.
coinne, a wife.

caoin (keen) mild, gen-
tle, friendly.

cinid, a relation.

fion, an union.

ganra, a goose.

gearait, gerais.

gairfe, guirseach; the last
is used in the Armo-
ric for the Virgin
Mary.—See the col-
lation of the Lord's
prayer in the essay
on the Celtic lan-
guage, prefixed to
the last edition of
the Irish grammar.

accaire.

nimh or niv, a serpent;

guafachd niv, the dange-
rous serpent;

cucht nimh, the painted
or variegated ser-
pent.

beatha.

feac, as in feacbo, a
heifer.

feacloc, a park.

JAPANESE.

IRISH.

	feighdhe, wild beasts ;
	ceiseog, young of any beasts.
toxi, a year,	tocht, tucht, a measured space of time.
yubigune, a ring,	badhgan, badhg.
afiru, a goose,	faire, watchful, <i>Quere.</i>
cono ami mucaxi, of	ciana-am.
old,	moch-aos.
fachi, a bee,	beach.
niji, the rainbow,	nafg, a ring.
	nafcaire, a surety, a co- venant. <i>Quere.</i>
gufocu, yoroi, to arm,	gas, gafogac, armed heroes ;
to be in arms,	gafra, a band of troops ;
	gaisce, a hero, a warrior ; this is the radix of the Gessi, and Gef- sitæ, of the Ger- mans and Gauls.
	gais, Heb. } gaisa, Syr. } an army. gais, Arab. }
	aire, a chief a warrior ;
	oireagha, the same ;
	go aire, spear-men.
tage, a prop, support,	taca, taic.
xira, a top, peek, or ridge,	cirin ; hence cirain the crest, or comb of a bird.

JAPANESE.

aqi, autumn,
 guai bun, good fame,
 fnioga, good fortune,
 qaso, felicity,
 moja, xigai, á carcass,
 ten, heaven,
 banfui, a feast, a meal,
 yumexi, a set meal,
 cami, hair,
 fumi, to be hot, to
 warm,
 fibarri, a calendar, an
 almanack,

IRISH.

earrac, spring, earr the
 end.
 guth bonn.
 mio-aghor, bad fortune.
 mo-aghor, good fortune.
 cufar.
 mudhughadh.
 seacadh, decayed, parch-
 ed up ;
 seghuinidh, dead men,
 mortally wounded.
 this word has been ex-
 plained in the Chi-
 nese.
 bainfe.
 itheadh mithisi, meal
 time.
 ciamh.
 fuineadham, to boil.
 fomofac, august, the hot
 month.
 fomhar, the harvest.
 barr, in Irish, is the ca-
 lendar of the Ro-
 mans ; hence *ceann-
 barr*, January, &c.
 from whence the
 Latin October, No-
 vember. See this
 fully explained in

JAPANESE.

IRISH.

the Essay on the
Celtic, p. 142, 143,
&c.

cutçu, shoes, slippers,

gufeir, hose,
foirtchi, a shoe.

ata, tacana, warm, hot,

teith, teagham, to warm.
teith tan, the sun.

qincan, bald,

kinnfhionn, kiam can.

rassocu, a candle,

rufög, the candle used
by the peasants,
made by dipping a
rush into tallow.

rufg, is also light, the
eye, &c.

yo, night,

eo, dark.

oiche, night.

ceo, a fog.

yaguiu, a goat,

gour, gabhar.

inu, a dog,

gione, gibhne, cùn.

cobe, the head,

cab, cob.

torio, a prince,

tor, airi.

nicu, flesh,

cua.

xifai, a cause or motive,

cùis.

sofo, quick, active,

fuiri, sothaire, an active
fellow:

cagui, a key,

eocar, a key.

cugaire, rugaire, the
bar of a door.

guxi, a chief, a leader,

gaiſce, gùs, as inguſm-
har, valiant, power-
ful.

J A P O N E S E.	I R I S H.
coraxi, to chastise,	curugham.
mono, a family,	muin-tir.
cutan, grief, raging mad with grief,	cuthach.
nari, a figure, a re- semblance,	nearnaim, to liken.
foxi, yonger sons,	foisior, sofar.
foreo, elder sons,	finnsior, rearai.
moqe, a son,	mac.
fino, a blaze,	faithin, faith, heat;
	fàn-leac, the altar of the sun, <i>Φαῖνός</i> .
fana, a flower,	fionn sgoch.
co, co chi, here,	fo, go fo, co fo.
fatto, the law,	(faite, knowledge; fea-
minori, the holy law,	tarlach, the old law;
	feite, taking care of, keeping in or- der.
daimio, nobility, mag- nates,	daimh, a learned man. daimheach, a companion of equal rank.
	righ damhna, presump- tive heir to the crown.
zaimòcu, timber for building,	fail-modh.
cuji, strife,	cogadh.
fava, a mother,	fadhbbh, a widow.
caca, a matron,	cè.
fan, the centre.	fonna, the circumfe- rence.

JAPANESE.

IRISH.

ixa, a physician.

ic, a cure, a remedy;
hence uile-ica, all-
heal; misfletoe,
ἴκος. ixos, in the
Greek.

mafaxi, xizai, xiqio, fo-
guio, death,

madhas, a trance.
bas, death; nas, etfeach,
fogha.

bioxi, dead,

basadh.

ca, mouldy, hoary,

ceo, tachd.

fefe, muliebria,

feidhbhfe.

nhotai, female,

naoithi, bearing children.

vonna, a woman,

michi vonna, a virgin, }

bean, vean.

me gia, my wife,

mo cè.

tçubonè, a harlot,

teifebean, feifebean.

druisebean.

fai, a fly,

faithirleog, a swallow.

faoilean, the gull.

feidhan, flight.

fithean, a bird's quill.

from these and many o-
ther compounds, it
appears that *fai* was
an original word
for flying.

jaco, mofs,

moin-teac, caoineac.

fiqui mōno, a certain
musical instrument,

feat, and feacht, is mu-
sick, harmony;
fonn, a tune.

qire, a part, a fragment,

ciara, this is in the com-
pound ciaraidhe,
i. e. the county of

JAPANESE.

IRISH.

denqoraiden, lightening and thunder,	teinteac ceo toran.
ixizuye, the bottom,	iachdar, ifiosal.
faico, foundation,	toiseach, tus.
qezzune, the spur of a cock,	greasucha.
qeavaxe, a cock-fight,	comraoh caoilteach.
qemaru, a cock-fighter,	comhra,
cori, ice, frost,	oighre.
guesai, men of infamous characters,	guthfir.
ninguen, mankind,	naoidh-gein.
catàna, a sword,	gathan, a small spear.
dan, a degree in literature,	dana.
qoinin, a woman with child,	coinne, coint, coinin.
qeda mono, a herd,	cèad, treud ;
	caidean, caibhdan ;
	iomain, a drove.
gacu monjo, gymnasia,	coicht mùineadh.
	cochar mùineadh.
giunin, an inhabitant,	conaidh.
tàte, a spear a halbard,	tath, slaughter ;
	gath, a spear.

JAPANESE.

IRISH.

rei, a little bell,

reataire, the clerk, the
ringer of the bell.

fanya, a field, a plain,

Quare.
scannaidhe, ground
wherein corn may
be sown.

gio, a head,

cuth.

ro, a prison,

ronn.

ivare, a cause or matter,

adhbhar, avar.

feya, a cellar or under-
ground,

faoi, below.

xocubut, food,

fath coth beatha.

iqe, a cistern,

aicean, a cauldron.

to, quick, soon,

tonn.

zaixo, a city,

feife, a settlement.

cobai, red.

curbh, i. buidh agus
dearg,

yen, love, friendship,

gean, love.

nen rai, no of old,

nunn rè.

ino, a wild boar,

near.

notamai, a term used in
speaking of the Gods,
the king, &c.

nodh, noble.

nodhac, nobility.

chacugan xi, to call to
you,

tar, cugin, so, come here
to us.

fùqi, a plough,

foc.

uru, moie-uru, to burn,

ura.

go bun, well,

go bonn.

nomi, to drink,

nim, a small quantity of
liquor.

qisso, a teller of good
news,

cifire, a story teller, a
romancer.

J A P O N E S E .	I R I S H .
fucùro, burfa,	fo-coire.
xigai, a carcass,	figh, a goblin ; feich, a skeleton.
mecura, momocu, blind,	muca, dark, gloomy.
faccazuqi, a jug, chalice,	foidheac.
&c.	
cosa cazzuqi, a little jug,	cosa foidheac.
xufòcu, a foot,	cos, a foot, feafadh to stand on the feet.
cashicara, feet,	coifithe.
monriu monpa, religion,	monn, as will be hereafter explained ; it is the <i>amuna</i> of the Chaldeans. See Buxtorf.
vo teivo, a king,	fo, triath. •
cùni, a kingdom,	conaidh, a permanent settlement or dwelling.
còie, fun, dung,	cuing, a king.
uxi, a cow,	cac, cornicè, kauh.
tcu, foque, vapour,	fanc.
gòqe, a widow,	agh, an ox.
qan, a sepulchre,	ceo.
fori, to dig, to plow,	goice, scoffed at, <i>Quærc.</i>
nhonin, a woman,	coibhce, a dowry.
	tuama, uagh, uaghan.
	fuireadh, to prepare ;
	air, plowed.
	nae, a man or woman ;
	nian, a daughter ;
	naoi-nin, man's image.

J A P O N E S E.	I R I S H.
ani, the eldest brother,	aine, aged, honourable. tanaist, the heir apparent to a prince.
taro, the youngest brother, fitai, the front, in front,	taire, obscure, base. fiathnaise, in presence; hence fiathnaiseadh, bearing witness.
cùmo, a cloud,	dluim, gruam.
curume, a nut,	kummul (Welsh). comhthra, cuauinne, crauen (Armorice).
fon, primitive, original, daigi, the earth, the world, figaxi, the East,	bun, bun-aidheac. domhan, domhghan. daig, is fire. feige, feici, i. follus (<i>old gloss.</i>) light; feic, light, light; i. rad- harc.
cùchi, the mouth, cùchi, the face, manaco, an eye, riogan eyes, qirai, to hate,	feascor, the West. guifeac, an aperture. gnùis, eaccofg. rofg, rofgan.
icon, hatred,	grain, hatred, creachra, to stigmatize; còiri, to despise, to teize, to vex.
mòro, many,	eacconn, rage, fury; eccnac, reproof; eicean, violence. mòr.

THE JAPANESE LANGUAGE

J A P O N E S E .

môro môro, all,
 tamàgo, an egg,
 tachi, a palace, a house,
 yacata, a nobleman's
 house,
 jûr acu, cuden rocacu,
 a royal palace,
 mixe, a tavern or tip-
 ling house,

gitai, care, diligence,
 biocu, infirm,
 bioja, lame,
 taibio, very infirm,
 weak,
 xita, downwards,
 tèqi, an enemy,

I R I S H .

mòr mhòr.
 ugh, an egg; tam,
 round, lumpy, &c.
 teach, a house.
 teach, athach, (*Quere*).

toir-theach.

meisce, misce, is drunk-
 eness in the modern
 Irish; mekir in
 Arabic, and meiste
 in Persian; the root
 is certainly in the
 Hebrew; it occurs
 in Esther, ch. 7. v.
 1, 2. The king
 (Ahafuerus) said to
 Esther, on the se-
 cond day of *meishti*
jin, which *Monta-*
nus has properly
 translated *convivium*
vini.

gaoth, 1. glic (*old gloss.*)
 bacuidhe.

taim.

fitheadh, inclining;
 fios, downwards.
 taichre, a battle.

COLLATED WITH THE IRISH.

189

JAPONESE.

IRISH.

tocuxin, I understand,
fûqi, to blow,

tuicfin, understanding;
fogaoth, a blast, a gentle gale.

fui, to suck,
ixi, a stone,
bin, a lagena, a flagon,

fûgh, from futh, juice.
oiceas, free-stone.
bian, the old name of the hide of an animal made to hold liquor in; bian is a pelt or skin.

fogue, a hole,
ari, an ant,

paigear, faigear.
aire, care, attention, ingenuity. *Quere.*

bireina, beautiful, comely,

bredha (eirean Welsh.)



SOME
REMARKS
ON THE
ROUNDTOWERS
OF
IRELAND,
BY
LIEUT. COL. VALLANCEY.



ON THE
ROUND TOWERS
OF
IRELAND.

THE reverend Mr. Ledwich, in his dissertation on the round towers, has collected much matter concerning them and their use since the times of christianity; but I am of opinion, that these towers are of a more ancient date than he allows, and that they are of Scythian origin, and I am confirmed in this opinion from the discoveries of some modern travellers, who have described these extraordinary buildings. In the *Histoire de decouvertes dans la Russie et la Perse*, in two volumes, 8vo. printed at Berlin, 1779, there is an account of many of these towers still remaining on the continent, and described by the inhabitants as the work of very remote times, and like the Irish towers applied to the use of public worship.

I shall here transcribe the passage, containing a description of one of these towers, to which is added a drawing, also copied from the Berlin edition.

O

“ The

“ The village of Bulgari was the famous city
 “ of Brjæchinof, the ancient capital of Bulgaria ;
 “ as no description had been given of the ruins of
 “ this place, Messrs. Pallas and Lepechin were
 “ induced to visit it.

“ The village of Bulgari is built on the ruins of
 “ the ancient city; it is situated on an eminence,
 “ bordering on a marshy ground overgrown with
 “ bushes and thickets. It is surprising that so con-
 “ siderable and well peopled city as this must once
 “ have been, should be constructed in a situation,
 “ which could not be supplied with water ; they
 “ are now obliged to sink wells or pits in the
 “ marsh, and this is their only resource.

“ The river Wolga is 9 wersts distant in a right
 “ line, and as the ground slopes from the village
 “ to the river, it is not probable the features of na-
 “ ture could be so changed, as to have once al-
 “ lowed its course to have run by the city.

“ The village contains about 100 good houses ;
 “ it was seized by the crown with other church-
 “ lands. On the south is a plain, surrounded
 “ with resinous trees, or evergreens, interspersed
 “ with birch ; this plain at present covered with
 “ fertile fields, was once the esplanade of the ci-
 “ ty ; it is yet surrounded with a rampart and
 “ ditch, which once formed an irregular half oval,
 “ at least six wersts in circumference.”

“ Most of the vestiges of the ancient buildings
 “ are within the rampart ; among others are the
 “ ruins of a convent with an inclosed area, which
 “ at present contains a handsome stone-built
 “ church, and some wooden houses.

“ The

“ The most remarkable of these ancient build-
 “ ings is a tower, *Misgir* or *Midsgir*, constructed
 “ of cut stone, extremely well wrought; it is a
 “ little more than twelve toises high (about 75
 “ feet.) Its proportions are nearly represented in
 “ the figure annexed; it is well preserved, and is
 “ ascended by a circular stair-case of 72 steps,
 “ each measuring exactly 12 inches, French mea-
 “ sure in the rise; the stair-case is in perfect re-
 “ pair, and the roof is covered with wood;
 “ withinside is an inscription in modern Ara-
 “ bic.

“ The tower stands in the north-east angle of a
 “ wall of an irregular square form, which appears
 “ by its great thickness to have been part of a
 “ fortress, or probably of a grand mosque. On
 “ the west side of the tower is the ruins of a Tarta-
 “ rian oratory which is entirely vaulted; it has
 “ been repaired, and is now a chapel dedicated
 “ to Saint Nicholas.”

“ From this description, and from the drawing,
 it is evident the oratory is in the foundation of the
 tower, and that the entrance to the upper part of
 the tower must be over the vault of the oratory,
 which makes the likeness to our towers much
 stronger; it is to be wished these curious travel-
 lers had copied the Arabic inscription.

It is to be observed the name given to these
 towers is *misgir* or *midsgir*; a word I translate *fire-*
circle or *fire-tower*, hence the Persian word *mudskir*,
 one who continually praises God; *muzki*, making
 the holy fire burn bright; in Arabic *medkyn* is
 smoking incense; perfuming with burning
 O 2 odours;

odours; and *mudakis*, is the dance of the *Magi* round the holy fire.

The ancient historians of Ireland, relate, that *Nemedius* the *Scythian*, brought with him to Ireland a chief druid named *Midgbe*, who taught the inhabitants the use of *fire*; I beg leave to put another construction on this passage: I think it denotes that *Midgbe* taught them the worship of the *divinity* by fire. *Midbe* and *Midgbe* in Irish implies *sight*, aspect, and consequently *light*, *fire*. It is said in Irish history, that it was the sacred fire which was worshipped on their altars that gave the name to *Midbe* now the county of *Meath*, which from its central situation, was the union of their religion and the seat of judgment. But *Midbe* and *Meath* are two different words. *Meath* in the oriental languages means a plain country, such is *Meath* compared to most other counties in Ireland. *Incolæ olim Maiatas & Caledoneos distincti erant, i. e. Campestris & Montanos.* *Mauth* in Arabic is *terra expansa*, in Hebrew *Maes*, from whence probably our *Dun-na-Maes* in the Queen's County; that is a hill standing in a plain country.

AN
ACCOUNT
OF THE
SHIP - TEMPLE,
NEAR
DUNDALK IN IRELAND.

IN A LETTER
FROM
GOVERNOR POWNALL,
TO
LIEUT. COL. VALLANCEY.

TO WHICH ARE ADDED
SOME REMARKS,
BY
LIEUT. COL. VALLANCEY.



A N
A C C O U N T
O F T H E
S H I P - T E M P L E,

S I R,

*Richmond-Hill, Surrey,
June 22d, 1781.*

FROM the first time that I saw the drawing; which Mr. Wright gives in his *Louthiana* of the ruin called by him, *Faghs na ain eighe, or the one night's work*, and read his account, I have always considered "this most *uncommon of all buildings*" as he calls it, as one of the most singular and curious pieces of antiquity which remain in any part of Europe, being, what it is represented, a temple in the shape of a ship's hulk, it may be said to be unique.

Mr. Wright's account is but transient and general; but the account which, by your obliging means, I have obtained from Mr. Beranger is accurate, comprehending and discerning with great judgment, all the specifick particulars with the idea of it, he has also accompanied and explained this by three masterly drawings, the first a ground plan, the second a side view, and the other a portrait view of the end.

A breach

GOVERNOR POWNALL'S LETTER.

- A a breach 15 feet level with the ground.
- B a breach 11 feet, two or three feet high.
- C a large stone shewing the ancient form.

See the plate.

From this account I am enabled to form, and take the liberty to present through your hands to the antiquarian society of Dublin my conjectures on the subject of this curious antiquity.

The commerce, occupancy, and various inhabitancy, which the ancient state of Ireland has been under and experienced, leaves to conjecture two lines of investigation which it may pursue in examination of the many remnants of antiquity that are every day newly discovered in it.

The one leads to those circumstances and state of things which may be supposed to exist in it, while the *Phœnicians and Carthaginians* had their intercourse there; the other to those, which accompanied the occupancy and inhabitancy of the *Gubds, Gutbs*, or (as they called themselves) *Vikandres*, the sea rovers and pirates who in the earliest times came to Ireland from the Baltic and the coasts of the North Sea.

If the antiquary is inclined to suppose this curious ruin to have been one of the *Arkite-Temples*, which the people of the east, perhaps the navigators in particular, were supposed to have built in the form of a ship, I should wish to persuade Mr. Bryant to give to your society his opinion upon it. He is deep in these *Arkite* mysteries, as he is in every point of ancient literature; and I will try to tempt him by sending the drawings and description to him.

In

In the mean time, I will pursue the other line as more consonant to my own opinion.

I have in another place and on another occasion, proved that these *Viets*, or *Ficts* as the Welsh called them, or *Picti*, *Pictones*, *Vicingi*, & *Victo-nes*, as the Romans in different situations pronounced the name; or *Vikanders*, and *Vikengers*, as the word is written in their own runic monuments; made very early incursions to, and even invasions of Ireland, and were found in Scotland as having been settled there in a state of government and establishment. They governed part of this country, then called Calidonia, as they did various other parts where they made establishments by reguli, or vice-roys, or suffered them to be governed by their own kings as subsidiary, and called them therefore Scots-konung. These *Viets* or *Picts* were the first people who checked the career of the Roman Eagle, so far as even to oblige the Romans to build works of defence against the recoil of this northern valour.

These people came from a country and were of a race, who paid divine honors to the form of a ship as the symbol, idol, or rather as the temple of the divinity whom they worshipped. Tacitus is willing to suppose this divinity to be Isis, and the symbol to represent *the ship of Isis*: yet he cannot but express his doubt at the same time in these words, "*Unde Causa & Origo perigrino Sacro parum comperi, nisi lignum ipsum, in modum LIBURNÆ figuratum, docet advectam religionem.*"

Upon

GOVERNOR POWNALL'S LETTER.

Upon this passage Monsieur l'Abbé de Tontenu in his two learned discourses, by several very ingenious conjectures, endeavours to prove how and in what way this *Religio* was brought from Ægypt to these northern parts of Germany. Being taught by Cæsar in his (*a*) Commentaries, that these people knew not *even by hearsay* of any other Gods than their own (to which however according to the Roman custom, he is pleased to give the Roman names Sol, Vulcanus, Luna,) I cannot subscribe to these far-fetched mysteries. These people had metaphysical religious fables of their own respecting the various manifestations of the divine powers, amongst other inventions they supposed the gods called ASES to have a ship, which the *Nani* made for them, in which they sailed—to this ship they gave the name (*b*) SKIDBLADNER. (*c*)“ Nani fecerunt Skidblad-
 “ nerum & dederunt Frejero, hæc adeo magna
 “ est ut par sit omnibus Afis, & quidem armatis,
 “ ferendis; velisque explicatis statim ventum
 “ nansciscitur secundum, quocunque sit abitura :
 “ cum vero navigandum non sit, adeo multis
 “ constat partibus, ut complicata in perâ includi
 “ possit”. In like manner when Tor or Thor is
 described

(*a*) Deorum numero eos solos ducunt quos cernunt, & quorum opibus apertè juvantur; Solum, Vulcanum, & Lunam. Reliquos *nè samâ quidem acciperunt*. Bell: Gall. l. 6. § 21.

(*b*) Skidbladner cavitatis cochlearis.

John Ihre's Dict.

(*c*) Edda.

Operâ & studio Johannis Goranson.

described as going a fishing for the great serpent *Midgard*, he borrowed *the skiff* of the giant *Eymer*. Reading this we need not go in search of the vanities of foreign idol-service, we need go no further than these peoples own notions for this symbolic and mysterious ship. If their religious faith taught them to believe, that the gods themselves chose this kind of vehicle, and that the ministring gods, or priests of the intellectual world, prepared such for them; *what form of temple* could be more conform to these divine mysteries, or become a more proper simbol of the dwelling of the gods, to which their presence might be invoked, *than that of a ship?* I believe this to be the original and genuine meaning of the *idol* or *temple*, the simbol of the presence, under which Tacitus found the Suevi adoring their divinity, which finding to be in the form of a ship, he supposed to be, as I said, the ship of Isis. My conjecture therefore (and which with all diffidence I submit to the learning of your society,) is *that this Ship-Temple is the Simbol of the sacred Skidbladner, built by the Nani*, and which therefore I should call a *Nanic-T. nple* founded and built on the institution of those mysteries in Ireland, when first these northern people established themselves there. The traditional name (corrupted as the pronounciation, and nonsensical as the translator's name seems to me) confirms me in this opinion. Mr. Wright gives the name as follows, *Faghs na ain eighe*; Mr. Beranger *Fas nabion eidhche*. One of these must be wrong,
and

GOVERNOR POWNALL'S LETTER.

and the last has various readings, as *Fas nahin doidhebe* and *Faas na hane eughe*. The supposed real pronunciation which Mr. Beranger had from the Irish teacher, I suspect to be a translation back into Irish, of the nonsensical name—*The one night's work*, to be the reformed correction of this teacher as usual with other great classical criticks. I take the whole to be a corruption of something which has reference to very high antiquity, to the *Nanic institution of these Ship-Temples*, expressive of (as Tacitus under another idea expresses it) *advectæ religionis*. If I knew enough of the ancient Celtic language to enable me to analyse this corruption, I should be led to a second conjecture, and read the name as follows.

The { Strength }
 { or } of the Nani founded this.
 { Power }

With great respect, which I beg to present, to your society, I have the honor to be,

Sir, Your most Obedient and

humble Servant,

T. POWNALL.

S O M E

S O M E
R E M A R K S
O N
MR. POWNALL'S LETTER,
B Y
LIEUT. COL. VALLANCEY.

THE Irish historians do not allow that the Piçts had any footing in this island, at their first emigration from Scythia ; they assert, that the Irish expelled them forthwith, to Scotland. Beda and Florilegus agree in this part of the Irish history. It is true, Fordun brings the Piçts back to Ireland, being driven from Britain, but this is contradicted by the learned Usher, “ in Norvegiam, Daniamque, non ut Fordunus scripsit in Hiberniam concessisse.”—A considerable space of time elapsed from the first appearance of the Piçts, to the arrival of the Danes and Norwegians. If the Piçts, (mixed with these nations) preserved the tenets of their ancient religion at the time of the invasion of Ireland.

Ireland by the Danes, Mr. Pownall's conjecture may be right; and if they built one ship-temple in this island, they certainly did many others. Let us hear what Beda and Florilegus have said on the arrival of the Picts.

Contigit gentem Pictorum de Scythiâ, ut perhibent, longis navibus non multis Oceanum ingressam, circumagente flatu ventorum extra fines omnes Britanniaë Hiberniam pervenisse, ejusque septentrionales oras intrasse; atque inventâ ibi gente Scotorum, sibi quoque in partibus illius sedes petisse, nec impetrare potuisse.—Ad hanc ergo usque pervenientes navigio Picti (ut diximus) petierunt in eâ sibi quoque sedes & habitationem donari. Respondebant Scoti, quia non ambos eos caperet insula, sed possumus (inquunt) salubre vobis dare consilium, quid agere valeatis. Novimus insulam esse aliam non procul a nostrâ contra ortum solis, quam sæpè lucidioribus diebus de longè aspicerere solemus. Hanc adire si vultis, habitabilem vobis facere valeatis; vel si qui restiterint, nobis auxiliariis utimini. Itaque petentes Britanniam Picti, habitare per septentrionales insula partes cæperunt. Nam austrina Britones occupaverant. Cumque uxores Picti non habentes peterunt a Scotis; eâ solùm conditione dare consenserunt, ut ubi res veniret in dubium, magis de fæmineâ regum profapiâ quàm de masculinâ Regem sibi eligerent; quod usque hodie apud Pictos constat esse servatum.

Britannia

Britannia post Britons & Pictos tertiam Scottorum nationem in Pictorum parte recepit; quia Duce Reudâ de Hibernia progressi, vel amicitia vel ferro sibimet inter eas sedes, quas hæcenus habent, vindicârunt. A quo videlicet duce usque hodie Dal-Reudini vocantur; nam linguâ eorum *dal* partem significat. (a)

Florilegus says,

Contigit tempore Vespasiani gentem Pictorum de Scythiâ navigasse: & flatu ventorum oras boreales Hiberniæ ingressi sunt; ubi in multitudine copiosâ Scottos invenerunt. Nam cum terra illa ambas gentes sustinere non potuit, miserunt Scotti Pictos ad septentrionalem partem Britannia, opem contra adversarios promittentes. Tempore Vespasiani Cæsaris, apud Britones regnante Mario filio Arviragi, Rodericus rex Pictorum cœpit Albaniam devastare.

Britannia Chronicus anonym. in Primordia Ufberi. Tempore Vespasiani, gens Pictorum de Scythiâ per Oceanum Britanniam ingressa, regnante apud Britannos Mario filio Arviragi: cujus rex Rodericus Albaniam devastavit: quem Marius rex Britonum prælio interfecit juxta Lugubaliam, quæ est nunc Karliol: & populo devicto qui cum Roderico

(a) Beda, lib. 1. cap. 1.

venerat

venerat borealem partem Albanix quæ Kathenesia dicitur ad habitandum dedit. Illi vero uxoribus carentes, cum de natione Britonum habere non possent, transfretantes Hiberniam sibi Hibernensium filias copularunt; eo tamen pacto, ut sanguis maternies in successione præferatur.

From the plan of this building, named by Mr. Wright, the Ship-Temple, (from its resemblance to the hulk of a ship) it is evident the structure was not intended for a dwelling; there are no cross walls, fire-places, or chimneys. The inhabitants call it *fàs na beun oidhche* or the growth of one night; it is the name for a mushroom: the Irish language is not so sterile to apply a term of vegetation to a building. *Fàs* signifies the growth of trees, roots, &c. *Faghs na ain eighe*, given by Mr. Wright, has no meaning: and as we have not yet met with the true orthography, all our explanations must be conjectural. *Naoi* is a ship, and *faghs na béun Naoi*, by a forced construction, may imply the remains of the *only ship*. *Faghas* or *Faighbas* is an obsolete word, explained in an ancient glossary, by *faighleann*, i. e. *alcaing*, i. e. *ait accuirthear sciatha agus airm an gaisgidh*, i. e. an armoury, or place where the warriors deposited their shields and arms. *Faighbas na Niadb* would signify the armoury of the nobles. *Foghas* is an inn, or house of entertainment, and *Foghas na Naoidh*, would imply the caravanera or house of entertainment of the *Naoids*. These were an order of monks

monks belonging to the Druids; they were divided into *Saor-Naoidh*, and *Daor-Naoidh*, or free Naoid and bond Naoid. The first were of noble descent, and kept open house for the accommodation of strangers and travellers, like the *Bonzes* of China; hence, *Naoidh* in the modern Irish, signifies an hospitable man, and *Teach-Naoidh*, a house of hospitality. The *Daor-Naoidh* were plebeians, who had been guilty of some transgression of the law, and not being able to pay the mulct or *eiric*, were consigned in bondage to the Druids; they were taught to fabricate talismans, vases, beads of glass, &c. hence the *gloinne-naoidr*, or *glonne-naidr* of the Welsh; *Naoidr* signifying also a serpent, gave rise to the fable of the serpent's egg; a story imposed on Pliny.

All these names read nearly the same, and to the modern vulgar Irish, may readily be corrupted to *fàs na heun oidbche*, or the growth of one night.

C. V.

P



REFLECTIONS

ON THE

HISTORY OF IRELAND

DURING THE

TIMES OF HEATHENISM;

WITH OBSERVATIONS ON SOME LATE
PUBLICATIONS ON THAT SUBJECT.

ADDRESSED TO

LIEUT. COL. CHARLES VALLANCEY,

BY

CHARLES O'CONOR, Esq. soc. ANTIQ. HIB. SOC.

ADVERTISEMENT.

THE facts exposed in the following essay, have been taken chiefly from the Leabhar Gabhala, or Book of Conquests; the Compilations of Balimote; Extracts from the Pfalter of Cashel, and Book of Glendaloch in the same Work; the Annals of Tigernach, of Innis-Fallen and of the four Masters; with Extracts from the Lecan records: The author has also availed himself of some antient documents collected by the late Mr. O'Flaherty. This general notice is given at once, to save the trouble of frequent marginal references to manuscripts, which are very seldom consulted, and are very difficult to be come at.

REFLECTIONS

ON THE

HISTORY OF IRELAND.

S I R,

I HAVE ventured to throw together the following strictures on a subject much agitated in some late publications; I make no apology for addressing them to you, as you formed the plan, and have taken the lead, in a body of *Collectanea*, for throwing a fuller light than has hitherto appeared on the ancient state of this country, heathen and christian; this you have done with the laudable view of adding to the stock of knowledge obtainable from history; and of discovering, whether any part of such knowledge could be augmented from the polity and manners of a people sequestered here in Ireland for many ages, and cut off from any scientific commerce with the more enlightened nations of Greece and Rome. A circumstance so apparently negative of any civilization in this island, till introduced with the gospel, did not discourage you, or induce you, as it has others, to pronounce arbitrarily, that all historical notices from the native
Senachies

Senachies, anterior to the fifth century, have been little better than crude inventions, committed to writing on the reception of christianity, when the mind should be rather prepared for rejecting the errors of antient time, and for adopting every truth, that could be made subservient to the cause of true religion; and when, in fact, the missionary who had most success in propagating that religion, had himself assisted in clearing the antient history of this island from the fables in which it was enveloped.—Unsatisfied with mere opinion, you considered, philosophically, that this retired nation of Ireland might, probably, in its heathen state, receive the elements of knowledge from a source different from that, which sooner or later, poured the streams of science through the other Celtic regions of the North. You made the trial, and you succeeded happily. You collected, and confronted, the evidences foreign and domestic, which regarded this subject, and found *one* which deposed so effectually, for the early cultivation of literature in Ireland, as to overturn, at once, the minute accounts of foreign writers, who receiving all their informations on trust, or drawing conclusions from conjecture, have in general terms represented the inhabitants, as the most ignorant of barbarians, and a disgrace to humanity. In your learned researches on our antient language, you have exhibited proofs more authentic than the oldest inscriptions on marble or metal, that it had been formed among a cultivated people. Copious and energetic, regular

lar and harmonious, it must take a considerable time, as all languages have taken, to arrive at the grammatical degree of perfection it closed with. Its terms for those abstract ideas and mixed modes, which a civilized people only can invent, and which barbarians neither want nor use, demonstrate that this language arrived at its classical standard before the introduction of christianity, when Grecian and Roman terms, were first taught in Ireland by the christian missionaries. Rich in their own stores, the natives borrowed but few signs of compound ideas from the learned languages; a singular circumstance in the history of this country, while the continental nations of the North, were indebted to the Greeks and Romans for those technical terms, which mark the change from barbarism to civilization.

On the dispersion from the plains of *Shinaar*, the miraculous confusion of tongues, did not produce as you have well observed, an oblivion of the signs of ideas formerly in use, but a change in their syntaxes only. Those signs were few in number, and confined to the few wants of the primæval speakers: They became the ground on which all antient languages have been constructed, before the invention of new terms, or the corruption of the old, in a long course of time; in *one* instance, the improvement of arts, required new signs, in the *other*, dialects were multiplied, and every tongue remained long in a flux and anomalous state. It is only through the
use

use of letters, and long study, that any language can be brought to the grammatical perfection it is nearly capable of; for heteroclites are unavoidable, even in the best. To attain energy and copiousness, much must depend on the form of civil government, and on the manners of the people, the security of the one from foreign conquest, and the tendency of the other, to bring men forward by popular arts, and in particular by that of *speaking*. Under such circumstances has the language of Ireland been formed, and evidently it could not in early times, be formed under any other. By comparing some compositions of the fifth century, with others down to the seventeenth, we found, the same syntax retained through all, with little variation, except such as must unavoidably happen in a course of so many revolutions, and in a series of so many ages.

How the Heathen inhabitants of Ireland could obtain the elements of literature, and improve them into knowledge earlier than other northern people can be accounted for: Those elements were imported from Spain, a country whose Celtic inhabitants were initiated in arts and letters, by the Phœnicians who settled among them. Whether over-crowded by numbers, or otherwise made uneasy at home, a colony of Scytho-Celts, sailed from that country to Ireland, and established themselves in it. Among other appellations, they gave themselves the name of *Phenii*, and very probably a tribe of Phenians,
or

or Phœnicians joined in their expedition. We now call them Milesians, and that people have invariably, from age to age, recorded themselves to be of Spanish extraction. No fact of remote antiquity comes attended with better proofs than *this*, and you, sir, have produced one of the strongest. The great number of Phœnician or Punic terms you discovered in the Ibero-Celtic, or Irish language, lead us directly to the source from whence they were derived; They shew an intimate communication with the Phœnicians, and the knowledge of letters—consequently, in the countries where that people made lasting establishments. It was from the Phœnicians that the Ionians learned the art of writing, and in this art the Grecians and ancient Spaniards had the same masters, their letters were originally but sixteen in all; and it is remarkable that the Milesian Irish had no greater number, till the christian Missionaries made known to them the additional cyphers.

Though these evidences support the fact, that a colony from Spain established itself in Ireland, yet the time of its arrival cannot be fixed by any exact chronology. The antiquaries who make it coeval with the age of Cyrus the great, (*a*) are probably nearest to the truth. It answers best to the period when the Celtic dialects of the western countries of Europe, varied so little as to be still intelligible to the several tribes who inhabited them; for we find it recorded, that those new
comers

(*a*) About 540 years before the birth of CHRIST.

comers from Spain could converse with the Belgians and Danans they found in Ireland, without the help of interpreters. It was only after quitting the roving state, for fixed abodes, and in the progress of civilization, that those dialects were gradually converted into distinct tongues, intelligible only in the countries of their formation, and this facility of conversing without interpreters, has very probably continued in the west, till between three or four hundred years anterior to the Christian æra. The Milesians, the introducers of the Phœnician letters into Ireland, gave the law in speech, as well as in civil government, to its old inhabitants, and the Ibero-Celtic or Irish language, was probably formed in the course of three or four centuries; it must have been, doubtless, in proportion to the improvements made in literature, and the poetic art; for all our earliest compositions were delivered in verse, and nothing contributes more to the perfection of a language, than the treating every subject in the harmony of numbers.

False chronology, doth not affect facts. Whether the commerce of the antient Phœnicians, with the British isles, commenced five hundred years before our vulgar æra, or in a later period; certain it is, that such a commerce had for a considerable time subsisted; and we may be assured, that those Phœnicians, availed themselves of the Celtes of Spain, as interpreters between them and those of Britain, for carrying it on. In the course of this traffic, we discover, that a tribe of the Spanish Celtes actually settled in Britain, by the name of *Brigans* or *Brigantes* :

But

But though initiated in Phœnician literature, they were not sufficiently powerful for giving the law in language in the greater isle, as their brethren the Milesians did, in the lesser. In forming the Gymraeg, the present language of Wales, the old British dialects prevailed over any imported by strangers; in time, a regular and vigorous tongue was formed; but it differs entirely in Syntax, from the Ibero-Celtic or Irish tongue: both, indeed, may be easily traced to the same original; to the primæval language of Europe, first splitting into dialects, and lastly ending in two tongues, as different in construction, as the modern English is from the modern German; two languages which may with equal facility be traced to the antient Teutonic. These facts, have not been sufficiently attended to by antiquaries.—An identity of terms in two tongues, of different construction, doth not infer the descent of one from the other.

Ignorance of our language, and of the documents still preserved in it, induced some modern antiquaries in their researches to consider both as useless; disgusted also with some late publications on this subject, (either defective in matter, or injudicious in the selection) these moderns have rejected as crude fables, whatever we have recorded of the times antecedent to Christianity. In this idea, (which excludes any useful knowledge of our country in its heathen state,) one should think, that they would leave the great blank as they found it; but that was not the case. The *supposed* void, they have laboured to fill up with hypotheses of their own, grafted on a few scraps
from

from antient authors, and explained in the sense that each hypothesis required. In so extensive a field to range in, imagination has been very productive; ridiculous etymologies have stepped in to its aid, and in the variety of schemes, not one agrees with the other, except in the necessary position, that no colony from *Spain* ever settled in Ireland, and that in consequence, no letters were known to the inhabitants during their heathen state: but arbitrary positions are easily laid down, and like the hypotheses which they generate, are satisfactory only to those who frame them, or to careless readers who peruse them without examination.

Certain it is, that without the notices left us in the antient language of Ireland, we should know nothing, or next to nothing, of its heathen history. Our earliest accounts, like those of the Grecians, are mixed with fables, but some of those fables are grounded on facts; and difficult as it is, to strip off the fanciful garb which Poetry has thrown over the earliest events in Europe, yet some critics have attempted it, and some have had good success in the attempt. The more antient traditions of Ireland, should undergo a like investigation, for the separation of the true from the false, as far as it can be done; and some facts preserved in the fables of Ireland, would probably have remained in their native obscurity, had not the chronological researches of Sir Isaac Newton, assisted us, (though unintentionally to that great man) in shewing, that some of the earliest reports of our Irish bards, are not groundless. They are facts, indeed, which
relate

relate to continental, not to our insular antiquities, and are the more remarkable on that account. Our *Niul, Sru, Afru, Tat, and Ogaman*, correspond exactly, with the *Nil, Sibor, Ofibor, Tboth* and *Ogmios* of Sir Isaac. In the Irish traditions, as in those of Greece, they are celebrated as heroes who performed mighty exploits in Egypt, Spain and other countries; and whether those names belonged to a single prince, who multiplied his appellations with his conquests (as the great author judges,) or referred to different conquerors, is not material to our present purpose: but it is highly observable, that this correspondence in names and facts, this coincidence in the traditions of remote nations, who held no communication with each other, could not happen by mere accident. To Newton, who stripped off the Poetic veil, we owe the discovery, and the light he has cast on our oldest reports, is remarkably reflected back on his own system.

These traces of things, which passed on the great theatres of the continent, shew that the people who retained them, were a colony from that continent; and the Punic terms, which you have discovered in their language, shew that Spain was the country they arrived from, and so their own accounts affirm invariably. They were Iberian Scytho-Celtes, who once mixed with the Phœnicians, or their Carthaginian posterity. In Ireland they took various denominations: they called themselves *Gædhil*, or (as we pronounce it) *Gæil*, very properly, in memory of their Celtic origin. With equal propriety, they took the name of

Scuit

Scuit or Scots, to commemorate their Scythian extraction; Celts and Scythians having intermixed with each other in Spain, as in Gaul and other Celtic regions. They also had the name of Clan-Breogain (which we Latinize Brigantes) as the descendants of a celebrated Breogan, who they say, held the government of Brigantia, or Brigantium, in Spain. They mention likewise among their ancestors, a celebrated *Pbenius*, who first instructed mankind in the knowledge of letters; a fable, which has its use, in shewing that the colony which arrived in Ireland from the continent, had their rudiments of literature from the Phœnicians. Such notices, combined with several others, which I here omit, demonstrate the settlement of a Spanish or Celtiberian people in Ireland, and that in an early period of time. The descent of the Romans or antient Latins, from a colony of fugitive Trojans, cannot be so well ascertained.

At the period of the Milesian expedition into Ireland, arts were yet in their infancy. The new comers were employed chiefly in making room for themselves, in an island covered with immense forests. The cultivation of the land was prior to that of the mind, and it took some time before a monarch, emphatically surnamed * *Ollam Fodhla*, established a College in Teamor for the education of the principal families of the kingdom, under the direction of an order of men called *Ollamhs* and *Fileas*. Of that monarch's regulations, both in his legislative and literary capacities, we have but a slender

* *i. e.* The Instructor of Ireland.

slender account. It doth not appear, that his institutes had much influence, through the disorderly reigns of his successors, down to the elevation of Kimbaoth (a prince of his posterity) to the throne of Ireland; this Kimbaoth flourished six generations before the Christian æra. He is celebrated for his buildings in Eamania, and the schools he established for educating the principal families of his kingdom in arts, arms and literature. From his time, Tigernach with other antiquaries, date our more exact historical notices, pronouncing the former to be uncertain. A reform in the civil government, succeeded to the regulations made in Eamania. In a convention of the states, Hugony surnamed the Great, (an Heremonian prince educated under Kimbaoth, and Macha his queen) was raised to the throne; and by a solemn law, it was enacted, that the regal succession should for the future, be continued by hereditary right in his family. Pretenders from the other royal families, were by the same law excluded; but no regard being paid to primogeniture in this constitution, it was of short duration. The excluded families forced their way to the throne by bloody contests with the Hugonians, and with one another, till a new reform was made in the beginning of the first century under *Eochy Feyloch*. But the radical defects of an elective government, still remained. The Belgian tribes, discontented with their Milesian masters, rebelled against them, and set up a monarch of their own. In a second rebellion, they banished the royal Hugonian race into North Britain, and the kingdom laid in
ruins,

ruins, was exposed to all the miseries of civil war and famine.

Thus ended the second period of Irish history, commencing with the legal elevation of Hugony the Great, to regal power, and ending with the usurpation of Elim the son of Conra; the whole time, marks a robust, but sickly constitution, in the treatment of which, remedies proved but too often, new diseases; some kings were rather introduced by factions, than elected by the national voice; their titles were disputed, their power was limited, and their end was tragical; others proved able princes, and gave the nation repose during their administration. In the confusion of the times, and frequency of revolutions, we are not to wonder that the reigns of kings were ill registered; or that contenders for royalty, who were saluted kings by their several parties, should by future senachies be enrolled in the list of legitimate monarchs. In a word, it is from the succession of Feradach the Just, and the great revolution soon after under Tuathal the acceptable, that we can date exactness in our Heathen history. Undoubtedly, some events of antecedent times bear strong marks of authenticity; some princes appear with lustre, but they appear like stars of magnitude in a clouded night.

Thus it was, Sir, in our island, as in all other Pagan countries; our earliest transactions were delivered in the songs of the bards, and in our first written accounts, the heroic and marvellous prevailed; yet some truths have been preserved, even in that state of things. The lights of genuine
history

history came on gradually, in proportion to the progress made in civilization and literature. In the northern countries of Europe this progress was extremely slow, and it is highly remarkable that in Ireland, and in Ireland alone, we first meet with Celtic history in Celtic language; and that, long before the natives had any acquaintance with the learning of Greece or Rome.

The Tuathalian era, the most exact in our heathen annals, commenced with the year of Christ 130. In a full convention of the states the old Hugonian constitution was renewed with great improvements; the fine province of Meath, extending from the Shannon to the eastern sea, was taken from the other provinces, and erected into a domain for every future monarch of the isle; as a support to the regal dignity, independent of the provincial tribute formerly ill paid and often withheld, in the tumults of civil contention. In the same convention, the regal succession was established in the family of Tuathal Soley, sanctioned by the most binding test that the Druids could frame, or that their religion could afford; conformably to this law, *ten* monarchs of Tuathal's line, from father to son, mounted the throne of Ireland, and the interruptions which ambition or discontent gave to this constitution, were but of short continuance. During the whole period, which takes in three hundred years, a right of succession by primogeniture, appears to have been established, as none but elder sons assumed the reins of government; it must be observed however, that during two

Q minorities,

minorities, the Tuathalian law was dispensed with in the succession of Conary II. A. D. 212, and of Crimhan in 366. Such successions were not considered as violations of the Tuathalian constitution, and on the demise of each of those princes, the legitimate inheritor immediately ascended the throne of his ancestors.

It was during this period of three hundred years, antecedent to christianity, that the regulations antiently begun in Teamor and Eamania were re-established and extended. Foreign alliances were renewed, and in particular with the Cruthenians of North-Britain, among whom our Carbry-Riada (the son of Conary II.) found an establishment for his colony of Scots, the first that migrated from Ireland to Britain. Both nations (Scots and Picts united) warred against the Romans, and the Scots of the mother country entered into alliances with the Saxons, before the latter had obtained any footing in Britain.

Should these outlines be filled up hereafter by the pencil of ability, the history of Ireland, even in its heathen state, will afford matter for instruction; the national manners excited to the employment, and the form of government required the full exercise of the mental faculties. It was however a state of things attended with disadvantages, as well as benefits; A constitution wherein the three orders of legislation were never sufficiently poised, concealed maladies of fatal operation. The executive power was weak, and our ablest monarchs, seldom had authority enough to controul, or power sufficient to subdue the oppo-
fiti on

fition of provincial princes, who took the lead in the aristocratical order, and often set themselves up, rather as rivals than subjects to the first magistrate of the state.

Affairs assumed a better aspect under the celebrated monarch Corbmac O'Cuinn, and most of his successors. The court of Teamor appeared in all the splendor that could be derived from the local manners, and local regulations of a sequestered people. Science was improved; the superstitions of Druidism were examined and exposed; the truths of natural religion were studied and propagated; new laws were promulgated, and the increase of knowledge, proved an increase of power to every wise administration. In this state the nation flourished and prospered, and the people became known and celebrated in Europe, by the name of SCOTS, an appellation they *always* bore at home. At this period, they measured their arms with those of Rome, first in Britain and afterwards in Gaul. At length they embraced the true religion, and in no country did the gospel make a more rapid progress than in theirs; a circumstance, which alone points them out to us a thinking and rational people, and confirms the observation of ecclesiastical historians, that christianity made its quicker and more lasting establishments among cultivated nations.

You see, Sir, that I have reduced the foregoing observations on our heathen history under three heads; First, The expedition of the Milesians from Spain to Ireland; Secondly, The building of Eamania, and the Hugonian civil

reform, about two hundred years before the christian era; and Thirdly, The new constitution under Tuathal the *acceptable*, A. D. 130.—The commencement and duration of the first period, cannot be fixed with any exactness; the regal and genealogical lists can be but little depended upon, and the accounts transmitted by the bards in that infancy of history, are by Tigernach with other antiquaries, pronounced uncertain. Under the second period from the reign of Hugony the great, facts were recorded with a greater attention to truth; the monarch Eochy Feyloch made a change in the form of civil government; laws were committed to writing under Corcovar Mac Nessa, king of Ulster; and other incidents, coeval with the first christian century, are evidences of the gradual improvement made in government and literature. The third period commencing with the political regulations under Tuathal the *acceptable*, continued for three hundred years. The documents still preserved of those three heathen ages, bear all the signatures of authentic history; they accurately mark the several invasions of the civil constitution, and the speedy punishment of the invaders.

My troubling you, Sir, in particular, with these hints, in the loose form of a letter, can be justified for a reason already assigned; but I confess that they are thrown out chiefly, with the view of recalling others from some gross mistakes on this subject, which no wrong information can excuse, while better can be procured, from a critical examination of the antient facts, still almost
buried

buried in our old language. Such mistakes published in the *Collectanea*, must in a high degree frustrate your design of extracting as much as can be extracted from these sources.

It pains me that a gentleman, I much esteem, should reject these sources of intelligence for any modern hypothesis. In the history of Kilkenny, published in the ninth number of the *Collectanea*, the reverend author adopts the system of the learned Mr. Whitaker of Manchester, who affirms, that “about three hundred and fifty years before the christian era, the Britons invaded and dispossessed by the Belgæ, from the continent, fled hither and first inhabited this island. That in two hundred and fifty years after, a second migration, and from the same causes, happened; the latter incorporated with the former, and both people were called by their countrymen (their brethern) who remained in Britain, Scuites and Scots, that is, wanderers or refugees.” Here, Sir, are several assertions crowded into a few lines, and as they stand in contradiction to all the historical documents of the nation, they refer to, they should come supported, at least, with some plausible proofs; but the shadow of a proof is not offered.

Indeed none was offered by the inventor of the tale; the whole is an arbitrary scheme of an obscure monk of a dark age, a retailer of Geoffry of Monmouth's fables, and a writer slighted by Camden, Usher, and our best antiquaries of the seventeenth century. How so excellent an antiquary, as Mr. Whitaker, should in
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our own time give any credit to the unauthorized assertions of the monk of Cirencester, is amazing ; and it is equally so, that he who so ably detected the falsities, and exposed the inconsistencies, of a late declaimer on this subject should adopt for authentic facts several relations in the poems attributed to OSSIAN. In other parts of his history Mr. Whitaker has acquitted himself admirably ; a master of elegant composition, happy in his researches and judicious in his reflections, he has thrown lights, which have not appeared before, on the earlier periods of British antiquities ; but assuredly, any detached part of his historical fabric reared on the foundations of monk Richard and Mr. Mac Pherfon's Ossian, cannot stand.

Conducted by his monastic guide, Mr. Whitaker is led astray in his topography of Ireland ; and on this subject I must observe, that foreign writers knew but little of the internal state of this island, till after the reception of christianity among its inhabitants. The Egyptian geographer, Ptolemy, could know but little of it certainly, and that little from hearsay or from seafaring men who made some stay on our coasts ; and what kind of informers such men were, we may judge from the erroneous accounts of our first European voyagers to India and other remote regions of Asia. In fact, Ptolemy gives us but few genuine names of tribes and districts, and he omits such as were most celebrated at the time of his writing ; other names thrown in arbitrarily, I suppose, by interpolators, have not the common roots of the Celtic language to countenance their insertion.

For

For the antient topography of Ireland it is but reasonable that we should refer to the materials furnished by our native documents ; in the compilations of Lecan, in those of Balymote, and in the book of Glendaloch, we have an accurate recital of most of the tribes, who inhabited Ireland in the geographer Ptolemy's own time ; a copy of it (in the hand-writing of the celebrated antiquary Duaid Mac Firbis) is now in the choice collection of a worthy nobleman, the earl of Roden, and another is in my hands.

In the parts of Ireland described by Mr. Ledwich, Mr. Whitaker's mistakes from the monk Richard are acquiesced in, as good information. The central regions are assigned to the Scots, and the other districts are supposed to be occupied by swarms of British Belgæ with the Durotriges and Damnonii, who fled hither from the Roman power in the reign of Vespasian. Of this emigration from Britain to Ireland not a syllable is offered in proof ; and indeed none can be offered. All our native Senachies have been unanimous in asserting, that the Scots had extensive territories, in Munster, Leinster, Meath and Ulster, not only in Vespasian's time, but for many ages before ; they were the leading people, and their princes had by long prescription, the civil government of the whole island under their power, in the form of monarchy.

The Belgians from South Britain, and the Danans from the northern parts of that island, were in possession of Ireland, long before the arrival of the Scots or Milesians from Spain.

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the time of Vespasian, the remains of those old inhabitants were the more numerous part of the nation, and their successful rebellion at the close of the first century, appears to have been provoked by hard treatment from their Milesian masters. But their second rebellion, A. D. 126, was ruinous, and yet had the consequences of ending in a better constitution of government, than the people had before enjoyed.

From the elevation of Tuathal *the acceptable*, to the throne of Teamor A. D. 130, the chief power of the Belgians was confined to the province of Connaught, under some celebrated provincial kings of their own race; but their civil œconomy was utterly dissolved in the fourth century, by the Irish monarch *Muriach Tireach*, who seized on that province, and left the government of it to his posterity, who held it in an uninterrupted succession, through a period of more than nine hundred years. Such accounts, transmitted invariably from age to age, deserve credit; those of the monk of Cirencester deserve none.

The capital towns of the Scots are said to be Rheba and Ibernica; but in no antient document of Ireland, are any such towns mentioned, and undoubtedly, no towns under these denominations, ever existed. Those of chief note in Vespasian's time were Teamor, the royal seat of the Irish monarch's in Meath, and Eamhain or Eamania, the capital of the provincial king's of Ulster. These indeed, were towns of great celebrity; and yet Ptolemy makes no mention of them.

These

These preliminary mistakes in the history of Kilkenny lead to others. Mr. Ledwich thinks, that *Baile-Gaedblach* (not Bally-Gael-loch) or Irishtown of Kilkenny, was the Ibernia of monk Richard. But it is well known, that the Latin name of Ibernia was imposed on the whole island by foreign writers, and did not belong to any village in it; and the term *Gaedhalach*, is not a compound but an adjective from *Gaedhal*, or *Gaeal* as we pronounce it, to avoid the consonantal harshness, or radical letters in this and many other words in our Ibero-Celtic. Thus we derive *Hibernicus* from *Hibernia*, and *Scoticus* from *Scotia*.

This learned gentleman derives Kilkenny from a supposed compound, *Coil*, or *Kyle-ken-ui*, *the wooded head or hill near the river!*—Never was etymology put more on the rack, yet no torture can wring from it the intelligence required. The *original* and *translation*, are equally groundless, and the more inexcusable, as the learned writer had, or might have, true and incontrovertible information on this subject from our antient annals.

The Irish name of Kilkenny is *Cill-Chainnigh*, and it means *literally*, the cell or oratory of *Cainneach*, the first abbot of Achabo in the sixth century; as an ecclesiastic revered for the holiness of his life, several other Kills, beside this of Offory, were dedicated to his name and memory, and particularly, that of Kilkenny in Westmeath, now distinguished by the appellation of Kilkenny West. This is the fact. In asserting it, Primate
Usher

Usher has followed the current of all our antient annals, and the charge made to that great antiquary, as adopting herein a vulgar and groundless notion, is not just.

“ We have numberless instances of the Monks “ in dark ages (says Mr. Ledwich) personifying “ rivers and places, like the heathen mythologists.” A charge of this nature conveying a contemptuous idea of the Irish clergy in the earlier ages of the Irish church, should surely come supported with the proper proofs ; certain I am, that those produced, are most unhappily selected ; they stand in contradiction to history and chronology.

Notwithstanding the authority of all our antient documents, we are told that the Irish monks have made of the river Shannon or Senus, St. Senanus, and of Down or Dunum St. Dunus, and of Kilkenny St. Kenny! Senan a celebrated abbot of the sixth century, undoubtedly fixed his monastery in the island of Cathay (now Scattery) surrounded by the Shannon ; but that great river bore the name of Shannon or Senus many ages before the Abbot *Senan* was born ; even Ptolemy himself, who flourished in the second century, sets it down in his map. — That Down or Down-Patrick is made of St. Dunus, is a notion equally fanciful, as no such person as a St. Dunus can be found either in our kalendars or annals ; in fact, the names of Kilkenny, Kill-Senan and Down-Patrick were imposed in the first ages of the Irish church.

The state of Christianity in Ireland from the fifth to the ninth century, is of all inquiries into the history of this country, the most important,
not

not only from the nature of the subject, but from its effects, through the labours of Irish ecclesiastics in foreign countries as well as in their native land. At home, they supported and instructed Christian princes and youths, who fled hither from persecution; and abroad, they had success in converting the persecutors, I mean the Pagan barbarians, who seized on the western provinces of the Roman empire. Amidst the fiercest domestic hostilities, the districts of the Irish monks were free from any violation, and under that security Ireland, as Dean Prideaux has observed, became the prime seat of learning in Christendom. In no age, even the darkest, can a single instance be produced, that Irish monks have personified rivers and places, like the heathen mythologists.

To point out the mistakes of my reverend friend on the subject of our antiquities, will, I trust, give him no pain, as I am confident that right information must be acceptable to every philosophic mind. now return to the more pleasing office, that of joining the public in approbation of the other and far greater parts of his history of Kilkenny; his matter is well selected, and many of his observations are highly judicious.

Before I conclude, I request your attention to a few remarks on the learned Mr. Beauford's tracts (in the seventh number of the *Collectanea*) on the theology, origin and language of the heathen Irish.

On the general subject of Celtic druidism, he writes judiciously from Greek and Roman documents. Like other modes of religion, it undoubtedly

edly took various forms in various countries and ages, but of those which it received from time to time, in our own island, we have now but few notices. It certainly had its source in the religion of nature and patriarchal worship; but the stream corrupted as it flowed.

In your profound investigations relative to our Irish Ogham, and our antient characters literal and symbolical, you have opened a path, and a secure one, for further discoveries on the state of learning in Ireland, antecedent to the introduction of Greek and Roman literature in the fifth century. In that path, Mr. Beauford trod with success, and brought additional proofs to yours, that the elements of our heathen literature were derived from the Phœnicians, or their Carthaginian posterity.

Initiated thus in the rudiments of knowledge, it might well be expected that a people long sequestered in a remote island, and long undisturbed by foreign conquest, might make some considerable progress in intellectual improvements, and leave posterity some satisfactory account of themselves. But according to Mr. Beauford, this was not the case; of the insignificancy of their literature to any historical purpose, he is far from speaking doubtfully; he affirms positively, that “ little dependance can be had on any transactions relative to the affairs of Ireland, prior to the sixth century; and adds, “ The most antient and respected historians, as Cormac, king and archbishop of Cashel in the beginning of the tenth century, and Tigernach who wrote the Irish annals in the eleventh,

venth, begin their histories, in the fifth age, without taking *the least notice* of any transactions prior to that period!—These are great mistakes, and they involve greater.

Some extracts from the psalter of Cashel, I have perused in the compilations of Balimote. The learned archbishop begins with the settlement of the Scots in Ireland under Heremon and Heber; he does not indeed point out the precise time of their arrival from Spain; but from the number of generations set down by him in the genealogy of his own family, he shews that they must have arrived several ages before the Christian era.

Through your indulgence, Sir, I had the use of the annals of Tigernach for some months. Far from rejecting the transactions prior to the Christian period, as Mr. Beauford asserts, he commences with the building of Eamania six generations before the incarnation of our Saviour; he gives us the succession of the Eamanian kings to Concovar Mac Neffa, under whose patronage Irish laws were first committed to writing. The learned abbot also makes mention of such Heathen monarchs and princes, as made the most conspicuous figure in history during this early period, as well as in the times which succeeded. His accounts, it is true, are short, and appear to be a chronological index to a larger work, compiled by himself, or some others who went before him.

You have laid me under equal obligations by putting the annals of Inisfallen (erroneously called those of Inisfail) into my hands. They commence with the time of *Qliol Olom*, the celebrated heathen
king

king of the two Munsters, who died a hundred and seventy-two years before the arrival of St. Patrick.

Angus, the learned Culdee, wrote his *Pfalter-narrann* two hundred years before king Cormac began the *Pfalter* of Cashel. That writer also mentions the settlement under the sons of Milesius; places the Heberian Scots in the south, and the Hereonian Scots in the north, and relates that Heremon was the first of the Scottish monarchs. Writing about the year 800, he doubtless had good documents before him, but they have not reached our times; of all Angus's works, I have met with no part except the abstract I have here quoted from Sir James Ware.

In the long continuance of the wars with the Norman ravagers in this island, our larger works on civil and ecclesiastical subjects have been destroyed, with the monastries wherein they were deposited. It is, undoubtedly, a loss to literature, which can never be repaired. But some remains of our historical wreck have been preserved, which are sufficient to shew us distinctly the more eminent characters in church and state. They unfold the political vices which arose from the form of government under the *Hy-Niall* race, through a period of six hundred years; the domestic virtues, public and private, which counteracted those vices; the cultivation of science before the commencement of the Norman devastations; the edifying conduct of the clergy, the freedom enjoyed within their districts; the immunities and endowments of the *Fileas* and *Orfidies*; the constant attention to the arts of poetry and music;

arts

arts of political use, in softening the mind to worthy feelings, and in checking its ferocity, amidst the fiercest rage of party contentions. For casting light, I say, on that state of things, we still have some good materials, though possibly, most may not outlive the present generation, through a disgust to examine them, or to learn the language in which they are conveyed.

On these documents Mr. Beauford has pronounced a very severe sentence, without any fair trial, or indeed without any trial at all, and an inconsistency which he charges on our old writers, are not theirs, but his own. The Irish chronologers (as he advances) put a long distance of time between Olamh-Fodhla and Conar Mac Neffan [Concovar Mac Neffa] yet in the following page he represents the Irish Historians, as making that monarch and Concovar Mac Neffa one and the same person; and he charges them further with identifying those princes with Fedlimidh the legislator, who died A. D. 174.—How unfair, and how careless! The Irish fenachies are unanimous in recording that the names mentioned, belonged to three distinct princes, and not to one alone; Concovar Mac Neffa, king of Ulster died A. D. 48, and Fedlimidh the legislator, monarch of the whole island, died one hundred and twenty six years after him.

The rejection of our domestic accounts, without perusing them, cannot be well excused, and the less so, as the internal state of this remote island in ancient times, could be but very partially known to foreign writers, who had all their information

mation from hear-say evidence. It is a state which certainly was known hardly in any measure to a late writer, who in the name of Ossian, gave us some well fabricated novels, raised on the tales, which to this day amuse the common people in Ireland and in the highlands of Scotland, and relate chiefly, to Fin Mac Cumhal and his Fenian heroes, who acted under the great monarch Cormac o'Cuinn, to whom that Fin was a son-in-law. The antient state of Ireland, I say, could be but little known to this novelist, and doubtless the obscure monk of Cirencester was equally ignorant; yet such are the authors preferred by Mr. Beauford to all our old documents, and hence many mistakes of his, which at present I forbear noticing. I will only in his own words give you the sum of his affirmations on this subject; 1st. That little dependance is to be had on any transactions relative to the affairs of Ireland prior to the sixth century." 2d. "That the ancient inhabitants of Ireland obtained the name of Scots during the middle ages, from their (wandering) occupation, and mode of life which they retained until agriculture, the arts of civil life and encrease of population about the tenth century, had in some measure, confined their residence to particular spots." Surely, Sir, there is nothing in this description of an ancient nation, to claim attention, or invite curiosity; it creates disgust, it can convey no instruction.

But the description, I dare affirm, is not just, and I hope that in the foregoing pages I have afforded some proofs of a different state of things, and particularly from the commencement of the
Tua-

Tuathalian constitution, and end of the Belgic and Attacotic wars in the second century.

Before that time we find the Scots long stationary in fixed settlements; the Heberians in Munster, the Heremonians in Leinster, and the Rudricians in Ulster. In the perusal of what we have left of that people in their own language, and particularly from the Tuathalian æra to the decease of Malachy II. (a period of near nine hundred years) we find a body politic, robust and vigorous, in the care of men who often resisted, and too often fed, the distempers to which it was incident. It was a government of freemen, who never were happy enough to set proper limits to freedom, they therefore were destitute of proper security. In that state, we meet with examples of political virtues and vices, which, by turns, adorn and disgrace this people, till the seeds of dissolution sowed in the infancy of their constitution, came to full maturity in the tenth century, at the very period when, according to Mr. Beauford, they ceased to be stragling barbarians and, *in some measure*, confined their residence to particular spots.

I do not deny, but am ever ready to acknowledge Mr. Beauford's merit in his ingenious explications of our antient inscriptions, literal and symbolical. They constituted a part of our local learning in heathen times; but of their use or improvement to historical or intellectual purposes, he appears entirely diffident.

Before I conclude a letter which I fear you may think already too long, I must observe that how-

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ever foreigners have been mistaken, relative to the history of Ireland in its heathen state, yet that our own native writers of the last and present century (Ware excepted) have fallen into mistakes also, by giving full credit to Gilla-Coeman and other old compilers, who no way cautious in regard to the uncertainties of history in the infant state of government and arts, have put the reports of our earlier bards on an equal foot of credibility with the more authenticated accounts, which have succeeded to the Eamanian æra. Fond of an high antiquity, they have put more than a thousand years between the expedition of the Scots from Spain and the christian æra; and (as I have observed before) the great void they made in time, they were necessitated to fill up with fictitious generations in their genealogies, and in consequence, to insert a number of monarchs of whom nothing is recorded, but that each killed his predecessor in battle. True and false reigns thus intermixed, we should have no rule for distinguishing between them, had not some remarkable revolutions in government enabled us, to discover a few who were monarchs in fact.

The learned Mr. O'Flaherty has employed much labour to support the authenticity of Gilla-Coeman's list of heathen monarchs. He could not dismiss the notion, that the commencement of the Milesian monarchy, was coincident with the reign of Solomon in the east; and hence his curtailing the number of years or reigns assigned by Gilla-Coeman to Irish monarchs, and hence his amputations

tions of genealogical generations, to make the whole correspondent with his own system; for they by no means correspond with the course of nature, notwithstanding all his care that they should. His dates, however, from the reign of Feradach the Just, A. D. 95, are exact, and thence to the preaching of the gospel, his chronology is most accurate.

It was, Sir, in this, as in all other European countries; history had its night of darkness, but in some, it was a darkness visible. In ours, some objects are seen distinctly even in that state; the dawn of light comes on gradually from the time of Kimbaoth; and full day opens on the elevation of Tuathal the acceptable to the throne of Teamor.

In such a course of things, it is no wonder that Gilla-Coeman and many other of our old antiquaries have fallen into mistakes and anachronisms; to their earliest reports Mr. O'Flaherty gave too much credit, and to their later accounts, sir James Ware gave too little. That learned gentleman did not understand our language, nor had he any good interpreter to explain the documents it contained, till a few months before his death, when he called in the celebrated antiquary Duaid Mac Firbhis to his assistance.

In some essays of mine on this subject, I have fallen into mistakes; some you have kindly pointed out to me, and I have retracted. On perusing the annals of Tigernach and other documents in the compilations of Balimote, I have retracted

more, and on the detection of any mistake in this present essay, I shall retract again; *Nil enim possumus contra veritatem*. You, Sir, have done great service in this walk of learning; and by shewing, *though indirectly*, how far some writers have strayed out of it, you not only guard others from treading in their paths, but open to them such as they may securely follow. You began with tracing our old language to its Celtic source; You marked the terms, and discovered the construction, it partly received, through an early commerce with the Phœnicians; and it being composed from fewer Celtic dialects than any other tongue among the continental Celts, it involves at this day the purest remains of the primæval language of Europe. From its copiousness and energy you have found it amply fitted for the purposes of a thinking people, who were long at leisure for the cultivation of their intellectual powers: and possessed of that fact, you have set on foot the enquiry whether the speakers of that language left any useful memorials in it, relative to their arts, their manners, their civil institutes and the revolutions all must have undergone, through the vicissitudes of improvement and decline, in a succession of ages. Your plan was rational, and the acquisition of knowledge was the end you proposed to yourself in forming it, and some knowledge it is hoped will be gained from your own labour, and that of others on this subject. — Man, to know him well, should be viewed on every stage of life, not so much indeed through the uniform habits of barbarism, as
 through

through the diversities of action in civil association, under the direction of local religions, local manners, and local situations. The history of this island is that of a people who remained many ages in a secluded state ; it exposes to our view, a free and warlike nation, generally divided by parties and exhibiting many examples of the abuse of liberty, as well under the Tuathalian constitution, as in that which followed in the times of christianity under the Hy-Niall race. In too many instances we find the people preyed upon, and employed to support parties ; tyrannical themselves when at the summit of power, and when stripped of that power, justly punished by opponents equally tyrannical. Such examples exhibit salutary lessons to nations still free, but yet tardy in removing excesses, which sooner or later must end unhappily. The cure of evils arising out of liberty itself is, no doubt, difficult ; it can hardly, however, continue so in times enlightened by philosophy, and instructed by former as well as recent sufferings. In Ireland this cure has been applied, and has succeeded happily. Under the auspices of our present Most Gracious Sovereign, we have obtained civil, religious and commercial liberty in full measure ; and England, your native country, Sir, assisted us in obtaining it. A glorious epocha ! commencing with unanimity in one creed of politics and in a profession of civil faith abundantly sufficient for every purpose of political salvation. — With a revolution so happy, so operative on the minds, as well as the conditions of *all* our people, I shall conclude my remarks.

Pardon,

CURIO'S LETTER.

Pardon, Sir, my detaining you, so long, on the subject of antient times ; you will ever find me

Your very grateful,

Belinagar,
Sept. 3d, 1782.

and obedient servant,

CHARLES O'CONOR.

A LETTER FROM CURIO;

With a further Explanation of the silver Instrument engraved and described in No. II. of the first Volume of this Collectanea.

TO LIEUT. COL. VALLANCEY.

S I R,

THE within are two drawings of the silver instrument described in the II. No. of your Collectanea de Rebus Hibernicis, fig. 2. and in return to the queries therein proposed to CURIO, I have the honor to make the following answers.

It weighs 4oz. 12dwt. * The spear (or tongue which is wanting) had been foldered into the socket of the moveable globe II. (*See your plate.*)

* By the drawings which the writer of this letter has obligingly inclosed, it appears that the longest diameter of the oval is about three inches and half, and that the bosses are ornamented exactly in the manner of those given in fig. 1. of plate I. p. 207 of No. 2, of this Collectanea.

And

And now, Sir, give me leave to offer you some conjectures with regard to the use of these instruments, as they are called, in that description.

It is by all our antiquaries allowed, that the habits of our ancient kings, princes and nobles of Ireland, were a close vest, long trows or breeches down to the ankle, and a long loose robe over all, that reached to the ground, which was brought over the shoulders and fastened on the breast by a clasp, a buckle or broche. For example of which I may refer to many ancient monuments of our Irish princes, still extant, but particularly to that of the MAC Grane's, in the ruined abbey of Sligo; a family long extinct, but heretofore princes of Bannagh in Lower Donegall. On the front of the tomb are several sculptures, amongst which is a king habited as before, his robe fastened with a broche of the same form as in the drawings. An eminent goldsmith in Dublin informed me that he has seen several of those instruments of pure gold, and some of them of fine brass; which might lead one to suppose that these different metals were affixt by sumptuary laws for the use or wear of the different classes or ranks of nobles.

This hint pursued further might tend to prove, what has been by some imagined, from a perfect similarity in several customs, that the Irish are a branch of the Hebrew nation; and for this one to the present purpose, I must refer you to an old book from whence may be had great information—I mean the Bible. See the first book of Maccabees, chap. 14th

and

and verſe 44th.

“ And that it ſhould be lawful for none of the
 “ people or prieſts to break any of theſe things or
 “ to gainſay his (Simon’s) words, or to gather an
 “ aſſembly of the people without him, or to be
 “ cloathed in purple, or wear *a buckle of gold.*”

It is highly probable, that this inſtrument, or
 broche, was made about the time of the introduc-
 tion of chriſtianity into this iſland, from the very
 rude croſſes on the nobſ; which nobſ on the other
 ſide are intended (by the artiſt) to repreſent acorns
 (or the cones of pines) which were druidic ſym-
 bols; by this duplicity the temporizing wearer
 might attend the inſtructions of the ſaint, or aſſiſt
 at the myſtick rites in the ſacred grove, as would
 beſt ſuit his purpoſe.

I am, SIR,

With great eſteem for your learned labours,

Your moſt obedient, humble,

(tho’ unknown) ſervant,

December 17th,
 1781.

W. M.

I. G.

✉ The further correſpondence of the learned writer of the
 above letter, will be eſteemed a particular favour.

Collectanea de Rebus Hibernicis.

NUMBER XI.

CONTAINING THE
ANTIEN T TOPOGRAPHY
O F
I R E L A N D.

WITH A PRELIMINARY DISCOURSE.

ILLUSTRATED WITH A MAP OF ANTIEN T IRELAND:

BY WILLIAM BEAUFORD, A. M.
SOCIET. ANTIQ. HIB. SOC.

TO WHICH IS ADDED,
SOME OBSERVATIONS ON IRISH ANTIQUITIES;
WITH A
PARTICULAR APPLICATION OF THEM
TO THE
SHIP TEMPLE NEAR DUNDALK.

In a Letter to THOMAS POWNAL, Esq; F. S. A. Lond:
from EDWARD LEDWICH, L. L. B. Vicar of Aghaboe;
in the Queen's County, Societ. Antiq. Hib. & Scot. Soc:

D U B L I N :

PRINTED BY W. SPOTSWOOD,
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AND SOLD BY LUKE WHITE, DAME-STREET,

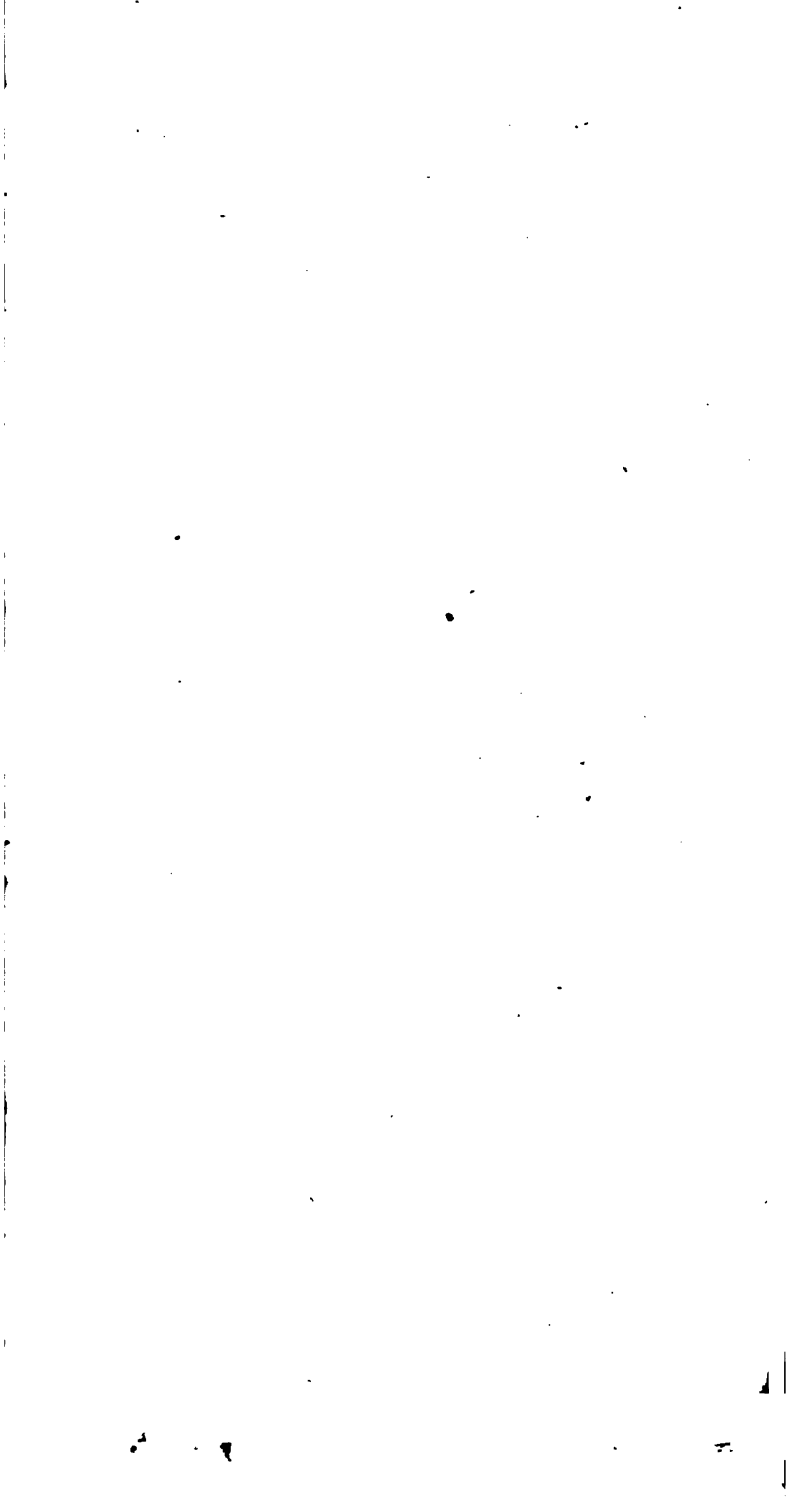
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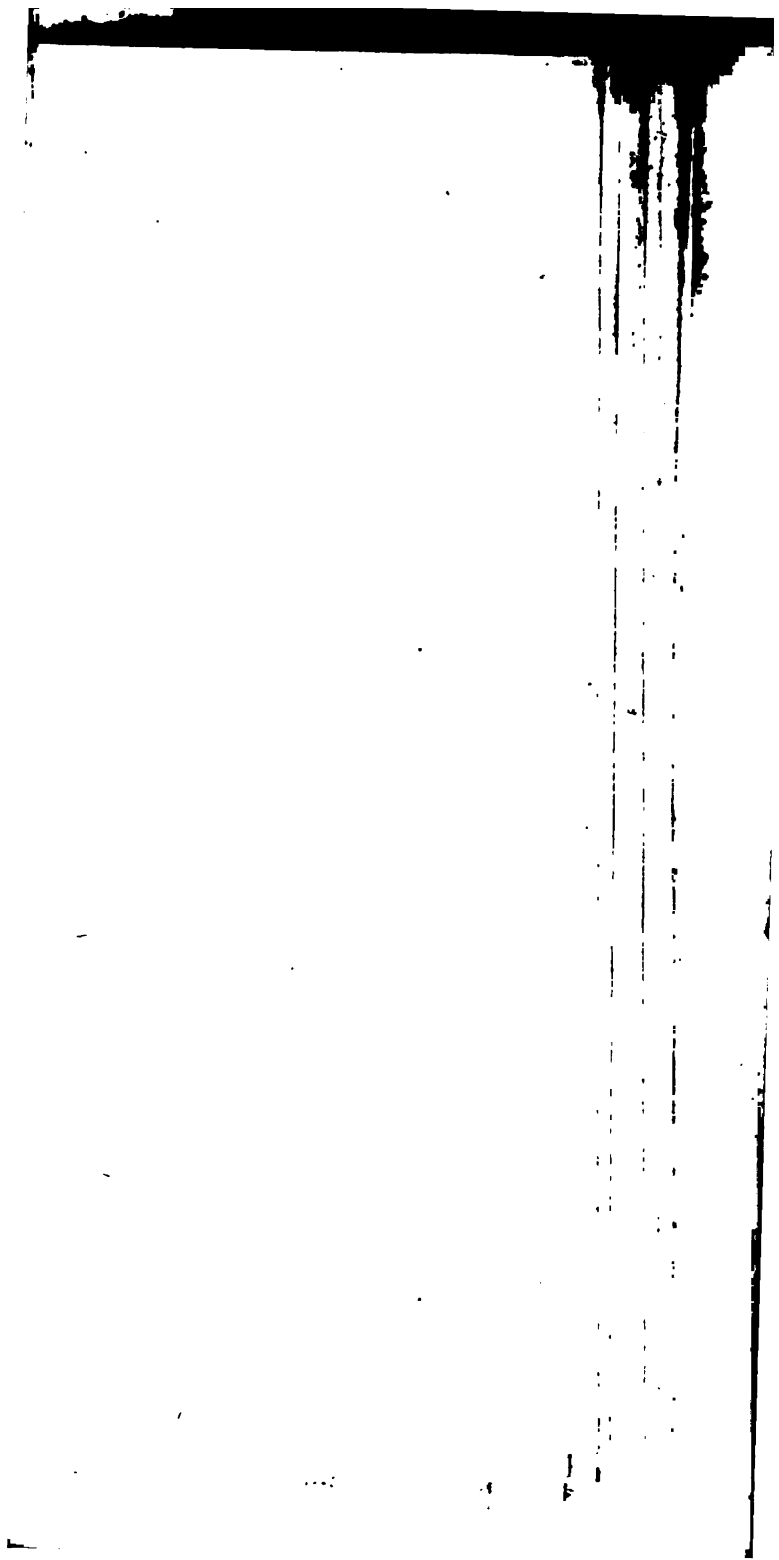


T O
THE RIGHT HONOURABLE
WILLIAM CONYNGHAM,
P R E S I D E N T
O F T H E
H I B E R N I A N A N T I Q U A R I A N S O C I E T Y ;
A
G E N E R O U S P A T R O N O F T H E L E A R N E D ,
A N D A
W A R M F R I E N D T O T H E P R O S P E R I T Y O F I R E L A N D ;

T H I S N U M B E R
O F T H E
C O L L E C T A N E A ,
I S ,
W I T H G R A T I T U D E A N D R E S P E C T ,
I N S C R I B E D ,
B Y H I S
O B L I G E D A N D M O S T O B E D I E N T ,
H U M B L E S E R V A N T ,
W I L L I A M B E A U F O R D .

The history of the United States is a complex and multifaceted story that spans centuries. It begins with the early Native American civilizations, such as the Mayans, Aztecs, and Incas, who developed advanced societies in the Americas. The arrival of European explorers, including Christopher Columbus and John Cabot, marked the beginning of a new era of discovery and colonization. The United States was founded in 1776, and its early years were characterized by a struggle for independence from British rule. The American Revolution was a pivotal moment in the nation's history, leading to the signing of the Declaration of Independence and the establishment of a new government. The early years of the United States were marked by westward expansion and the discovery of gold in California. The Civil War, which began in 1861, was a defining moment in the nation's history, leading to the abolition of slavery and the preservation of the Union. The late 19th and early 20th centuries were characterized by industrialization and the rise of a new middle class. The United States emerged as a world power, and its influence was felt around the globe. The 1950s and 1960s were a period of social and cultural change, marked by the Civil Rights Movement and the Vietnam War. The 1970s and 1980s were a period of economic growth and technological advancement. The United States has continued to evolve and grow, and its history is a testament to the resilience and strength of the American people.





PRELIMINARY DISCOURSE.

INNUMERABLE and almost unsurmountable difficulties attend the elucidation of the ancient Topography of Ireland; little or no information relative to this subject is to be obtained from our foreign and not much from our domestic writers. Ptolemy, in the beginning of the second century, is the only writer of antiquity who treats with any degree of precision on the Geography of ancient Ireland; but even his information, drawn principally from Marinus Tyrius, doth not extend beyond the maritime regions, the internal division being in a great measure unknown to the Romans in his time; though from their residence in Britain for near 300 years, they must in the end have obtained a competent knowledge of its internal state; and Richard of Cirencester, from them, has collected several notices, which have thrown much light on this dark and intricate subject, though the projection of his map is extremely erroneous. As to Marinus Tyrius, from whom Ptolemy received his informations relative to

the British isles, it is not certain in what period he wrote, or from whom he obtained his information; though from several circumstances there is the greatest probability that he derived it from either the British or Roman navigators, as the names given by Ptolemy to the people and places are evidently of the Cimbric dialect of the Celtic tongue, and not the Gaëlic; and though much mutilated by passing through the Greek and Latin languages, they yet retain convincing proofs of their Celtic origin.

IF we consider the infant state of Geography not only in the time of Ptolemy but in much later periods, and the imperfect instruments used in taking observations; the almost total ignorance of longitude, with the want of the magnetic needle, without which there is no possibility of taking the bearings and directions at sea with any degree of truth; we shall have much greater reason to be surprized, that they were able to make any geographical charts, than to wonder at the imperfect ones they have left us. It was not until towards the close of the 15th century, that the science of Geography received any considerable improvements and a proper method of delineating maps was discovered; Richard of Cirencester therefore, who wrote towards the close of the 14th century, has committed great errors in his map of the British isles, especially in that of Ireland.

IRELAND,

PRELIMINARY DISCOURSE. 255

IRELAND, by reason of its situation at some distance from the western confines of Europe, remained unknown to the Greeks and Romans until a very late period; there is some probability, that the Phœnicians during their trade to Britain were not ignorant either of its situation or internal state; but these people, so far from acquainting the world with the discoveries obtained by means of their extensive commerce, took all possible care to conceal them. Whence the commerce of the ancients, west of the Streights of Gibraltar, centered intirely in the hands of the Phœnicians and Tyrians and their colonies on the coasts of Iberia,* whilst the rest of the world was excluded not only from the benefits accruing therefrom, but also in a great measure from the knowledge of those countries which supplied those merchants of antiquity with several articles of lucrative traffic. From these circumstances we ought not to be surprized that the relations given by the writers of antiquity relative to the ancient state of Ireland should, in several instances, be not only imperfect but contradictory.

DURING the middle ages, foreign writers appear to be extremely ignorant of the internal state of this island. Even the natives have, in all periods, been very remiss in transmitting to posterity the several

* Strabo, L. 3. c. 175.

256 PRELIMINARY DISCOURSE.

divisions of their country. They do indeed, in different parts of their ancient history and antiquities, mention a number of names relative to the ancient Topography, but seldom specify the situation of the districts to which they belonged. To enter fully into this business it will be necessary to consider, in some measure, the species of government and the nature of the tenures in use among the Ibero Celtic tribes, from the remotest periods.

WE have, in another place,* observed, that the original inhabitants of Ireland in general derived their origin from Britain and were of the Celtic race, consequently their laws and government were radically the same as the other aborigines of Europe.

WHEN mankind for their mutual support and protection were obliged to associate together, they found it necessary for the welfare of society, to establish some regular form of government. Whence we find that not only the ancient inhabitants of Ireland, but all the Celtes from the remotest periods, in every part of their dominions, were divided into a number of small communities or clans, each governed by its proper chief and, in a great measure, independent of each other. In these communities, every individual was free and independent, there being a state of equa-

* Collectanea, No. 7.

lity through the whole, and the authority which a chief had over his fellows was delegated to him by election, and was not derived as has been erroneously supposed from hereditary succession. For hereditary possession and sanguinary right, did not take place among the Celtic and Scythic clans until, by the introduction of commerce, the arts of civil life had made some progress; but each sept had rather perambulated than inhabited their respective districts, subsisting intirely on the chace and the fruits of the forest. On the increase of population and the introduction of agriculture, these wandering tribes were under the necessity of confining themselves to certain permanent districts: which districts were generally denominated either from their situation or quality of the soil, and from which also the inhabitants obtained their collective appellation. Whence in the most ancient Irish poems and histories, we frequently find *Clan* and *Sliocht* added to the name of a country, to signify the inhabitants; as *Clan Cuilean*, *Sliocht Breoghain* and *Sliocht Gae*; wherefore the children and race of any division were the invariable names by which the ancient Hibernian septs were distinguished from the remotest antiquity, and not as frequently asserted, the children and descendants of their respective leaders. On the establishment of any colony, the entire district was divided among the principal warriors according

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ing to their seniority, each having absolute authority in his respective district, paying only a certain tribute or acknowledgement to the eldest captain of the race, as king or governor of the whole colony. The divisions appertaining to the several captains, called in the Irish tongue, *Connair Airech-ard*, and by the Latin writers *Dynast*, were generally denominated *cantreds*, or chief divisions, at present distinguished by the name of *baronies*. Each *cantred* was again divided into a number of smaller portions from 500 to 1500 acres; each called *Ballebetaghs*, or townlands, and were the inheritance of the family of the *dynasts* devolving to them by the laws of *gavelkind*:* that is, the inheritance appertaining to any *dynast* was unalienable, and on his demise, was equally divided among his sons, both legitimate and illegitimate, to the intire exclusion of the daughters; these again were subdivided in like manner on the demise of their proprietors, so that it frequently happened, that a *dynast* who by his seniority had a right to be elected chief of his district, was in possession of a very small patrimony. When a *dynast* died without issue, his property was divided amongst his nearest relations; on which account not only the magnitude and boundaries of the *Ballebetaghs* were

* *Collectanea*, No. 3, and 1. *Ware's Ant.*

changed

PRELIMINARY DISCOURSE. 259

changed, but also the lesser divisions denominated *Toghs*, or habitations, containing from 40 to 100 acres, and cultivated in common by a certain number of peasants residing thereon, were changed also.*

THE chiefs of every district were elected from the elder branch of the dynasts; and the kings of the principalities from the senior chief of the subordinate districts, who, on their advancement to the dignity, obtained the name of the district or clan over which they presided; it being an universal custom amongst all the Celtic tribes, to denominate the noblesse, with their other appellations, from the place of their residence; ^{§11} a custom in some measure yet retained in the Highlands of Scotland. The variety of names used by the ancient Irish have occasioned great confusion in their history; for before the 10th century, surnames were not hereditary, and prior to the establishment of the Christian religion in this country no Person was distinguished by one permanent nomination. It is true, during their Pagan state, every child at his birth received a name generally from some imaginary divinity under whose protection it was supposed to be; but this name was seldom retained longer than the state of infancy, from which period it was ge-

* Collectanea, No. 2 and 3.

260 . PRELIMINARY DISCOURSE.

nerally changed for others, arising from some perfection or imperfection of the body, the disposition and qualities of the mind, achievements in war, or the chace, the place of birth, residence, &c. so that it frequently happened, that the same person was distinguished by several appellations: our ancient historians, not properly attending to this, have committed great errors in relating the transactions of early periods, by asserting the same action to be performed by several different people which in reality was performed by one only, thereby throwing their history and antiquities into too distant a period. A similar error has also been committed by not fully considering the dignitary names of the chiefs, who, on their election to the government, constantly obtained the name appertaining to the clan over whom they presided, or rather that of the district. These dignitary names becoming in the 10th century hereditary and family distinctions, created new difficulties to the genealogists of the latter ages: for districts having the same denomination whose chiefs in consequence bare the like names, have constantly been derived from the same family, though in reality, they had not the least affinity; thus the O'Kelleys of Caclan in the county of Kildare, those of Coulan in the County of Wicklow, and those of Caëllagh in the County of Gallway, are supposed to be different branches of the same family;

family; whereas they evidently obtained their respective names from ancient chiefs of the above districts, independent of every other consideration. The O'Conors also, though descended from the ancient chiefs of different septa, are universally considered as of the same race. It is true, from the different departments of government being held in the senior line, it was necessary to keep exact genealogical accounts, which during the latter ages, have been greatly mutilated and misrepresented.

THE number of kingdoms, or principalities, whose chiefs obtained the name of *Riogh* or king, were frequently variable, depending on the number of subordinate septa which any chief held in vassalage; though the ancient kingdoms, were generally regulated by the number of the original colonies.

MARCIANUS HERACLEOTA, speaking of Ireland, says it contained the provinces or principalities, governed by their respective kings, comprehending 184 cantreds, each under the dominion of its proper dynast or subordinate chief.* Whether this number be correct or not, is uncertain, the names and situation of the respective districts

* Ware's Antiquities.

262 PRELIMINARY DISCOURSE.

being not specified. However in the middle ages, we find the island divided into the following kingdoms or principalities.

1 Midhne	12 Casiol
2 Hy Faillia	13 Ara or Ormond
3 Breffny	14 Decies
4 Angallia	15 Limrick
5 Orgall or Tyrone	16 Cierighe
6 Eirgall or Tyrconnal	17 Thomond
7 Dalriada	18 Conaght
8 Ulladh	19 Cork
9 Ele	20 Caëllagh
10 Hy Cinfillagh	21 Gaëllen or Caëllan.
11 Offery	

These, according to our antiquaries, were in a very early period united in a kind of pentarchy, comprehending the five monarchies of Meath, Leinster, Munster, Conaght and Ulster. Though the Irish historians have been circumstantial on this form of government, yet they have given us very imperfect ideas relative to its origin and constitution. In order therefore to place this subject in a conspicuous point of view, it will be necessary in some measure to consider the original colonization of the island; as the monarchs derived their dignity from being the chiefs of the eldest septs of the respective monarchies.

We have in a former place observed that the ancient inhabitants of Ireland in general derived their origin from the Celtic tribes of Britain.* The Nemethæ, as Aborigines, having from thence taken possession of the island about 700 years before the Christian Æra, gave place to the Bolgæ, who towards the middle of the 4th century before Christ, settled in the county of Meath under the conduct of Hugony or Learmon; from whence, in process of time, they inhabited every part of the present province of Leinster, distinguished by them by the name of *Heremon*, or western country; and themselves, in consequence thereof, *Heremonii*, or western people.† This district was, for several ages, governed by the chief of the eldest sept or tribe of the Bolgæ inhabiting the present county of East Meath; in consequence of his seniority, he was not only denominated king of the *Heremonii*, but monarch of the whole island, and from him all the subsequent kings of Meath and Monarchs of All Ireland were obliged to derive their origin to obtain the dignity. *Heremon*, the ancient and original seat of the *Bolgæ* in Ireland, remained under the government of its paternal kings, descendants of Hugony or Learmon, until the beginning of the second century, when it was

* Collectanea, No. 7.

† See the Words *Bolgæ* and *Nemethæ* in this Essay.

264. PRELIMINARY DISCOURSE.

divided into two distinct provinces by *Tuatbal Teachtmar*, under the denomination of northern and southern *Heremon*. The northern was distinguished by the name of *Tuatbal Teachtmar*, or the northern division of the great district; comprehending the present counties of East and West Meath; the southern division comprehending, in the early ages the present counties of Kildare, Kilkenny, Carlow and the King and Queen's counties, was for some ages under the government of the chiefs of Hy Fallia, but afterwards was usurped by the Chieftains of Hy Laoighis, and towards the close of the middle ages, by the chiefs of Moragh, (the present county of Wexford) who were denominated kings of Leinster at the arrival of the English.* On the first migration of the *Bolgæ*, numbers of the *Nemetæ* were constrained to retire into the southern parts of the island, where they were joined by subsequent colonies of the *Bolgæ* from Britain, who frequently denominated themselves *Iberii* or *Hiberni*, that is, the most western people; the senior chiefs of whom were the M'c Carthys, hereditary chieftains of *Corcahugibe*, and kings of the *Dergtemii*, or South Munster; these chieftains from their seniority, were in the early ages, denominated monarchs of all Munster though that dignity

* See under the Words *Heremonii*, *Hy Laoighis* and *Moragh*.

PRELIMINARY DISCOURSE. 265

was frequently obtained by the chiefs of the district about Cashel, and towards the close of the middle ages by the kings of Thomond, the present county of Clare. Which chiefs, in the person of Brien Boromh, by their military abilities, obtained not only the monarchy of Munster, but that of the whole island.

THOUGH the Bolgæ, under the denomination of *Iberii*, had obtained the government of the southern division of Ireland, yet the *Nemetæ* or *Momonii*, the Aboriginal inhabitants, invariably denominated it *Momon*, or the Maternal Country, by reason of it being principally inhabited by the *Momonii* or Aborigines: whence by all the Irish writers we find this district is called *Mumban*, or Aboriginal Country, from which is derived its present name of *Munster*, that is the land of the *Momonii*. On the arrival of the Caledonian colonies, some few years before the birth of Christ, *Eogbagh Failogh*, or *O'Faly*, chieftain or king of the ancient *Hy Fallia*, retired across the Shannon with numbers of his people, and established a government in the present county of Roscommon, which afterwards was extended into the counties of Gallway, Mayo and Sligoe, under the general denomination of *Olnemacht* or *Connachtne*, viz. the chief tribe, and *Hy Conair*, or the district of the principal western inhabitants; whence the descendants of *O'Faly*,

as monarchs of this part of the island, obtained the name of O'Conor, and their country that of *Connaght*, which it retains to this day.*

THE northern parts of the island, comprehending the present province of Ulster, anciently denominated *Tbuath allad*, or the northern habitation of the Bolgæ, was erected into several governments in a very early period; the senior of which was that of *Cinel Eoghan*, comprehending the present county of Tyrone, established soon after the first arrival of the Bolgæ. The chiefs of Cinel Eoghan were esteemed monarchs of Ulster, until the 4th century, when one of the sons of O'Niall, the king of the ancient Hy Fallia or the northern part of Hermonia, having conquered the Rudricians the ancient inhabitants of Cinel Eoghan, established a government in that district, which, in process of time, extended over all the northern tribes; whence the O'Nialls were during the latter ages denominated Monarchs of Ulster; a dignity which they maintained to the 15th century.†

THUS was ancient Ireland, agreeable to the assertions of its antiquaries and historians, divided by the Bolgæ into five monarchies, which monarchs

* O'Conor's Dissert.

† O'Conor's Dissert. Keating.

derived their dignity from being chiefs of the elder tribes in each district. However, this dignity, appears in a number of instances to have been rather a title of honour than power, for the monarchs had little authority beyond the limits of their own septs; and the tribute which they frequently demanded from the several kings of the principalities was seldom paid. Even the septs, appertaining to their respective provinces, frequently rebelled or joined the parties in open war against them; so little authority had these nominal monarchs, at all times, to restrain their subjects within the limits of their duty. The truth is, there was never any provincial king elected and formally instituted; from their seniority, the chiefs or kings of the oldest sept of each province had a right to the upper place at the assembly of the states; and when his abilities were conspicuous, he was frequently elected general of the armies in time of imminent danger; and also to be in some measure a check on the depredations frequently committed by one sept on another; as well as to assemble the states of the province, in order to enact such laws and ordinances as might be necessary for the public welfare. In other respects he seems not to have had much authority, except such as was delegated to him from time to time by the people.

268 PRELIMINARY DISCOURSE.

IN the same manner, the hereditary Chieftains of Meath, as kings of the eldest tribe of the original colony of the Bolgæ, were denominated monarchs of the whole island; but whatever authority they might have had in the early periods as such, their power during the middle ages, was much confined, being reduced within the limits of their own districts, except when their martial or mental abilities called them to the confidence of the other kings, and they in consequence thereof were elected commanders of the armies, or presidents of the general assembly of the states.

THE only dignity hereditary among the ancient Irish, and also with all the Celtic tribes, was the kings of the several principalities; they were elected from the eldest dynasts or chiefs of the cantreds, and were solemnly inaugurated according to the custom of the tribe. On their advancement to the kingly dignity or captainship of the sept, they immediately adopted the general name of the tribe or people over whom they reigned, in the same manner as the dynasts did that of their several districts.

AN account of the different principalities and their subordinate districts, with several other subjects relative to the antiquities of Ireland; will be given in the ensuing pages; and their etymology deduced from

from pure celtic roots; but innumerable difficulties occur in the explanation of the ancient Topography, arising principally from the fluctuating state of the orthography of the Irish tongue, and the various significations, which the same word frequently admits. A, ao, oi, ei, and o are often used in the Irish language for each other; also i, ui, and u. Bh, th, mh, gh, and ch, frequently express the same sound, and when placed in the middle of words, between vowels, have not any sound of their own, but only lengthen the syllable, and were introduced by the poets for the greater harmony of their versification. Thus O, Hy, I, Bóhadb, Eogha, and Ibb, have the same sound, being like the English O, open; Eoghan is pronounced Owen and Eamhonia Owma. G and C are frequently written for each other, and C invariably has the power of the English K. M and N are sometimes used for each other, as *Maislean* for *Naasleagban*, and *Nemetba* for *Mome*. Also ch, gh and dh, at the end of words. In order therefore to obtain the true etymology of Irish words it is necessary to attend to the sound and not to the orthography, for the words *Con*, *Can*, *Gan*, *Eien*, *Caen* and *Cin*, have nearly the same sound, and signify a head or chief; also *Boe*, *Bbeitb* and *Baitb* are pronounced *Bo* and are the appellations for a beast or ox in the Irish language. A number of words have different significations, and some of them diametrically opposite to each other;



T H E

ANTIEN T TOPOGRAPHY

O F

I R E L A N D.

A

ABHAN-MORE, or the great river. A small river rising in the upper lake of Glendaloch in the county of Wicklow ; from whence taking a S. E. course through a glen, formerly covered with wood, it falls into the sea at Arklow. The river Black-water, or Broad-water in the county of Waterford, is named by Ptolemy Daurona, but by Necham Abhan-more.

ACHAD-BHOE, Agabhoe, or Aghavoe, that is the field of Oxen,* formerly an open plain or savannah in Ossory, and in the Queen's county. In this place St. Canice, the son of Laidec, an eminent poet, towards the close of the 6th century, founded a monastery, in which he died on the 11th of October 599 or 600. Near the scite of this monastery about the year 1052 a church was built, and the shrine of St. Canice placed therein. On

* From Achad or Aghad, a field or open place and Bhoe an ox.

which the episcopal See of Ossory was translated from Saigre in Ely O'Carrol to this place; where it continued until about the end of the reign of Henry the II. when by Felix O'Dullany, bishop of Ossory. it was translated to Kilkenny. From a plain in the center of dark and thick woods, Achad-bhoe on account of its ecclesiastical foundations became a city and was endowed with several privileges, and even was no inconsiderable town at the close of the last century; but the only remains now visible are the church and the ruins of a Dominican abby founded by one of the Mac-Gilla Padruics, ancient chiefs and ancestors of the present earl of Ossory. There is here also an old square fort, which seems to have been erected about the 14th century.*

ACHAD-CHAON, or Achad-Conair, that is, the principal field or place, now known by the name of Achonry, from *Achad-chaon-re*, † that is the chief place of the king or bishop. St. Finian bishop of Clonard, founded a church here about the year 530, the site was granted by a dynast of the ancient district of Luigny, the barony of Leney, in the county of Sligo. This church and monastery were afterwards given by the founder to St. Cruimthir Nathy, who was made bishop thereof and of the neighbouring district of Luigny; whence the bishops of Achonry, in the ancient Irish annals, are generally called bishops of Luigny. This bishop-

* Harris' Ware.

† *Achad*, *Aga*, a field or place, and *Chaon*, *Con*, *Cain*, and *Cin*, a head or chief, *Re*, *Rhi* or *Rboigh*, a king, prince or bishop.

ric remained a distinct diocese until the year 1607, when it was united to that of Killala.*

ACHAD-FOBHAIR, now Aghagower, a plain near Mount Aichle in the ancient Hy-Malia, comprehending the present barony of Morisk in the county of Mayo. In this place St. Patrick founded a church and placed St. Senach one of his disciples over it, in consequence of which it continued an episcopal see for several years, but was at length united to that of Tuam and is now only a parish church, and the head of a rural deanery.†

ACHIL-INSULAE, i. e. Eagles islands, two islands in Clew bay on the western coast of the county of Mayo; they are not mentioned by either Ptolemy or Richard, and appear to have obtained their names from the great resort of eagles thither.

ACHONRY, near the river Owenmore, and fifteen miles S. W. of Sligo. See Achad-Chaon.

ADROS, an island in the Irish sea mentioned by Ptolemy, and called by him *Adri Deserta*:‡ by Pliny corruptly written Andros; by others Edri, and by Richard of Cirencester Edria. Ware takes it for Beg-eri, one of the Saltees on the coast of Wexford. *Adros* seems a corruption from the British word *Adar*, which signifies birds; whence *Inis-Adar*, Birds Island in old Saxon, Birds Eye, or the Isle of Birds. It is now vulgarly denominated Ireland's Eye, and is situated north of the hill of Hoath, the Ben-Hadar of the ancients.

AIGHLE, see Aileach.

* Harris' Ware, vol. 1. p. 658.

† Harris' Ware, vol. 1. p. 17.

‡ *Ἰνσουλῆς ἄδρι*. Ptolemy.

AILEACH, or Ailich Neid, Oilteach Neid and Aighle, that is, the Eagle's Nest. A rath or castle of the O'Neill's in the barony of Inifowen, three miles north of Derry, the royal palace of Tyrconnal. This rath, which is yet remaining, is asserted to have been erected by the great Hy Fallia or Hy Naillia ancient chief of Hy Fallia, on his settlement in the north of Ireland in the fourth century. This ancient palace which probably obtained the appellation of Eagle's Nest from the height of its ramparts, is of the same construction as those monuments of antiquity commonly called Danish forts, and was laid in ruins by Mortogh mor O'Brien in 1101.* See Tura.

AILICH NEID, see Cromla.

AINE CLIACH, or Eoganacht Aine Cliach, that is the district of the country on the river of fishing wiers. This district was situated on the Shannon, and contained the present county of Limerick. The chief of which was Hy Ciaruigh, or O'Kiarwick, descended from Feidhlem, son of Nadfry king of Munster.† See Cliach.

AIRTHER, see Oirther.

ALNECMACHT, see Olnegmacht.

ANDRUIM, see Dalnaruidhe.

ANGALIA, or Annaly, corrupted from An Gadhilagh, or the woody country, a district comprehending the ancient north Teffia and the present county of Longford. The chiefs of this district were formerly denominated Hy Ferghael or

* Harris' Ware. vol. 1. p. 18. O'Conor's Dissertations. Collectanea, No. 4. p. 552.

† Collectanea, No. 3. p. 377.

the prince of the men of Ghaël, by corruption O'Feral. The descendants of this ancient family was in possession of the north, west and south parts of the county of Longford on the commencement of the last century, but were dispossessed of the eastern parts by the English settlers the Tuites and Delameres.* Annaly was also called Conmacne.

AOIBH CAISIN, or the territory of Little Cas in Thomond. See Dal-Cas.

AOIBH LIATHAIN, or the district of the level watry country, † called also Cinealtalmhuin, or the chief district of the country on the water; ‡ being part of the ancient district called by the Irish antiquaries *Dergienach* and *Corcaduibhne*, and by Ptolemy *Vodie*; all of which have nearly the same signification as Aoibh Liathain, which see under the respective names. The chiefs of this district from Aiobh Liathain obtained the name of Hy Lehane, or chief of the watry plain, from whence O'Lehane, a branch of which family obtained the appellation of O'Anamhchadha. They were dispossessed by the Barries; whence their country was denominated Barrymore, now a barony in the county of Cork.§

AONACH, a word derived from *Shambana*, a heathen goddess of Ireland, and pronounced formerly Aona, but now corruptly Aina. On the festivals of this divinity the fairs of the ancient

* Harris' Ware. vol. 1. p. 13. O'Conor's Ortelius.

† *Aoibh, ui, hy*, a district and liathain, or lean, from *lea*, a plain and *ain* water.

‡ *Cin* a head or chief, *ea* or *ou* water, and *talmhuin* earth or land.

§ Collectanea, No. 3. p. 372. O'Conor's Ortelius.

Irish were held ; from whence *Aonach* or *Aina* came to signify in the modern Irish language, a fair or place of traffic.

AONACH, or the Mart or place of traffic, an ancient town in lower Ormond, and capital of the ancient district of Eoganacht Aine Cliach. Near this town, now Nainagh or Nenagh in the county of Tippeaary, Brien son of Mahon Menevy O'Brien in 1370 obtained a complete victory over his uncle Turlogh, assisted by the English forces under the command of the earl of Desmond. From which battle he obtained the surname of Brien Catha an Aonaig, or Brien of the battle of Nenagh.*

ARD, an ancient district in the N. W. part of the county of Tipperary, comprehending originally both upper and lower Ormond, being generally denominated *Eogan Ara*, or the district of Ara ; whose ancient chiefs were called from thence Egan Ara or Owen Ara, and sometimes Mac Egan, whose descendants were in possession of the northern parts of lower Ormond in the beginning of the last century ; but the southern or upper Ormond, in an early period appertained to another branch of the same family, called *Hy Dun Eogan* or the chief of the hilly or upper district, by corruption O'Donnegan. In the same manner the chiefs of lower Ormond were called *Hy Magb Eogan* or chief of the plain district, by corruption Mac Eagan. O'Donnegan was dispossessed of his territory in 1318, by the descendants of Brien Rua, king of Thomond ; who from thence were called O'Briens of Ara, and who remained in possession of the greater part of it in the beginning of the last century.

* Collectanea, No. 4. p. 622.

Ara seems to be a corruption from *Airther*, *Oirther* or *Artha*, and *Ar* which signifies the east or eastern. Whence this district, in consequence of its eastern situation on the Shannon, was frequently denominated *Eoganacht Ara Mhumhan*, or the eastern district of Munster, and by corruption *Ormond*.* See *Dalnaruidhe*.

ARDAGH, one of the most ancient churches in Ireland, situated in the ancient *Angalia* and county of *Longford*. *St. Mæll*, a disciple of *St. Patrick* and his sisters son, is said to have been placed over this church before the year 454, as bishop and abbot. From which time this see was governed by its own bishops until 1692, when it was united to that of *Kilmore*, from which it is now disjointed, and held in *commendam* by the archbishops of *Tuam*. *Ardagh*, so denominated from its elevated situation, has at present neither chapter nor prebendary, and the only remains of the cathedral is part of a wall built with large stones, which from its present appearance must have been when entire a very small building.

ARDFERT, or *Hy-ferte*, that is the height or place of miracles. An ancient episcopal see, in the barony of *Clanmaurice*, not far from *Tralea* and county of *Kerry*. This bishoprick is said to have been founded by *St. Ert*, about the middle of the sixth century, and was successively governed by its own bishops to the year 1663, when it was united to the see of *Limerick*.

ARDMAGH, now *Armagh*; an ancient ecclesiastical city and the metropolitan see of all Ireland. It

* *Collectanea*, No. 3. p. 375. *O'Conor's map*.

was founded by St. Patrick about the year 444 or 445, on a hill or rising ground, granted by Daire, a chief of the adjacent country. This like most other of the primitive Hibernian churches, being constructed of wattles, obtained at the first the name of *Druim-sailec*, or the cell or church of willows.* Though in after ages, on account of its elevated situation it has been denominated Ardmagh, or the great high-place or field. On the establishment of the christian religion in this country, Ardmagh, from the eminent learning and sanctity of its prelates and abbots, became a considerable city, and a celebrated school or university, which during the middle ages was not only much resorted to by the natives, but also by the Anglo-Saxon youths from Britain. In consequence of which it was greatly augmented, enriched, and a number of ample privileges granted to it for the better support of its ecclesiastical Dignity. But in the year 670 and 687, it was nearly consumed by fire; and on the arrival of the Danes was frequently plundered by these pirates, its inhabitants put to the sword, and the greater part of its books and records taken away and destroyed; an irreparable loss to the ecclesiastical and civil history and antiquities of Ireland. During these calamities the cathedral church being also often destroyed, and as frequently repaired, was in the year 1262 or 1263, rebuilt nearly in its present form by Patrick O'Scanlan, then archbishop, whose successor, Nicholas Mac Moliffa added to it several rich gifts

* From *Drum* or *Druim* a cave or cell and *Saileog* a willow, though *Druim Saileog* has been falsely interpreted the height of willows. *Druim* properly signifies a hollow hill or dome.

and emoluments. Since whose time Ardmagh has maintained its dignity as the metropolitan see of all Ireland, but never regained its antient honour as a seat of the muses. It is much to be wished however that an university or academy was established in that part of the kingdom, as it could not fail of being of the greatest public utility.

ARDMORE, or the great height; an ancient Episcopal See, in the barony of the Decies and county of Waterford on the east side of the bay of Youghall, now a small village. †

ARDSRATH, now Ardstragh, in the barony of Strabane, or the high rath, called also Rathlure or the rath on the water. A rath or fort on the river Derg, near which was founded the primitive church of the episcopal See of Derry, dedicated to St. Luroch, from this place it was translated to Maghere and from thence to Derry. St. Eugene is said to have founded the church of Ardstrath in the 6th. century, and died the 3d. of August 618. There is no Catalogue extent of the bishops of Ardstrath. *

ARGETROSS, or Argiodross, i. e. the silver mine on the water. An ancient copper mine in mountains near the river Nore, whence silver was extracted; and according to antiquaries, money was first coined in Ireland by Enius Ruber. Argiodross was in Lower Offory, † on the river Nore, and is supposed to be the modern village of Rathbeagh, within five miles of Kilkenny, and three of Ballyragget.

† Harris's Ware, vol. 1. p. 21.

* Harris's Ware, vol. 1. p. 286.

‡ Harris's Ware, vol. 2. p. 204.

ARGITA, the ancient name of a river or lough in the North of Ireland mentioned by Ptolemy, and thought by some to be Lough Swilly; by others the river Ban, which proceeds from Lough Neagh. The word seems to be a corruption from the British *Ergid*, or *Ergit*, which signifies an æstuarium or projection of water into the land; literally the mouth or opening of the land; and therefore may be any bay. § But Richard of Cirencester thinks it is Lough Swilly, which is by no means improbable, as the form of that bay agrees perfectly with the signification of the word.

ARMAGH; see Ardmagh.

ARRAN, the North isle of; see Venisnia.

ARRAN-MORE, the largest of the south isles of Arran on the coast of Galway. Here several of the ancient Irish saints were buried, whence the island obtained the name of Arrannanoim. The inhabitants are still persuaded, that in a clear day they can see from this coast Hy Brafail, or the enchanted island, the paradise of the pagan Irish; and concerning which they relate a number of romantic stories.

ATHA, an ancient city in Connaght; *Atha* signifies an habitation near a broad shallow water or ford, and is called by the Irish antiquaries *Atbach* and *Attathach* or *Attabhach*, that is the great habitation near the shallow water. It was also denominated *Cromchin* and *Croghan*, antiently called *Drum-Druid*, at present *Rath-Crayhan*, and is situated near *Elphin* in the county of *Roscommon*. The Irish annals mention a rath or fort being erected here by *Eochy Feylogh*, or *Eoghagh Feghlogh*, in the time of Augustus

Cæsar. Atha was also by the Irish called *Crogban*, from its situation near a hill, and *Cromchin* in consequence of a sacred druidic cave in the adjacent mountain dedicated to fate or providence, which in old Irish and British was called *Crom*. Whence we find Cairbar in the Irish annals denominated Cairbre Cromchin, or chief of Cromchin, and his son who was born here, from the place of his birth is named Luig Attathach, that is the lake of the habitation on the shallow water. || The only remains of this famous ancient city, where once Cathmor, the friend of strangers exercised his unbounded hospitality, are the celebrated Rath, before spoken of, the Naasteaghan where the states of Connaght assembled, and the sacred cave. See Croghan, Drum Druid, and Moma.

ATH CLIAH NA MEARUIDHE; see Legh con.

ATHENRY; see Bealatha.

ATH MAIGHNE, or the plain or the shallow water; a place in the county West-Meath but where uncertain. It is however distinguished by a bloody battle fought there between Turlough O'Brien king of Munster and Turlogh O'Conor king of Connaght in 1152; when O'Conor was entirely defeated with the loss of nine chiefs and 900 common men. Ath Maighne was probably a little to the north of Lough Derrevarragh, in the parish of Maina, and half barony of Fore.

ATHSCULL; see Coalan.

ATTATHACH; see Atha.

AUSOBA, the antient name of a river in the west of Connaght mentioned by Ptolemy, and supposed by Ware to be the river Galvia, in Gal-

way ; but by Camden and Baxter Lough Corbes. It is indeed extremely difficult to ascertain its exact situation, the word Aufoba signifies an Oestuarium, being derived from the British *Aufc aba*, or in ancient Irish *Aufc obba*, a projection of water, consequently a bay or gulph. Richard of Cirencester makes it Clew Bay in the county of Mayo, but as it was a place frequented by foreign merchants, the bay of Galway seems the most probable place.

AUSONA, the same as Aufoba, so called by Ware and some others.

AUSTRINUM, a Promontory in the west of Ireland, mentioned by Richard of Cirencester ; it signifies a head projecting in the water, it is the same as the Notium of Ptolemy which see.

AUTERÆ, an ancient city mentioned by Ptolemy as the capital of the Auterii ; and by Richard of Cirencester corruptly written Anterum, The domestic writers do not make the least mention of such a city ; but as the word signifies an habitation on the western water, there is the greatest probability, that it was a place somewhere on the bay of Galway, which the natives, during their commerce with the Gallic, Iberian and Roman merchants, resorted for the benefit of traffic ; if it was not the ancient town of Galway itself.

AUTERII, a people of ancient Ireland mentioned by Ptolemy and thought by some to be the inhabitants of the counties of Galway and Roscommon ; but Ptolemy doth not appear to have been in the least acquainted with the internal parts of this island ; the Auterii therefore most probably inhabited the sea coasts. The word Auterii is evidently a corruption from the Celtic *Aubb* or *Aub*

Water, and *Eireigh* western people, signifying therefore the western people on the water, under this consideration the Auteirij must have been the ancient inhabitants of the western coasts of the counties of Galway and Mayo, that is from the north of the bay of Galway to Dunfine Head, comprehending the ancient district of Muriag, called frequently Hy Moruisge or the district on the waters of the sea, yet retained in the barony of Morisk in the county of Mayo. The ancient Muriag or Moruisg, the Auteirij of Ptolemy, we find in the commencement of the middle ages containing the districts of *Tir-Amalgaid*, *Hy Malia* and *Far* or *Eir-Conmacne*. Which see under the respective names. This description agrees with the account which Mr. Whitaker gives in his history of Manchester.

B

BALLY-EO; Bally, a town and eo a grave; an ancient name for Slane. * See Ferta-fir-feic.

BALLY-LEAN-CLIATH, see Lean-cliath.

BALTIMORE, see Bealtimor.

BARRAGH, see Breba.

BARROW river, see Breba.

BEALLAGH-MORE, or the great rath or habitation. A rath on a lake in the county of Westmeath, the same as Bregmuin, which see.

BEALATHA, or the place of Beal on the water; now Athenry in the county of Galway, destroyed in 1133 by Conor O'Brien. †

* Annal. anon. MS. † Collect. No. 4. p. 566.

BEALLAGH-MORE, Vide supra.

BEALTIMORE, or the great habitation of Beal, a sanctuary of the Druids in the ancient district of Leim Con in the west of Carbury, and county of Cork, now Baltimore.

BEAL-TINNE, or Beal's Fire; the sacred fires that were lighted on rocks, mountains, cairns of stone and altars in honour of Beal or the sun, on the vernal equinox, first of May, summer solstice, first of August and the eve of the first of November, by the Arch Druids in their several districts. Also a species of altars composed of a large flat stone placed horizontally on several upright rock stones, on which fires were burned on the above mentioned days by the several orders of Druids; which fires were taken from the sacred eternal fires preserved by the vestal virgins. A number of these altars are still remaining in different parts of Ireland, situated either on hills or plains, and during the time of sacrifice were encompassed three several times by the votaries adorned with garlands, singing hymns in honour of Apollo or Beal, and throwing into the fire, at proper intervals, flesh, fruits, flowers and aromatic herbs; from the colour of the flame and smoak arising therefrom the Druid, who presided over the ceremony, drew presages relative to the subject enquired into by the votaries. Some of the Beal-tinnes consist only of immense rock stones raised about six inches above the ground by others placed under them. *Histoire des Celtes*, Jurieu's critical hist. of the church vol. ii. Collectanea, No. 5.

BEAL-TINNE-GLAS, or the fire of Beal's mysteries, the hill of Baltinglass in the county of

Wicklow whereon fires were lighted, on the first of May and first of August, in honour of the sun by the Druids; it was the grand Beal-tinne of the southern states of Leinster; there are still remaining in its neighbourhood a number of Druidic altars and other monuments of heathen superstition.

BEARLA FENE, or the noble or learned language, the polite and learned dialect of the ancient Irish tongue, being that spoken by the noble and Druids, and distinguished by its softness from the *Caëlic*, or that spoken by the common people, which was remarkable for its harshness and guttural sounds. The pronunciation of the *Bearla Fene* depended principally on the power of the vowels, whilst the *Bearla Caëlic* retained the guttural sounds of the consonants for which the principal dialects of the Celtic tongue were remarkable. This reformation in the Hiberno-Celtic language was owing to the bards in their poetical compositions in order to harmonize the versification, and since the extirpation of the bards and discontinuance of the language is nearly lost, the Irish language spoken at this day by the common people is the *Caëlic* dialect and retains all its original harshness.

The classic dialect of the ancient Irish language being denominated by the bards *Bearla Fene*, several modern antiquaries have thought it signified the Phœnician language, introduced by those people during their commerce with the British isles. The ancient Celtic, Hebrew, Phœnician and Punic languages had undoubtedly a great affinity with and were only different dialects of the same ori-

ginal tongue spoken by the whole world before the confusion of Babel, as has been fully evinced by A learned antiquary in his essay on the antiquity of the Irish language; but Bearla Fene cannot signify the Phœnician language as has been shewn under the words Fene and Phœnician.

BEGERI, or the little land in the water, an island on the coast of Wexford, where St. Ibarus had a monastery and school.*

BELA-FEARSAD, from *Beallagh*, a town, and *Farsad* the mouth of a river or harbour, the ancient name of the harbour and town of Belfast; *Beala* is the fine rath at Drumboe, being 2526 feet in circumference, called the Giant's Ring †

BEN-GOLBAN, or *Ben-Cael-ban*, that is, the head or hill of the woody country; a famous mountain in the barony of Carbray and county of Sligo, near which the *Nagnata* of Ptolemy is supposed to be situated ‡ It is now called *Benvoliben*, and is four miles N. of Sligo, and two from the ocean.

BEN-HEDAR, or *Ben-Adar*, that is, the birds promontory; from *Ben* a head or promontory, and *Hedar* or *Adar* birds; the present Hill of Hoath. Celebrated for having *Dun-criomthan* erected on it, the royal palace or rath of *Criomthan*, chief or king of that district; and who made several successful descents on the coasts of Britain against the Romans, in the time of *Agricola*.§

BENVOLIBEN, see *Ben Golban*.

BERVA, see *Breba*.

* Ware. † Collect. No. 5. ‡ O'Conor's Diff. p. 177.

§ O'Conor's Diff. Intr. p. 13.

BHURRIN, see Burrin.

BLADHMA SLIABH, a range of mountains between the King and Queen's Counties, and which in ancient times was one of the boundaries of Munster on the Leinster side. *Bladbma* is evidently corrupted from *Beal-di-mai* whence Sliabh Beal di mai is the mountain of the worship, or necromancy of Beal's day. There is still remaining in these mountains a large pyramid of white stones, the true simulacrum of the sun-fire among all the Celtic nations.

BOAND, see Buvinda.

BOIRCE, or the magnificent Place; the palace of the kings of Ullagh or Down, and probably the Rath of Dunum or Down-patrick.

BOLGÆ, or Fir Bolgæ, a people mentioned in the Irish annals to have been the most ancient inhabitants of this country, and who are supposed to have transmigrated from Britain in a very early period. As these people are in the most ancient Irish poems and chronicles universally distinguished by the name of Fir Bolgæ, Siol mBolgæ, and Sliocht mBealidh; the learned have been much divided respecting the derivation of the word Bolgæ, a name, by which the aboriginal inhabitants of Ireland, have ever been distinguished. Some think they were Belgians, who settled here about the time that their brethren made their first descent on Britain; others assert, they were denominated Bolgæ, or Archers, from Bolg a quiver; whilst others maintain, they were so called, from Bol a poet, whence Bolgæ a race of poets or learned people. There is the greatest probability they were Belgians, and derived their name from the object of their faith. The principal object of adoration amongst all the ancient inhabitants

of Europe, was the Sun, which they denominated Beal, Beal, Bal or Bol, viz. the great Lord; and All, Oll; Uu, Ual or Haul, that is the all powerful Being, on which account all the Celtic tribes denominated themselves Balga, Bolga, Beallogh or Ollabh, Ullagh and Haullin; according to their several dialects; words which literally signify Belgians or the worshippers of Beal. Whence in the most ancient Irish poems we find them distinguished by *Siol mBolga*, and *Sliocht mBealidh*, or *Sliocht Mileadh*, that is the race of the worshippers of Beal. An appellation that as universally distinguished the ancient inhabitants of Europe, as that of Christians doth the present. The Belgians or *Bolgæ* thereof, who first replenished this island with inhabitants after the deluge, were ancient Britons of Celtic origin, and Belgian faith.

There appears to have been two grand migrations from Britain under this denomination. The first, from the Irish poems yet preserved in the *Leabhar Leacan*, seem to have arrived under the conduct of Hugony, about 330 years before the christian æra, on the first Belgic invasion of Britain. This colony perhaps was by no means numerous until joined by subsequent ones from the same island; which though continually arriving, were not of any considerable magnitude, until that under the conduct of Dela Mac Loich, or the prince of the mariners. This adventurous leader was chief of Lumon, the Luentum of Ptolemy now Lhannio in south Wales, and of the race of the ancient Silures, who originally inhabited the northern and southern banks of the Severn, and who had retired from the more southern parts, on

the first arrival of the Belgæ from the continent. They probably transmigrated to Ireland, about the time of the arrival of Divitiacus in Britain, or 100 years before the birth of Christ; though it is possible, they might have arrived somewhat earlier, or 150 years prior to the Christian æra. They appear to have established their original settlement on the southern banks of the Shannon; from whence, in process of time, in conjunction with subsequent colonies, they extended their settlements over the south of Ireland, forming one people with the Aborigines; who had before this period taken possession of the middle and northern parts of the island. We must not however suppose, that the Belgic inhabitants of Ireland, thus augmented were very numerous; it is evident from the fragments of several Irish poems still remaining, that, though the entire island was divided among their different tribes, yet they rather perambulated, than inhabited their several districts; until the arrival of other Celtic colonies from the north of Britain, under the denomination of Ullagh and Tuath de Danans; which see*.

Though all the ancient inhabitants of Ireland may justly be denominated Fir Bolga or Belgians, yet during the middle ages, the word Bolga by the poets and historians was used to signify the inhabitants of Conaught so denominated from Ollne maght, or the tribe of *Beal* or *Oll*, whence *Fir Bolgab* that is the men of Ollnemaght. Wherefore when any of the ancient chiefs of this district obtained the title of monarchs of the whole island, the historians have asserted that they were of the race of

* Richard of Cirencester, p. 50. Keating. O'Connor's Dissert. & Baxter's Gloss. Brit. in Belgæ.

the Fir Bolgs, to distinguish them from those of the Heremonii, Heberii and Ernai. But when the Bolgæ is mentioned in the Irish poems and histories in contradiction to the Milesians, they signify the plebeians or herdsmen, from Bol horned cattle, whence *Bolg* or *Bolga* a herdsman or keeper of horned cattle, by reason, that this species of animals was dedicated to Beal or Bol.

For further particulars of the Bolgæ, see MOMONII, MUMHAN, OLNEACHT and COIGIDUGAREAN.

BOREUM, a promontory in the north of Ireland mentioned by Ptolemy. Boreum signifies northern, whence Boreum Promontorium is the northern Promontory; it is now called the North Cape or Horn-head, and is situated in the north of the county of Donegall.

BOYNE river; see Buvinda.

BREAGH, Bhreagh, Breg, Brigh, Brugh, Bruigh and Berg, an habitation of a noblesse, and signifies either a rath or laos.

BREBA, from Breogh-Abha, or the forked river; the northern branch of the Abhan Breoghan, called also Berva the ancient name of the river Barrow. In the latter ages it obtained the name of Bârragh, or boundary river; being for some centuries the boundary between the English pale and the Irish sept.

BREDAGH, or Bredagh Abhan, that is, the hilly or mountaneous river, a small river that rises in a mountain between Lough Foyle and Lough Swilly in the barony of Inis Owen and county of Donegall. After a short S. E. course it falls into Lough Foyle; near this, St. Patrick founded the

church of Domnach Bile in the middle of the fifth century.

BREFINE, Brefne or Breghane, that is, the country of the little hills; called also Hy Re Leigh, or the district of the country of the king; the chiefs of which were the O'Reilyes. The subordinate districts of this country were Hy Flath ean eoghan, or the district of the chief of the country on the water; the Dynast of which was O'Flanagan; with Hy Ru-arc, Hy Bredagh, Hy Coreigh, Hy Cabhan or Hy Re-leigh, Magh Ciernan, Magh Gauroll, and Hy Ser-ui-don, each governed by their respective chiefs, O'Ruarc, O'Brady, O'Corry, O'Sheridan, Mc. Kiernan and Mc. Gauroll, most of whom were in possession of their estates at the beginning of the last century. Brefine is now called the county of Cavan, though formerly it took in Leitrim, and part of Annaly.

BREGIA or Bregmuin, that is, the place or plain of the habitation. A plain extending round the royal palace of Tara, called also Magh Bregh; it extended as far as Trim and Duleek.

BREOGHAIN, an ancient district containing the intire county of Waterford, so denominated from lying on the river Braghan or Brigus; the inhabitants of this district were frequently called Sliocht Breoghain or the race dwelling on the forked river, and were the Brigantes of Ptolemy, their country was bounded on the east by Abhan Braghan, on the north by the Sure, on the west by the Black-water, and on the south by the sea. Their most ancient chiefs were denominated Hy Breoghan and O'Breoghan, whence by corruption Q'Brain, which the genealogists of the latter ages have made descend from the O'Briens of Tho-

mond, whereby they have confounded one race with the other. The Hy Breoghans were dispossessed of the south parts of their country by Aongus at the head of the clan of the Desii; who had been expelled the county of Meath by Cormac mac Art in 278. From that time the southern parts of this ancient district was in the possession of the chiefs of the Desii. But the northern remained under the government of its native princes until the arrival of the English, when the greater part of the country was divided among the Boyles, Sherlocks, Poors, Aylwards, Daltons, Waddings, &c. feudatory tenants to Henry II. who, after the general distribution of the kingdom among his followers, reserved to himself all the Country from Cork to Waterford. The ancient princes however still retained a part which they held by grant from the English monarchs; and we find an O'Brien in the tenure of a considerable landed property in this county at the commencement of the last century; but whether descended from the Hy Breoghans or O'Briens of Thomond, is not certain. The Sliocht Breoghan was called also by the ancient Irish writers Sliocht Lugach, or the race on the water which seem to be the same as the *Luceni* of Ptolemy, * though others place the Luceni or Lucenii along Dingle bay in the county of Kerry.

BREOGHAIN-ABHAIN, see Brigus.

BRIGANTES, see Brigus and Breoghain.

BRIGANTIA, a town mentioned by Richard of Cirencester, and supposed the capital of the Bri-

* Smith's co. Waterford. O'Conor's Dissert. p. 178. Ware.

gantes of Ptolemy. Probably a place somewhere near the mouth of the Brigus, where the natives assembled to traffic with foreigners; perhaps the present city of Waterford.

BRIGH-THAIGH, or **Brigh Mac Thaidghe**, that is the habitation of Mc Thaigh, in Meath. Here Gelafius bishop of Ardmagh held a Synod in 1153.

BRIGUS, the ancient name of a river mentioned by Ptolemy in the south of Ireland, and generally thought to be the Barrow, but here seems to be a small error; the Brigus of Ptolemy did not properly belong to the Barrow, but to the main-channel of the three rivers, the Barrow, Nore and Sure, which uniting near Ross and Waterford, were from thence to the sea distinguished by the ancient Irish by the general name of Breoghan Abhan or forked river, and from whence Ptolemy undoubtedly obtained his name of Brigus. The three branches Barrow, Nore and Sure, anciently the Sure, Feorus and Breba were equally unknown to this ancient geographer, who obtained his information from the foreign merchants, who only visited the sea coasts. The people inhabiting near the mouth and southern branch of this river, were by the natives denominated as we have before observed, Sliocht Breoghan or the race on the forked river; whence Ptolemy calls them by corruption, Brigantes. The real signification of the word, Brigantes, not being known to the writers of the middle and latter ages have caused innumerable conjectures; Richard of Cirencester thinks they were Britons who fled from the terror of the Roman arms about 50 years after the birth of Christ.

That they were colonies from Britain is evident, but they certainly arrived much earlier than the time specified, at least the major part.

BRIGUS, mistaken by Camden, Ware and some others for Brigantia, and thought to be Leighlin on the Barrow in the county of Carlow; but no such place existed in the early ages.

BRUGHNA-BOYNE, a Cemetery of the ancient kings of Ireland, now Trim.

BRUGHRIGH, that is the habitation of the king; the seat of the kings of Cairbre Aobhdha, now Kenry in the county of Limerick; and appears to be the Regia Altera of Ptolemy. Here Auliff-mór O'Donaghue king of Cairbre Aobhdha was slain by Mortogh O'Brien in 1165; now called Brury.

BRUGHEN DA DARG, or the habitation of the two caves, called also *Teach n'aoi droma Raithe*, that is the house of the chief or elder, in the Rath of the hollow mount. This Rath contained the royal palace of Taragh, so much spoken of by the Irish poets and antiquaries; and was situated in view, and not far from the Hill of Taragh, whereon the States assembled. Conar the son of Trenmor, called by the Irish historians Conar-mor, and chief of a colony of Caledonians, who settled in this country about the birth of Christ, originally built the palace of Taragh; called the habitation or Rath of the caves, from containing several caves under the platform. By some accident the royal palace situated in the rath, was burned to the ground, in the first year of its erection; but was immediately repaired and improved, by Conar, who resided in it several years. This king how-

ever having expelled Ankle, one of his Caledonian captains into the Isle of Man, made him so much his enemy, that some time after, he returned with an army, took Tara by surprize and set fire to the palace; in the flames of which Conar perished. From this time it remained in ruins for several years, during the contest between the Caledonian and Belgian septa. It was however at length rebuilt in great splendor, and so continued for a number of years after; during the frequent wars it suffered several conflagrations, and was finally destroyed by Brien Boromh, in 995, near a thousand years after its first erection. The rath of this celebrated palace, is yet remaining, under which, tradition says, there are a number of caves. The royal apartments and other buildings, situated within the ramparts, were constructed of wattles or wicker work, supported by whited pillars formed of the trunks of trees, and whose walls were lined with mats, made of fine rushes. The number and dimensions of the principal buildings composing the palace of Teamor or Taragh, during the middle ages, have been given by the Irish antiquaries; but who have in general confounded them with the Naoisteaghan on the hill of Taragh where the States assembled. The buildings of the palace, consisted of the Teach Miodhcuharta, or chief court, where the princes were entertained, and four other large houses, for the lodging of the nobles and royal family; all situated round the foot of the rampart after the manner of the ancient Greeks, in the construction of their villas. Keating has given a pompous description of the great court, apparently much exaggerated; according to him, it was 300 feet long, 40 feet high, and

60 feet broad. If such were the dimensions, it must have been an open court surrounded with the royal apartments; a circumstance indeed extremely probable, as we know open courts were customary among the ancient Greeks. In the middle of the court was erected the throne, whereon the monarch sat; the kings of Munster with the provincial deputies on his left hand, those of Ulster on the right, the king of Leinster in front, and the king of Conaught behind; they being after the manner of the Pagan times, seated circularly round the throne †.

BURRIN, Bhurrin or Bhorrin, that is, the distant or external country; a barony in the County of Clare, on the south of the bay of Galway, denominated also formerly Hy Loch-lean, or the district on the waters of the sea; the chiefs whereof were called O'Loghlin, or O'Laghlin; some of whom remained in possession, at the commencement of the last century.—In this district were the Canganij of Ptolemy.

BUVINDA, or Bubinda, the ancient name of a river mentioned by Ptolemy, and thought to be the Boyne. The word *Buvinda* seems to be derived from the Cimbrie-British words, *Bu-ūen-dav*, that is the clear rapid water; whence called by the Irish *Boand* or *Boiind*, by corruption the Boyne.

C

CAELANI or Galeni, the ancient inhabitants of Caëlan. They were a branch of the Scotii;

† O'Conor's Dissert. p. 129. 135. and Introduction p. 122. Collectanea No. 3. p. 377. No. 4. p. 518. 585.

but during the middle ages were tributary either to the chiefs of Cuolan or Hy Falgia. See Oalan.

CAIRBRE-AOBHDHA, or the district on the water; from *Cairbre* a district, and *Aobhdha* waters; the present barony of Kenry in the county of Limerick. This country was also denominated Hy Dun na bhan, or the hilly district on the river; the ancient chiefs whereof were called Hy Dunnavan, or O'Donovan, that is the chiefs of the hilly country on the river *. The principal place was Brughrigh, the Rigia altera of Ptolemy. See Brughrigh and Rigia.

CAIRN, or a heap of stones; large mounds of stones found in different parts of Ireland, and indeed in most countries of Europe. They were the sepulchres of the ancient Celtic heroes, especially of celebrated commanders of armies, and founders of colonies. On these mounds sacrifices were offered in honour of the Earth or universal Nature on the eve of the first of November, from whence they were denominated *Flachgo*, or temples of Vesta by the Irish, but *Andate* by the ancient Britons. Spoils and prisoners taken in war were also frequently sacrificed on them in order to appease the manes of the departed worthies, after the manner of the ancient Mexicans. Here was exercised a species of divination denominated, the *Ob*, in order to consult the spirits of ancient times relative to future events.

As repositories of the dead, they were frequently called *Mogb ad air*, or *Mogb air cair nagb*, that is temples, sanctuaries, or cairns of *Mogb* or *Sodorn*, the genius who presided over human affairs, and

* Collect. No. 3, p. 377.

and the manes of the dead; whence the Romans called them temples of Mercury and sanctuaries of Saturn, on which fires were occasionally lighted in honour of the sun and earth.

According to the Irish antiquaries; these Cairns were the most ancient sepulchres of the old Irish; the principal person was interred or his urn placed in a cave or dome in the centre of the mount, and in the early ages was accompanied by his wife and nearest friends, who were inclosed alive with him in the tomb; for which reason we frequently find in opening these tumuli, human bones uncovered on the floor of the vault, whilst the urn containing the ashes of the hero lies interred under the tabernacle.

This barbarous custom, however, was at length abolished, and the friends, relations and descendants of the deceased chief were interred under the upright stones encircling the base of the monument. A number of these Tumuli are still remaining in Ireland, particularly Cairn Ængus at *New Grange* in the county of East Meath, *Cairn ban* near Newry; *Cairn Dare* near Kildare; Cairn Cluin.—And a fine one on the banks of the Liffey, about ten miles from Dublin.—See *Tlachgo*, and *Mogh-adair*. *

CANCORA, or the chief residence; a rath or castle near Killaloe, the palace of the ancient kings of Thomond, built by Brien Boromh. It was destroyed by O'Neill and his Ultonians in 1101. The only remains now visible of this ancient royal palace are the ramparts and fossé of the rath.

* Mc. Curtin's *Antiq. Histoire des Celtes*. Jurieu's *Critical Hist. of the Church*, and *Collectanea* No. 5 and 6.

CANGANÆ INSULÆ, mentioned by Richard of Cirencester, the present south isles of Arran on the coasts of Burren; the Canganij of Ptolemy.

CANGANIJ, or Ganganii, a people inhabiting the western parts of the county of Clare, mentioned by Ptolemy. Canganij or Ceanganij are evidently deried from Cean a head or promontory, and Gan external; whence Canganij the people of the external promontory; They were the ancient inhabitants of the present barony of Burren, in the county of Clare; - Burren having nearly the same signification as Canganij, which see.

CARAN, see Coran.

CARMEN, or the inclosed place, from *car* a round enclosure and *men* a place; whence Cathermen the place of the city. This place was the capital of the ancient Coulan, and the Naasteighan where the states of the southern parts of Leinster met. It was situated on a gentle sloping hill about five miles east of Athy in the county of Kildare, now distinguished by the moat of Mullamast, or the moat of decapitation; from the murder of a number of Irish gentlemen by several English adventurers in the sixteenth century. The hill of Carmen exactly resembles that of Tara in the county of Meath; issuing originally from the bosom of a thick wood, of an oblate, conical figure, about a mile in diameter at the base; from the summit, which is nearly three quarters of a mile in length, the several counties of south Leinster may be seen; there are yet remaining on it the Rath and Laois in which the chiefs encamped; also the Labereigh or Areopagus, consisting of sixteen conical mounds of earth in a circle, of 68 feet in dia-

meter, on which the chiefs sat in council. Near this place was fought the celebrated battle of Carmen towards the close of the third century, between the people of south Leinster, and Carmac Cas king of Munster*. The field where this battle was fought is about three miles from Carmen, and two from Athy; at this day numbers of the bodies of the slain are frequently dug up about a foot below the present surface, and in the several directions in which they fell.

CARRAN-FEARAIDHE, or the hill or rock of the men of the water, now Knock-Aine, in the county of Limerick. At or near this place, a bloody battle was fought between the princes of Conaught and Dioma king of Munster; in which the former were entirely defeated, and five chiefs and four thousand officers and soldiers left dead on the field †.

CARRICKASTICKEN, see Cierric-naoiteaghan.

CARRICKFERGUS, see Dunfobarky.

CARRIGOGINNIOL, or Carric ui cinniol, that is the rock of the district of the chief tribe, called also Pobal Brien, or the people of Brien. Donogh Cairbreach-O'Brien in 1211 received from John king of England patents for the estate of Carrigoginniol, in the county of Limerick, at the yearly rent of sixty marks. The earls of Desmond afterwards became lords of this district ‡.

CARSIOL, or the habitation on the rock, from *car* or *carric* a rock, and *fiol* a race or habitation;

* Collect. No. 4. p. 427. O'Conor's Diff. p. 177.

† Collect. No. 4. p. 444.

‡ Collect. No. 4. p. 624.

now Cashel. The rock of Cashel was originally a dun or castle of the ancient chiefs of Eoganacht-Caifil, or Magh-Feimen, called from their habitation on this isolated rock, *Hy Dun na noi*, or chief of the hill of the plain, by corruption O'Donohue; in later ages they were distinguished by the name of Cartheigh, or inhabitants of the rock, whence descended the Mac Carthies hereditary chiefs of this district. However, some years before the establishment of christianity in this country, Cashel became the royal seat of the monarchs of Munster, in which state it appears to have continued until the commencement of the tenth century; when Cormac Mac Culinan, being king of Cashel and bishop of Emly, erected on the site of the old palace an elegant chapel, and removed thither the episcopal see from Emly, making it the metropolitan see of all Munster; Which chapel of Cormac was repaired, and a synod held in it in the year 1134. But Donald O'Brien in the reign of Henry II. built a new church from the foundation, and converted Cormac's chapel into a chapter-house, and made considerable grants of land to the see; which his son Donat augmented with other benefactions; King John also adding something to the revenue, confirmed the donations of Donat in 1215. About the year 1415 the church built by Cormac and Donald O'Brien and dedicated to St. Patrick, being through age, in a ruinous state, was repaired by Richard O'Hedian, archbishop of Cashel, who also built a hall for the vicars choral, and endowed it with lands. From this time the cathedral of Cashel was made use of as the metropolitan church of Munster, until about the year 1750, when it was shamefully given up to

ruin,—and in which state it now lies; doctor Arthur-Price was then archbishop*.

CAS; see Ga.

CASIOI IRRRA, or west Cashel, six miles south of Sligo, where a bishoprick was erected by St. Bron in the beginning of the sixth century†.

CATHAIGH INIS, or Inis-cathay, denominat- ed also Inis Gatha, or Inis Ga; that is the island in the sea, it being situated in the mouth of the Shannon, between the counties of Clare and Kerry. St. Patrick founded a monastery here and plac- ed over it St. Senan; It became afterwards a bishoprick, and was united to that of Limerick in 1188 or 1190. The monastery was frequently plundered by the Danes. It is now called Inis- Scatterry ‡.

CATHERLOCH, or the city on the lake; now the town of Carlow. Here king John erected a castle for the protection of the English colonies, the ruins of which are yet visible. It was taken by one of the Cavanaghs, named Donald Mc. Art who stiled himself Mc. Murrough, king of Leinster in the twentieth year of Richard II. in his pos- session it remained some time §.

CATHERLOUGH county, or the county of Carlow, comprehending the ancient districts of Hy Cabhanagh and Hy Drone, being the northern part of the principality of Hy Cinsiolagh. It was made a county by king John about 1210.

* Collect. No. 3. p. 375 Harris's Ware, v. 1. 464.

† Harris's Ware v. 1. p. 464.

‡ Usher p. 454. Harris's Ware vol. 1. p. 502.

§ Ware's Annals.

CAUCIJ, an ancient people of Ireland, placed by Richard of Cirencester in the county of Dublin, on the banks of the Liffey, and in the northern parts of the county of Wicklow. The word, *Caucij*, is evidently derived from the ancient British, *Caic Iŭ*, that is the high district between the rivers; whence the ancient Germans, inhabiting the country between the Elb and Weser, are called by Ptolemy *Chaucii Majores*, and those dwelling between the Weser and the Emse, were denominated *Chaucii Minores*. The *Caucij* of Ireland therefor undoubtedly were the ancient inhabitants of the mountainous country lying between the rivers Barrow and Nore, called by the ancient Irish *Hy Breoghain Gabbran*, or the district of the high country between the forks. The chiefs of which were denominated *Hy Bregbhan*, by corruption *O'Brenan*, some of whom were in possession of that country at the commencement of the last century*.

CERRIGIA, or the rocky country, the present county of Kerry, from *Cerrig* or *Carric* a rock.

CHILL, see *Cill* and *Kil*.

CIARUIDHE, or the rocky district on the water, from *ciar* or *cer*, a rock, and *uidbe* or *ui dba*, a district on the water; the present barony of *Iraght* in the county of Kerry, on the southern banks of the Shannon, and from which is derived *Cerrigia* and *Kerry*. The chiefs of this country were called *Hy Cain air Ciaruidhe*, that is the chief of the western district of the rocky country; by contraction *O'Conor Kerry*; whose descendants were in possession of their ancient patrimony in the beginning of the last century. This dis-

* *O'Conor's Ortelius*.

trict was sometimes denominated *Ciaruidbe Luacbra*, or the rocky district on the great lake or water, and *Feor na Floinn*, that is the people of the chief or leader *.

CIERRIENAOITEAGHAN, now corruptly called Carrickasticken, that is the rock or hill of the assembly of the elders; the *Maisteán* of the ancient inhabitants of the county of Louth, the *Voluntii* of Ptolemy. It is situated near Dundalk, in several hills or mounds composing the *Leaberagh* or *Areopagus*, urns containing the ashes of the old chiefs have been found; but the principal rath has been in part destroyed †.

CILL-AICE, that is the full grown wood, or strong church. A place in the county of Meath destroyed by Callaghan, a king of south Munster in 939 †.

CILL MAC DUAGH, or the church of Mc. Duagh; a church and bishoprick in the county of Galway, founded in the middle of the sixth century by St. Colman, son of Duagh, descended from the ancient chiefs of *Tir-malgaid*. The bishoprick of *Cillmacduagh* was united to that of *Clonfert* in 1602 §.

CINEAL EOGHEAN, or *Cean all Eaghain*, from *Cean tibatb oll Eagh an*, pronounced *Connal Owen* or the principal division of the northern county of the *Oll* or *Bolga*; an ancient district in the province of *Ulster* comprehending originally the present counties of *Tyrone*, *Armagh*, *Donegal*, and part of the county of *Derry*, being

* Collect. No. 3. p. 379.

† Wright's Louthiana.

‡ Collect. No. 4. p. 462.

§ Harris's Ware, v. 1. p. 634, and 648.

the ancient divisions of *Eirgall* and *Orgall*. It was the first settlement of the Bolga in the North about 300 years before Christ, the chiefs of which were denominated Connel or Connar, until the fourth century, when one of the sons of O'Nial the great principal king of Hy Faillia took possession of the eastern part, or *Orgall*; whilst the western or *Eirgall* remained under the dominion of its native princes, which from them was called in the latter ages *Tir Connal*, or the country of Connal, comprehending the present county of Donegall. *Gnel Eogbean* being thus confined to the counties of Derry, Tyrone and Armagh, continued under the dominion of the O'Nials some time after the arrival of the English, but at length was reduced to the present county of Tyrone, being called *Tir Owen*, or the land of Owen, from whence Tyrone is derived*.

CINEALFEARMAIC, or the chief district of the sons of men; a country in the ancient Thomond and county of Clare; the ancient chiefs thereof were the O'Deas.

CINEALTALMHUIM, see Aoibh Liathain.

CINNEICH, or the chief place, the residence of Dermot Mc. Carthy, near Bandon, destroyed in 1150 by Mortogh O'Brien.

CLANN-CUILEAN, or the race or children of the corner on the water; called also *Hy na Mor*, or the district of the sea; the chiefs of which were denominated *Mac na Mor aois*, or the son of the elders of the sea, by contraction Mac Namaras; some of whom were in possession of this country, situated in the S. E. part of the county

* Keating. O'Connor's Diss. Harris's Ware, vol. 1.

of Clare on the Shannon, at the commencement of the last century. It was also part of Dail Gais, which see *.

CLANRICARD, see Hy Fiacria aidne.

CLOGHADH, or *Clogha*, the Hiberno-celtic name of those slender round towers at this day found in several parts of Ireland. The word is derived from the old Irish *Tlachgo* from *Tlach* the earth or universe. The Druidic temples of Vesta in which were kept the sacred or eternal fire, were called *Tlachgo* or temples of Cybele, being of the same construction with the *Pyrahea* of the ancient Persians, and the *Chammia* of the Phœnicians and Carthaginians, some of which are still remaining in Persia and Bulgaria. The Hibernian Druids erected these temples in their sanctuaries, as is evident from the ruins of several still remaining in different parts of the kingdom, particularly at Ballynasiebh in the county of Kilkenny, Navan near Armagh, &c. They were constructed of rock stone without cement, and were of the same diameter with those towers now remaining, but to what altitude they were carried is not certain; little more than the foundations being now visible. After the establishment of christianity in Ireland, among a number of Druid superstitions, the sacred or eternal fires were preserved for several centuries, and the *Tlachgo* by the christian clergy removed from the sanctuaries of paganism to those of the true faith, and became appurtenances to churches and monasteries, though still retaining their ancient denomination of *Tlachgo* or temples of Vesta. On the abolition of these fires, about the twelfth cen-

* Collect. No. 4. p. 602.

tury, and the introduction of bells, the *Tlachgo* were in general converted into belfries, whence the modern name for a bell in Irish is *clogb*, from being placed in the *Tlachgo* or vestal temples. As these round towers are neither found in Britain or the European continent, they were most probably introduced into this island by the Persian Magi or Gaürs, who in the time of Constantine the Great ran over the world, carrying in their hands *cenfors* containing the holy fire; ascertaining their God should destroy all other Gods, which in some measure they effected by lighting fires under them, thereby burning those of wood and melting those of metal. In this period the christian religion had made considerable progress in the southern and western parts of Europe, but in Ireland druidic superstition remaining in its original purity, whose tenets not being widely different from those of the Gaürs, these pagan philosophers found a ready assent to their doctrines; whence Pyratheias or vestal towers became universal throughout the island, in the place of the ancient *Tlachgo*, which we have shewn under that word were mounts of stone containing the remains of their ancient heroes, and on which fires were occasionally lighted from the sacred vaults at the times of sacrifice. The *Clogbadb* now remaining in Ireland were all erected by the christian clergy, and are none of them older probably than the beginning of the seventh century, nor none of a later date than the close of the eleventh, though evidently derived from structures of a similar nature used by the pagan priests; they were however continued as belfries to the close of the fourteenth century, for which reason a belfry in the Irish language is

termed *Clogbadb*, from being originally temples of *Tlachb*. (See *Tlachgo* and *Gadaliens*.) *

CLOGHER, or the place of the stone; situated on the river Launy in the county of Tyrone. This place during the times of paganism was a druidic sanctuary; in which was kept a stone of divination called the golden stone; and which according to the register of Clogher, the Devil pronounced jugling answers, like the oracles of Apollo Pythius. Several antiquaries have thought the stone of Clogher to have been the same with the celebrated *Lec Fail*, so much spoken of by the ancient Irish writers. But from being denominated the golden stone, it appears to have been a gem of a yellow colour, and probably was of the same species as that mentioned by Pliny, and called *Ananchites*; by which the Greeks, Romans and all the Aborigines of Europe divined; resembling the *Urim* and *Thummin* of the Hebrews †. Here also was situated the royal seat of the ancient kings of Ergal, near which St. Macartin, in 490, by order of St. Patrick, founded a monastery and bishoprick. In 1041 the church of Clogher was rebuilt and dedicated to the memory of St. Macartin; since which time it has received several alterations and improvements by succeeding bishops, especially by Mathew Mc. Catafaid, who in 1295, rebuilt the cathedral, erected other buildings, and granted several valuable donations to it. The see of Louth was united to this bishoprick about the middle of the eleventh century ‡, together with

* Ware Ant. Dufrene's Gloss. tom. 3. Jurieu's critical Hist. of the Church. vol. 2.

† Pliny, l. 37. 11.

‡ Harris's Ware, v. 1. p. 175.

the deaneries of Drogheda, Athirdee and Dundalk. See Regia.

CLONARD, an ancient monastery and bishoprick near the river Boyne in the county of Meath, founded by St. Finian in 520, who established a school in his monastery of Clonard, celebrated for producing several learned men. The bishoprick of Clonard, with those of Trim, Ardraccan, Donshaghlin, Slane and Foure, were consolidated before the year 1152, and united to that of Meath about the beginning of the thirteenth century*. Clonard seems to be the same place as Cluainiaraid, which see.

CLONFERT, that is the holy retirement; situated near the Shannon. An abbey, church and bishoprick was founded here in 558, by St. Brendan, who was interred in his own church in May 577. During the middle ages this church was celebrated for its seven altars, and the west front supposed to have been erected by John bishop of Clonfert; about 1270, is still beautiful. The bishoprick of Chillmacduagh was united to this see in 1602 †.

CLONMACNOIS, or Cluainmacnois, that is the retirement or resting place of the sons of the chiefs, on account of its being the cemetery or burying place of a number of the ancient Irish christian kings; it is situated on a rising ground on the eastern bank of the Shannon, between the confines of the King's county and the county of West Meath, and was anciently denominated Druim Tipraid or Druim Tipraic, that is the

* Harris's Ware, v. 1. p. 135.

† Harris's Ware, v. 1. p. 637. 648.

church of the nobles, or the church in the centre, it being supposed to stand in the centre of Ireland. An abbey was founded here in 548 by St. Kieran, which abbey church was converted into a cathedral, and to which in process of time nine other churches were added by the kings and petty princes of the country, as places of sepulture; all erected in one inclosure of about two Irish acres. The bishoprick of Clonmacnois v. united to that of Meath in 1568, by authority of parliament. Since which time the churches, episcopal palace and other buildings have been suffered to decay, being at present little better than a heap of ruins, entombing a number of the sepulchres of the nobility and bishops, containing inscriptions in the Latin, Hebrew and Irish languages*.

CLOPOKE, see Dun-cluin-poiic.

CLOYNE, see Cluain-vamah.

CLUAINAINEACH, or the bountiful retirement, a church or monastery in the Queen's county destroyed in 939 by Callaghan king of south Munster. The word is derived from *Cluain*, *Cluan*, *Cluin* or *Clone*, a sequestered place, and *aineach* or *eineach*, bountiful or liberal†. It was called also Cluain-ednach.

CLUAINIRAIRD, or the retirement on the western height, a religious house, destroyed by Callaghan in 939. See Clonard.

CLUAINRAMHAD, or the retirement of the royal heir; near Ennis, built by Donogh Cair-

* Harris's Ware, v. p. 165.

† Collect. No. 4. p. 462.

breach O'Brien prince of Thomond, on being expelled Limerick by the English in 1236 *.

CLUAIN-VAMAH, now Cloyne in the county of Cork. Here a church was erected and a bishoprick founded by St. Colman, who died on the 4th of November, 604. The bishoprick of Cluain-vamah, which signifies the sequestered cave or habitation, was united to that of Cork in 1430, which union continued until the 11th of November 1638, when George Synge, D. D. was consecrated bishop of Cloyne. From that time Cloyne has been governed by its own prelates; it is situated about fifteen miles from Cork †, in the barony of Imokilly.

CLUNES, see Kilmore.

CNAMHCHOILL, or the eminent wood, now called Knawhill between Cashell and Sulchoid, and celebrated on account of a victory obtained over the Danes by Brien Boromh in 968 †.

COALAN, Caëlan, or Galen, an ancient district in Leinster, containing the county of Kildare with part of Wicklow and Carlow, being bounded on the east by the Wicklow mountains; on the south and west by the river Barrow; and on the north by the Liffey, and part of the bog of Allen. It was called Caëlan or Galen, that is the woody country, being in the early ages almost one continued wood. The name is yet retained in Kilculan, corrupted from Kill-coalan or Kill-caëlan. The chiefs of this country were Hy Caëlan or Mc. Kelly, whose principal residence was at Rathaois-Caël, now corruptly called Rathascul, or the

* Collect. No. 4. p. 593. † Harris's Ware, v. 1. p. 547-

‡ Collect. No. 4. p. 481.

moat of Afcul, about three miles N. E. of Athy. This family of the O'Kelly's is now extinct, at least they are reduced to a very low condition, being in an early period dispossessed of their property by the Fitz-Geralds, Fitz-Henrys and Keatings.

COENDRUIN, see Fiodh-aongufa.

COIGIDUGARIAN, or *Coitidh u ga rian*, that is the kingdom of the woody country in the sea; the most ancient Celtic name of Ireland, but in particular applied to the counties of Fermanagh, Leitrim, Meath, Dublin, Kildare, and the King and Queen's counties, from being in the early ages almost covered with immense forests.

COITEIGH, Scoiteigh, or Scottii, that is woodlanders, from *coit* a wood, whence Scoiteigh or Scottii in the plural, a race dwelling in a woody country. They were the most ancient inhabitants of the middle, northern and western parts of Leinster, and the Scotti of Richard of Cirencester, who thinks they were British colonies, who retired into this country on the first arrival of the Belgic tribes in Britain about 350 years before the Christian æra; for some years they rather perambulated than inhabited this island; that is until the arrival of subsequent colonies, when they were confined to the interior parts and denominated Scots*. The Irish writers frequently called them Heremonii, and assert that the Scots were the descendants of Heremon the eldest son of Milesius, who settled in this country. It is true in the most ancient Irish poems they are called, *Scottagb sliogbt Heremoncigh clann Melidb*, which the Monks and Bards of the middle and latter ages, not understanding the

* Richard of Cirencester, p. 50.

ancient Celtic tongue, have translated the Scots of the race of Heremon one of the sons of Milesius; whereas the true signification is, *the inhabitants of the woody country of the race of the western people.* Bhealgagh was the principal tribe of the Scots in the middle ages, and their country, comprehending the present King's County and County of West-Meath, has ever born the appellation of Hy Bhealgeigh, Hy Failgii, or Hy Fallan, that is, the country of the Bealgians, or worshippers of Beal. It appears from O'Flaherty's Ogygia, that Hugony the great was the first who reigned over the Heremonii in Ireland, about 330. years before Christ, and from whom all the kings and nobles of Leinster endeavoured to derive their origin. A circumstance which nearly coincides with the assertion of Richard before spoken of, relative to the arrival of the Scots in Ireland about the middle of the fourth century before the Christian æra. Some years prior to the arrival of St. Patrick, we find the Scots, the ancient inhabitants of Leinster and first of the Fir Bolg in Ireland extending their settlements over all Leinster, divided into a number of clans or petty states, each governed by its own paternal chief, but subordinate, in some respects, to the chief of the head clan residing at Tara in the county of Meath. These were the Falgii, the Colmanii or Cælmanii, the Fearmorii, the Tefii, the Slanii, the Debleanii, the Galenii or Caëlenii, the Moedinii, and the Elii subjecting to their dominion the Cuolanii or Menapii of Ptolemy, and the Morii, the Coriondii of Ptolemy, which see under their respective names. They also from the middle of the second to the beginning of the

fifth century made several establishments in the other provinces of Munster, Conaught and Ulster, among the Motmonii, Olnegmachts and Ultonians, and thereby claiming the sovereignty of the whole island, which about the fourth century obtained the name of Scotia, and the inhabitants Scots. But the ancient inhabitants of Ireland were principally known to foreigners by the name of Scotii from their pyritical depredations during the middle ages. See Scotii, Heremonii, Bolgæ, Milesians, Falgii, &c. *

COITIDH-U-GA-RIAN, see Coigidugarian.

COLBDI, or Coulbhdui, that is the projecting corner in the water; now Colp at the mouth of the Boyne. Here St. Patrick landed on his mission to the states of Ireland assembled at Tara. †

COLERAINE, see Cuilrathen.

COLMAN, an ancient name of West Meath; see Mediolanum.

CONAL-EACHLUATH; see Ibh Torna Eigeas.

CONAL-GABHRA, or Ua Caonnuill Gabhra, that is the upper division of the chief district, now Upper Conello in the southern part of the county of Limerick. It was also called En Eiragh, or the western country; the chiefs of which were the Mac Eneirys, who were dispossessed of their country by the earls of Desmond. ‡

CONG, or the chief place, an ancient city and capital of the province of Conaught, situated between Lough Mask and Lough Corrib, in the

* Baxter's Gloss. Brit. O'Conor's Dissert. Richard of Cirencester. O'Flaherty. Collectanea, No. 7.

† Harris's Ware, vol. 1, p. 13. ‡ Collect. No. 3, p. 37.

County of Mayo, and Barony of Kilmaine; now an inconsiderable place.

CONMACNE, or the chief race, clan or tribe.

A number of the ancient Irish Septs took this denomination; as the

CONMACNE, a district in the county of Leitrim on the Shannon, called also Magh-ra-n'all, or Magh-ra-nBhall, that is the plain of the great or royal worshippers of Beal; the chiefs of which were corruptly called Magrannals, or Mac Rannals, some of whom were in the possession of the country in the beginning of the last century.

CONMACNE-CUILT-OLA, or the chief race of the noble warriors. This district comprehended part of the present county of Mayo, the principal residence of the Olnegmachts, also Magh-Nay, the present county of Roscommon. The hereditary chiefs of this district were the Conairs, kings of all Conaught, and whose principal seat was at Croghan. From Conmacne is derived Conaught the present name of the western province of Ireland. See Olnegmacht and Magh-Nay.

CONMACNE DE CINEL DÚBHAIN, or Conmaone de Dunmore, the chief tribe of the principal district of the dark or woody country, comprehending the north and eastern parts of the county of Galway, the ancient Galegh or Hy Caëllagh, the chiefs of which were the Hy Cellaghs or O'Kellys, a number of whom were in possession of the country at the beginning of the last century; though a great part was occupied by the English

settlers the Birminghams, Burks, and others of that nation *.

CONMACNE DE MOYREIN, or Conmacne de magh rian, that is, the chief tribe of the plain of the kings, situated in the county of Longford near Lough Ree; the same as Angalia which see.

CONMACNE IRA, see Conmacne-mara.

CONMACNE-MARA, or the chief tribe on the great sea, comprehending the western parts of the county of Galway on the sea coast; it was also called Conmacne-Ira or the chief tribe in the west, and Jar Conaught, that is west Conaught, likewise Hy Jartagh, or the western country; the chiefs of which were denominated Hy Flaherty, or O'Flaherty, that is the chief of the nobles of the western country; and contained the present baronies of Morogh, Moycullen and Ballinahinch.

CONNAIR, or Connor, that is the chief-place, in the district of Lann-ela or the enclosed plain, an ancient bishoprick in the county of Down, founded by St. Macnifus in the beginning of the sixth century, and united to that of Down in 1442.

CONNALLA, or lower Connal, in the county of Limerick; it was also called Thyhan or the north country; the chiefs of which were the Hy Thyhans or O'Thyhans, called Hy Cinealagh or O'Kinealy and O'Collins; dispossessed by the Fitz-Gerals.

CORAN, or Caran, that is, the place of the city; the residence of the chiefs of Luigney in the county of Sligo.

* See Harris's Ware, v. 1. p. 167, for all the Conmacnes.

CORCABHAISCIN, or the morafs of the harbour or bay, from *Corcagh* a morafs, and *Bhaiſin*, a harbour narrow at the entrance; an antient diſtrict round the harbour of Cork, and from whence the preſent city has obtained its name. The Engliſh families ſettled in this country were the Boyles and Barrys*.

CORCAC, a wet plain, marſh or morafs; now the city of Cork.

CORCADUIBHNE, or the marſh near the water, the ſame as *Aoibh Liathain*, which ſee.

CORCALUIGHE, or *Corc-cael luigh*, that is the woody morafs on the water or lake; an ancient diſtrict in the ſouth part of the county of Cork on the ſea, containing the preſent barony of Carbury, the ancient chiefs of which were called, *Magh Cor Teagh*, or the chief of the habitation of the morafs; by corruption *Mac Carty*, by which means they have been confounded with the *Mc. Carty's* of Kerry. The leſſer diſtricts of this country were *Hy Leareigh*, *Hy Maghoneigh* and *Hy Drifcuil*, under the dominion of their reſpective chiefs, *O'Leary*, *O'Mahony* and *O'Driſcol*, all dynaſts and ſubordinate chiefs to *Mac Carty*, king of *Corcaluighe*, who in proceſs of time became the ſovereign of all the petty ſtates in the preſent county of Cork, and was therefore denominatèd *Mac Carty reagh*, or *Mac Carty the king*. Some of whoſe deſcendants were in poſſeſſion at the commencement of the laſt century; though the Engliſh families of the *Courcies* and *Barries* had eſtates therein †.

* Collect. No. 3. p. 378. O'Conor's Ortelius.

† Collect. No. 3. p. 372. O'Conor's Ortelius.

CORCUMRUADH, Corcumroe or Corcumruah, derived from Cor cuim radh, or the marsh on the great Harbour; a district situated on the western coast of the county of Clare, in which is the ancient bishoprick of Fenebore or Kilfenoragh. In 1317 a battle was fought here in which were slain Mortogh Garbh, and Teige O'Briens*.

CORIONDIJ, an ancient people of Ireland mentioned by Ptolemy, and thought to be the ancient inhabitants of the present county of Wexford. The word is evidently derived from the ancient British *Corcach* ships and *ondti* waves; whence Coriondiū or Coriondos, navigators; the ancient Irish frequently called them Corthagh or boatmen, and their country Hy Moragh or the district of the sea; and Festus Avienus in his description of the Scilly isles takes notice of the inhabitants of the British isles navigating the channel in corraghs or wicker boats covered with skins. The antient chiefs of this district were denominated Hy Morroghs, or O'Morroghs, and in the latter ages Mac Morroghs. They were the chiefs of Hy Kinselagh, a large district containing the greater part of south Leinster, being an union of the ancient Septs of Hy Moragh, Hy Cabhanagh, Hy-Drone Cuala, Hy Moradh, Offerraigii and Hy Breoghain Gabhran; consisting of the present counties of Wexford, Wicklow and Carlow, with the north part of the county of Kilkenny and Tipperary and the south of the Queen's county. In the Irish history we find the Mc. Morroghs frequently styled kings of Leinster; and to them the English are indebted for

* Collect. No. 4. Ware.

their first establishment in this country. A branch of them also settled in Hy Cabhanagh, (the barony of Idrone in the county of Carlow,) and who took the name of that district, some of whom are yet remaining and possessed of considerable property in that country. *

CORTHÆ, the capital of the Coriandii, or Morogh, now Innis-Corthy in the county of Wexford. This place has been mistaken for Carmen in the county of Kildare.

CRIOCH-CUOLAN, see Cuolan.

CRIOCH-FUINIDH, see Eirion.

CROAGH-PATRICK, see Cruachan-Achuil.

CROGHAN, or the place of the hill. A royal residence, and the capital of Conaught: the same as Atha, which see

CROIGHAN, see Hy Falgia.

CROM, an ancient district in the County of Kildare, and part of the County of Dublin, being situated in the bend of the river Liffey, from whence it was called Magh Labhia, and *Ibb crom abb*, or the district on the crooked water, and the hereditary chiefs were denominated, *Crom abb Ibb* or chief of the district on the crooked water, corruptly written *Crom a bboe*. In the early ages this district extended over the greater part of Hy Allain, and after the arrival of the English, fell to the share of Hugh de Lacey and Gilbert de Borard: but some time after came into the possession of the noble family of the Fitzgeralds, in whose hands it still remains. This family on obtaining the above property, obtained among the native inhabitants

* Baxter's Gloss. Brit,

the original title of *Crom a bboe*, or chiefs of the district on the crooked water; a title still retained as a motto to their arms, and in former ages was the war-cry of the Sept, according to the custom of the old Irish clans.*

CROMLA or **Crommal**, a mountain or hill between Lough Foyle and Lough Swilly. From the eastern side of this mountain proceeded the river Lubar, called by the Irish Bredagh; and from the western, the Lavath, near the source of which on the declivity of the mountain was the cave of Cluna, where resided Ferad Artho, and the bard Condan, after the murder of Cormac Mc. Art, his nephew. During the middle ages, we find it denominated Cruachan Achuil, or Mount Eagle. It seems to have obtained the name of Mount Cromla or Crommal, that is the mountain of Fate or Destiny, from having an altar or cave, dedicated to Fate or Providence, called by the ancient inhabitants of these islands, *Crom*; whence *Cromla*, a place of worship, and *Crommal* a place of destiny. In the neighbourhood of Cromla, stood the rath or fortress of Tura, called by the Irish writers Ailich Neid, celebrated by all the ancient Irish histories, as the principal residence of the northern kings of Ulster. See Tura, Moilena, Leana Loch and Aileach. †

CROMLA SLIABH, a mountain in the district of Crom, now the hill of Allain in the county of Kildare.

CROM-LECH, or the stone of devotion, from *Crom* to bow down or worship, and *Lech* a stone. A name given at this day to a species of Druidic

* Ware's Ant. Lodge's Peerage, vol. 1.

† O'Conor's Differt. p. 96.

altars, still remaining in different parts of the kingdom, consisting generally of an inclined rock stone, supported by several upright ones, thereby forming a room or apartment, in which the Druids attending the service of the altar, generally resided; on which account they were also denominated *Botb-all*, or *bouse of God*, and were nearly of the same construction with those erected by Abraham and the patriarchs mentioned by Moses, and called *Betbel*, which in the Hebrew language is of the same signification as *Botbal* in Irish. These altars were dedicated to the supreme Being or first cause, called frequently *Crom-al*, or the all-powerful Being; and erected either on plains, or on eminences in the centre of dark and thick woods. The victims sacrificed on them were deer and oxen, whence on many of them canals are cut in the stone into which the blood flowed at the time of sacrifice, in order that divinations might be taken therefrom. There was no stated period for the sacrifice offered to Crom; but when any person was willing to consult Fate or Providence relative to the future events of his own affairs, either in war or the chase, he brought the victim to the Druid, who from the state of the entrails and flowing of the blood, drew presages relative to the success or failure of the enterprize. After the establishment of Polytheism among the Celtic nations, little adoration was paid to the supreme Being. Confucius is said to have been the first who restored it amongst the eastern people, and according to the Irish antiquaries, it was introduced into this island by Tighernas about 260 years before the Christian æra; but was violently opposed by the Druids, who favoured the doctrine of Polytheism; whence Tighernas and

his followers and reported to have been destroyed during the time of sacrifice at *Magb Sleuchta* in the county of Leitrim. The worship of the true God however from this period gained ground in Ireland, but was not universal until about the middle of the third century, when Cormac king of north Leinster openly declared in favour of the unity of the Deity and condemned all degrees of Polytheism. A circumstance which greatly contributed to the introduction of Christianity some ages after.

Several of the altars of Crom are yet remaining, nearly intire, in several parts of the kingdom, particularly at Tobin and Brown's towns in the county of Carlow, and near Dundalk in the county of Louth*.

CRUACHAN, the same as Croghan and Atha, **CRUACHAN-ACHUIL**, or Mount Eagle, an high mountain in the barony of Morisk and county of Mayo. Here St. Patrick in imitation of Christ fasted during lent; from whence this mountain has obtained the name of Croagh Patrick.

CUAN-LEARGI, or the port on the sea, from Cuan a port or harbour, and Lear the sea; the ancient name of the city of Waterford, the Brigantia of Richard; corruptly called by several modern writers, Port Lergi †.

CUILRATHEN, now Colerain, a town situated on the river Bann in the county of Antrim. Cuilrathen has been translated the corner of ferns,

* Keating, Collectanea, No. 5.

† Baxter's Gloss. Brit. O'Halloran's introd.

but it is evidently derived from *Cuil. rath ean*, that is, the *corner of the fort on the water*, or rather according to the Irish idiom, the *fort on the corner of the water*. It probably was the same as Rath-mormuighe-line, the royal seat of the kings of Dal-naruidhe, and the Rhobogdii of Ptolemy*.

CUOLAN, or Crioich Cuolan, that is the district of the corner, being that narrow plain in the county of Wicklow contained between the mountains and the sea; the people were the Evoleni of Probus, the Menapij of Ptolemy. This country was under the dominion of the Mac Mhthuils, or O'Tools, and is frequently confounded by antiquaries with Coalan or Caëlan; it is true these two countries were often governed by the same chief, that is, either the O'Tools or Mc. Kellys; which probably occasioned the error.

D.

DAIBRE, or Daobh-eragh, or Ibheragh, that is the western country on the water; the present barony of Iveragh in the county of Kerry, and the same as Ciaruidhe, which see †.

DAIMLEAGH, see Domleagh.

DAIR-CALGAIC, or Dair Coilleagh, that is the woody country of Oaks, comprehending the present town and county of Derry, and part of the county of Donegal, being situated on both sides of Lough Foyle; it was the Darnij of Ptolemy. The ancient chieftains of this district were called Hy Daher-teagh, that is the chief of the habitation

* Harris's Ware, v. 1. p. 19. Collect. No. 4. 522.

† Collect. No. 4.

of oaks, by corruption O'Dogherty. They were dispossessed of the southern parts of their country in an early period by the O'Donalls, chiefs of Dun-eir Gall, and the O'Conars.

DAIRINNE, the same as Corcaluighe and Derg-tenij, which see.

DAL, a word evidently derived from Ttalamh, pronounced Dalla, the earth; whence Dal a division of the earth, a district. Wherefore this word added to a name of a country signifies a district; but before the proper name of a person it is to be understood a race or tribe, especially when such names have been derived from a country.

DALARADIA, or the district of the eastern country next the sea. From *Dal ar adbui*, that is *Dal*, a district, *ar, oir*, eastern and *abb úi* the watery country. This district comprehended the south and S. E. parts of the county of Antrim, and all the county of Down, during the middle ages; called also frequently Magh Genuisge, or the district of the bays, or heads of lakes; having the bays of Carlingford and Dundrum on the south; Strangford and Carricfergus on the east, and Lough Neach on the N. W. The principal chiefs of which were the Mac Gennis, some of whom were in possession of this country, the Damonij of Ptolemy, in the beginning of the last century, but a branch of the O'Neils had taken possession of the northern parts in a very early period. It was divided into the lesser districts of Ibh Each, or Ullagh, Dal dichu, Dal arida, and Hy huanan; which see under the respective words*.

* Harris's Ware, v. 1. p. 8. O'Conor's Ortelius,

DAL-ARIDA, from Dal-ardobha, or Dal ard-
aubha, that is the high district on the water, now
the Ards or highlands in the county of Down,
between the bay of Strangford and the sea. The
ancient chiefs of this district were called Magh
Ardan, by corruption Mac Artan, that is, the chief
of the high country; and were dispossessed by the
Savages; Some of them remained in possession of
the western parts at the commencement of the last
century*.

DAL-CAS, or Dal Gaes, that is the district on
the sea. An ancient district, containing all Tho-
mond, the present county of Clare. The princi-
pal chiefs of this district were called Magh Gaes,
or Mac Cas. A son of Olliol Olim about the be-
ginning of the third century was elected chief of
this district, on which he took the name of Cormac
Cas, and greatly distinguished himself by his mi-
litary abilities. From him the succeeding chiefs
of Dal-Cas endeavoured to derive their origin.
However this may be, it appears from the Irish
annals, that the chiefs of the subordinate districts,
were frequently chosen kings of Dal-cas, until the
sovereignty came into the hands of Brien Boromh,
hereditary chief of Hy Loch-lean, now Burren;
whose descendants enjoyed that dignity, until the
arrival of the English, when the de Clares obtain-
ed a grant of the entire country; which from them,
has since obtained the denomination of Clare.
Dal-cas was originally inhabited by a colony of
the second migration of the Fir Bolgæ, called
Momonii, whence it obtained the name of Tuath

* Harris's Ware, v. 1.

Mumhan or north Munster, by corruption Thomond. See Mumhan, Thomond and Clare *.

DAL-DICHU, or Dal-decha, that is, the district between the mouth of the waters or bays; from *Decb* or *Tech* an opening, and *ui* waters; being situated in the plain and peninsula between the bays of Dundrum and Strangford, called also Magh-innis or the island of the plain, and more anciently Leth-Cathel, or the plain of the wood; now the barony of Lecale in the county of Down. The chiefs or dynasts of this district were called Dal-dichu, or Cathel, subject to the Magh Gennuisge. This country is remarkable from its chief Dichu, being the first convert St. Patrick made to the christian faith in the north of Ireland †.

DAL-GAES, see Dal-cas.

DAL-LEAGH-NUI, see Eile-ui-chearbhuil.

DALMACHSCOEB, from Dal machsc oabh, or the district of the race on the water; containing all the country on the eastern coast of the counties of Wicklow and Wexford between the mountains and the sea †.

DAL-MOGRUITH, see Fermuighe.

DAL-NARUIDHE, or the district of the country on the water; containing the north part of the county of Antrim and the Robogdij of Ptolemy. It has been corruptly called Dalriadia, and sometimes Ara or the eastern country. During the latter ages it frequently went by the denomination of An-druim, or Ean-druim that is the habitation on the waters; from whence the present name of Antrim. It was divided into several subordinate

* Collect. No. 4, † Harris's Ware, v. 1. p. 12. ‡ Ware.

divisions, the principal of which were Magh-cuillan, Hy-ara, Magh-dun-el and Hy-siol, whose respective chiefs were Magh-cuillan, O'Hara, O'Donnal and O'Shiel, several of whom were in possession of the country in the last century. From this part several great colonies transmigrated to Caledonia about the year 503. They were principally of the race of the Scots from Hy Failgia who settled in the northern parts of this country, about the commencement of the fifth century, under the conduct of Hy nFail or O'Neal the great. In consequence of which they were denominated Scots, and have thereby communicated their name to the entire north district of Britain*. See Rhobogdij.

DALRIADIA, see Dalnaruidhe.

DAM-LECH, that is the house of stone, a general name amongst the old christian Irish for their churches when constructed of lime and stone, to distinguish them from those of timber and wattles, especially those with stone roofs. For the ancient churches of Ireland, particularly those erected from the beginning of the eighth to the close of the eleventh century, are in a different stile of architecture from any at this day to be found either in Britain or the western parts of Europe; and are evidently built in imitation of the original christian churches, in the southern countries, taken from the ancient heathen temples of the Greeks and Romans; and probably were introduced into this island by the Greek and Roman clergy who retired from their native countries on the arrival of the

* Collect. No. 4. O'Flaherty. O'Conor's Dissert. Baxter's Gloss. Brit. Harris's Ware, v. 1.

Goths and Vandals into the Roman empire. These churches now remaining in Ireland, such as Cormac's chapel, the churches of Glendalough, St. Dulach's church, and the monastery of Monastinshigh, are all remarkably small, seldom exceeding forty feet in length and twenty in breadth, being covered with circular stone arches under stone pediment roofs of the true Gothic pitch; and the walls and arches frequently ornamented with columns and pilasters in rude imitation of the Corinthian and Doric orders. They are however in respect to taste far superior to any erected during the beginning of the latter ages, when the Gothic method of building was introduced from Britain. See Domleagh.

DAMNIJ, an ancient people of Ireland, mentioned by Ptolemy, the inhabitants of the present county of Down. The word is evidently derived from the ancient British, Davon or Daun, a river or bay, whence Daunij, Dunij, &c. the country of rivers or lakes, &c. In which sense it answers to the Irish denomination of that country Magh Genuisg. This word being corruptly written in some of the copies of Ptolemy, Damnonioi, has given rise to the conjectures that the Damnij of Ptolemy was derived from Dunum the present city of Down.

DAMNONIJ, or Damhnonij of the Irish writers, a people inhabiting the ancient district of Hy-moruise, now the barony of Morisk in the county of Mayo. The word seems to be a corruption from the old Celtic and Cimbric British *Dyuncint* or *Durunon*, deep water; whence Duvnonij, Dabhnonij or Damhnonij, by corruption Damno-

nij, a people living on the deep water or sea. See Hy-moruisge, and Auterij*.

DAR, see Darg.

DARABONIS, a bay or river in the north of Ireland mentioned by Richard of Cirencester, and placed by him in Lough Foyle. Darabonis is evidently derived from *Dair abbon iuis*, that is the lympid river of the oaken grove. It was the Lugbheabhail of the ancient Irish, now Lough Foyle.

DARG, Dar, Dare, a dark place, a hollow cave or habitation.

DARINIS, an island at the mouth of the bay of Youghall, it signifies the habitation in the island; a monastery was founded here by St. Molanfid, in the sixth century †.

DARINIS, another island near Wexford; a monastery was founded here by St. Nemamb, about the middle of the seventh century.

DARNIJ, the ancient inhabitants of the county of Derry, mentioned by Ptolemy, the word signifies the inhabitants of the oaken groves, from Dair an oak, and is of the same import as Dair-calgaic, which see.

DEALBHNA, the present barony of Delvin, in the county of Westmeath †. There were seven territories of this name in Ireland.

DEALBNA-MOR, the country of the O'Finalans, afterwards of the Nugents.

DEALBNA-BEG, the country of the O'Maelchallains, contiguous to the former, these two

* O'Conor's Dissert. p. 179. † Harris's Ware, v. 1. p. 176.

‡ Collect. No. 14.

make the present barony of Delvin in the county of Westmeath.

DEALBNA-EATHRA, Mc. Coghlan's country, the barony of Garrycastle in the King's county.

DEALBHNA-IARTHAR, also called Dealbhna-teanmoy, O'Scoluigh's country, in the antient territory of Meath.

DEALBHNA-NUADHAT, the present baronies of Athlone and Moycarne in the County Roscommon.

DEALBHNA DE CUILFEABHAIR, in the County of Galway.

DEALBHNA-FEADHA, between Lough Corb and Lough Lurgan in Tirdaloch; the present barony of Moycullen in the County of Galway; it was divided into two districts, Gno-more and Gno-beag; the O'Coarys were chiefs of Gno-beg until they were partly dispossed and partly made tributaries by the O'Flahertys.

DEAS MUMHAN, see Desmond.

DEASSIES, or southern people, a territory containing the greater part of the county of Waterford, and is the present barony of the Decies. According to some Irish chronicles, the Deassies were a colony from a people of that name inhabiting the south parts of the county of Meath, near the county of Dublin; and were expelled that country by Cormac Ulfadha, or Cormac Mc. Art, about the year 278.*

DEASSII, or southern people, a people inhabiting in ancient times, a district in the southern parts of the county of East Meath, on the northern

* Harris's Ware, vol. 1. p. 490.

banks of the Liffey and Rye rivers, called Ean, or Magh-ean, that is the country on the water; the chieftains of which were called Magh-ean, or Ean-gus, that is, the chief or commander of the district of Ean; corruptly written Ængus. A chief of this district, about the year 278, having rebelled against Cormac Mc. Art king of Meath and Taragh, entered the royal palace, and slew the king's son Kellach. On which Cormac raised an army, suppressed the rebellion, and drove Eangus out of Meath, who with several of the Deasii settled in the county of Waterford, which bears their name to this day.*

DEGADES, a colony of the Scots of Leinster, who settled in the west of the county of Kerry some years before the establishment of Christianity. The word seems to be derived from *De ga deas*, that is the district on the south sea. †

DERG, or Derg-abhan, that is the river of the woody morass; a river rising out of a lake of that name in the barony of Tyrhugh in the county of Donegal, from whence joining several other rivers, as the Mourne and Finny, it falls into Lough Foyle at Derry. The lake from whence this river rises, is famous for having in it the island that contains St. Patrick's purgatory. ‡

DERGTENII, or *Derg-teachneagh*, that is the habitation of the woody morass; a district comprehending all the southern coasts of the county of Cork, including the ancient districts of Corca-duibhne, Coreabhaifin and Corcaluighne, being the Vodie of Ptolemy. §

* Smith's Waterford.

† O'Conor's Dissert.

‡ Harris's Ware, vol. 1. p. 286.

§ O'Conor's Dissert.

DESMOND, or Deaf-mumhan, that is South Munster; a district which during the latter ages contained the counties of Cork and Kerry. After the arrival of the English, it gave title of earl to the family of the Fitzgeralds. Its ancient kings were the Mac Cairthachs, or Mac Carthys, hereditary chiefs of Corcaluighe.

DEVA, a river mentioned by Richard to be in the eastern parts of Ireland. Deva is derived from the British *Dubb-ui*, deep or black water, and is the bay of Carlingford.

DIN, see Dun.

DINROY, or rather Dun-riogh, that is the Dun or Fort of the king; a royal residence of the chiefs of Corcaluighe near Ros Carbury. *

DOMLEAGH, or Daimleag and Damleag, that is the house of stone, now called Duleek in the county of East Meath. This place is celebrated for having in it the first stone church in Ireland, built by St. Kenan, in the fourth century. Which church the head of a bishoprick for several ages, was frequently plundered by the Danes, especially in 830, 878, 1023, 1037, 1149 and 1171, and twice burned, that is in 1050 and 1169. The bishoprick of Domleagh was united to that of Meath in the thirteenth century †. See Damlech.

DOMNACH-BILE, or the church of Bile, situated in Magh-bile in Inis-owen on the N. W. of Lough Foyle. This church was founded by Saint Patrick, where in after ages was erected a monastery.

* O'Conor's Differt. p. 179. † Harris's Ware, vol. 1. p. 138.

DOMNACH MOR MAGH EAN, or the great church of the plain of the water. A church founded by Saint Patrick, in a plain on the north of Lough Ern.*

DONUM, or **Dunum**, an ancient city mentioned by Ptolemy, and thought by Camden and some others to be the present city of Down, from the dun or fort near it, and formerly the residence of the chieftains of that country; but a number of the ancient Irish raths or castles were named Dons, Duns and Dins. See **Dunuin**.

DRIM, see **Druim**.

DROM, see **Druim**.

DROMORE, or as it was anciently denominated **Dromarragh**, that is, the church or habitation in the maritime country. A bishoprick in the barony of Iveagh and county of Down, founded in the sixth century by St. Colman, in the ancient district called **Mochmarragh**. †

DRUIM, **Drum**, **Drom**, **Drim**, **Truim** and **Trim**, in the ancient Irish signifies a conical hill with a cave, a hollow dome, a house or habitation; figuratively a church or any building the sides and roof of which slope in the manner of a dome.

DRUIM-CLIABH, or the church of Hurdles, on account of being constructed of wicker work, and at present called **Drumclive**. In this place St. Patrick founded a church and bishoprick, though it is now only a village in the barony of Carbury; and county of Sligo, about three miles north of the town of Sligo. †

* Harris's Ware, vol. 1. p. 18. † Ibid, vol. 1.

† Ibid. vol. 1. p. 18.

DRUIM-SAILEC, or the church built with willows. The ancient name of the cathedral of Ardmagh, being originally, as most of the primitive churches of Ireland were, constructed with wattles or willows wrought in the manner of wicker-work*.

DRUM, see Druim.

DRUM-DRUID, a sacred cave of the Druids near the royal rath of Croghan, dedicated to Crom or Providence †.

DUBANA, a river in the south of Ireland mentioned by Richard of Cirencester. The word is evidently a corruption of *Dubb-eana*, or the black or deep water. It is the river Lee which falls into Cork harbour.

DUBH, black, and when applied to water, as rivers, lakes and bays, generally signifies deep; by reason that deep waters are in general of a dark colour. Dubh was also frequently applied to such rivers as ran through bogs and morasses; and to the waters of the sea.

DUBH-ULA, or Duth-ula, that is the dark rushing water. A river in Conaught.

DUBLANA, one of the ancient names of Dublin, called by Ptolemy, *Eblana*. Dublana, whence Dublinum and Dublin, is evidently derived from *Dubb-leana*, or the place of the black harbour or lake, or rather the lake of the sea, the bay of Dublin being frequently so called. (See Bally-Lean-Cliath or Lean-Cliath)

DUBRONA, a river in the south of Ireland, mentioned by Richard, and called by Ptolemy *Dabrona*. *Dubrona*, corruptly *Dabrona*, is evident-

* Harris's Ware, v. 1. p. 1. † O'Conor's Dissert. p. 179

ly derived from *Dubb ro ena*, or the great black water, called by the Irish Dubh-abhan-mor, and by the English at this day the Black water; it falls into the bay of Youghall. It was also called frequently *Nemb Abban* or the divine River and Süidisman or the river of south Munster.

DULEEK, see Domleagh.

DUN, *Don, Din*. An isolated hill or rock, an artificial mount or hill surrounded by a ditch, whereon the ancient chiefs erected their habitations. An elevated place, or any habitation on a hill or mount.

DUN-CLUIN-POIC, or the Dun in the sequestered corner, now vulgarly called the dun of Clopoke, in the Queen's County about four miles south of Stradbally. It was a fort or castle of a branch of the family of O'More's, ancient chieftains of Leix. It consists of an isolated rock in which are some natural caves; on the top is a plain formerly surrounded by a wall composed of rock stones without cement, with a grand entrance from the south. There doth not appear ever to have been any building of lime and stone erected on this dun, but the several edifices were constructed intirely in the ancient Irish stile. That it was an habitation some years before the establishment of christianity in this isle is extremely probable, as in an adjacent field is an ancient tomb with an inscription in Druidic characters, signifying Hy Mordha, the great king.

DUN-CRUTHAIN, or *Dun-Croich-ean*, that is the castle of the district of the water, and the residence of O'Gahan chief of *Hy-gaban*, or the district of the sea, containing the northern part of the ba-

rony of Colerain in the county of Derry. Here St. Patrick founded a church*.

DUN-DALEATHGLASS, or the dun or fortress of the separated district of the sacred place, a rath near Bangor in the county of Down, where during the middle ages a school or university was kept, but it was destroyed by the Danes in 837. The ruins of this university are still visible in the rath of Donaghadee †.

DUN-KERMNA, or the dun of the rock. A fortress of the chiefs of Corcaluidhe §, where Kinsale now stands.

DUN-MOGHDHAIRNE, or the fortress of the pleasant plain, destroyed by Conor O'Brien, 1133 †.

DUN-MORE, that is the shady hill or fortress. It was the residence of the ancient chiefs of Galeng or Conmacne de Cinel-dudhain, and a royal seat of the O'Kelly's. It was destroyed in 1133 by Conor O'Brien †.

DUN-NA-MAES, or the fort or dun of the plain. An isolated rock near Maryborough in the Queen's county, originally the royal residence of Laoisach Hy Moradh, or the honourable O'More, hereditary chieftain of the ancient district of *Ibb Laoisbheach ni Mordba*, or *Eli by Mora*, in the latter ages denominated Leix in the Queen's county. Dunnamaes is said to have been made a fortress by Laigseach about the beginning of the third century, from which time it not only continued the paternal residence of the chiefs of this district,

* Harris's Ware, v. 1. p. 18.

† Keating.

§ O'Conor's Dissertat. † Collect. No. 4. p. 566.

|| O'Conor's Dissertat.

but on their connection with the Mc. Morroghs chieftains of Hy Morragh, was esteemed one of the royal fortresses of Hy Kinfelagh, and frequently was one of the seats of the kings of Leinster. On the arrival of the English it was in the possession of Dermot Mac Morrogh maol Mordha, chief of Hy Kinfelagh and king of Leinster. This prince marrying his daughter Eva to Strongbow earl of Pembroke, it fell into the possession of that nobleman; whose only daughter Isabel, espousing William Marshal earl of Pembroke, Dunnamaes with the adjacent territory came into the possession of the said earl who erected it into a county palatine and built on the Dun about the year 1216 an elegant castle. In 1325 it was taken by Lyfagh O'More, the ancient proprietor of this country, from which time it was alternately in the possession of the Irish and English families until the year 1650, when it was taken from the O'Mores by the colonels Heuson and Reynolds, and blown up and effectually destroyed. The only remains of this ancient castle and Fortrefs are some of the walls and gates which are yet venerable in their ruins*.

DUN-RIOGH, see Dinroy.

DUN-SGINNE, see Lismore.

DUN-SHAGHLIN, see Domach Schachlin.

DUN-SOBARKY, or *Dun Sobharchiegh*, that is the impregnable fortress, from *Dun* a fortress, and *Sobbar* strong or powerful. It is now called Carriérgús or Knockfergus, that is the rock, hill or fort of the general, to which also its ancient name

* Ware. Collect. No. 6. p. 147.

may be translated, *sofar* or *obbar*, signifying valiant.

DUNUM, an ancient city or fortress in the north of Ireland, mentioned by Ptolemy, and called by the Irish writers *Dunedb* and *Rath-keltar*; it was situated near Downpatrick. See Donum and Rath-keltar.

DUNUM, a city and capital of the Menapii mentioned by Ptolemy; it was the seat of the chiefs of Cuolan, and called by the Irish Rath-druim. It is still remaining and gives name to the adjacent town of Rathdrum in the county of Wicklow.

DUR, or the water, an ancient river in the S. W. of Ireland mentioned by Ptolemy, and thought, by Ware and Camden, to be the bay of Dingle.

DUTHULA, see Dubh-ula.

E.

EADHNA, or *Eoghna* from *Adh anagh*, pronounced oona, viz. the divinity of the country. One of the principal deities of the pagan inhabitants of Ireland, being the same as *Flacbo* or the earth and universal nature, whose sanctuaries were the sepulchres of the ancient heroes. The assemblies appertaining to this mode of worship were frequently denominated *Teagban Eadbna*, or the assemblies of the paternal divinity, whence *Eadbna* now pronounced *Eana* came in the modern Irish to signify an assembly or fair in general. The word became likewise a proper name, and was used by the ancient noblesse as an honourable mark of

distinction, especially when applied to the fair sex, it was of the same import as *my lady* in English; it being customary amongst the old Irish to adopt the names of their divinities as honourable titles. Even at this day it is retained for a christian name amongst the country women, and is generally translated into English by the word Honour. *Eadbna* when used as the name of the genius of the earth, was constantly of the feminine gender, and the same as the Greek *Ceres*, *Cybele*, *Pallas* and *Diana*, the Italian *Ops*, the Egyptian *Isis*, the Syrian *Astarte*, the Phœnician *Mogbum*, the British *Adraste* or *Andate*, and the Saxon *Eoster*; she was also denominated by the Irish *Tlachr*, *Momo* and *Mbumban*. See the words *Tlachgo* and *Mhumhan*.

EAMHAIN, or *Eamania*, derived from *aem-buim ui*, that is, the potent or noble place or city; an ancient royal residence, and capital of Ulster, situated near Ardmagh. It is said to have been originally founded by one of the Scottish chiefs near two hundred years before the Christian æra, and was destroyed by Caibre Liffecar a prince of Conaught, at the beginning of the fourth century. Colgan says there were some ruins of it remaining in his time, probably the rath in which the royal palace called *Croave-roigh*, was erected*.

EAN, see *Deaffii*.

EANDRUIM, see *Dalnaruidhe*.

EASROA, anciently *Easaodruaid*, or the noble cataract, a great waterfall on the river Ern famous for Salmon †.

EBLANA, see *Deblana*,

* O'Connor's Dissert. p. 176.

† Harris's Ware, v. p. 18.

EBLANIJ, a people in the east of Ireland, mentioned by Ptolemy, and written in some copies of that ancient geographer Blanii. The word is evidently derived from *Aobb* or *Ebb*, a district, and *Lean*, the bay of the sea, whence the district on the bay of the sea. The ancient inhabitants of the county of Dublin, near the bay of that name.

EBLINII, from *Aobh*, or *Ebhleaneigh*, the inhabitants on the waters of the sea; mentioned by several of the Irish antiquaries as being in Munster, probably the present county of Limerick. Though the word may also be derived from *Ebb-lin*, or the district of the inland country*.

EDRI, the same with *Adros*, which see.

EILE, or *Hy-Leagh*, that is the district of the level county. Comprehending the south part of the King's county, the western part of the Queen's county, and the northern part of the county of Tipperary; divided into three principalities, each governed by its paternal chief; as:

EILE UI BHOG AR TEAGH, or the level district of the race of the boggy country, comprehending the plain and morasses north of Cashel; the chiefs of which were called *Hy Bhogarteagh*, by corruption *O'Fogarty*. The English families of Butler, Purcel and Mathew were settled in this country before the beginning of the last century.

EILE UI CHEARBHUIL, situated in the south of the King's county, and west of *Sliabh-Bladhma* mountains; whence it obtained the name of *Ele ui Chearbhuil*, or the plain district near the

* O'Conor's Dissert.

rock. The chiefs of this district were called O'Carrol, under whom was a subordinate Dynast named O'Delany, presiding over a district in the south denominated *Dal Leagh n'ui*, or the district of the flat country*.

EILE UI MORDHA, or Eile ui Mora, that is the district of the plain in the shady or woody country; comprehending the greater part of the present Queen's county, and distinguished in the latter ages by the name of Leix. It was bounded on the north and east by the river Barrow; on the west by Sliabh-Bladhma mountains, and on the south by the river Nore and Sliabh-marragagh mountains. The hereditary chiefs were called Hy Mordha, or O'More, and sometimes Moal Mordha. They were the chief tribe of all the Eilys, and descended from the Laighseachs, ancient chieftains of Hy Leagh, which see under that name. In consequence of this seniority, they were frequently stiled king's of Leinster. The O'Mores remained in the possession of the greater part of their country until the commencement of the last century, when being in rebellion, the lands were forfeited and distributed amongst the English adventurers †.

EIRCAEL, or Eargal, that is the western Caël or woodlanders; a large district in the west of Ulster, comprehending the present counties of Fermanagh and Donegal ‡.

EIROIN, or Erin, that is western island. The invariable name of Ireland amongst the original inhabitants from the remotest periods. The

* Collect. No. 3. p. 376.

† Collect. No. 3, 4, and 6. Harris's Ware v. 1.

‡ Harris's Ware, v. 1.

poets and historians indeed frequently made use of several other appellations, arising from latent circumstances ; as *Ere* and *Crioch-fuinidb*, or western country ; *Fiodb-Innis*, or the woody island ; *Innis-Elga*, or the noble island ; *Teach-Tuatbail*, or the dark habitation ; arising from its thick and immense forests. *Inis Banba*, or the island of the herds of swine ; this country in the early periods being ever celebrated for containing great herds of those animals ; and *Innis Bbeal*, or *Innis Fail*, that is the island of Beal. But the body of the people constantly denominated it Eiroin, or the western island, and themselves *Erenach*, or western people. The Britons called Ireland *Ydberdan*, or the country beyond the western water ; the Greeks called it *Overnia*, or the most western country ; whence the Latins *Hibernia* of the same import, from *Bernia*, and *Hypper-ernia*, or the most western Island. It was also denominated *Irelond*, or western land by the Anglo-Saxons*.

EISGIR-RIADA, see Legh Mogh.

ELI HY MORA, now called Leix, see Eile ui Mordha.

EMLEY, see Imleach-jobhuir.

ENACHDUNE, or *Eognach-dun*, that is the dun or fortress of the district, or the chief fortrefs. A royal residence near Tuam, the same as *Dun-more*, which see.

EN-EIRAGH, see Conal-Gabhra.

EOGANAGHT AINE CLIACH, see Aine Cliach.

ERDINIJ, a people inhabiting the western parts of Ulster ; mentioned by Ptolemy, and called by

* Q'Conor's. Dissert.

Richard of Cirencester Hardinij. Erdinij is derived from *Eir dunedb*, that is, the inhabitants of the western hilly country, comprehending the south parts of the county of Donegall and county of Fermanagh. See Ernai and Rheba.

ERE, see Eiroin.

ERENACH, see Eiroin.

ERGAL, see Eircael and also Vennicnii.

ERIN, see Eiroin.

ERNAI, or western People, a name given by the Irish Antiquaries to the ancient inhabitants of the county of Fermanagh near Lough Ern, they were the Erdinii of Ptolemy*.

EUGENIANS, or the maritime people; the ancient inhabitants of the S. W. of Ireland on the coasts of the counties of Cork and Kerry; and sometimes taken in an enlarged sense to signify the inhabitants of all Desmond or south Munster.

EVOLENI, derived from *Aobh leaneigh*, or the district of the waters of the sea, an ancient district mentioned by Probus, situated on the eastern coast of the county of Wicklow; the Coulan of the Irish, which see.

EURRUS, a people mentioned by Irish antiquaries to inhabit the western parts of Conaught. The word is evidently a corruption from *Eir-uís*, or the western district on the water, and was probably the western parts of the county of Mayo.

* O'Conor's Dissert.

F.

FANE, Fene, Feine, Fion, Fin, or Vain, as it is differently written in the several dialects of the Celtic tongue, signified originally most excellent, eminent and distinguished. Figuratively a mark, boundary, end, or any thing conspicuous or elevated. When joined to matters of religion, it signified sacred, as Ollavain, the sacred high priest; and as white was universally, throughout the pagan world, appropriated to the divinity, Fin, Fion and Feine frequently signifies in the Irish language, that colour; When joined to persons, it signified either that they were of the sacred or druidic order, or eminent for their learning and abilities in war; whence Feineigh or Fenius, a wise or learned person, and Mileadh-feine, a learned nobleman; When applied to places, it either signified that they were places of worship, or appertained to the Druids, as Fanus a temple or place of worship among the Romans, and Magh Feine or the sacred plain, in Ireland; When applied to waters, it either signified that they were on eminences, clear, pure or dedicated to religion. These words frequently occurring in the ancient Irish poems and chronicles, have given rise to the opinion, relative to the establishment of a colony of Phœnicians in this island, in an early period. But where ever those words, Fene, Feine, &c. are found in the Irish language, they must be considered under some of the above descriptions.

FEARMUIGHE, corrupted from Fear-magh, now the barony of Fermoy in the county of Cork. This district was formerly the country of the Clan

Gibbons, Condons and Roches. It was also in ancient times, denominated *Glean na Mbain* or *Magh na Feine*, that is the sacred plain, or plain of the learned. About the year 254, Fiach Muillethan provincial king of Munster, bestowed the greatest part of this country on the Druid Mogruth, from whom it obtained the name of Dal-Mogruth. The Druid on coming into the possession of the country, converted it into a kind of sanctuary, and on the high land which bounds it, erected a number of altars and places of worship; several of which are remaining to this day. From this circumstance, Dal-Mogruth obtained the name of Magh Feine, or the sacred plain, which before bore that of Magh Neirce. In the latter ages the inhabitants of Magh Feine were called Fear Magh Feine, or the men of the sacred plain, or Fear Magh, and by corruption Fer-moy*. See Magh Neirce

FEINE, see Fane.

FENABORE, see Kilfenoragh.

FENE, see Fane.

FENIUSA FARSA, or Pheniusa Farfa, a Person mentioned in the old Irish poems and Chronicles, and supposed to be the first who introduced letters into Ireland. From the similarity of the word Pheniusa to Phæni, it has been frequently asserted, that Feniusa Farfa was either a Phœnician or Carthaginian who arrived in this country in a very early period. But as the real signification of Feniusa Farfa, is the most wise or learned person, it is most probable that he was the same with Forchern, who is said to have written the first Irish uraiceacht

* Harris's Ware, v. 1. p. 53. Collect. No. 5. p. 69, 70, & No. 4.

or primer, some few years before the birth of Christ. Fenuisa Farsa or Forchern therefore, seems to have been a British Druid, who had obtained the use of letters from the Punic or Iberian traders, about the beginning of the last century preceding the Christian æra. According to the Irish annals, Eochadh Aireamh first introduced burying in this country, instead of burning or inclosing the body in urns; over the grave, a flat or inclined stone was to be placed with the name of the person written thereon. This transaction is generally placed in the year of the world 3952, or according to the computation of Josephus, before Christ 240; and according to the present only 46 years; but according to the computation of St. Hieron, which was generally followed during the middle ages by the ancient Irish Clergy, A. D. 11; about which time a number of the British Druids fled into Ireland from the terror of the Roman arms. A number of these tombs are yet remaining in different parts of Ireland; several of which are inscribed with Druidic characters, and at this day are called by the natives, *Leaba na Feine*, that is the bed or grave of the learned or noble people. From these circumstances there is the greatest probability, that the celebrated Fenuisa Farsa or Forchern was a British Druid who retired into this country about the time of the arrival of the Romans in Britain under Cæsar. In fifty years from which time, or about the beginning of the first century, the knowledge of letters had become universal among the Hibernian heathen priests, and the celebrated convention of Tara was in consequence

thereof instituted towards the middle of the first age.*

FEOR NA FLOINN, see Ciariudhe.

FEORUS, the ancient name of the river Nore; which rises near the Devil's Bit, in the county of Tipperary, and falls into the Barrow. Feorus is evidently derived from *Abban nFeor uis*, or the river of the rapid stream, whence it was frequently called *Abban nFeor*, and by the English the Nore; this river in time of floods being exceedingly rapid.†

FERMANAGH, or the people of the district on the water, a people inhabiting the country round Lough Erne, the Erdinii of Ptolemy; this country called also Magh Guhair, or the plain of the water, was made a county in the reign of Queen Elizabeth; the ancient chiefs of which were called Magh Guhair or Mac Guire, who remained in the intire possession of their country until the beginning of the last century.‡

FERMOY, see Fearnmuighe.

FERNUS, or Ferna, evidently derived from *Fear na uis*, or men of the district on the water; as the ancient inhabitants of Hy-Morragh, the present county of Wexford, frequently were called; Ferna was the principal residence of the ancient chiefs of this district, and is mentioned by Ptolemy. A monastery and bishoprick were founded here by St. Edan, about 598, and united to that of Leighlin in 1600. The church of Ferns was in the middle ages frequently esteemed the metropolitan church of Leinster.§

* Collect. No. 5. O'Conor's Dissert. M'Curtin. Keating.
Tighernac. † O'Conor's Dissert. ‡ O'Conor's Dissert.

§ Hartia's Ware, vol. 1. p. 435.

FERTA FIR FEIC, derived from *Fertagh fir* bheitheach, or the graves of the herdsmen, from a number of these people being slain here in battle, and buried in this place. It is now called Slane, and is situated in the county of Meath, on the northern bank of the river Boyne. Here Saint Patrick pitched his tent the night before his arrival at the court of Taragh; at which, early in the morning he lighted up that fire, which gave so much astonishment to the Druids and assembly of the states. A monastery and bishoprick were afterwards founded in this place by St. Eric*.

FIODH AONGUSA, or the wood or country of Aongus, a district in the county of West Meath and barony of Rathconrath. It was in the early ages called *Coen druim*, or the district of the hill or dome, from containing the hill of *Ufneach*, famous for being the place where the ancient synods and publick assemblies were frequently held; especially that in 1112, or 1111, under Celsus archbishop of Ardmagh †. See *Ufneach*.

FIODHA RHEHE, pronounced fairy, that is Sylvan divinities, from *Fiodba* woods, and *Rbebe* divinities. The *Fiodba Rbebe*, in the ancient Celtic mythology were subordinate genii who presided over the vegetable productions of nature, and the animals of the forest. They were the satyrs and elves of the Greeks and Romans; the chief of whom was Pan or Pallas, called by the ancient Irish *Mogh*, *Magh* or *Mabh*. The notion of fairies so prevalent amongst the country people at this day, is the remains of this heathen superstition. See *Mogh*, *Mogh-adair* and *Satarn*.

* Harris's Ware, vol. 1. p. 13.

† Ibid. vol. 1. p. 53.

FIODH-INIS, see Eirion.

FIRBOLGÆ, see Bolgæ.

FIRCRABII, or Fir-na-crabii, that is the men or inhabitants of the district, called also Hy Maghneigh, now the county of Monaghan and part of the ancient Oirgaël, the chiefs of which were the Mac Mahons*. See Hy Maghneigh and Oirgaël.

FIRTHUATHAL, or Fortuathia, that is, the men of the dark or gloomy region; an ancient district comprehending the mountainous tract of country on the west of the county of Wicklow, called Hy Tuathal, or the gloomy region; being composed of barren mountains and dark vallies. The ancient chiefs were called Hy Tuathal, and Mac Mthuil, by corruption O'Tool, they were also hereditary chiefs of Guolan, during the middle ages, and often brought under their subjection the chiefs of Caëlan or Galen. This rocky district was likewise denominated Ciarmen or Ciarmen, that is the place or country of rocks, corruptly written Carmen, whence the mountains next the bay of Dublin, are frequently in the Irish writings called Sliebh Ciarmen, or the rocky mountains. As the O'Tools were either by descent or marriage of the same family with the Mac Moroghs, O'Moras and O'Kellys of Caëlan, they were frequently denominated kings of Leinster, according to their seniority †.

FOCHMUINE-ABHAN, or the river of the low country; a river rising in the barony of Tirekerin, and county of Derry; from whence taking a N. N. W. course, it falls into Lough Foyle. Saint

* O'Conor's Dissert.

† Harris's Ware.

Patrick resided some time* on the banks of this river.

FOCLUT, an ancient forest on the western bank of the river Mayo, and district of Tir-malgaid; famous for being the subject of the celebrated dream of Saint Patrick, before he entered on his mission to Ireland. †

FOMHORAICC, or *Formoragh*, that is seamen or pyrates. A people mentioned in the ancient Irish poems, and said to have infested the southern coasts of Ireland during the time that the island was in possession of the *Nemetæ*. They were undoubtedly the Punic traders, who first arrived on the coasts of the British isles about 440 or 500 years before the Christian æra, under the conduct of Midacritus, and discovered the valuable tin mines of Cornwall, and which they kept for several years a secret from the rest of the world. During the voyages frequently made to that part of Britain, we may reasonably conclude those ancient navigators, occasionally visited the coasts of Ireland, and traded with the barbarous natives, for skins and such other commodities as the country then produced; but it doth not appear that they made any settlement therein; indeed the country in these early periods, producing little, except wood, skins and fish, could never be an object of colonization; whilst Britain, on account of its tin mines, most probably was the place of general rendezvous, and where factories were established. As to the assertions of several of the ancient poems and chronicles, relative to letters, laws and commerce being introduced by the Milesians, who are supposed to be

* Harris's Ware, vol. 1, p. 18. † Ibid. vol. 1. p. 9.

Phœnicians and Carthaginians, they belong to a much later period. For it is by no means evident, that the Phœnicians during their commerce with the British isles, either established colonies or introduced their learning among the natives; these things being reserved for the Iberian and Gallic merchants, about one hundred years before Christ. Besides, if the Phœnicians or Carthaginians had made settlements in Ireland, the old Irish bards could not have distinguished them by the name of *Pœni*; it is true these people were generally called by the Greeks *Φοινικες*, and by the Latins *Pœnos* and *Punicos*, yet they always denominated themselves *Canaim* or merchants, the Irish therefore in their own language, must either have called them *Canuithe* merchants, or *Fomhoraicc* seamen, and we find them actually called *Fomhoraicc*, in all the old Irish poems. Their arrival, however, as mentioned by the ancient historians, and compared with the traditions in the Irish poems, serve in a great measure to ascertain the time in which Ireland received her first people; for allowing the *Nemetæ* to have been in possession of this island 200 years before the arrival of the *Fomhoraicc*, we shall obtain 640 or 700 years prior to the Christian æra, for the first colonization of Ireland by the Aborigines of Britain. An event which agrees perfectly with ancient foreign history, and the natural circumstances of things.*

The first arrival of the aboriginal Britons on the Hibernian coasts being about 350 years after the establishment of the Celtic tribes in that island,

* Keating. O'Conor's Dissert. Plin. l. 7. c. 56. Herodot. p. 254. Strabo, p. 265, Collect. No. 8. Hist. of Manchester.

whence the periods in which the several grand migrations from Britain to Ireland were effected, will be as follows:

	bef. Christ,
Nemethæ as Aborigines,	- 640
Bolgæ or Belgians, the Heremonii } of the poets,	350
Heberii, or British Silures,	- 100
Britons who fled from the terror } of the Roman arms,	after Christ. 50
Britons who fled from the Saxons,	500

Wherefore in the space of 1140 years the colonization from Britain was completed.

See Nemethæ, Momonii, Fomorii, Bolgæ, Heberii, Heremonii, Phœnicians and Scotii.

FOMORII, or Fomorians, that is the sea men, or mariners; a people mentioned in the most ancient Irish poems to have arrived in this island in a very early period; even before the establishment of the second colony of the Bolgæ. They undoubtedly were foreign merchants, and perhaps the Punic or Iberian traders who frequently visited the coasts of Ireland, during their commerce with the Britons for tin, &c. It is remarkable, though the foreigners who traded to Ireland from the first century before to the sixth after the Christian æra, are frequently mentioned in the poems of the most ancient bards, under the names of Fomoreigh, Learmonii, Lathmonii, Lochmanii, &c. yet there is not the least hint given from what country they came, nor the nature of their commerce. From several ancient Irish poems it appears, that in the second century, several of the arms and utensils used by the ancient Irish chiefs, were of foreign manufacture; yet we have not the least account,

from whence they obtained them. Circumstances which prove in a great measure, that though the Carthaginians, Iberians, Gauls and Romans carried on a considerable commerce with Ireland during the period before specified, yet not any of them established factories or colonies in the country, but only visited occasionally the ports, and bartered with the natives for such commodities as they had occasion for*. See Phœnicians, Lochmanii, Fomhoraice, &c.

FORTUATHA, see Firthuathal.

G.

GA, GAES, CAS, and **Gha.** Gaes or Ghae, signify the sea, or a large extended piece of water; whence Morghai, corruptly Fearghe, the ocean.

GABHRAN, from *Gabh re an*, the high habitation of the king, the capital and royal residence of the kings of Ossory. The rath of this ancient palace is yet remaining situated in upper Ossory and the Queen's County †.

GADALIANS, *Gadelii* or *Gaoidhal*, a people mentioned in several of the ancient Irish poems and chronicles, and by the writers of the latter ages and supposed to be the ancestors of the Milesians who are asserted to have travelled into different parts of the world, prior to their establishment in Ireland. The names *Gadelij* and *Gaidbel*, though taken for the same, are probably of different significa-

* O'Conor's Dissert. p. 163. Leabhar Lecan. † Collect. No. 3.

tions. *Gaoibhel* is evidently the same as *Gail* or *Caël*, and were the islandic or maritime Celtic tribes established on the western confines of Europe before their migration to this island. Whence the *Melidb fene sliogbt Gaoibhel* of the poets signifies the learned nobles of the Celtic race, and were none other than the British, Gallic and Iberian druids who arrived in this country in different periods, either with the several colonies, or by means of commerce. But *Gadelii* most probably is not of Celtic origin, this word in the old Persian or Median Language signifies a tower, whence *Melidb fene sliogbt Gadelagb*, signifies the learned nobles of the tower race, and are asserted by the ancient bards to have introduced into Ireland the art of building with lime and stone, and other improvements not before known to the ancient inhabitants of this island. There is the greatest probability that these people were the Gaur or Persian magi; amongst those who received them they erected schools or academies, in which they taught the tenets of their faith, and the several sublime sciences at that time cultivated by the orientals. The greater part of the southern and western countries having in this period received the christian faith, the Gaur found little encouragement in these parts of the continent. But in Ireland, where the Pagan religion remained almost in its original purity and its tenets not being widely different from that of the ancient Persians, these itinerant philosophers found a ready assent to their doctrines among the Hibernian druids. To them we may attribute the origin of those slender round towers at this day remaining in several parts of Ireland, they being exactly of the same construction with the Persian py-

rathia of the middle ages, called by the Phœnicians *Chammia*, and by the magi *Gadele*, or temples of God, but by the ancient Irish *Tlachgo* or temples of the universe, whence their present name in the Irish language *Clogbadb* *. (See *Cloghadh*.)

GALEN, see *Coalan*.

GALENG, or the woody district, the ancient name of the present county of Galway; called also, *Hy Caëllagh* and *Conmacne Dubhain*, which see †.

GALENI, see *Caclani*.

GALIAN, from *Caëlian*, or the woody country, an ancient district in Leinster, comprehending the greater part of the counties of Kildare, Carlow and Queen's county, containing the ancient districts of *Eli ui Mordha* and *Caolan*. In the early ages this district was almost one continued forest †. (See *Eli ui Mordha* and *Caëlan*.)

GAMANRADII, or the government of the district on the sea, comprehending the northern part of the county of Mayo, between the river *Moy* and the sea. See *Tirmalgaid*.

GANGANII, see *Canganii*.

GARMEN, or *Gaermen*, that is, the place or habitation on the sea; it was the principal place of *Hy Morragh*, (which see) the *Coriondii* of Ptolemy. It has frequently been confounded with *Carmen* in *Caëlan*, though several miles distant. It was either the present town of *Wexford* or *Enniscorthy*, though probably the former.

* Jurieu's Crit. History of the Church, vol. 2. Vallancey's Essay on the Celtic Tongue. Keating. M'Curtin's Ant.

† O'Conor's Dissert.

‡ O'Conor's Dissert.

GESHIL, from Gaël siol, or the habitation of the race of the wood. An ancient residence of some of the chiefs of Hy Falgia; situated in the district of the O'Malloys and King's county.

GLEANNAMHUIM, or Glennamhuin, that is, the dark or horrid valley, now Glanworth in the county of Cork. See Fearmuighe.

GLENDALOGH, or the valley of the two lakes. A valley situated in the mountaineous parts of the antient territory of Firtuathal in the county of Wicklow; it was so denominated from containing two lakes. In this valley, surrounded by high and almost inaccessible mountains, St. Cavan, called also St. Coemgene, about the middle of the sixth century, founded a monastery, which in a short time from the sanctity of its founder was much resorted to, and at length became a bishoprick and a religious city. During the middle ages, the city of Glendaloch, called by Hovedon *Episcopatus Bistagnienſis* was held in great esteem and received several valuable donations and privileges; its episcopal jurisdiction extending to the walls of Dublin. About the middle of the twelfth century, on some account or other, Glendaloch was much neglected by the clergy, and became instead of a holy city a den of thieves, wherefore cardinal Papiro in 1214, united it to the see of Dublin, which union was confirmed by king John. The O'Tools, chiefs of Firtuathal, however by the assistance of the Pope, continued long after this period to elect bishops and abbots to Glendaloch, though they had neither revenues nor authority beyond the district of Tuathal; in consequence of which, the city was neglected and suffered to decay, and was nearly a desert in 1497, when

Dennis White, the last titular bishop, surrendered his right in the cathedral church of St. Patrick's Dublin. From the ruins of this ancient city, still remaining, it appears to have been a place of consequence; and to have contained seven churches and religious Houses, small indeed, but built in a neat elegant stile in imitation of the Greek architecture. The cathedral, the walls of which are yet standing, was dedicated to the saints Peter and Paul. South from the cathedral, stands a small church roofed with stone, nearly entire, and in several parts of the valley are a number of stone crosses, some of which are curiously carved but without any inscriptions. In the N. W. corner of the cemetery belonging to the cathedral, stands a round tower, 95 feet high, and 15 in diameter; and in the cemetery of a small church, on the south side of the river near the great lake, called the Rhefeart church, are some tombs, inscribed with Irish inscriptions, belonging to the O'Tools ancient chiefs of this district. In a perpendicular projecting rock on the south side of the great lake, thirty yards above the surface of the water, is the celebrated bed of St. Coemgene, hewn out of the rock, capable of containing three persons: exceeding difficult of access and terrible in prospect. Amongst the ruins have been discovered a number of stones, curiously carved, and containing inscriptions in the Latin, Greek and Irish languages. As this city was in a valley surrounded on all sides, except the east, by high, barren and inaccessible mountains, the artificial roads leading thereto are by no means the least curious part of the remains; the principal is that leading from the market place into the county of Kildare, through Glendafon.

This road for near two miles is yet perfect, composed of stones placed on their edges, making a firm and durable pavement of the breadth of about ten feet. Another road, resembling this, appears to have been intended to be carried over the mountains from Holy-Wood ; it is marked out, and in several places the materials were collected, but the execution, from some circumstances, was neglected. From the style of the buildings discovered in the ruins of Glendaloch, they appear to have been erected about the middle of the tenth century, and were designed by foreign architects on the Greek and Roman models, but the execution falls short of the design*.

GRENARD, from Grian-ard, or the height of the Sun ; a town in the county of Longford, and formerly the residence of the chiefs of north Tessa.

H.

HARDINII, see Erdinii,

HEBERII, or Hiberians, that is the most western people, the ancient inhabitants of the county of Kerry and part of the county of Clare. The poets have fabled that this part of the island was peopled by Heber, elder brother of Heremon and sons of Melesius, in which they have confounded the Heberii with the *Mbumbans*, or aboriginal inhabitants. Richard of Cirencester thinks they were the British Silures, the ancient inhabitants of Cornwall, who retired into this island on the arrival of Divitiacus about one hundred years before Christ ;

* Harris's Ware, v. 1. p. 371.

and who, according to Keating, landed at *Inbber Sceine* now the mouth of the Shannon, from whence advancing into the country were opposed by the Mhumhams, the original inhabitants under the conduct of their queen Eire, but that heroine being defeated at the battle of Magh Greine near Tralee bay, the Heberii established themselves in the country, and probably were the first who opened the mines of Ireland; as Eadhna Dearg a king of this district is said to have coined the first money at Airgiod Rofs, about thirty years before the christian æra*.

HEREMONII, an ancient people inhabiting the eastern and middle parts of Ireland, comprehending the present province of Leinster; they are said by the fabulists to have descended from Heremon, a son of Milesius the Spaniard. *Heremon* signifies the western country, and *Heremonii*, the inhabitants of the western country. They appear to have been Belgians, who arrived from Britain under the conduct of Hugony, about the middle of the fourth century before the Christian æra; and were afterwards distinguished by the name of Scots, from dwelling in woods. The Heremonii comprehended the ancient tribes of the Falgii, Elii, Caëlenii and Morii. See Hy Falgia, Scotii, Coitii and Coigedugarian.

HIBERNIA, or the most western island; the name given to Ireland by the Greeks and Romans.

HY, UI, or O, in the ancient Irish and Celtic tongues, signified a country, district and tribe.

* Keating. Richard of Cirencester.

When annexed to the names of persons, they frequently signified a chief or lord.

HY ALLAIN, or *Hy al Lain*, that is, the district of the great plain country, containing the eastern part of the Magh Leana, at present distinguished under the denomination of the isle of Allin in the county of Kildare, in which stands the hill of Allin, the mount Cromla of the ancient bards. The chiefs of this district were denominated *Hy Allain*.

HY ANLAN, see Oirthir.

HY ARA, see Dalnaruidhe.

HY BHEALGEIGH, see Coiteagh.

HY BREDAGH, see Bresine.

HY BREOGHAIN GABHRAIN, see Caucii.

HY CABHAN, see Bresine.

HY CABHANAGH, see Coriandii.

HY CAELLAGH, or the woody district, containing the present county of Galway, see Galeng and Conmacne dubhain.

HY CHEARBHUIL, see Eli ui Chearbhuil.

HY CONAR, see Hy Falgia.

HY COAREIGH, see Bresine.

HY DA LEIGH, } see Hy Falgia.

HY DAM SEIGH, }

HY DINGLE, see Vellabori.

HY DRISCUIL, see Corcaluigha.

HY DUNNABHAN, see Cairbre aobhdha.

HY FALGIA, or ui Faillia, derived from Hy Bhealgia, that is the country of the worshippers of Beal. This district formerly comprehended the counties of East and West Meath, Dublin, part of the county of Kildare, and all the King's county.

The inhabitants appear to have been descended from the most ancient colony of the Belgians, whose hereditary chiefs were denominated Hy nFaillia, by corruption O'Neal; and in whose line, as descendants of Hugony the great, of the race of the Heremonii, the monarchs of Ireland were to be elected. Some few years before the christian æra, on the arrival of several Caledonian colonies under the domination of Ullagh, a number of the ancient Fallgii, under the conduct of Eoghagh Bhealogh, or Eoghagh Failoch, retired across the Shannon and established a colony at Croighan; others with their chief retired southward into the district of Coiteigh, now the King's county. From which period, Hy Falgia was confined principally to the King's county and part of the county of Kildare, distinguished, during the latter ages, by the name of the kingdom of Offaly. About the beginning of the fifth century, a colony from this district settled in the north of Ireland, where for several ages, it was distinguished by the name of Hy Failia, and Tir hy nFail, by corruption Tironel, and Tirone, that is, the land of the district of the Fail. A circumstance that gave rise to the north and south Hy Failia so much spoken of by the Irish historians of the middle ages. South Hy Falia contained the subordinate districts of Hy Magh-loneigh, Hy Da-Leigh, Hy Mul-loigh, Hy Con-ar, Hy Dam-feigh, Magh-coit-lan, Magh-coit-eoghan, Mach-all-leigh and Hy Faliegh, whose respective dynasts during the latter ages were denominated O'Malone, O'Daly, O'Muloy, O'Connor, O'Dernsy, Macoghlan, Mageoghagan, Macawley and O'Faley; all of whom were in possession of their ancient patrimonies at the commence-

ment of the last century, and several of their descendants retain considerable landed properties in the King's county to this day. All these Dynasts derived their origin from Hugony the great of the Heremonian race, and accordingly were elected chieftains of Hy Fallia and monarchs of all Ireland in consequence of the seniority of their tribe to others of the Belgian race*.

HY-FALLIA, see Hy-Falgia.

HY-FERTE, see Ardfert.

HY-FIACRIA AIDNE, an ancient district in the county of Galway, afterwards called Clanriccard.

HY-FIACRIJ, or Hy-Fiachria, an ancient district in the county of Tyrone, on the River Derg †.

HY-FLATH-EAN-EOGHAN, see Bresine.

HY-GAIRA, see Luighne.

HY-HANLAN, see Oirther.

HY-HUANAN, see Dalaraia.

HY-JARTAGH, see Conmacne-Mara.

HY-KINSELAGH, or the district of the chief tribe, a large ancient district comprehending the greater part of south Leinster; being an union of the Septs of Hy-Moragh, Coulan, Hy-Tuathal, Hy-Breoghan Gabhran, Eli-ui-Mora, and sometimes Ossory, containing the present counties of Wexford, Wicklow, Kilkenny and the south part of the Queen's County; the principal chief of which was generally O'Morrhagh, hereditary chief of Hy-Moragh, and in consequence denominated king of Leinster, though from the ancient Irish history it

* O'Conor's Dissert. Harris's Ware, v. 1.

† Harris's Ware, v. 1. p. 182.

appears, that the chiefs of Eli-*ui-Mora*, *Coûlan* and *Tuathal* according to their seniority were elected chiefs of *Kinselagh*; and kings of *Leinster*.

HY-LAOIGHIS, or *Hy-Leagh*, that is, the district of the level country; a large ancient territory comprehending the ancient *Hy-Fallia*, the present *King's County*, *Eli-*ui-Moradh** or *Leix* in the *Queen's County*, and *Eli-*ui-Chearbhuil** with part of the counties of *Dublin* and *Kildare*, containing the ancient *Septs* of *ui-Moradh*, *ui-Chearbhuil*, *ui-Dal-leaneigh*, *ui-Mûl-Ladigh*, *ui-Don*, *ui-Deamfeigh*, *magh-Coitlan*, *magh-Coiteoghan*, *magh-Caëllagh* and *ui-magh-Loinie*: The sovereignty of which generally was invested in the chief of the eldest *Sept* of *ui-Moradh*, who on this occasion assumed the title of *Hy-Laoighfeach*, or *Hy-Laighfeach*, whose principal place of residence was at the fortress of *Dun-na-mais*, in the *Queen's County*, and capital of *Eli-*ui-Moradh**. The inhabitants of this district were frequently denominated *Laoighaneigh*, *Loinfeach* or *Leagenians*, that is the inhabitants of the level country, and make a considerable figure in the ancient *Irish* history, from whom the present name of *Leinster* is derived. The southern parts of this district, during the latter part of the middle ages, became tributary to the chieftain of *Hy-Morragh*, who took upon him the title of chief of *Kinselagh* and king of *Leinster*. However from the *Irish* annals it appears, that the chiefs of the other *Septs*, according to their seniority, were elected to the regal dignity of *Leinster*, that is, *Mac Coghlan* chieftain of *Mac Coitlan*; *Mac Kellagh* chieftain of *Mac Caëllagh*, *O'Tool* chieftain of *Ui-Tuathal* and *O'Guar* chieftain of *Dal*

Machscoeb, all of whom deemed themselves Scots of the Heremonian race. See Coitæ, Scottii, Heremonii, Bolgæ, Coriondii and Coigidugarian.

HY-LEAREIGH, see Corcaluighe.

HY-LOCHLEAN, see Bresfine and Burrin.

HY-MAGH-LOCKLIN, the antient name of Westmeath, see Mediolanum.

HY-MAGH-LONEIGH, see Hy-Falgia.

HY-MAHONEIGH, see Corcaluighe.

HY-MALIA, or Umalia, that is, the district near the great watery plain; an ancient division in the west of the county of Mayo, comprehending the present barony of Morisk, and half the barony of Ross in the county of Galway, containing the south part of the ancient Hy-Murisc, the Auterij of Ptolemy. The hereditary chiefs of this district were denominated Hy-Malia, or O'Maly, some of whom were in possession of the southern parts at the beginning of the last century. In this country Saint Patrick founded the church of Achad Fobhair, afterwards a bishoprick*. See Auterij, Morisk and Achad Fobhair.

HY-MORAGH, or the district on the sea, an ancient district comprehending the present county of Wexford, the Coriondij of Ptolemy. See Coriondij.

HY-MULLOIGH, see Hy-Falgia.

HY-MURISG, see Hy-Malia.

HY-NA-MOR, see Clan Cuilean.

HY-PAUDRUIG, see Ofragii.

HY-RELEIGH, see Bresfine.

HY-ROARE, see Bresfine.

* Harris's Ware, v. 1. p. 17.

HY-SERUIDON, see Brefine.

HY-SIOL, see Dalnaruidhe.

• **HY-SIOL-ABHAN**, see Iberia.

HY-TIRMALGAID, or the district of the land on the great sea; the present barony of Tirawley in the county of Mayo; in this district the wood Foclut stood, celebrated for being the scene of the vision of Saint Patrick before he undertook the mission of Ireland. Hy-Tirmalgaid contained the north part of the ancient Hy-Moruig, the Auterij of Ptolemy*.

HY-TUATH, see Inis-oen.

HY-TUATHAL, see Firthuathal.

I.

I, **IBH**, or **IVE**, signifies a district or territory on the water, and frequently water only, being the same as Aobh or Abh the old Celtic word for any fluid substance; we also find that Aobh frequently in the old Irish signifies fire.

IAR-CONAUGHT, see Conmacne-mara.

IAR-MUMHAN or west Munster, comprehending the present county of Kerry.

IBERI, or the western people of the water, they are mentioned by Ptolemy and were inhabitants of Iberia, and the south coasts of the county of Kerry, (see Ibh-cochach.) There were other Iberi mentioned by the Irish writers who inhabited the north of Ireland, in the county of Derry, between Lough Foyle and the river Ban †.

* Harris's Ware, v. 1. p. 9.

† O'Conor's Dissert.

IBERIA, or the western country on the water; an ancient district mentioned by Richard of Cirencester, situated round Bear-Haven, and was denominated by the ancient Irish *Hy-Siol-Aban*, or the district of the race on the river, the chiefs of which were called Hy-Sulabhan, by corruption O'Sullivan.

IBERNII, see Uternii.

IBH, see I.

IBH EACH, see Dalaradia.

IBH EOCHACH, or the district on the water, in the S. W. part of the county of Cork, the Iberii of Ptolemy.

IBH-GAISAN, see Ive-Caisin.

IBH-LAOISHEACH, now Leix, see Eile-*ui-Mordha*.

IBH-TORNA-EIGEAS, or the district of the mountains near the sea; the barony of Clán-morris in the county of Kerry, it was in the early ages distinguished by the name of Conal Eachluath, or the Captain-ship of the country on the lake.

IMLEACH-JOBHUIR, or Imelaca Ibaire, derived from *Bim lach a Ib er*, that is the land of the lake of the western district; an ancient ecclesiastical city situated about fourteen miles west of Cashel on the borders of a lake, formerly containing upwards of two hundred acres, though now dry cultivated ground. Here a church and bishoprick was founded by St. Ailbe towards the close of the fourth century, some years before the arrival of St. Patrick. On the arrival of St. Patrick and the conversion of Ængus Mac Nafrick, king of Cashel, the church of Imelaca Ibaire was declared the metropolitan church of Munster, in which dignity it continued several centuries, until translated to Cashel where it

now remains. The city of Imelaca Ibaar, now Emly, was plundered by robbers in 1125, and the mitre of St. Ailbe burned. It was also destroyed by fire in 1192, but was afterwards re-built and continued a considerable town for several ages, even to the time of Henry the eighth, in whose reign Thomas Hurly, bishop of Emly, erected a college for secular priests, but the only remains, at present, of this ancient and perhaps first ecclesiastical city in Ireland, are the ruins of a church, some walls, a large unhewn stone cross, and an holy well. The see of Emly was united to that of Cashel in 1568*.

INCHINEMEO, see Moin-na-inseigh.

INIS BANBA, see Eiroin.

INIS BHEAL, see Eiroin.

INIS BOFIN, or the island of the white Oxen ; an island on the western coast of the county of Mayo, where St. Colman, bishop of Lindisfern, with a number of Scots, and thirty Saxons founded a monastery in 676, and resided there nine years §.

INIS CATHAY, see Cathaigh Inis.

INIS CLIARE, see Inis Turk.

INIS CLOGHRAN, or the stony island ; an island in Lough Ree, in the Shannon ; where, about the beginning of the sixth century, a monastery was founded by St. Dermod.

INIS CORTHY, see Corthæ.

INIS EGHEN, see Inis Oen.

INIS ELGA, see Eiroin.

INIS ENDAIMB, or the island of the habitation in the water, an island in Lough Ree.

* Harris's Ware, v. 1. p. 490. § Ware.

INIS FAIL, derived from Inis Bheal, that is the island of Beal; one of the ancient names of Ireland, so denominated from Beal, the principal object of adoration among the ancient inhabitants of the British isles. Inis Fail has been erroneously translated the Island of Destiny, as Beal was sometimes taken for Fate or Providence.

INIS GATHAY, see Cathaig Inis.

INIS OEN, or Inis Eoghen, that is the district of the isle, comprehending the peninsula between Lough Swilly and Lough Foyle. It was also called *Hy Tuath ar teagb*, or the district of the country of the northern habitation, the dynast of which was denominated *Hy Tuath ar teagb*, or *Hy Duath ertagb*, by corruption O'Dogherty; some of whom were in possession at the commencement of the last century †.

INIS SCATTERY, see Cathaigh Inis.

INIS TORRE, or high island, an island eight miles from the N. W. coast of the county of Donegal.

INIS TURK and **INIS CLIARE**, two islands at the entrance of Clew bay, on the coast of the county of Mayo, where stood a cell of the abbey of Knockmoy.

IRELOND, see Eiroin.

INSOVENACH, or the habitation on the mouth of the bay or harbour, an ancient port in the south of Ireland, much frequented about the time of the arrival of the English; it appears to be the present Bear, situated at the entrance of Kenmare river.

IRAGHT, see Ciaruidhe.

† Ware. O'Connor's Dissert. and his Ortelius.

ISAMNUM Promontory, Portaferry cape at the entrance of the bay of Strangford, mentioned by Richard of Cirencester.

IVEAGH, a barony in the county of Down, see Dalaradia.

IVE BLOID, the same as Ara and Ormond, which see.

IVE CAISIN, or **IBH GAIS AN**, that is the district of the maritime country; an ancient district in Thomond, and the eastern part of the county of Clare *

IVE FIOINTE, the same as Cairbre Aodhbhe, which see.

IVERNIS, or the habitation on the western water; an ancient city and capital of the Scots, as mentioned by Richard of Cirencester; who asserts, that it was situated on the eastern banks of the Shannon, but where is not very certain; though most probably it was the present town of Banagher in the King's county; as Banagher signifies also, the western habitation on the water, and is situated in the ancient *Coitidugarian*, the *Scotis* of Richard.

K.

KENANUS, from *Cean an uis*, that is the principal country of the water, an ancient district in the county of Westmeath, situated near the lakes.

* Colloc. No. 4. p. 369.

KENRY, see Brughrigh.

KILDALUA, see Loania.

KILDARE, or *Chille-dair*, that is the wood of oaks. A large ancient forest, comprehending the middle part of the present county of Kildare. In the center of this wood was a large plain, sacred to heathen superstition, and at present called the Curragh of Kildare. At the extremity of this plain, about the commencement of the sixth century, St. Brigid, one of the heathen vestals, on her conversion to the Christian faith, founded with the assistance of St. Conlath, a church and monastery, near which, after the manner of the Pagans, St. Brigid kept the sacred fire in a cell, the ruins of which are still visible. The church of Kildare was in a short time erected into a cathedral; with episcopal jurisdiction, which dignity it retains to this day; the cathedral, however, has been for several years neglected, and at present lies in ruins, little remaining besides the walls and a round tower.

KILALOE, see Loania.

KILMACDUAGH, see Chillmacduagh.

KILMANTAN, from *Chille man tan*, that is the wood of the narrow country; an ancient wood in the district of Cuolan, in which, on the sea coast, stood the Menapia of Ptolemy, now Wicklow.

KILMORE, or the great church; called in former ages Clunes or Cluain, that is the sequestered place; situated near Lough Ern. Here a church and bishoprick were founded in the sixth century by St. Fedlimid, which was afterwards removed to an obscure village called Triburna, where it continued until the year 1454, when Andrew mac Brady, bishop of Triburna, erected a church on the

Site of that founded by St. Fedlimid to whose memory it was dedicated, and denominated Kilmore. At present there are neither cathedral, chapter, nor canons belonging to this see; the small parish church of Kilmore, contiguous to the episcopal house, serving for the purpose of a cathedral.*

KINEL-EOGHAIN, or the principal district; an ancient territory, comprehending the present county of Tyrone.

KNOCK-AINE, see Carran-fearaidhe.

L.

LABERUS, or *Laberos*, an ancient city mentioned by Ptolemy, and placed by him near the river Boyne. Richard of Cirencester makes it the capital of the Voluntii. Laberus is evidently derived from the ancient British *Labaer*, whence *Labbereigh*, a speaking place in the ancient Irish language, figuratively, a place of parliament where the states assembled. The Laberus of Ptolemy was the hill of Taragh, celebrated in the Irish annals for being the place where sat the convention of Taragh, during the pagan times. This celebrated convention appears to have been originally instituted by the Heremonian Belgians, on their first settlement in Ireland, about 350 years before the Christian æra. During the contests between the several Belgian and Caledonian settlers, the states seldom had the opportunity of assembling at stated periods, until about the beginning of the first century, when Connar mor, called by several of the Irish antiqua-

* Harris's Ware, vol. 1. p. 225.

ries, *Concobar mac Neffan*, by the advice of the arch-druid Cathbad, called in some of the ancient poems Ollam Fodla, or the learned High Priest, revived the institution. From which period the monarchs of Ireland were constantly inaugurated on the stone of Destiny, erected on the hill near the Labhereigh, until the reign of Dermod mac Keruail, in 560; when the Christian clergy anathematized the place. From that time the states assembled in the court of the palace of Taragh, until the final destruction of that fortress by Brien Boromh, in 995. The Naasteighan and Labhereigh, where the states assembled, are still visible on the hill of Taragh. See Taragh.*

LABIUS, from *abh uis*, or the district of the river.

A river mentioned by Richard of Cirencester; at present denominated the Liffey, being a corruption from Labheigh, the watery district.

LACHMANII, see Luchmanii.

LAGEAN, or the level country, the same as Hy Laoighis, which see.

LAMBAY, see Lumni.

LAVATH, from *Labh ath*, the shallow water; a river which issues from the western declivity of Mount Crommal, and falls into Lough Swilly. See Cromla.

LEA, or the plain; a district on the river Ban in the county of Antrim.

LEABA-FEINE, that is the beds or graves of the nobles. A name given by the present inhabitants to a species of tombs appertaining to the Milesians, or ancient Irish nobles; they consist in general, of immense rock stones, placed on others,

* O'Conor's Dissert. p. 13. 138. Baxter's Gloss. Ware.

either upright, or laid flat, the covering stone being placed some horizontal, others inclined, and often circumscribed by a wall of loose stones. On several of these tombs, especially on those belonging to the Druids or Bards, are found inscriptions in symbolic and alphabetic characters, specifying the name and quality of the person interred. According to the Irish antiquaries, this species of tombs were introduced about the beginning of the third century, burning the dead having then been universally discontinued throughout the island.*

LEACHT-MHAGHTHAMHNA, see *Musgruidhe*.

LEANA, or *Lena*, a lake in the north of Ireland; *Leana* or *Lena* signifies the place of the waters, and was most probably Lough Foyle.

LEAN CLIATH, or the Fishing Harbour; The present harbour of Dublin. *Lean Cliath*, or *Leam Cliath*, is derived from *Lean* or *Leam*, a harbour, and *Cliath* or *Cliabh*, which literally signifies a hurdle, or any thing made of wicker work; it also signified certain wiers made of hurdles and placed in rivers and bays by the ancient Irish, for the purpose of taking fish. Whence any river or bay having these wiers placed in them, generally had the name of *Cliath* or *Cliabh*, added to them to signify the establishment of a fishery. Dublin, therefore, being originally built on, or near one of these harbours, was anciently called *Bally lean Cliath*, that is the town on the fishing harbour, and not as frequently translated, the town built on hurdles †.

* *Mc. Curtin's Antiquities. Collecanea, No. 5.*

† *Baxter's Gloss. Harris's Ware, vol. 1.*

LEAN CORRADH, or the harbour for boats ;
an ancient port on the Shannon near Killaloe.

LEGH MOGH and **LEGH CON**, otherwise written *Leath Mogh* and *Leath Cuinn* ; two ancient grand divisions of Ireland made towards the close of the second century between Eogan More, surnamed *Mogh Nuagad*, king of Munster, and *Con*, surnamed *Ceadchathach*, king of Taragh, dividing the island into two parts by a line drawn from *Atchliath na Mearuidhe*, now called *Clarín's bridge*, near Galway, to the ridge of mountains denominated *Eisgir Riada*, on which *Cluainmacnois* and *Cluainirard* are situated, and from thence to Dublin. The southern division was called *Leagh Mogh*, or *Mogh's part*, and the northern *Leagh Cuin* or *Conn's part*. The intire country by this division was divided into two governments ; which by the continual contentions of the several chiefs subsisted only fifteen years, though the names were retained for several ages after, the southern part of Ireland being frequently called *Legh Mogh* and the northern *Legh Conn*, down to the fourteenth century.

LEGO, or the lake, situated either in the county of Roscommon or Sligo. *Lego* appears also to signify a country of lakes, and was one of the ancient names of the present county of Roscommon.

LEIM CON, or the harbour of the Cape, now *Missen Head*.

LEIM CUCHULLAN, or *Leim na Con*, that is the harbour of the principal cape or headland, or the harbour of the cape ; it is now called *Loop*

Head or Cape Lean, at the mouth of the Shannon*.

LEIX, see Eile ui Mordha.

LENA, see Moi Lena.

LESSMORE, or Lios-mor, that is the great inclosure or habitation; an ancient city and university situated on the banks of the Black water in the barony of the Decies, and county of Waterford. St. Carthagh, or Mochudu, in the beginning of the seventh century, founded an abbey and school in this place, which in a short time was much resorted to, not only by the natives, but also by the Britons and Saxons during the middle ages. According to an ancient writer of the life of St. Carthagh, Lessmor was in general inhabited by monks, half of it being an asylum into which no woman dare enter; consisting intirely of cells and monasteries, the ruins of which with seven churches are yet visible; a castle was built here by king John. The site of Lessmor was in the early ages denominated *Magh Sgiath*, or the chosen field; being the situation of a dun or fort of the ancient chieftains of the Decies, one of whom granted it to St. Carthagh on his expulsion from the abbey of Ratheny in Westmeath. On becoming a university, Magh Sgiath obtained the name of Dunsiginne, or the fort of the Saxons, from the number of Saxons which resorted thereto, but soon after that of Lios-mor, or Lessmore. The bishoprick of Lessmore was united to that of Waterford in 1363, seven hundred and thirty years after its foundation †.

* Collect. No. 4.

† Harris's Ware, v. 1. p. 589.

LETH CATHEL, from *Lea Caël*, that is the wood of the plain; the present barony of Lecale in the county of Down. See *Dal Dichu*.

LETHMANNIC, see *Luchmanii*.

LIBINUS, from the old British *Lion ui*, the clear water; a river in the west of Ireland mentioned by Ptolemy, and thought by Camden to be Sligo river, called by the Irish *Slegach*, and by Cambrensis *Slichney*. But Richard of Cirencester makes it to be Clew Bay*.

LIMNUS, see *Lumni*.

LIOSMORE, see *Leffmore*.

LOANIA, or the habitation on the wave, the present Kilaloe, or as it was anciently written *Kill da Lua*, that is the church of Lua, from *Lua* or *Molua*, who about the beginning of the sixth century founded an abbey in this place. St. Molua appears to have derived his name from Loania, the place of his residence, as was customary amongst the ancient Irish. On the death of St. Molua, St. Flannan, his disciple and son of the chieftain of the district, was consecrated bishop of Kill da Lua at Rome about the year 639; and the church endowed with considerable estates by his father Theodorick. Towards the close of the twelfth century, the ancient see of Roscrea was united to that of Kilaloe. From which period these united bishopricks have been governed by the same bishops †.

LOCH, LOC, LUCH, Luigh, Loich, Lough, words in the ancient Hiberno-Celtic tongue, sig-

* Baxter's Gloss. Camden. Ware.

† Harris's Ware, v. p. 589.

nify a lake or a large piece of water, and sometimes the sea.

LOCH CUAN, or the lake of the harbour; the present bay of Strangford.

LOCH EACHA, or *Loch Neach*, so called from *Loch* a lake, and *Neach* wonderful, 'divine, eminent or heavenly, is by far the largest undivided piece of water in Ireland, and situated in the county of Antrim. Its petrifying powers are not instantaneous, as several of the ancients have supposed, but require a long series of ages to bring them to perfection, and appear to be occasioned by a fine mud or sand which insinuates itself into the pores of the wood, and which in process of time, becomes hard like stone. *Neach* has been asserted by several modern antiquaries to signify a horse, whence Loch Neach has been elegantly translated a horse-pond; but *Neach* in the old Irish tongue never signified a horse; it has been frequently indeed used in that sense by several of the latter bards, as a metaphor, though the original signification was *any thing noble, excellent or eminent*.

LOCH ERE, or the western lake; an ancient lake, where the city of Cork now stands.

LOCH FEBHAIL, derived from *Loch Bheal*, that is the lake of Beal; being sacred in the times of Heathenism to pagan superstition; it is at present called Lough Foyle, being a corruption from Febhail or Bheal, and is situated in the county of Derry.

LOCHLANIC, see Luchmanii.

LOCH LEAN, or the enclosed lake, from being surrounded by high mountains; the present lakes

of Killarney in the county of Kerry: Nennius says that these lakes were encompassed by four circles of mines; the first was of tin, the second of lead, the third of iron, and the fourth of copper. In the several mountains, adjacent to the lakes, are still to be seen the vestiges of the ancient mines of iron, lead and copper, but tin has not as yet been discovered here. Silver and gold are said by the Irish antiquaries to have been found in the early ages, but this is somewhat doubtful, especially in any considerable quantity, though some silver probably was extracted from the lead ore, and small quantities of gold might have been obtained from the yellow copper ore of Mucrus. However in the neighbourhood of those lakes were found in the early ages as well as at present, pebbles of several colours, which taking a beautiful polish, the ancient Irish wore in their ears, girdles and in other articles of their dress and furniture*.

LOCH NAIR, a lake in Meath, in which Turgesius was drowned †.

LOCH NEACH, see Loch eacha.

LOGIA, from the ancient British *Lug ui*, or lake of the flowing waters; figuratively, any river, bay, or harbour where the tide flows; an ancient river in the north of Ireland mentioned by Ptolemy; thought by Baxter to be Lough Foyle, but by Ptolemy's and Richard's charts, it is evidently the bay of Carrigfergus.

LUBAR, a river in the north of Ireland. See Cromla.

* Nennii Hist. Britan. Ware.

† Collect. No. 4. p. 462.

LUCANIJ, of the people of the maritime country, from *Luch*, a lake or the sea, and *aneigh*, the inhabitants of a country; an ancient people of Ireland, mentioned by Richard of Cirencester, and placed by him in the county of Kerry near Dingle bay. But Ptolemy calls them *Luceni*, and they appear to be the *Lugadii* of the Irish writers; which in a general sense comprehended all the inhabitants on the southern coasts, from the harbour of Waterford to the mouth of the Shannon; though sometimes confined to those of the county of Waterford. See Breoghain and *Lugadii*.

LUCENI, see Breoghain.

LUCHMANII, *Lochlanicc*, *Loch-lannach*, *Lachmanii*, and *Leth-mannicc*, names that frequently occur in the Irish histories during the middle ages, as a foreign people who arrived in different periods in this island. Who they were, and from what country they came, have, for some time, been a subject of enquiry among the learned in antiquities. But, without involving ourselves in a cloud of useless erudition, it will be sufficient to observe, that *Luchmanii*, *Lachmanii*, *Lethmannicc*, *Lochlanicc*, and *Lochlanach* signify, in the old Irish and Celtic tongues, seamen or mariners; and are of the same import as the *Formorians* and *Ferloich* mentioned in the old Irish Poems. They derived their origin in reality from no particular country, but were the merchants and seamen who visited the coasts of Ireland from the second century to the close of the ninth after the christian æra, and whom the several Irish chiefs frequently engaged to assist them against their enemies during their stay in the

island. These Luchmanii were of the several countries of Iberia, Gaul, Britain, Belgia and Scandinavia, all of which in different periods held occasional commerce with Ireland*.

LUENTUM, an ancient town or city in Britain, mentioned by Ptolemy. Luentum or Luentinum is evidently from *Luca*, a harbour or bay, and *dunum*, *dis*, a castle or fortress; whence *Luentum* for *Luendum*, the habitation on the bay. It is now called *Lbannis*, or the place near the water, and Caer Kestylh or Castle-town, and is situated in south Wales †.

LUGADII, or Sliocht Lugach mac Ithy, that is, the maritime race descendants of the inhabitants on the water; the ancient inhabitants of the present county of Waterford, called by Ptolemy Brigantes, and by the Irish writers, Sliocht Breoghain. (See Breoghain.)

LUG BHEATHAIL, see Darabonis.

LUIGHNE, or the country of the lakes; an ancient district in the south of the county of Sligo; part of which is still retained in the present barony of *Leyney*. It was also denominated *Hy Gaira*, or the district of the land of waters, from containing several lakes. The ancient chieftains were called Hy Yara, or O'Gara; and the subordinate dynasts were O'Donogh and O'Hara, all of whom remained in possession of their ancient territories at the beginning of the last century.

LUMNEACH, the most ancient name of the present city of Limerick. The word is derived

* Collect. No. 4. Tacitus. Whitaker's Manchester.
O'Conor's Dissert. † Baxter's Gloss.

from *Luan* or *Liem*, a strand or port, and *Neach* eminent, whence Lumneach, by corruption Limerick, the eminent port. Ptolemy calls it *Marcolicum*, which in the Cambric dialect of the Celtic tongue has nearly the same signification as Lumneach. Lumneach during the first ages of christianity was much frequented by foreign merchants; and after the arrival of the Danes was a place of considerable commerce until the twelfth century. It was plundered by Mahon, brother of Brien Boromh, after the battle of Sulchoid in 970; and Brien, in a future period, is said to have exacted from the Danes of this city three hundred and sixty-five tuns of wine, as a tribute: which, if true, shews the extensive traffic carried on by those people in that article. About the middle of the sixth century, St. Munchin erected a church and founded a bishoprick at Lumneach, which however was destroyed by the Danes on their taking possession of this port in 853, and remained in ruins until their conversion to the christian faith in the tenth century; at which period the church of St. Munchin was rebuilt and the bishoprick reestablished. Donald O'Brien, about the time of the arrival of the English, founded and endowed the cathedral; and Donat O'Brien bishop of Limerick in the thirteenth century contributed much to the opulence of the see. About the close of the twelfth century, the bishoprick of Inis-cathay was united to that of Limerick *

LUMNI, an island on the eastern coast of Ireland; mentioned by Ptolemy, and called by Pliny *Limnus*; *Lumni* or *Limnus* is evidently a cor-

* Collect. No. 4. Harris's Ware, v. 1. p. 501.

ruption from the ancient British *Lan n'úi*, or intirely in the water; being at some distance from the coast. It is at present called Lambay, on the coast of the county of Dublin*.

M.

MACOLICUM, an ancient Irish city mentioned by Ptolemy, and placed by him and Richard of Cirencester on the banks of the Shannon. The word appears to be a corruption from *Magb-Oli cand*, that is the place of the principal wharf or port, and was evidently therefore the city of Limerick, the ancient *Lumneach*; though Baxter endeavours to derive it from *Magb Coille can*, or the place of the principal wood; whence he thinks it may be the present city of Kilkenny. But Ptolemy was intirely ignorant of the [internal parts of this island, and none of our domestic writers mention Kilkenny before the tenth century under any denomination whatever.

MAGH, Moy, Moi, Ma and Mogh, in the old Irish, signified a plain in general, and sometimes a field or open place free from wood; in which sense it was of the same import as Savannah or lawn; and was by no means synonymous to *Lo-oigbis* and *Moan*, the first signifying a flat or level country, and the latter a bog or wet plain.

MAGH-ADHAIR, or the field beyond the western water; A place in Thomond where the kings of north Munster were inaugurated †.

MAGH-ALL-LEIGH, see Hy-Falgia.

* Baxter's Gloss.

† Collect. No. 4.

MAGH-BREG, or the field of the castles, or fortresses; a plain round Taragh, in which was situated the raths or palaces of the monarchs of Ireland, and of several of the princes and chiefs. See Bregia.

MAGH-CAELLAGH, see Hy-Leagh.

MAGH-CIERNAN, see Brefine.

MAGH-COITEOGHAN, see Hy-Falgia.

MAGH-COITLAN, see Hy-Falgia and Hy-Leag.

MAGH-CRU, or the *field of murder*, a place in Conaught. Towards the close of the early ages, the ancient Irish nobility distinguished under the name of Milesians, by the flattery of the bards and other circumstances carried themselves with great haughtiness towards the plebeians, not considering them of the same race, violating the chastity of their wives and daughters with impunity, and triumphing over their lives and properties according to their wills. The people had long groaned under this tyranny of their chiefs without the power of redress, as the arms were entirely lodged in the hands of the Milesians, the lower orders not being allowed to bear any other weapons than slings and staves. However about the beginning of the first century, Caibre called by historians *Cin Cait* or chief of the Scots, a herdsman in Conaught, having attained some authority among his brethern from the quantity of his possessions, was determined to attempt the deliverance of the people; but as force could not be employed, recourse was had to stratagem. For this purpose Caibre invited the principal chiefs to a grand entertainment at Magh-Cru on condition that they came

unarmed, this term being assented to, the plebeians during the festival, fell upon the defenceless nobles and put them to death, sparing neither age or sex. Such a massacre spread universal consternation throughout the island, and numbers of the Milesians fled to Britain and Gaul, whilst others took refuge in unfrequented woods, leaving their raths or castles to the insurgents who usurped the government of the several districts for near fifty years, but at length by the mediation of the Druids, who were in the interest of the Milesian race, an accommodation took place, on condition of the plebeian order receiving several privileges, and a security being given for their lives and possessions, and those who had obtained any considerable property in herds were entitled in some measure to the rank of Milesians. So that from this period we may date the commencement of the emancipation of the old Irish plebeian race*:

MAGH-CUILAN, see Dalnaruidhe.

MAGH-DUINE, or the field or plain of the people, celebrated from a battle fought there, between Lachtna the brother of Brien Borumh against O'Flóinn, about the year 953 †.

MAGH-DUNEL, see Dalnaruidhe.

MAGH-EAN, or the plain on the water; a plain between the river Erne and the bay of Donegall. See also Deassii.

MAGH-FEMIN, derived from Magh Bhoemoin, or the plain or field of the wet plain for cattle; comprehending all the boggy country round Cashel, wherein the herds belonging to the kings of Cashel were generally kept.

* Keating. Leabhuir Lecan.

† Collect. No. 4. p. 468.

MAGH-GAUROLL, see Brefine.

MAGH-GENUISGE, see Dalaradia and Damnii.

MAGH-GUIUR, see Fermanagh.

MAGH-INIS, see Dal-dichu.

MAGH-LABHIA, or the plain of the watery district; being all the level country in the county of Dublin circumscribed by the river Liffey.

MAGH-LEANA, or the plain of the level country; an ancient district comprehending the greater part of the King's County, particularly that part denominated Hy-Allain, Hy-Fallia and Hy-Dam-seigh. See Hy-Fallia, Hy-Allain and Cromla.

MAGH-NA-FEINE, see Fearmuighe.

MAGH-NAY, or Magh-Neo, derived from *Magb-Noadb*, that is, the inhabited plain or country, comprehending the present county of Roscommon, being the first settlement of the Belgic tribes in Conaught, and in which, the royal city of Croghan stood. See Atha.

MAGH-RA-NALL. see Conmacne.

MAGH-NEIRCE, see Fearmuighe.

MAGH-RIADA, or the tribe of the plain or Savannah, or rather the inhabited plain, from *Magb* a plain or open in a wood, and *Riada* a tribe or vassals of a king or chief, figuratively the demesne of a chief; The present heath of Maryborough in the Queen's County, the original demesne of the O'Mores, chiefs of Laoighois or Leix; in which was fought a memorable battle between the people of Munster and those of Leinster, under the command of Laoighois Cean Mordha about the middle of the third century; the bones of the slain being found at this day a few inches below the

surface of the ground on the borders of the heath*.
See Maistean*.

MAGH-SGIATH, see Lismore.

MAGH-SLANE, Slane on the river Boyne
county of Meath †. See Ferta fir feic.

MAGH-SLEUGHT, or Moy-Sleucht, that is
the plain of the host or sacrifice; a place situated
near Fenagh in the barony of Mohil, and county
of Leitrim, celebrated in the ancient Irish poems
for being the place where Tigernmas first introdu-
ced the worship of *Crom* or Fate, the principal deity
of the Cambric Britons, which, some few years be-
fore the birth of Christ, was by their Druids intro-
duced into Ireland. This circumstance however so
displeased the ancient Hibernian Druids, the wor-
shippers of Beal, that Tigernmas and his followers
are said to have been destroyed by lightning †.

MAGH-TUREY, or Moy-Turey, derived from
Magb-Tora, or the high plain. There were two
places under this name, the northern and southern;
The southern Magh-Turey was in the county of
Galway, not far from Lough-Mask, and is cele-
brated in the Irish poems for being the scene of
action between the Belgian and Danan or Caledo-
nian Septs, about eighty or one hundred years
before the christian æra, in which the former were
intirely defeated.

The northern Magh-Turey was situated near Lough
Arrow in the county of Roscommon, so denomi-
nated from Tura an high hill or rock, being sur-
rounded on all sides by mountains. It is celebrated
for being the scene of action between the Belgians
and Fomorian on one side, and the Danans on

* Keating. † Annales Annon. 149.

‡ Q'Conor's Dissert. p. 92. M^cCurtin.

the other, some few years before the birth of Christ; in which the Belgians were again defeated*.

MAISTEAN, from *Naasteaghan*, pronounced *Naisfean*, that is the place of the assembly of the elders, the place where the states of south Leinster met, it is the same as Carmen, which see. Here a battle was fought about the middle of the third century between the people of Munster and those of Leinster under the command of *Laoigbeis Caen More*, chief of Leix in the Queen's County. *Laoigbeis* according to Keating defeated the Munster army from the top of Maistean to *Abtrodain* now Athy in the county of Kildare; and pursued them into Leix, when the battle was renewed on the plains of *Magb-Rjada* now the heath of Maryborough, where *Laoigbeis* obtained a second victory and drove the fugitives into their native country †.

MAYO, corrupted from *Magh iii*, or the place or field on the water; an ancient city and university founded about the sixth century for the education of such of the Saxon youths as were converted to the christian faith. It was situated a little to the south of Lough Con, in the county of Mayo, and is to this day frequently called Mayo of the Saxons ‡, being celebrated for giving education to Alfred the great, king of England §.

MEDINO, see Miadhanagh.

MEDIOLANUM, an ancient city or district in the county of Meath, thought to be either Trim or Kells. The word appears to be derived from *Madb by lanioü*, or the district of the great plain of

* O'Connor's Dissert. p. 166. 167. † Keating's Hist.
‡ Bedæ, lib. 4. cap. 4. § O'Connor's Dissert.

the waters; and is most probably, the present county of Westmeath, called in former times *Hy Magb lochlin*, or the district of the plain on the water; the ancient chiefs of which were the O'Mac-laghlin's kings of Meath, they were frequently elected monarchs of Ireland during the tenth and eleventh centuries; some of the Mac-laghlin's were in possession of their ancient patrimony at the commencement of the last century. This district also in the early ages was denominated *Colman*, from *Coilleman*, or the woody country, whence the inhabitants obtained the name of *Clan-Colman* or the children of the woody country.

MENAPIA, an ancient city mentioned by Ptolemy, and was the capital of the Menapii; now Wicklow, the Euolenum of Probus.

MENAPII, an ancient district on the eastern coasts of Ireland, mentioned by Ptolemy. *Menapii* is evidently derived from the old British *Mene ui poi*, that is, the narrow district or country; comprehending that part of the present county of Wicklow between the mountains and the sea, called by the Irish writers *Coulan*, or the narrow enclosed country. See Coulan.

MIADHANAGH, written sometimes *Medino* and *Meteno*, that is the principal or honourable country, the present county of Meath. This district was the most ancient settlement of the Belgians in Ireland, in consequence of which, the inhabitants were esteemed the eldest and most honourable tribe. From which seniority their chieftains were elected monarchs of all the Belgæ; a dignity that was continued in the Hy nFaillian line without interruption until the arrival of the Caledonian colonies under the name of Tuath de Danan, when Connor

mor chieftain of these people, obtained or rather usurped the monarchical throne, obliging *Eoghabh Bhealach*, or *Eochy Failloch*, with several of his people to cross the Shannon and establish themselves in the present county of Roscommon, where Crothar founded the palace of Atha or Croghan. A circumstance which brought on a long and bloody war between the Belgian and Caledonian races, which was not finally terminated until the close of the fourth century, when the Belgian line was restored in the person of O'Niall the great, and continued until Brian Boromh usurped the monarchical dignity by deposing Malachy O'Malachlin, about the year 1001.

MILEDH, a people mentioned frequently in the ancient Irish poems and asserted by the more modern antiquaries to have been Milesians, a supposed people from Spain, descended from the ancient Carthaginians, who under the conduct of Heber and Heremon, sons of Milesius, a prince of that country, about the fourteenth century before Christ, arrived in sixty ships on the coasts of Ireland, and established a numerous colony therein. Though Irish histories and chronicles of the latter ages are very circumstantial on this subject, yet the more ancient speak but imperfectly concerning it. The truth is, the whole story appears to have originated from some assertions in the ancient druidic historic poems, about the beginning of the eighth century. In these works, part of which is preserved, in the *Leabhair Leacan*, frequent mention is made of *Miledh sliocht Fene* and *Miledh Espaine*, as ancient inhabitants of Ireland. The old pagan Irish language, had in a great measure become obsolete in the eighth century, and a num-

ber of expressions in the ancient poems were in that period not understood. *Miledb* or *mBealadb Fene*, therefore by the christian clergy of the middle ages, were interpreted Milesius the Phœnician, as it has some resemblance to Milesius the Phœnician who settled on the western coast of Spain about the fourteenth century before the christian æra. The word *Miledb* is evidently derived from *mBealadb*, that is, the worshipper or descendant of Beal, figuratively a nobleman or Druid; *Fene*, as we have observed under that word, is a learned or wise person, whence *Miledb Fene* signifies a learned nobleman or Druid; and *Miledb Shiogbt Fene* is the learned noble race. In the same manner, *Miledh Easpainne*, the son of Golam, under whose conduct the Iberians settled in the south of Ireland, is supposed to signify Milesius the Spaniard; but *Easpainne*, *Espainne* or *Hespin* in the old Celtic tongue signified any naked, barren or dry place; and frequently a barren rocky or mountainous country; Whence *Miledb Easpainne Mac Golam*, signifies the nobleman from the barren mountainous country of the Caël. From this consideration it is evident, that the Milesians who have made so considerable a figure in the Irish annals during the latter ages were British colonists, who under the conduct of their druids and chiefs, fled from the terror of the Roman arms, at the commencement of the first century. As to the three sons of Milesius, so much spoken of, they were no other than the different colonies of the Caël inhabiting the several parts of the island, so denominated from their situation, as Heremon the western country, Heber or the most western country, &c. From the word *Espainne* being annexed to some of the emigrants it is proba-

ble they came from the mountains of Wales, in the western coast of Britain *. See Bolgā, Heremonii, Fene, Scoiteigh and Hy-Failgia.

MILVIGR, of the same signification as Miledh.

MIS-SLIABH, or mountains of the Moon, from *Mi*, *Mios* or *Mis* the moon, and *Sliabh* a mountain.

There are two mountains under this denomination, one in the county of Antrim where St. Patrick kept the swine of his master Milco; the other in the county of Kerry near Tralee bay, where according to Keating *Eadbna Dearg*, a king of munster, lies buried who died of the plague a short time after he had erected the first mint for the coinage of money at Airgiod Rofs. These mountains are called *Mis*, probably from an adoration paid to the moon thereon, by the pagan inhabitants †.

MOAN, signifies a bog or wet plain.

MODONUS, derived from *Mogh Dun uife*, or the river of the mountainous country, an ancient river mentioned by Ptolemy and thought by Camden to be the river Slany, in the county of Wicklow, as it rises in the mountains; though Baxter endeavours to derive it from the old British *Modon uife*, or the deep river, a quality which certainly does not belong to the Slany unless it be in consequence of its course lying through deep and dark vallies.

MOGH, Magh, Mabh or Moghum, from *mOgh* or *mOghum*; that is wisdom or fruitfulness, whence Magh a plain or place capable of producing the

* O'Connor's Dissert. Baxter's Gloss. Keating. McCurtin.

† Keating. Life of St. Patrick, and Vallancey's Essay on the Celtic language.

vegetable productions of the earth. In the old Irish and Celtic mythology the chief of the Genii who presided over the various productions of nature, and signified the genial influence of the sun or that universal vivifying spirit which exists throughout the universe, being supposed to nourish and bring forth the animal and vegetable productions of the earth. This divinity received several names according to the different departments it was supposed to occupy; when considered as the active principle of nature, it was denominated *Mogb* or wisdom, being the same as the Greek Minerva or Pallas; when the earth or mother of nature, it was denominated by the Irish *Tlachb* and *Eadbna*, by the Britons *Andate*, by the Greeks *Ceres*, *Cybele* and *Vesta*, by the Persians *Astarte*, by the Egyptians *Isis*, by the Italians *Ops*, by the Samothracians *Cotis*, and by the Saxons *Eofstar*. When presiding over the forests and chief of the *Fiodb Rbebe*, it was denominated by the Irish *Mabb*, by the Greeks *Diana*, and by the Romans *Pan.* When considered as the genius of Plenty, it was called by the Irish *Satarn* or *Satbaran*, being the Saturn of the Greeks and Romans, and when taken for the influence of the solar rays, it was denominated by the Irish *Mortinne* or the great or good fire, being the Mercury of the Greeks and Romans. See *Tlachgo*, *Mogh-adair*, *Mabh*, *Saturn*, *Eadhna* and *Mortinne* *.

MOGH-ADAIR, or *Magh-adair*, that is the sanctuary of the wise divinity of the tombs, being temples or sanctuaries dedicated to *Mogb* or *Sodorn* and the manes of heroes. They were situated

* Vallancey's essay on the Celtic language. Juricu's critical history of the church, vol. 2d.

either on plains or hills, but most generally on fruitful places in the centre of woods, and were differently constructed. Some consisted of circular areas surrounded with upright anomalous stones; in the centre of which was placed an altar, whereon sacrifices were offered, as is evident from the remains of several still visible in different parts of Ireland, particularly near Bruff in the county of Limerick, New Grange in the county of Meath, and Slidery Ford in the county of Down. In other places they consisted of circular rows of upright stones inclosing an altar and accompanied by a conical mound of earth or stone, the whole circumscribed by a rampart and ditch, as is seen at this day at Skirk in the Queen's County. All these sanctuaries were cemeteries and sepulchres, the dead being interred under the mound, altar and upright stones; as is evident by human bones or urns being constantly found under such as have been opened.

The sacrifices performed in these sanctuaries were at the time of the Beakinnes, on the eve of war and return from victory. The victims were in general deer, oxen and captives taken in war; the ceremonies used here being the same as those observed at the festivals of Usneach, Tailtean and Tlachgo in honour of the sun, moon and universal nature. It was here as on the top of the Cairns and Tumuli that those slept who consulted the manes of their ancestors who were supposed to inform them either by dreams or visions of circumstances relative to the future events of their life. Here also resorted the Druids whose business was to divine by dreams and visions of the night, the ghosts of the departed being supposed to visit the

places of their interment, and inform their descendants of the transactions of ages yet to come. Whence is derived the notion of Spectres and Apparitions so prevalent among the lower orders of the people at this day*.

MOI-LENA, or the plain or open country on the bay or gulph of the sea; situated in the district of Inis Owen near Lough Foyle.

MOIN-NA-INSEIGH, or the islands of the bog, called by Cambrensis *Inchinemo*, or the divine Islands; situated about three miles from Roscrea, in the county of Tipperary. In this place, formerly in the bosom of a large wood, a monastery of Colidei, was founded in the tenth century; the ruins of which consisting of the priory church and two other churches are still visible.

MOIN-MOR, or the great bog, all that marshy ground near the present city of Cork; being part of the ancient Corcaluighe and celebrated from being the field of battle between Mortogh O'Brien king of Thomond and Dermod Mac Carthy, king of Desmond in 1151, when Mortogh was slain with the principal Dalcaissian nobility †.

MOMA, see Muma.

MOMONII, the ancient inhabitants of the present province of Munster. The word appears to be derived from the old Celtic or British words *Moi* a region and *Mam* maternal, whence *Mouman* or *Momon* a maternal or aboriginal country. This part

* Mc. Curtin's Ant. Jurieu's critical hist. of the church, vol. 2. Collectanea, No. 5. Vallancey's Essay on the Celtic language.

† Collect. No. 4. p. 580.

of Ireland being principally inhabited by the *Nemethæ* who retired from the *Bolgæ* on their settlement in *Heremonia*, the present Leinster, about three hundred and fifty years before Christ; we find in all the ancient Irish histories the southern parts of the island denominated *Mumban* or the country of the Aborigines, and the inhabitants in consequence thereof called *Mumhanii* or *Momonii*, that is the Inhabitants of the country of the Aborigines *. See *Nemethæ*, *Bolgæ* and *Iberii*.

MOR, the sea, or any large extensive piece of water. See *Virgivium mare*.

MOR-BHERGUS, see *Virgivium mare*.

MOR-WERIDH, or *Mor Güerydh*, in the old British signifies the western or Irish sea; at present denominated *St. George's channel* †.

MOY, see *Magh*.

MUDHORN, or high land, the present barony of *Mourne* in the south of the county of *Down*; Here *St. Jarlath* the second bishop of *Ardmagh* was born.

MULLABHOGHAGH, or the promontory on the water, or river of islands; the present *Missen Head*; the *Austrinum* of *Ptolemy*, which see.

MUMA, or *Moma*, from the old Celtic, *Mam moii*, or the place or sanctuary of the great mother; a cave celebrated for *Druidic mystic rites*, sacred to mother *Ops*, or *Aonach*, in which the chiefs of the *Bolgæ* met on any emergency, to consult the manes of their heroes. It was most probably the *Drum-*

* *Baxter's Gloss. Brit.* Keating.

† *Baxter's Gloss.*

Druid of the Irish writers; situated at Croghatt, between Elphin and Abby Boyle.

MUMHAN, the most ancient name of the province of Munster; derived from the old Celtic *Mamman*, or the country of the great mother. All the Celtic tribes, in general, denominated themselves not from their chieftains, as commonly supposed, but either from their situation, or object of religion. The principal objects of adoration amongst them, were first, Fate, or Providence, under the names of *Crom*, *Crim*, or *Crum*. Secondly, the sun or elementary fire, considered as the active principle of nature, under the names *Baal*, *Beal* and *Bol*, or *Heul*, *Ull* and *Oll*. Thirdly, The earth or universal nature, considered as the passive principle, or great mother; under the several names of *Mamman*, *Ama*, *Anum*, *Anagb*, *Aonagb*, *Ops* and *Sibbol*. Those who considered Fate as their object of adoration, denominated themselves *Crombrii*, or *Crimbrii*, as those who inhabited the western coasts of Belgium. And those, as the aboriginal Britons, who considered the sun as the principle, denominated themselves *Bolgæ*, *Bealadh* and *Ulladh*; whilst those who thought the earth most worthy of esteem, denominated themselves *Mamanagh*, or *Mamonii*, that is, children of the earth, or great mother. The most ancient inhabitants of the south of Ireland, derived their origin from the ancient Silures, who inhabited the southern coasts of Britain, and tho' of the Belgian faith, principally adored *Maman*, or the great mother; whence they in particular, distinguished themselves by the name of *Momonii*; and on their arrival in Ireland gave their division the name of *Moma*, or *Mumhan*; a name which

is still retained in the present name of Munster, comprehending the counties of Waterford, Cork, Limerick, Tipperary, Kerry and Clare; divided, during the latter ages, into *Desmond*, or south Munster; *Ormond* or east Munster; and *Thomond*, or north Munster*. See *Bolgæ*, *Miledh*, *Desmond* and *Thomond*.

MURI, a celebrated Druidic academy in the north of Ireland, at or near Ardmagh.

MUR-OLLAVAIN, or the school of the learned high priest; a celebrated academy of the arch-druid held at Taragh; erected about the time of the establishment of the convention, and which gave rise to those of Eamania, Cruachain and Carmen.

MUSGRUIDHE, now the barony of Musgry in the county of Cork, in which is situated the Musgry mountains, near Macroomp, on which Mahon, the brother of Brien Boromh, was slain, at the place called *Leácht Mbaghbambua*, or Mahon's Grave, about the year 976.

N.

NASS, or the place of the elders; now Naas in the county of Kildare, where the states of Leinster assembled during the sixth, seventh and eighth centuries after the Naasteighan of Carmen had been anathematized by the christian clergy.

* Baxter's Gloss. O'Conor's Dissert. Whitaker's Manchester.

NAGUATÆ, derived from *na Gae taegh*, or the habitation on the sea; an ancient district in the west of Ireland mentioned by Ptolemy, and corruptly written in some of his copies *Nagnata*, it was called by the old Irish *Sliogbt Gae*, or the race on the sea; the present county of Sligo.

NEM, divine or excellent; the poetic name of the river Blackwater.

NEMETHÆ, pronounced *Momæ* or *Nomæ*, from the old Celtic *Mou* or *Nou* a country, and *Mum* or *Mae* maternal, whence *Momæ* or *Nomæ* original people; the aboriginal inhabitants of Ireland according to the most ancient poems and histories. They appear to be the same as the *Partholani* and are said to be antecedent to the *Bolgæ* being some of the aboriginal clans of Britain who transmigrated to this island before the arts of civil life had made any considerable progress in the western parts of Europe; for according to the Irish bards they subsisted entirely by the chase and on the spontaneous productions of the earth. In their time the *Fomboraice* or Punic traders arrived on the coast of this island about five hundred years before the christian æra under the conduct of Midacritus; a circumstance which in some measure ascertains the period in which Ireland first obtained its inhabitants. For allowing two hundred years from the arrival of the *Nemethæ* to that of the *Fomboraice*, seven hundred years before Christ will be had for the first arrival of the Celtic tribes on the Hibernian coasts. On the arrival of the *Bolgæ* in Leinster, the ancient *Heremonia*, numbers of the *Nemethæ* retired into the southern parts, which to this day bears their name in the present province of Mun-

fter *. See Bolgæ, Momonî, Partholanii and Fomhoraicc.

NOTIUM PROMONTORIUM, the ancient name of a promontory in the south of Ireland, mentioned by Ptolemy, and thought by Camden to be Beer Head; but most probably it was Miffen Head, at the entrance of Dûnmanus Bay. Notium is derived from *Nodui*, or the fortress on the water; being a rath or castle of some of the Irish chiefs erected for the greater convenience of traffic with foreign merchants; it is the *Austrinum* of Richard.

O.

O, see Hy.

OBOCA, the ancient name of a river or bay in the east of Ireland, mentioned by Ptolemy, thought by Camden and Richard of Cirencester to be Arklow river. Oboca is evidently derived from the old British *Aviich*, or the opening of the water; it most probably therefore was the bay of Dublin; as the foreign merchants, from whom Ptolemy received his account of these islands, seldom visited such obscure rivers, as that of Arklow.

OFFALLY, see Hy Falgia.

OIGH-MAGH, that is the plain or residence of the champion or chief; now Omagh in the county of Tyrone, one of the ancient raths or castles of the old chiefs of that country.

* Keating, O'Flaherty, Baxter's Gloss. Brit. Plin. l. 7. c. 56. Herod. p. 254.

OILEACH, a rath or palace of the O'Neals, three miles from Derry, the same as *Aileach*; which see.

ORGIEL, Oriel and Uriel, derived from *Oir Caël*, or the eastern Caël; an ancient extensive district comprehending the present counties of Louth, Monaghan and Ardmagh, governed by its proper king, subject in some respects to the supreme monarch. The sovereignty of this district was generally invested in the family of the O'Carrols, hereditary chieftains of Hy Carrol.

OIRTHER, or the eastern country; a district in the south of the county of Ardmagh, it was also denominated *Hy An-lan*, or the district on the river, the hereditary chiefs of which were the Hy Anlan corruptly O'Hanlon; some of whom were in possession of their ancient patrimony at the commencement of the last century.

OLNEGMACHT, or *Alnéc-macht*, that is, the habitation of the chief tribe of the *Belgæ* or *Bolgæ*, the ancient name of Conaught; comprehending the present counties of Roscommon, Galway, Sligo and Mayo. This province probably obtained this Denomination on the retreat of the *Bolgæ* from the Tuath de Danans, or Caledonian tribes, on their arrival in Ulster, about the commencement of the first century prior to the Christian æra. It was also called *Connmachne* or *Connmacne cuilt olla*, that is the chief race, from a Sept of that name inhabiting the present county of Roscommon; the hereditary chiefs of which were, for several ages, kings of Conaught, to whom were tributary the ancient tribes of *Sligbt Gae*, *Gæmanda*, *Morist*, *Galeng*, *Connmacne cuilt ola* with their subordinate

districts. The government of the Olnegmachts was founded by Eoghy Fealogh or Crothar, on his settlement at Croghan, about the time of Augustus Cæsar. See Conmacæ Cuilt ola, Atha and Croghan.

ORMOND, see Ara.

OSRAIGII, derived from *Uys raigagh*, or the kingdom between the water, the present Ossory, called also *Hy Pau drúig*, or the district of the country between the rivers; this district originally extending through the whole country between the rivers Nore and Suire; being bounded on the north and east by the Nore, and on the west and south by the Suire. The hereditary chiefs of which were denominated *Giolla-Padruic*, or the chief of the country between the rivers; called also Mac Gilla Padruic, these princes make a considerable figure in the ancient Irish history; and one in particular distinguished himself in the service of his country against the English on their first invasion. In an early period they were dispossessed of part of their patrimony by the kings of Cashel; and the southern parts were occupied by the Butlers and other English adventurers; but the northern remained to the original proprietors; who on their connection with the English took or changed their name to Fitz Patrick, whose descendants, to this day, enjoy a large landed property in the dominions of their ancestors, with the title of Earl of Upper Ossory. Ossory is at present part in Leinster and part in Munster, being situated in the counties of Kilkenny, Tipperary and the Queen's county. During the middle ages it sometimes was tributary to the king's of Munster and Leinster alternately, as circumstances admitted, but the chieftains con-

stantly derived their origin from the Heremonian race, and not from the Heberian.

OVERNIA, see Eiroin.

P.

PARTHOLANI, the ancient inhabitants of Ireland, mentioned by the bards, and said to have been colonies prior to the arrival of the Bolgæ. All knowledge of these people are lost, as well as that of the Nemethæ. They probably were some of the aboriginal Britons, and arrived in this island about the time of the Nemethæ, that is, in the beginning of the sixth century, prior to the Christian æra. Partholani seem to be derived from *Bboeriÿs lan-wi*, or herdsmen from beyond the great water; they being perhaps, the first colony which introduced cattle into this country.

PHENEACHUS, or the learned code; the code of laws enacted by the convention of Taragh, and written on tables of wood, much celebrated in Irish poems.

PHÆNICIANS, the inhabitants of Phœnice, the ancient Canaan; who in an early period established colonies on the eastern coasts of Spain, (the ancient I eria), and at Carthage; and about 600 years before the Christian æra, obtained possession of the western coasts of Spain. The later writers on the antiquities of Ireland, have supposed, from several expressions in the ancient poems and traditions, that considerable colonies of these people in a very early period settled themselves in this island. The circumstances which have led the learned into this

opinion, is the word *Pbene* or *Fene*, being frequently found in the compositions of the ancient bards, and which have been supposed to signify the Phœnicians. Phene, we have shewn under that word, imports a learned or noble person, and can have no relation to either the Phœnicians or Carthaginians. These people, were indeed, frequently denominated *Pani* and *Pbanices*, by the Greeks and Romans, though they constantly distinguished themselves by the name of *Canaich*, or merchants; the ancient Irish therefore must either have spoken of them under the denomination of *Canaith*, merchants, or *Fomhoraicc* seamen or rovers; and *Fomhoraicc* they are actually called in the old traditions. Though there is the greatest probability that the Punic traders during their commerce with Britain, frequently visited this island, yet we are intirely ignorant in respect of the colonies established, or the improvements introduced into the country by such an intercourse. At the period the Carthaginians discovered the islands of Britain, the arts of civil life had made considerable progress among the Phœnicians and their colonies, on the coasts of Spain and Africa; especially in architecture, astronomy and letters; if therefore any colonies had been established in Ireland, we may suppose some remains of their buildings would have been visible at this day; but in the counties of Clare and Kerry, where, according to the ancient poems, the *Fomhoraicc* mostly frequented, no vestiges of any monument of antiquity that can with any degree of propriety be attributed to the Phœnicians, are to be discovered; whence we may reasonably suppose, these ancient merchants only occasionally visited the coasts of

Ireland, and traded with the barbarous natives, for fish, skins and such other articles of commerce, as the island then produced; whilst Britain, on account of its valuable mines of tin, remained the principal place of rendezvous, and where some small factories probably were established, for the convenience of trade. This trade, however, was abolished, about the close of the second Punic war, on the destruction of Carthage, and the conquest of Spain by the Romans, but was at length restored by the Massylians, who carried on a considerable commerce with the British isles, until the arrival of the Belgæ under the conduct of Divitiacus, about 100 years before the Christian æra, when on the conquest of Cornwall by those people, the ancient Silures, with the foreign merchants established among them, were obliged to quit their native country, some fled across the Severn into South Wales, whilst others took refuge in the southern and western parts of Ireland, and were distinguished by the Irish bards by the names of Heberii, Dergtenii, &c. See Heberii, Fomhoraicc, Breoghan and Dergtenii.

PHENU, or the learned race; a people mentioned by the ancient bards, and by them said to be the people who introduced letters into this country. They were evidently the Druids, who engrossed all knowledge amongst the ancient inhabitants of these islands, and who retired in great numbers into Ireland, from Britain, soon after the arrival of the Romans*.

PHENIUSA-FARSA, see Feniufa-Farfa.

PORTLARGI, see Cuanleargi.

* O'Conor's Dissert.

R.

RABIUS, see Rhebius.

RACHLIN, see Riccina.

RACHREA, see Riccina.

RAITH, see Rath.

RAPHOE, see Rath-both.

RATH, Raith and Rha, a castle or fortress of the ancient Irish chiefs; consisting of an area, surrounded by a ditch and a rampart of earth, in which were erected palaces and other buildings; it signifies also, any habitation.

RATH-ASCULL, see Coalan.

RATH-BOTH, or the Rath or village of cottages, from *Rath*, a fortress, fenced place, or village, and *Both* or *Boith* a cottage; situated near Lough Swilly, in the county of Donegall, and is the present town of Raphoe. Here a bishoprick was founded by St. Eunan, about the middle of the sixth century, and a cathedral was erected on the ruins of the church of St. Eunan, in the eleventh. Patrick Magonail, bishop of Raphoe, built three episcopal houses in 1360; and bishop Pooley, by will, bequeathed £.200, for repairing the cathedral; which money was applied by his successor. They shew still the bed of St. Eunan, and within these few years, a round tower was standing on a hill in which the bishops of Raphoe kept their studies. A celebrated cross, famous for the performance of miracles, stood in the cathedral, but was about the year 1438, removed to Ardmagh, by bishop O'Galchor*.

* Harris's Ware, vol. 1,

RATH-INBHER, or the fortrefs at the mouth of the river. A castle of the chiefs of Croich Coulan, at the mouth of Bray river. Here Saint Patrick was refused admission by the Pagan inhabitants on his arrival to convert them to the christian faith *.

RATH-KELTAIR, or Rath-Coilletar, that is, the fortrefs of the woody country. It was the castle and principal residence of the chiefs of the Ulleigh or Ulidii, and was situated near Downpatrick, in the barony of Lecale; and county of Down, in the ancient district of Dal-Dichu. The ditches and ramparts of this ancient fortrefs are remaining to this day, and occupy near two acres of ground. It was probably erected by the chiefs of the Ulleigh on their first establishment in this country, some few years before the birth of Christ. On the arrival of St. Patrick, this rath was inhabited by Keltair mac Duach, chieftain of this district, who granted a place for the building of a church on a hill called Dun, and from which Down has obtained its present name. The church of Down was made a bishoprick by St. Cailan, about 499. See Dunum, Dal Dichu, Dal Riada, and Damnij. †.

RATH-LEAN, or the fortrefs on the water; the castle and residence of the ancient chieftains of Ibhe-Eachach ‡.

RATH-LURE, see Ardfrath.

* Harris's Ware, vol. 1. p. 12.

† Harris's Ware, vol. 1. p. 193. and Hist. Co. Down.

‡ Collect. No. 4. p. 569.

RATH-MOR-MUIGHE-LINE, or the great rath or fortress near the water ; the royal seat of the kings of Dalnairidhe, in the county of Antrim, situated on the river Ban, and was probably the Rhoboghdiu of Richard of Cirencester, and the present Coleraine ||.

RATH-NA NURLAN, or the fortress of the clay or boggy country ; a castle of a dynast on the plains of Cashel, where Lorcan halted on his visit to Cormac, king and archbishop of Cashel †.

REGIA, or the royal residence ; an ancient city in the north of Ireland, mentioned by Ptolemy ; it was evidently the present Clogher, the rath or palace of the ancient kings of Ergall, before which, St. Patrick directed Macartin to build a monastery, which afterwards became a bishoprick.

REGIA ALTERA, or the high habitation of the king ; an ancient city in the south of Ireland, mentioned by Ptolemy, and seems to be the same as Brughrigh, capital of Cairbre-Aobhdha ; see Brughrigh.

RELIG NA RIOGH, or the resting place of the kings. The sepulchre of the ancient kings of Conmacne Cuilt Ola, near Croghan. It consists of a circular area of about two hundred feet in diameter, surrounded with a stone ditch greatly defaced. Several transverse ditches are within the area ; also heaps of coarse stones piled upon each other, specifying the graves of the interred persons. From the construction of this cemetery, it appears

|| Collect. No. 4. p. 522.

† Ibid No. 4. p. 453.

to have been erected in the latter ages of paganism, about the close of the first century*.

RHEBA, or the royal habitation; an ancient city mentioned by Ptolemy; situated according to Richard of Cirencester, south of Lough Erne. It was the rath of the Magh Guires, ancient chieftains of the county of Fermanagh, the Erdinii of Ptolemy.

RHEBAN, from *Righ ban*, or the habitation of the king. A rath or castle belonging to the O'Mordhas, chieftains of *Eli ui Mordba*; situated on the river Barrow near Athy. The ruins of the rath are still visible, though much defaced; near which are also remaining the ruins of a castle built in the reign of King John, by Richard de St. Michael, created Baron of Rheban by Marshal earl of Pembroke, lord palatine of Leinster †.

RHEBIUS, a lake mentioned by Richard of Cirencester, and called by Ptolemy Rabius or Rabbios; derived evidently from *Ro abb iū*, that is, the great water of the river; the present Lough Erne.

RHOBOGDÆ PROMONTORIUM, or the promontory of the race on the water, mentioned by Ptolemy; now Fair Head in the county of Antrim.

RHOBOGDIJ, a people who inhabited the north of Ireland, in the county of Antrim; mentioned by Ptolemy; Rhobogdij is evidently derived from the old British *Rhobb iog dii*, or the race on the water of the sea, the *Dalnaraidbe* of the Irish writers †.

* O'Conor's Dissert. p. 129.

† Ware.

‡ Baxter's Gloss.

RHOBODIU, an ancient city, mentioned by Richard; the capital of the Rhobogdij, situated on the river Ban, the same as Rathmormuighe line, and Culraithen, which see.

RICCINA, an island on the northern coasts of the county of Antrim, mentioned by Ptolemy, and called by Antoninus Riduna, and by others Reglina; the Rachrea and Rachlin of the Latin writers; all which words are derived from *Rich*, *Rach*, *Ridb*, *Rudb*, *Riada*, and *Reuda*, a tribe or habitation; and *can* or *lean*, water; whence the habitation in the water; the present isle of Rachlin.

RIDUNA, see Riccina.

ROSS AILITHRI, that is, the place of pilgrimage, of the water or sea; situated on the sea coast of the county of Cork, celebrated in ancient times for a monastery, bishoprick, and a famous school, founded by St. Fachnan in the beginning of the sixth century. This school was much resorted to during the middle ages. The bishoprick of Ross was united to that of Cork in 1586*.

ROSCLOGHER, from *Ar osciou clogher*, that is, the stone building on the water; situated in the county of Leitrim on Lough-melve †.

ROSSCREA, derived from *Ross*, a place on or near the water, and *crea*, earth, clay, or mud; whence *Rosscrea*, a place on the muddy water; figuratively any place near a stagnated pool or lake. In this place, situated in the county of Tipperary, a church and bishoprick were founded by St. Cronan, about the year 620. But in the twelfth

* Harris's Ware, vol. 1, p. 583.

† Harris's Ware.

century united to Killaloe. Some remains of the ancient cathedral of Rosscrea may still be seen in the present parish church, particularly the western door, executed in the beautiful antique stile of the ninth century; also a round tower of nearly the same date.

RUDHBHEITHEACH, or the district for cattle; a place eminent for breeding cattle in Conaught, destroyed in 1133, by Conor O'Brien †.

RUDRICCII, from *Reuda*, a tribe, and *Riccii*, or *Ricol*, royal or noble, whence *Reudaricol* or *Rudriccii*, the noble or royal tribe; the ancient inhabitants of the present county of Monaghan, and the same as *Mneghin*; which see.

RUFINA, derived from *Ruadh eanagh*, or the habitation of the race on the water; an ancient city mentioned by Richard of Cirencester, and capital of Ibernica; the *Insovenach* of the Irish, and *Uverni* of Ptolemy. It is not certain where this port or city was situated; but it appears either to have been the present town of Bantry or Kinmare.

S.

SACRUM PROMONTORIUM, a cape in the south of Ireland, mentioned by Ptolemy; at present denominated Carnfore Point, in the county of Wexford.

SAMOR ABHAN, or the river on the great sea; the river Erne, which falls into the bay of Donegal.

† Collect. No. 4. p. 566.

SATARN, from *fat*, fullness, and *aran*, bread corn ; in the old Celtic mythology the genius who presided over the productions of nature, being the genial influence of the solar rays and the universal spirit who enlightens the several parts of the universe. This spirit was supposed to be constantly moving through the earth, fructifying the vegetable and animal productions, and enlightening the minds of men ; for which reason, the ancient Gauls, Britons and Irish arose during the night to offer prayers and supplications to this active divinity, whom they frequently denominated *Martinne*, or the great or good fire, and *Mogb Rbebe*, or the divinity of wisdom, being the Mercury and Saturn of the Romans, and Minerva of the Greeks. The time at which these nocturnal devotions were performed, was at the crowing of the cock, that bird being supposed to be the harbinger of day or Aurora, as Aurora was supposed to be that of the sun, or Jupiter among the Romans, and by them denominated Mercury. The cock being thus consecrated to Saturn, or the generative principle of nature, was sacrificed to him at the time of the vernal and autumnal equinox ; a custom retained in some measure by the country people in several parts of Ireland to this day, who on St. Martin's eve kill a cock in honour of that saint, he being the patron saint of the husbandmen and millers, as Satarn was of bread-corn and plenty, amongst the old pagans. The other sacrifices offered to Satarn were made in conjunction with the sun and earth, or Beal and Tlacht, on the Tlachgo and Bealtinnes, which see. There are some druidic fables relative to this divinity still remaining ; particularly that mention-

ed by Demetrius in Plutarch, who says, being sent by the emperor to survey the western coasts of Britain, the people told him that in a certain island *the giant Briareus held Saturn bound in the chains of sleep, attended by a number of genii*. The island here spoken of is undoubtedly the Isle of Man, where the story is told by the inhabitants at this day with little variation, and the part of the island where Saturn is supposed to be confined, is denominated Sodor. The fable has a threefold signification, viz. divine, moral and historical. Briareus signifies peace, calmness, and gentle and salubrious air, Saturn or Sodor signifies plenty; whence the moral sense of the fable is, that plenty is produced by peace and a salubrious air; or that the god of plenty will reside among those people who industriously cultivate the arts of peace. The historical interpretation relates to Noah's cultivating the earth after the universal deluge, *Briareus* in the ancient Celtic tongue is of the same signification as *Noah* in Hebrew, both importing peace and calmness; and the genii are the various productions of nature, which were produced in great plenty in the days of Noah, when the world was quiet and undisturbed by the jarring passions of the human race*.

SCOITEIGH, see Coiteigh.

SCOTII, or Scotts, the general name of the ancient Irish amongst foreigners during the middle ages. The words Scot or Scotii, Scyt, and Cithæ, by which the ancient inhabitants of Ireland were distinguished by foreign writers from the beginning of the second, to the close of the eighth century,

* Cæsar. Com. Plutarch. Jurieu's Critical History of the Church, vol. II.

seem to have originated from two sources, the one external and the other internal. The internal was derived from *Coit*, a woody country, whence *Scoiteigh*, a race of woodlanders, or those who inhabit a woody country, called by the ancient Britons *Ysgwydbwyr* or *Scoit:ür*, whence the *Scotia* of the Latins. The external originated from the piratical depredations committed by the Irish on the coasts of Britain during the third, fourth, fifth and sixth centuries, in small boats, constructed of the trunks of trees and denominated *Cotti*, or *Cots*, a name yet retained for those small flat-bottomed boats used on the rivers in several parts of Ireland, whence *Scoiteigh*, the navigators of such vessels. From this circumstance, all small boats during the middle ages among the Latins obtained the name of *Scutarie*, and their navigators *Scutarii* and *Scottii*; even soldiers raised in Britain to oppose the inroads of the Scots or Irish were frequently denominated *Scutarii*, whence *Scutarii*, a general name for esquires and officers of the army during the tenth and eleventh centuries. From the unsettled mode of life which these *Scoiteigh* led, they were also called *Scuitagh* or *Scythæ*, that is, wanderers; whence *Scoiteigh* or *Scottii*, and *Scuitagh* or *Scythæ* were by the Latin writers of the middle ages used as synonymous terms, and frequently confounded one with the other. Thus the Hibernian Scots have been asserted to derive their origin from the ancient inhabitants of Scandinavia, who obtained the name of *Scythæ* from their piratical and maritime expeditions*.

* Dufresne's Gloss. tom 3, Baxter's Gloss.

SCYTHÆ, see Scotii.

SEINNON, see Sena.

SEIN CULBIN, or the bay in the corner ; the bay in which the Fir Bolgæ landed under the conduct of Larthon ; it is not certain where this bay is, though probably on the southern coasts.

SENA, or the bay ; a bay or river mentioned by Ptolemy, thought to be the river Shannon, called by the Irish *Seinnon*, or the place of bays.

SENA DESERTA, Desert islands at the mouth of the Sena, or Shannon, mentioned by Richard of Cirencester ; but as no such islands exist, it is most probable they were the present Blafques isles off Dingle.

SINUS AUSOBA, the bay of Galway ; so called by Richard, it is the *Ausoba* of Ptolemy, which see.

SINUS MAGNUS, or the great bay ; the bay of Donegal, so called by Richard of Cirencester.

SIOL MUIRIDH, or the race near the river, comprehending the eastern part of Connacht on the Shannon, destroyed in 1095 by Mortogh mor O'Brien*.

SLAING, or *Slain*, from *Isc lân*, the open water ; the ancient name of the bay of Dundrum.

SLAING, from *Sliocht aen*, that is, the race or inhabitants on the water, now Slain on the river Boyne in the county of East Meath. This district was the original settlement of the Fir Bolgæ or Belgians, who transmigrated from Britain about 350 years before Christ, under the conduct of *Learmon* or *Slaing* ; they are asserted by the ancient bards to

* Collect. No. 4, p. 551.

have transmigrated from the bay of *Cluba* in *Inis Ona*, now the bay of *Cardigan* in *Wales*, called by *Ptolemy* *Canganii Sinus*; and to have landed at *Inbher Colpa*, or the bay of *Culbin*, now the bay of *Drogheda* in the county of *Meath*, from whence they in process of time established colonies throughout the present province of *Leinster*, denominated by them *Heremon*, or western country. In this district are still remaining the tombs of the original chiefs of this race, at present known by the mounts or tumuli of *New Grange*, and which, in after ages became places of *Druidic* sacrifice in honour of *Tlacht*, or the earth. See *Ferta fir feic*, *Heremonii*, *Bolgæ*, *Tlachgo*, & *Scotii* *.)

SLANY, see *Modonus*.

SLEGACH, see *Sligo*.

SLEIBHTE CARMEN, the *Wicklow* mountains. See *Firthuathal*.

SLEIBHTE-COULAN, or the mountains of the district of *Coulan*; the present *Wicklow* mountains.

SLEIBHTE MISS, There was two mountains in *Ireland* under this name. One three or four miles south of *Tralee* in the county of *Kerry*, and the other in the district of *Dalaradia*, and the county of *Antrim*, on which *Saint Patrick* kept the swine of his master *Milco*.

SLEIBTEAGH, or the house near the mountains. An ancient church and bishoprick founded by *St. Fiech* in the fifth century, and afterwards translated to *Leighlin*. The only remains of this ancient bishoprick are the ruins of a small church

* Keating. M'Curtin's Ant.

and two stone crosses, apparently of the ninth century; it is now called Sletty and is situated in the barony of Sleibhmarraghagh in the Queen's country, on the river Barrow, about a mile north of Carlow.

SLIABH CAOIN, or principal mountain, now called Sliabh Riach; between the barony of Fernoy and County of Limerick, said by the annals of Innisfall to be the place where Maolmuadh and his brothers waited for Mahon, king of Munster, and brother of Brien Boromh, to put him to death. See *Mufgruidhe* *.

SLICHNEY, see Sligo.

SLIOCHT-EUGACH-MAC-ITHAY, see *Lugadii*.

SLIOGHT-BREOGHAIN, see Breoghain and *Lugadii*.

SLIOGHT-GAE, see *Naguatae*.

SULCHOID, from *Sulchath*, or the place of battle; situated not far from Limerick, being a plain nearly surrounded by mountains, and frequently mentioned in different periods of Irish history, as a noted post for the encampment of armies; in particular, celebrated for the victory obtained over the Danes by Mahon, king of Munster in 968 †.

T.

TAILTEAN, derived from *Tille* a return or revolution, and *Teagban* an assembly or place of worship, whence *Tilleteagban* pronounced Tailtean;

* Collect. No. 4.

† Ibid. p. 479.

a place in the county of Meath, where the Druids sacrificed in honour of the marriage of the sun and moon and heaven and earth, on the first of August, being the fifth revolution of the moon from the vernal equinox. At this time the states assembled, and young people were given in marriage according to the custom of the eastern nations; Games were also instituted resembling the olympic games of the Greeks, and held fifteen days before and fifteen days after the first of August. The poets have fabled these games were instituted in honour of *Tailte* daughter of *Magb mor* by *Lugbaid lam fadba*, a king of Ireland; but *Tille Magb mor* is the revolution of the great divinity, and *Lugbaid lam fadba Rè* signifies the time of puberty of the good planet the moon, whence this festival was frequently denominated *Lugbaid naoistean* or the matrimonial assembly*.

TARAGH, see Teamor and Bruighen da Darg.

TEABHTHA, or the habitation of the tribe, an ancient name of Westmeath †.

TEACH NAOI DROMA RAITHE, or the house of the elder at the rath of the cave or hollow mount; the regal house of the kings of Meath destroyed by Brien Boromh in 995, the same as Bruighen da Darg which see †.

TEACHTUATHAIL, see Eiroin.

TEAMOR, from *Teagh-mor*, or the great house, and *Teagh-mor-ragb*, or the great house of the king. The palace of the kings of Meath, and monarchs of Ireland, much celebrated in the ancient Irish

* Keating. Vallancey's essay on the Celtic language, p. 19, 18, 136 & 142.

† Collect. No 4. p. 542. ‡ Collect. No. 4. p. 518.

history, the place where it was erected is now called Taragh, and was the same as *Bruighen da darg*. In its neighbourhood is the hill or Naasteighan, whereon the states assembled for several ages; that is from the beginning of the first to the middle of the sixth century. From which period we hear no more of the general convention of the states, but each province was governed by their own local ordinances. See Bruighen da darg, and Laberus.

TEFFIA, see Angalia.

THOMOND, see Mumhan.

THYHAN, see Conalla.

TIPRAIC, see Clonemacnoife.

TIR-CONAL, that is, the land or country of Connal. The word literally signifies the country of the chief tribe, and comprehended the present county of Donegal.

TIRHYN FAIL,
TIRONE,
TIRONELD, } see Hy-Failge,

TIR-MALGAID, or the land on the great sea, an ancient district, comprehending the barony of Tirawley in the county of Mayo, the same as Gamanradii which see, as also Auterij.

TLACHGO, to go round, whence in the ancient Irish *Tlacht* signifies the earth, by reason of its revolution round its axis; the word also was applied to signify the universe or nature in general. Also a place in the county of Eastmeath where the Druids, in time of Paganism, sacrificed on the tombs of their ancient heroes to the earth or universal nature on the eve of the first of November, called in commemoration of this festival, *Oidche*.

Sbambna. According to Keating this sacrifice was instituted by *Tbuatbal Teachimor*, and taken from the province of Munster; But this is evidently a fiction of the poets; *Mbumban* signifies, as we have observed under that word, a paternal country, and here imports *magna parens*, that is the great mother or universal nature, being the same as the Egyptian *Isis*, the Italian *Ops*, the Greek *Cybele* and *Vesta*, the Syrian *Astarte*, and the British *An-date*. This festival, on which were sacrificed deer and swine, was called *Tlachgo*, to go round, by reason of the rotundity of the earth⁹; whence the dances used at this solemnity by the votaries encircling the sanctuary with lighted torches were called *Tlachiga*, yet retained in some measure by the country people, which dances were the origin of the modern French cotillons, the word *Cotillon* in the old Gallic dialect of the Celtic tongue is of the same signification as *Tlachgo* in Irish. The sanctuary here spoken of, in the county of Eastmeath, is still remaining, being the Tumulus at New Grange near Drogheda, as is evident from a number of inscriptions found therein and explained in a former number of this work. The states being assembled on the eve of the first of November, all criminals were tried by the Druids on the first of May at Usneach, and such as were found guilty of crimes worthy of death were sacrificed and burnt between two fires of Beal, lighted in honour of the object of adoration on the summit of the mount*.

* Keating. Collectanea, No. 5 and 7. Vallancey's essay on the Celtic language. Baxter's gloss. Brit. Juricu's critical history of the church, vol. 2d.

TLACHGO-BAN, or Cairn-Ban, that is the white Cairn or temple of Vesta near Newry in the county of Down, being one hundred and eighty yards in circumference and ten in altitude. Another on the summit of Sliabh Croabh, on the top of which are twenty two smaller Cairns from five, four and three feet high. Also one at Warrington in the same county which was opened in 1614, discovering a dome, in the centre of which, under a tabernacle, was placed an handsome urn of a brown colour containing burnt bones †.

TRIM, see Druim.

TRUIM, see Druim.

TUATH MUMHAM, see Dalcas.

TUATH DE DOINAN, or the northern people; the ancient inhabitants of Ireland, asserted by the antiquaries to have been a colony from Britain, posterior to the settlement of the Fírbolgæ. They undoubtedly were Caledonians, who transmigrated either from the Mull of Galloway or Cantire, about the commencement of the first century before the Christian æra. The ancient Irish bards appear ignorant of the leaders of the first colony of the Caledonians or Danans, as they call them; but speak fully of the second, which arrived some few years before Christ. These people generally distinguished themselves by the name of *Ulleighb*, from *Ull*, or the sun, which in their dialect of the Celtic, was the same as *Beal*, whence *Ullagb*, the worshippers of Ull, and their country Ulladh or Ullin; names, which to this day, distinguish the north province of this island in the language of the natives. On the arrival of the first of these Cale-

† Harris's hist. county of Down.

donian colonies under the conduct of *Olioll Aron*, or the captain of the great worshippers of Ull, about 110 years before Christ, the ancient Belgian inhabitants retired across the Shannon, and laid the first foundation of the Conaught government, which was fully established by Eochy Failloch, in the time of Augustus Cæsar.

TUATHAL, see *Firtuathal* and *Glendaloch*.

U.

UA-CAONNUIL GABHRA, see *Conal Gabhra*.

V.

VAIN, see *Fane*.

VALENTIA INSULA, derived from *Bel ins ùi*, or the island of the cape in the water; the present island of Valentia, at the entrance of Dingle Bay.

VALLIS SCYTHICA, see *Vergivium mare*.

VELLABORI, derived from *Bell abh eri*, that is the inhabitants of the cape on the western water; an ancient people mentioned by Ptolemy, who inhabited the peninsula between the bays of Dingle and Tralee, in the county of Kerry, called by the Irish *Hy Dingle*, or the district of the peninsula.

VENDERIUS, derived from the old British *Uind e Riü*, or head of the river; a river or bay mentioned by Ptolemy, and thought by Camden to be the bay of Carrickfergus; but Richard calls it *Viderius*, and thinks it to be the bay of Strangford.

VENISNIA INSULA; derived from *Ven ùis nü*, or the country in the water off the cape; an island

near the north cape mentioned by Richard of Cirencester, and made by him to be Tory isle; but it was more probably the north isle of Arran, being opposite to the cape Vennienium of Ptolemy.

VENICNII, the people inhabiting the country near the Vennicium cape, mentioned by Ptolemy; comprehending the western coasts of the county of Donegall, the ancient *Ergall* of the Irish writers.

VENNICNIUM Promontorium, a cape in the north west of Ireland in the county of Donegall, at the entrance of Donegall bay; mentioned by Ptolemy. *Vennicium* seems to be a corruption from the old British *Venüic nüi*, that is the cape of the Cæstuary or bay.

UI, see Hy.

VIDUA, from the ancient British *Ui dov*, or the deep river, a river or bay mentioned by Ptolemy, and thought by Richard and Ware, to be Lough Swilly.

VERGIVIVM-MARE, derived from *Ibher giübbüi*, or the most western water, that part of the Atlantic Ocean on the southern coasts of Ireland, called by the Irish *Mor Bbergus*, or the sea of the most western water, and by Gildas *Vallis Scythica*.

ULLAD, the ancient name of the province of Ulster, the word is evidently derived from *Tbuath all adb* that is the northern division of the *Oll* or *Bolgæ* pronounced Ullagh; *Ullad* or *Ullagh* originally comprehended all the present province of Ulster, but was afterwards confined to the present county of Down; however it is to this day retained

in the name of *Ulster* or the northern country, whence we find in the ancient poems and chronicles, the inhabitants of this district denominated *Tuath de Danans* or northern people *. See under the words *Bolgæ*, and *Tuath de Doinans*.

UMALIA, derived from *Hy mal gaë* or the district on the great sea, comprehending the present barony of Morisk in the county of Mayo, and half the barony of Rofs in the county of Galway, the chiefs of which were the O'Maly's †, some of whom are in possession of part of their ancient patrimony this day.

VODIE, from the ancient British *Uydhieu iû*, or the woodlanders on the water; an ancient district mentioned by Ptolemy, and called by the Irish writers *Dergtenii* and *Corcaluighe*, which see.

VOLUNTII, derived from *Ull an teigh* or the inhabitants of the county of *Ull*; an ancient people mentioned by Ptolemy, and called by the Irish writers *Ullagb*, being the present county of Down. See *Ullad*.

UPPER-CONELLO, see *Conal Gabhra*.

URIEL, see *Orgiel*,

USNEACH, from *ais* fire, and *neach* divine or wonderful, whence the divine fire. A mountain in the county of West Meath, on which fires were kindled by the Druids on the first of May in honour of Beal or the sun. This was the grand Bealtinne of the northern parts of Leinster, where the states assembled and held judgment on all crimi-

* Keating. O'Conor's Dissert. Collectanea, No. 8. Introd.

† Harris Ware, v. 1. p. 17. O'Conor's Ortelius.

nals worthy of death, and such as were found guilty, were burnt between two fires of Beal. Childrer and cattle also were purified on this day by passing them between the fires *.

UTERNII, from *Ubh ernii*, or most western people; a people mentioned by Ptolemy who inhabited the south parts of the county of Kerry and western parts of the county of Cork; the *Ibernij* of Richard of Cirencester.

UVERNI, an ancient city or port, mentioned by Ptolemy; the capital of the Uternii, the *Ru-
snæ* of Richard, which see.

Y.

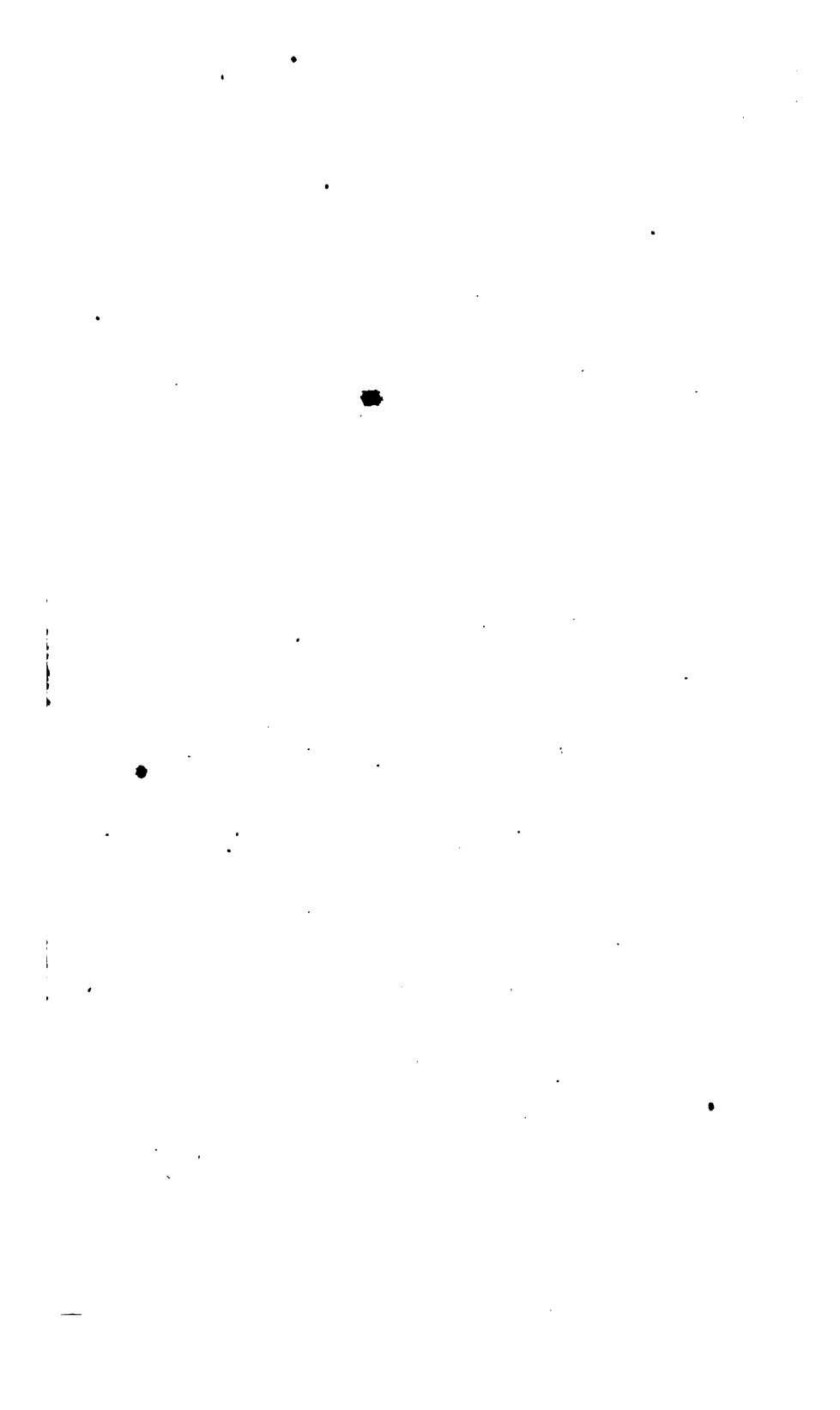
YDHERDAN, see Eiroin.

* Keating. Vallancey's Essay on the Celtic language, p. 138.
Jurieu's critical history of the church, vol 2d.

SOME
OBSERVATIONS
ON
IRISH ANTIQUITIES;
WITH A
PARTICULAR APPLICATION OF THEM
TO THE
SHIP TEMPLE NEAR DUNDALK. •

ADDRESSED
TO THOMAS POWNALL, Esq; F.S.A. LOND.

BY
EDWARD LEDWICH, L.L.B.
VICAR OF AGHABOE IN THE QUEEN'S COUNTY,
SOCIET. ANTIQ. HIB. & SCOT. SOC.



S O M E
O B S E R V A T I O N S

ADDRESSED TO

THOMAS POWNAL, Esq;

S I R,

THE trouble you have taken, in illustrating some obscure parts of our antiquities, in the *Archæologia*; and your * late address to our society (communicated through a respectable member) containing ingenious conjectures on our *Ship Temple*, are marks of polite attention to the objects of our institution, and meet, as they justly deserve, our respect and gratitude.

It is from such a friendly intercourse and communication of sentiments, that light will be derived on the darkest subjects: the bounds of science extended, and the ends of literary associations fully answered.

* *Collectanea de Reb. Hiber. No. X. page 199.*

Profound in every branch of antiquarian knowledge, and possessed of that maturity of judgment which can safely steer between the dangerous and narrow passage that divides fiction from reality, your letter supplies some valuable hints towards a rational elucidation of our antiquities; from these I shall take the liberty of deducing a few observations, and applying them to the *Ship Temple near Dundalk*.

In the examination of our antient monuments, you have pointed out two lines of investigation: the one referring to the commerce of the Phœnicians and Carthaginians here; the other to the inhabitancy of the Viçts, who in early times, came from the shores of northern Europe and the Baltic to Ireland. However candour and a deference to some learned names might induce you to state these two modes of enquiry, yet you clearly saw which claimed the preference: your judgment decided in favour of the latter—"as most consonant to your own opinion."—As that opinion, in a great measure coincides with mine; and as you have omitted the details necessary to support it, I shall beg leave, in some sort, to supply that deficiency, and offer, with great deference, such arguments as occur to me.

I. When antiquity became the mark of nobility among nations, it naturally produced pretensions similar to those recorded of the * Egyptians and antelunar † Arcadians: when antiquity failed, respect was sought for in nobility of descent, and the Romans

* Herod. lib. 2.

† Orta prior Lunâ, de se si creditur ipsi,
A magno tellus Arcade nomen habet.

Ovid. Fast. lib. 1.

found it in their beloved Æneas and his heroic Trojans, the French in their Francus, the Britons in their Brute; and the Northerners in their Odin and his Asæ.

From Virgil we learn how fashionable it was in the Augustan age to advance and embellish such fictitious origins: even prose-writers caught the contagion; and the grave Strabo (though perhaps it has not been adverted to) indulged his * fancy in such pleasing delusions; particularly in his account of Tartessus and Lisbon. The works of those elegant classic writers, at all times very popular books, tintured the studies of national historians, and produced those figments, which, in most countries, have vanished before the sunshine of reason; history and criticism, but are still pertinaciously supported by some of our antiquaries.

Had any people adopted those mythological tales, without reserve, as true history, it had been some apology for our conduct; But the contrary is true: Livy and Sallust speak of the Roman traditions with doubt, and † Dionysius Hal. positively finds inhabitants in Italy prior to the Trojans. Neither has Strabo passed without ‡ censure. Even John Major and Hector Boece, fabulous as they are, have explicitly declared, that the story of Gadelus; and his pere-

* In the fourth book of his Geography, and other places. Tacitus also should not be omitted. His ——— habitus corporum varii: rutilæ comæ, magni artus, colorati vultus, &c. are more philosophic, but uncertain and fallacious. Vit. Agricola.

† Antiq. Rom. initio.

‡ By Lipsius; Brodæi Miscell. apud J. Grut. tom. 2. Reimann. Geograph. Homer, pag. 266.

grinations in Egypt and Greece were formed according to the custom of other nations, and that the Scots might not yield to them the palm of antiquity.

II. Very different has been the conduct of our historians and antiquaries: instead of viewing the tales of bards and senachies as the sports of imagination, and historic romances, they have strained every nerve to reduce them to * chronological order and certainty; or render them † coincident with acknowledged historic events. Both schemes, proving ‡ too much, have disappointed the expectations of the public, and at the same time demonstrated, that every attempt of this kind is hopeless.

Still we are § pressed with the Hispanian origination of the Irish, as the source from whence sprung our letters, learning and religion. The Spaniards must be very insensible not to feel the infinite obligations they are under to the Irish, || who have made “ their ancestors, of all the Scythian or Celtic nations, the most martial and free, the most humanized by letters, and the most conversant with the “ Egyptians, Phœnicians and Grecians.” The fabulous ¶ chronicles of Spain indeed vouch these things, and we may perhaps be allowed to doubt their authority; but where is the learned infidel hardy enough to withstand the evidence of the Le-

* As O Flaherty in his Ogygia.

† As Mr. O'Conor in his Dissertations.

‡ Stillingsfleet's British Churches, Preface.

§ Mr. O'Conor's Letter in Collectanea, No. X. p. 211. and seq.

|| Mr. O'Conor's Diff. p. 10.

¶ Universal History, vol. 17. book 4. sec. 3. edit. 8vo.

abhar Gabhala, the Psalter of Cashel, and the books of Balimote and Glendaloch * confirming those chronicles? Yet such is the lamentable perverseness of human nature, or the unpardonable inattention of historians, that after all the treasures of eastern wisdom thus liberally poured upon those Hiberians by so many nations, the Roman writers represent them as not superiour to their neighbours in government, laws, learning or religion; they mention no traces of long civility, or oriental refinement among them.

III. Sinking under their own imbecility, and the superincumbent arguments of Mr. Whitaker and Mr. Macpherson, our traditions were about to be consigned to eternal oblivion, when they were unexpectedly released from impending fate, by a discovery of the affinity between the Hebrew and Celtic languages. This was eagerly caught at by the defenders of the old system and brought as an irrefragable proof of eastern descent. The connection between the Celtic, Hebrew and Phœnician was no new idea: to omit many others who have spoken of it, † Mr. Ralph has declared:—"that the Phœnician and British were radically the same, being no other than dialects of the Celtic, many words as well as customs being common to both: there are so many proofs of this fact, that it would be as ridiculous to deny it, as it would be to believe, that those words were coined by the Britons, or for them, after the Roman invasion."

* Mr. O'Connor's Letter, supra.

† History of England, vol. 3. p. 1373, & seq.

Our worthy member, Colonel Vallancey, with that patriotic warmth which successfully carries him through the most laborious investigations, gave a more copious * range to his examination of those ancient tongues, and discovered an almost perfect identity among them. This identity carried so imposing an appearance, as at † one time to make him say:—"that the Fom'oraig Afraic', or African pirates so often mentioned in the ancient history of this country, were no other than the Phœnicians and Carthaginians."

What motive, it may be asked, could induce a mercantile people to attempt the conquest of a remote isle, unfurnished with natural products of value, without mines, manufactures or arts? Such Quixotism seldom enters the character of ancient or modern traders. Colonel Vallancey must have considered better of this matter, and been convinced, that the Irish traditions were not defensible on the ground he had chosen, as he has omitted in the *second* edition of his grammar the preceding quotation in the *first*. I shall not insist on the absurdity and improbability of a few rude and ignorant mariners occasionally visiting this isle (for that is the utmost that can be supposed.) Communicating the more refined religion, language and learning of their countrymen: this is such a phenomenon as never did, or can occur.

If then there is any weight in the reasons offered under the foregoing heads, the orientalism discover-

* In his different numbers in the *Collectanea*, and his *Celtic Grammar*.

† In the first edition of his *Iberno-Celtic Grammar*, preface.

ed in the Celtic, in our antient religion, customs and manners must be referred to another origin, for consonantly with reason and history they never can be deduced from Spain or the Phœnicians. So that you, sir, had just grounds for rejecting this line of investigation in explaining and clearing up our antiquities; The one, which you approve of, has infinitely a more rational foundation, and under the discussion of your able pen seems to approach to certainty. This isle was primævally colonized from Britain, and occasionally admitted large bodies of Victs and other northern rovers. The testimony of Bede and Florilegus brought by * Colonel Vallancey, allowing it all the weight he could wish, will not supercede other authorities and arguments proving the irruption of these Northerns at other times, and the general spirit of enterprize which formed so essential a part of their character.

But we shall be asked, whether, even granting this northern colonization, the eastern complexion of the Celtic and many of our usages can thereby be satisfactorily resolved? To this in general it may be answered, that we have not documents of those people sufficiently precise or numerous to determine the point. Besides, I, for my part, must think, although in the East they lodge corn in † mattamores as the Irish did in the Southerreins; though the Orientals set up heaps of stones as memorials; used parti-coloured garments, and querns, and made cakes, spotted

* Remarks on Governor Pownal's Letter. Collectanea. No. X. supra.

† Harmer's Observations, vol. 1. p. 246.—253. vol. 2. p. 452.

with

with the seeds of poppy, coriander and saffron, like our *baran breac*; I say though the Easterns and Irish agree in these and many other customs, yet there appears no necessity from hence to make the one derivative from the other; for in both they arose from the sameness and monotony of the human intellect, roused by similar objects to sensation and reflection. In my humble opinion, it is exceedingly degrading to one part of mankind to say they could have no kind of knowledge without imitating that of another: it is no less than depriving the former of rationality, and making them perfect apes;

Simia quam similis turpissima bestia nobis.

How easily such idle whimsies are formed, take the following extemporaneous instance. Some of the inhabitants of the new-discovered islands, mentioned by Captain Cooke, use crucifixes; the hunter after origins instantly concludes, that Christianity must at some period have been planted among them, and to authenticate or make it probable he tumbles over his library; after a great deal of useless labour, he is saved the mortification of utter disappointment by perhaps discovering, that the Cross is a * Chinese letter and, both with them and the Egyptians, the symbol of perfection and the note of the number ten. This gives a new turn to his inquiries. These islands are then made to receive their inhabitants from the East of Asia, and with them a symbolic religion: their languages are compared, and all the tortures of etymology applied to make them harmonize.

* *Sæpissime inter characteres Sinicos signum crucis, quod non fecus apud Ægyptios, numerum denarium significat, est perfectionis symbolum.* Spizel. de Literat. Chinen. p. 78.

Your

Your extensive reading will furnish numerous examples of such learned trifling, such catching at words and distant resemblances.

As the frame of our mental and corporeal faculties will admit but of certain determinate perceptions and energies, how disguised soever by various modifications, so the customs and manners of men will be the same in all countries, subject to similar shades of difference, from local circumstances and degrees of civility. If then this reasoning be just, we are not to derive one people from another, because both have the same usages; such usages, I think, are to be ascribed to a common principle. However where one country is known to have colonized another, it seems fair to illustrate the practices of both by each other: this, Sir, you have happily done in your letter to our society. What I shall now take the liberty to observe in addition to what you have delivered on our *Ship Temple*, will, if I mistake not, strengthen and confirm what has been advanced. I must previously remark, that I have not seen, nor do I know what the Abbé de Tonteu has written on the passage of Tacitus to which you allude.

That excellent and accomplished scholar, Lord Kaims *, has well remarked, that the mind, agitated by certain passions, is prone to bestow sensibility upon things inanimate: and that the personification is often so complete as to afford an actual conviction of life and intelligence. This is the genuine source of the grosser idolatry, and of that adoration of wood and stone which was so general antecedent to christianity. The men, who first trusted themselves to the watery

* Elements of Criticism, vol. 2. p. 146—150. edit. 8vo.

clement in a frail vessel, must have done it with trembling and fear, and earnestly implored the aid and protection of supernatural powers. When they found they were delivered from danger, they ascribed it to their own piety: to keep this alive and to establish a more permanent security, they introduced their gods into their boats, and placed their statues in the most conspicuous part of them. The boat at length came to be considered as the temple of the deity, and the object of religious veneration. Let us now see whether facts will support this theory.

The Parasemon, the sign, or divinity under which every ship sailed is noted in the Acts of the Apostles, and in many antient authors. Thus the vessel that carried Ovid to Pontus, was called the Helmet; because on its head or prow, it had one, and on its stern or poop, the statue of Minervæ;

Est mihi sitque precor, flavæ tutela Minervæ

Navis; & a picta casside nomen habet.

Here the tutela or statue is accurately distinguished from the nomen or helmet, the emblem of Minerva.

The * Patæcus of the Syrians was a nanus, or pigmy divinity, placed on the poop, like the Chinese † Neoman, and the St. Anthony of the Portuguese. But as it was thought indecent to expose their gods to every vicissitude of weather without a covering, superstition suggested the propriety of a lararium, or chapel, and one was erected on the ‡ poop.

In the downward progress of idolatry, the next step was to consecrate the ship or boat, and hold it up as

* Selden de Dis Syris, pag. 356.

† Addit. Beyer. in Selden. supra. pag. 332.

‡ Turneb. Advers. lib. 19; cap. 2.

an object of religious worship. Thus, in an antient calendar preserved in * Gruter, among the festivals is the *ship* of *Ifts*, the *ship* of † *Hercules*, and the *Triëris* of † *Ammon* were also sacred.

As ships were now believed to be the temples of some gods, and partaking of their essence, they were judged to be no unsuitable cemeteries for the deceased, and accordingly the dead were laid in them. Antinous, as appears by a passage of § Epiphanius, was interred in a boat. One of the laws of the Danish prince, Frotho, is, || that each general and officer should be burned in a pile made of his ship. The Icelanders buried in a boat. Asmund would not suffer his faithful servant to lie in the same skiff with him,

“ ** The room within the boat is too narrow,

“ A warrior should have a better place ;

“ For I can govern a boat myself.”

At length the Northerns erected royal tombs or tumuli, of the size and figure of a †† great ship. These tombs were afterwards temples, whither the people †† annually assembled, to offer sacrifice for the prosperity of the nation. Ship-temples were then a part of the northern superstition, and this superstition, arising from disordered passions, was not confined to any country or climate.

* Inscript. pag. 138.

† Arrian. lib. 2.

‡ Harpocrat. in *Apparatis*.

§ Cuperi Harpoc. pag. 14.

|| Centurionis vero vel Satrapæ corpus rogo, propria nave constructo, funerandum constituit. Sax. Gram. pag. 44.

** Island's Landnámabock, sive Origin. Island.

†† Regiös vero tumulos ad magnitudinem & figuram carinæ maximæ navis. Step. Step. ad Sax. Gram. pag. 91.

‡‡ Quotannis sacra peragerent pro totius gentis incolumitate. Worm. Mon. Dan.

From what has now been produced, the passage of Tacitus, which he himself was unable to explain, and which has puzzled his commentators, receives elucidation. "Part of the † Suevi, says he, sacrifice to Isis, I have not been able to discover the origin of this foreign worship, unless it is, that the image itself, which resembles a Liburnian boat, shews that the religion was introduced from a distant part." Tacitus was certainly informed that the Suevi worshipped a boat; such idolatry existed in the north in the earliest ages: but he knew of no other people doing so but the Egyptians, who adored Isis under that form. Unable to account for the worship of Isis in the wilds of Germany, he hazards a conjecture: this conjecture, is neither received or interpreted, with the caution and diffidence with which he delivers it, by his commentators: they assume it as a fact, and set themselves to account for it. How was this religion introduced, ‡ says one? Why from Egypt, by the Pontus Euxinus, near which Sesostris planted colonies. Another § critic finds Tacitus contradicting himself, having before declared, that the Germans adored, no images; this boat he makes a military trophy suspended in a sanctuary. Tacitus did not recollect the sacred and wonderful ship of Æneas,

† Pars Suevorum & Isidi sacrificat. Unde causa & origo peregrino sacro *parum comperi, nisi quod signum ipsum, in modum Liburnæ figuratum, docet advectam religionem.* Germ. cap. 9.

‡ Unde vero advectam? Nempe ex Ægypto, ubi Isis colebatur, per Euxinum Pontum. Huet. Démonst. Evang. pag. 146.

§ Pelloutier Hist. des Celtes, pag. 296, 297.

which

which Procopius * assures us, was preserved to his time without decay: this must have been the effect of some inherent divine quality, and consequently must have been an object of religious respect: so much the account implies.

I always relinquish traditions, especially when they carry marks of genuine antiquity, with great reluctance. The Faghas na heun Naoi, or work of one night, the name of the Dundalk Ship-temple, has a venerable obscurity, similar to the || Fairy rocks in France, the Giants'-beds of these kingdoms, and the strata Gigantium of the Northerns. It is extremely agreeable to the notions of former times to ascribe such works to unknown supernatural beings. In such cases, the name and the thing seldom illustrate each other.

I have detained you too long with this hasty, and I fear, incorrect epistle. You have started fresh game for our antiquaries, whose inquiries will be directed after other Ship-temple, which, no doubt are to be found in different parts of this kingdom.

I have the honour to be,

S I R,

Your most obedient and humble Servant,

Aghaboe,
Jan. 3d, 1783.

EDWARD LEDWICH.

* Ad hoc lignorum quæ dixi nullum aut putruit aut cariem offendit, sed quasi modo fabricata esset navis ad nostram ætatem, (sixth cent.) quod & ipsum miraculi speciem habet, manet incorrupta. Lib. 4. pag. 476. Edit. Grotii.

|| Caylus, Facueil. tom. 6. pag. 363.

In the Press, and speedily will be Published,

Collectanea de Rebus Hibernicis.

N U M B E R XII.

CONTAINING,

I.

1. AN Essay on the Irish Festival LA SAMAN, the EE OWNÁ or Hallow Eve of the modern Irish; proving it to be the same as the Samon and Samael of the idolatrous Jews, &c; the Afuman of the Persians, and the Summanus of the Romans.
2. ON the Gule of August called LA TATH; Lammas Day, &c. with further Illustrations on the Round Towers of Ireland, and their Use assigned.
3. DESCRIPTION of the Banqueting Hall of TARA, or TAMAR; with a Plan of the same, from an ancient Irish vellum MSS. shewing the Disposition of the King's Household at Dinner; the Names of the several Officers, and the Meat served to them.
4. CONCLUSION. The ancient History of Ireland vindicated; Probability of a Colony from Scytho-Polis in Palestine, being brought to Ireland by the Phœnicians. Of the Phœnician and Thebaian Dialects of the Irish, or BEARLA FENI and BEARLA THEBIDH. Names of Dogs from the Hebrew and Arabick. Irish Names of Linen, and the Utensils used in that Manufacture, of Oriental Origin. The Scytho-Polians, famous for making fine Linens, &c. &c. &c.
5. A FRAGMENT of SANCHONIATHON, wrote in the old Chaldee or Phœnician tongue, collated with the Irish, with a literal translation.

By COLONEL CHARLES VALLANCEY.

II.

OBSERVATIONS on the ANTIENT TOPOGRAPHY of Ireland, by CHARLES O'CONNOR, Esq.

Colle&ctanea de Rebus Hibernicis.

NUMBER XII.

BY C. VALLANCEY, LL. D.

האיים שבים אוקינוס ברטנייא רבה וברטנייא זעירה

Infulas maris Oceani Britanniam magnam & Britanniam parvam, id est, plane Albionem & Hiberniam.

SELDEN. Judicium de X Scriptor. Anglicanis, ex Rabb. A. B. Chajja in Sphæra Mundi.

Verbum addo de HIBERNIA quam Phœnicibus non fuisse ignotam.

BOCHARTUS. Geogr. Sacra.

Περὶ δ' ἄλλοι ἠγόρευον Ἰερνιάα.

ORPHEUS.

Ille ego sum Graiis olim glacialis Ierne
Dicitæ, et Jafoniæ puppis bene cognita Nautis.

HADRIAN. JUNIUS.

Et sane si Tzetzes hosce intelligo, in litore Britanniae Magnae volunt reperiri navigia illa animabus onusta, indeque illa cum remigibus rapta, impetu unico, ad Hiberniam adpelli, tunc Scotiam itidem vocitatam. Atque huc spectare videtur illud Claudiani

Est locus, extremum qua pandit Gallia litus
Oceani prætentus aquis, quo fertur Ulysses
Sanguine libato populum movisse silentum.
Illic umbrarum tenui stridore volantum
Flebilis auditur quæssus, &c.

SELDEN. Judic. de X Scriptor. Angl. p. 1157.

D U B L I N :

PRINTED BY W. SPOTSWOOD,
PRINTER TO THE ANTIQUARIAN SOCIETY;
AND SOLD BY LUKE WHITE, DAME-STREET.

M DCC LXXXIII.

ADVERTISEMENT.

S O O N will be published in a Number of this COLLECTANEA, AN IRISH HISTORICAL LIBRARY, containing an Alphabetical Catalogue of all the Manuscripts and printed Books, that have been written or published on the Affairs of IRELAND, relating to the State, Church, Law, History, Antiquities, &c. &c. as could be collected from publick and private Information, to the Year 1782—

By the AUTHOR of this Number.

N. B. To the B I N D E R.

The plate of TARA-HALL, to be inserted between p. 542 and 543.

And the NUMERAL-TABLES, and PLATE II. between p. 576 and 577.

TO THE
SOCIETY OF ANTIQUARIES

O F

L O N D O N,

THIS NUMBER OF THE

COLLECTANEA DE REBUS HIBERNICIS

I S O F F E R E D,

WITH GREAT DEFERENCE,

B Y

THEIR MOST HUMBLE,

MOST OBEDIENT SERVANT,

CHARLES VALLANCEY.

DUBLIN,
June 1783.

A decorative rectangular border with a repeating floral and vine motif, enclosing the text.

QUI LEGIT HUMANITER
VIVAT VALEAT
FELICITER

P R E F A C E.

IF this trifling performance, shall fall into the hands of an Hebræist, the author expects censure, for referring the Hiberno-Scythic or Magogian Irish so often to the Arabian and Persian || languages, when the Hebrew and Chaldee, lay so open, and with more affinity to the Irish in both letter and sense. The censure will be just; and in reply, the author begs leave to observe, that the Irish language not being allowed, or esteemed, by many, to be so pure and ancient, as has been asserted by the author, it was collated with the Arabian, which is allowed to be a jargon of the Phœnician, corrupted by Mahommed and his followers, (in order to censure, both the *Jewish and Christian Religion*,) and had then received many words from the ancient Northern dialects. And this is a principal reason that the modern Arabian is so improper to be collated with the sacred scriptures, and was probably the cause of the Introduction of the Hebrew points, although Buxtorf places their use some centuries earlier.

The Greek scholar may think, I have made free with his favourite language; but he must be told that,

|| Ita tamen, ut facillime possit ostendi, illud ex orientali, id est, ex *Ebræo Veteri* derivatum esse; possent hic sufficere documenta, quæ statim ex Persica Lingua exhibuimus, quia & *Persas Scythas* fuisse ostendimus. (Campeg. Vitring. Obs. Sacr. p. 84.)

P R E F A C E.

the source of the old Greek and of the old Irish, spring from the same fountain head, viz. the Phœnician, mixt with the Pelasgian or Scythian, for Scuthæ was the Greek name of the Pelasgi, signifying *Northern Wanderers*, as will be explained in the conclusion from Campegius Vitringa. The Pelasgi divided into two bodies under Magog and Gomer, the former seated themselves early in Assyria, at Bethsan *, from thence called Scytho-polis by the Greeks, of which we shall treat fully in the latter part of this work. From the vicinity of the Pelasgians to the Phœnicians and Ægyptians, they were soon noticed by these idolatrous nations, confederated with them, and joined with them in their attacks on the islands of Elisha, and from these, the Greek language was formed. Hence it is that the learned Duret when he treats of the origin of the Greek language, begins thus, *Des Grecs ou Pelasges* †.

“ The Pelasgi, say the authors of the universal history †, must be allowed to have been one of the most ancient nations in the world, and as appears from their colonies, in the earliest times, very numerous and powerful. With regard to their origin,

* Pelasgi pop. Græciæ in genere per varias regiones dispersi, qui *Pelasgi*, quasi vagabundi teste Strab. dicuntur a *Pelafgo* Jovis & Larissæ filio dicti. qui primi in Latium litteras docuisse feruntur Ovid. l. 2. de arte. (Ferrarii Lex.)

Hac tibi non hominem, sed quercus crede Pelasgas.

See *iocam*, & *bile-ioc* the oak and mistletoe in the conclusion.

Scythopolis olim *Methora* teste Zon. to. 1. Ann. dicta, quæ & *Nysæ* teste Plin. dicta est à Scythis condita. nunc *Bethsan* teste *Breitenbachio*. (Ferrarii Lex.)

† Histoire de l'origine des langues de cest Univers.

‡ Tom. 16.

“ the

P R E F A C E.

“ the learned are not agreed, some make them the
“ descendants of Peleg, who have very probable ar-
“ guments on their side ; others deduce them from
“ the Canaanites and Phœnicians, and others suppose
“ them to have been of a Celtic original §. The E-
“ truscans or Tyrfenians were a branch of the Pelasgi,
“ that migrated into Europe and the Lydian Pelasgi or
“ Etruscans, conducted by Tyrfenus to Italy, and the
“ first Pelasgi that inhabited Greece, were the same
“ people.”

From thence it would follow (if I am right in the derivation of the Irish) that the antient Irish and the antient Etruscan should have a great affinity. To this I answer, that no two languages have a greater, and that if the learned Swinton, Maffeus, Gorius, &c. had known the Magonian Irish language, they would have found less difficulty in explaining the old Etruscan, as shall be shewn in some future number of this Collectanea.

Strabo upon the authority of Ephorus, who, he says had his from Hesiod, derives the origin and name Pelasgi from one Pelasgus, founder of the kingdom of Arcadia, and so does Macrobius, which is the more apparent, as the former tells us in the same place, that it was upon Hesiod's authority, that Ephorus had derived the origin of the Pelasgi from Arcadia, as being descendants of Pelasgus, for Strabo had a few lines before, cited Ephorus, in the following words, “ Eos
“ (Pelasgos) originem ab Arcadibus ducentes, *vitam mi-*

§ *Kelt* implies a fixed people, it was a name the *Scythians* or *Pelasgi*, gave those colonies that had resided long in a place. See Essay on the Celtic language.

P R E F A C E.

“*litarem* delegisse, (author est Ephorus:)” to which he adds, that having induced many other people to observe the same *military institution*, they were all distinguished by the one common name of Pelasgi. This explanation of the name Pelasgi, accords extremely well with the Magogian Irish; in which language, *asca* and *ascath* is a soldier, (in Arab. *asfer*, an army) *pleasgam*, is to conquer, and *plasca* or *pal-ascari* is the leader of an army; thus we say, *pal-maire*, the governor of a ship, i. e. the rudder of a ship.

Now Pelasgius being only a title given to their leader, by themselves, has still involved the origin of this hero in greater obscurity. Sir I. NEWTON makes him one of the subjects of the *pastor kings* of Egypt, made fugitives by Misphragmuthosis; but the learned Fourmont (the elder) is positive, the Pelasgi were Phillistines, and in the following pages, we shall prove they were Magogian Scythians, long settled in Palestine, having produced many authorities of the ancients, that they flourished at Bethsan, afterwards named by the Greeks Scythopolis, from their dwelling in that City. Potter in his Grecian antiquities, says, the Pelasgi were Tyrhenians born, and (speaking of the building of Athens) taught the Greeks the art of building houses of lime and stone, and from them, walls and castles were called *Τύρου*. Is it possible that Potter could be ignorant that the Hebrew and Chaldee *טור* *Tur*, was a circular building, a tower, from the origin of languages? Observe the ancient history of the Irish in this particular, “*African sea-champions* landed in Ireland, conquered the country, introduced their language, and taught the inhabitants to build with lime and stone,” to build what?—*Round towers* undoubtedly, for no other buildings were erected in Ireland

P R E F A C E.

land of lime and stone; for many centuries afterwards: but these conquering Pelasgi, these ingenious artists, who routed the Greeks from Elísha and built the city of Athens, were called Pelargi, says Straho, (and after him Potter) from *πυλαργοί*, Pelargi, storks, *δια τὴν πλάνην* for their wandering: and they built ships called *πυλαργό χροῦτος ἡύς*, (apud Lycoph.) *naves ciconiarum affimili colore tinctæ*. What a jumble of nonsense! Our Pelasgi named Athens, Pelargi, for the same reason that the ancient Irish named the city of Waterford *Bel-lairge*, and the harbour *Port-lairge*, meaning thereby a town built at the (*lairge* or) forks of the river; this city having been first constructed at the forks of the rivers Suire and Barrow, as Athens was at the forks of the Ifys and some other river the name I cannot learn. The Irish built vessels of *bark* and called them *leabar-naoi* and *coirteas-naoi*, and hence the latin *Liburnicæ navæ* or light ships and the Greek *χρῶτος ἡύς*. The Greeks dedicated this famous city to Minerva goddess of wisdom and named it *Ἀθήναι* Athenæ because in the Pelasgian tongue, as in the Irish, Aithne is knowledge, wisdom, &c. and every ignorant peasant in Ireland, at this day, looks up to his mistress as an *Ἀθήνη* i. e. a woman of superior knowledge. Cecrops (a Pelasgian) having compleated this city called it *ἄστυ* because in his language (and in Irish, *astí*) is a dwelling, and so conceited were the Greeks of being able to live *above-ground*, they called themselves *ἄστυ δωμῶν* *in houses*, hence Terence *an in astu venit?* We have no other word at this day in Ireland to enquire if such a one is in his house or at home, but *b'fhuil an fear astí* (*astee*) is the man at home? This calls to my mind, an observation of the ingenious Mr. Holwell, he says, “ the annals of the Gentoos, give testimony
“ of

P R E F A C E.

“ of Alexander’s invasion, where he is recorded under
 “ the epithets of a mighty *robber* and *murderer*; but
 “ they make no mention of a Porus—the Greek and
 “ Latin construction and termination of *places and names*,
 “ *princes*, and *kingdoms* of Indostan, said to be conquer-
 “ ed by Alexander, bear not the least analogy, or idiom
 “ of the Gentoo language either ancient or modern.”
 (Hist. of Indostan V. 2, p. 2. 3.) We shall find Porus
 when we collate the Irish and Hindostan languages.

Let us now pursue the universal history. “ The name
 Tusci given to the Etruscans, seems to be of a later
 date and to have been given them by the Greeks. The
 use of *frankincence*, that prevailed amongst the Tuscans
 in after ages, probably suggested this appellation to
 that people.” (Univerf. Hist.)

Now frankincence in the *Greek* language is, *λίβανος*
 and *λίβαντινός*.* The Latin *Tbus* is from the Greek *δύσμιον*
τυ δύνων, i. e. *odorem faciendo*; but the Greek is from
 the Irish, *Túsca*, the name of camphire, *frankincence*,
 and is the word now used for that perfume, burnt in
 the office of the Mass. It is therefore very impro-
 bable, that the Greeks gave this name to the Etruscans
 from so trifling a cause; but that the Etruscans named
 themselves Tufac, which in the Irish implies a hero,
 warrior, noble †. *Tusci*, a thure nomen deductum
 non videri, quod *tburis* usus non sit antiquus: *Tusci*
 an *Tbusci* a Regē vox tracta. (J. Dempftri de Etru-
 ria Reg. Ch. 2.) but I take *Tusci* to mean forcerers,
 as well as *Tages*.

* St. Mathew Chap. 2. from the Hebrew *lebana*. See Mai-
 mon, in Sanhed. c. 13.

† See Collectanea No. 10.

P R E F A C E.

In the derivation of the names of nations and people, it should be considered, by whom such name was given, by themselves or by foreigners, there is reason to think Tusci was the indigenous name.

Etruria was divided into twelve tribes, called in the Tuscan language *lucumones*, and each was governed by its own *lucumo* or prince, and over the whole was a presiding *lucumo* or king. As the Etruscans were a *warlike* nation, and spoke at first a language not very different from the Hebrew or Phœnician, the word *lucumo* might possibly have denoted a warrior or captain. The Hebrew לוחם *lochem* or *luchem* has undoubtedly such a signification. (Univerf. Hist.)

With great submission to these learned authors, there is much difference in the appellations given to the *governors* and *governed*. Prince and people, king and subjects are very different words in all languages, but the Pelasgian Irish can shew their mistake.

לוחם *lachim* in the Hebrew, does signify *war*, and *virtuals* : but לחם *lach* is a strong youth (fit for war.) In Chaldee *laceda* valdè; in Samaritan fortè, and *lechi* foetæ bovis, *lechem* esca, panis.

In Arabic, *lekab* familiæ princeps. *m. lachab* percussit gladio. *Lekab* a certain tribe of Arabia which in pagan times had never known captivity, nor a dependance on kings. (Richardson.)

From these oriental roots proceed the following Irish words, viz. *lucht*, *luchd* a tribe, *solucht* *so-luchd* a prosperous tribe, *slíocht* posterity or descent, *sluchd* a free tribe; *luchd* answers the French *gens* and *lauchd* gens des armes.

Luchd and *liachd* a multitude, the people *, *lauch* an

* In the Hindoostan language *look*, in the Gentoo *logue*.

P R E F A C E.

active youth, a soldier, a champion : hence *laocbra* militia, *laocb-mon* a general, a great warrior, *laocb-ceis* a princess, a general's wife.

† *Laighbn* or *laicbn* a sword, spear, javelin, *lagbinlann* a blade, *lannsgine* the blade of a knife, *laighbin-sir* the country of (broad) swords : hence *laighbnsir* i. e. Leinster, a province in Ireland, from the arms they used in combat, undè λαιμὰ & λιχμὰσ incidit gladio, vel dentibus, qui instar gladii (Castellus).

Laga, praise, fame, renown ; an appellative common to the Irish princes, as, *Lugbaidb-laighba Macmogba nuadbat*.

Liocais, power, sway.

Ligmbi, an appetite.

Laogb, meat, veal, a calf.

Lo-ligbeach, a new milched cow, because of the great quantity of milk she affords.

Luchmaire, abundance of food.

Luchbairt, a chief's house, a palace.

Lugb, active, expert.

Luch, a prisoner taken in war.

Luighban, to cut, to hack, to rend to pieces.

Logbm-fubbal, a Viaticum.

But seeing the Pelasgi or Tusci were remarkable for their skill in augury, forcery, divination, &c. which

† The kind of sword, peculiar (in the first use of it) to the province of Galian, introduced by the monarch Laura, the seaman, on his return from exile in Gaul, sometime before the christian æra. Of the Gauls who followed his fortune, and enabled him to mount the Irish throne, O'Flaherty says, *A latiscuspidum armorum, quæ nostris insueta, exteri illi intulerant, vocabulo LANCEA lagonia appellationem exinde sortita est.* Ogyg. p. 262.

P R E F A C E.

art the Irish derived from them, I beg leave to submit to the reader another interpretation of *Lucomon*. I have elsewhere shewed that the name signifying king, prince, chief, did also imply prophet, augur, &c. so in the Pelasgian Irish *laoc* is a chief, a poet, a forcerer: it is written *laoc*, *laoic*, *luich*, and *liag*, whence *liagh*, a physician, one who has the power of healing by charms. Hence the *leug* or *leice*, the famous chrystal which the priests kept to work charms by, and still used in the Highlands of Scotland. Hence also the bird called *Luic* or *Luic fairge*, (the marine forcerer) which Mr. Banks and Mr. Penant have described. The man who lives on Staffa, (as I am informed, says Mr. Shaw in his Irish dictionary) says, that they hatch their eggs by sitting on the ground at the distance of six inches from them, and turning their faces towards them, continue to repeat *Gùr legug* day and night!!! *Gùr luigbe*, is the false or lying prophet; and this was the mariners name for this bird, whose approach to a ship at sea, is still supposed to foretell a storm.

And as *osce* in the Pelasgian Irish implies skilled in forcery, and *tua*, a lord or chief, it is more probable that *Tusci* is derived from *Tuaosce*, and that the *Osci* their neighbours, owe their name also to this derivation. See hereafter what is said of *OSSIAN*.

“ The Phœnicians and neighbouring nations, were
 “ much addicted to augury and divination, as may be
 “ collected from scriptures. It is no wonder, there-
 “ fore, that their descendants, the Etruscans, should
 “ have discovered the same disposition. Their wri-
 “ ters pretend, that *TAGES*, (whom some have taken
 “ for

P R E F A C E.

“ for a god, others for a man, but Tully scarce knows
 “ in what light to consider him,) was the inventor of
 “ every thing relating to augury and divination.”
 (Univ. Hist.)

I have collected fifty words in the Irish language relating to *augury* and *divination**, every one of them are oriental, expressing the mode of producing these abominable arts: they are, in fact, the very identical *oriental* words written in Irish characters, and amongst them is *tagb*, divination, *tagb-airm*, divination by numbers †, *tuag-cheird*, the art of divination, &c. &c. To return to the Greek.

Doctor

* Thus *Ainius* was one of the persons under the Druids, whose office it was to make celestial observations, so called, say the Irish glossaries, from *Ain*, the sun's orbit, as before explained in *Bel-ain*, a year, and *ius* or *eos*, knowledge, but this word is evidently from the Hebrew עֲנַי & עֲנַי, cloud mongers, diviners by observations made on clouds. עֲנַי forceresa, the false church that consulted the clouds. Bates. Hence *Ainius* in our modern dictionaries is explained by *forcerer*. But *Anius* in *Virgil* was king of *Delos* and priest of *Apollo*.

Rex Anius, Rex idem hominum, Phœbique sacerdos.

† See *Airm* in the conclusion. The *Etruscans* say that *Tages* was born of a clod of earth that a husbandman turned up, by dipping the ploughshare deeper into the ground than usual. He immediately taught the art of divination to this husbandman and the rest of the *Etruscans*. The moral of this fable is, that no profession in life requires a better knowledge of the prognostications of the weather, or of the revolutions of the seasons than husbandry or farming. Now *Tages* or *Teageas* in Irish, is husbandry. *Teaghafam*, to manage a farm, to follow husbandry. In the *Slavonian*, *tègh*, agriculture. *Tegh*, labour, husbandry. From *tagb*, divination, is derived the proper Irish name *tague*, or *teag*, or *tadhg*, i. e. a diviner. And in the old Pelasgian Irish *thofaic* did certainly signify a forcerer as well as a prince, hence
ccart-

P R E F A C E.

Doctor Parsons, fellow of the royal and antiquarian societies of London, in his *Remains of Japhet*, printed in 1767, has very masterly collected the opinions of the antient and modern authors on this subject. We shall trace the learned author through his work.

“ * Too much cannot be offered to the reader, of the Pelasgi, because they will become principal evidences, for the truth of what we imagine to be the state of the case, with respect to the origin of the languages of Europe : and by proving that both Celts and Scythians were first Pelasgians, we shall be able to ascertain what is offered in a future chapter, that the Gomerians and Scythians or Magogians spoke the same language.”

“ The Phœnicians and Egyptians began very early to attempt sending colonies to neighbouring countries ; and as they both sprung from the same ancestors, the sons of Ham, they must have had much the same œconomical dispositions to improve their commercial and other interests. Maritime countries seem to be the first object of their intentions ; and where could they find any place so likely to answer their ends as the isles of Elisha or Greece, now inhabited by Pelasgians, the issue of Gomer, and many of the descendants of Magog.”

“ We are informed, by Strabo and Dion. Halic. that they sent colonies thither, and began to disturb the

ceart-thosaighe, sorcery, witchcraft ; O'Brien's dictionary of the Irish : from the Hebrew *Charthumim*, compounded of *Chart* celare & *tuma* claudere, hence *ceirt* or *keirt* in Irish is the knave of cards, that is, the juggler or sorcerer. All names signifying diviners, likewise signify chiefs, princes : thus in 2d ch. Daniel, we find the sons of the kings of Israel only, called up to Babylon to be instructed in the *Chaldea* art.

* *Remains of Japhet*, p. 100.

Pelas-

P R E F A C E.

Pelasgians two generations or 60 years, before the wars of Troy: and from that time continued to intrude, by successive numbers, till they had well nigh replaced the original inhabitants, and had subdued the maritime parts. It was then they became a mixed people, consisting of Pelasgians, Phœnicians and Egyptians; and from that time the æra of the Greek tongue may be dated. All was Pelasgian before the incurursions of Phœnicians and Egyptians, and the gradual combinations of the languages of these with the Pelasgian begat the Greek, called afterwards the Helenian tongue, in complaisance to Deucalion's son, who, at his arrival there, found this language forming; while the Pelasgians enjoyed their own, unchanged, in the other parts of Greece, Asia Minor, in the country of the Trojans, Scythia, and all the neighbouring islands in the Mediterranean sea, and all over Thrace, " &c.

" It may from hence, be easily seen, that the people of all these countries were the same, descended from Japhet, through Gomer, Magog, and his other sons, and spoke the same language wheresoever they dwelt, until the incurursion mentioned into Greece, which was in time, called Celtic, Gaulish," &c.

I cannot agree with the Doctor that all was Pelasgian before the incurursions of the Phœnicians and Egyptians, but that all was Pelasgian after their incurursions. The Pelasgians, Canaanites, Phœnicians, Magogian Scythians, and some who had dwelt in Egypt, formed this mixed body, called Pelasgi, headed by Cadmus. They are distinguished in the sacred writings by the name of Cadmonites. Canaan contained eleven sundry people, at least 2200 years before Christ, (See Genes. x. v. 16, 17, 18.) and therefore Willet in his Hexapla, observes, though the Canaanites did consist of so many sundry

P R E F A C E.

fundry people, they certainly spoke all but one language;—and he adds, “the Magogians were not the ancestors of the Goths or Germans, but were Scythians.”

The Jewish writers always esteemed the Etruscans and Pelasgians as a mixt people. *Rabbini communi consensu Etruriam מֶשֶׁק* (mesk) *appellant* (De antiq. Etruriæ. Anonym.) *Mesk* in Hebrew, and *measc* in Irish, implies a mixt people; this confirms the Doctor's assertion of the junction of the Pelasgians, Phœnicians and Egyptians, but he brings the Magogians there too early.

The Magogian-Scythians were early blended with the Canaanites, and there lost all distinction of name; but they preserved it in their route to Tartary and China; it was this mixed body that descended to Elisha, Africa, Spain, Britain and Ireland, (and even to Gaul and Germany, till driven away by the Gomerites,) forming a language as different from that of Gomer, as Italian is from French.

That Cadmus was the leader of this mixed body, is very probable; for if we recollect, that Joshua was ordered to write the words of the Law, upon large stones on Mount Ebal, as soon as he had passed over Jordan, which he accordingly did, (Deut. 23, 7. Josh. 8, 30.) *literary writing*, must from thence be tolerably well known to the Canaanites, or Phœnicians, amongst whom the Magogian-Scythians had settled.

Hence it was that Cadmus, who was a Canaanite, or as Herodotus asserts, a Tyrian, (which is the same thing) might also learn the art of literary writing, since it was not till some years after the passage over Jordan that Joshua was able to dispossess the Canaanites, and drive them out of the land by a total overthrow of their

P R E F A C E.

their forces *at the waters of Merom, where the Lord delivered them into the hand of Israel, who smote them and chased them unto great Sidon.* (Josh. 11, 7, 8.) From which place, or from Tyre, it probably was that Cadmus with the rest of his defeated companions, took shipping and fled into Greece, and carried with them the art of literary writing. And hence it is, that the Phœnicians are said by Lucan to have been the inventors of literary writing.

Phœnices primi, famæ si credimus, ausi
Mansuram rudibus vocem signare figuris.

Luc. l. 3.

But Phœnices was a name given to this mixt body by the Greeks ; the sacred writers knew no such people ; they denominated them all Canaanites, and as I have shewn before Canaan did consist of eleven different families or nations. Cadmus may therefore have been a Magogian-Scythian, and still very properly be called a Canaanite, or Phœnician. I am inclined to think Cadmus was a Scythian, because his name is truly Pelasgian-Irish, signifying head, first, chief, lord, see Kead or Cead, first ; Cad holy ; Keadmus or Ceadmus, first of all, imprimis, in all the Irish dictionaries. In Hebrew it implies an *Orientalist*, but that could not have been a distinct name in the East.

For that the Cadmonites were one of these colonies which were dispossessed of their habitations by Joshua, is plain from hence, because they are particularly specified in the promise made by God to Abraham, when he made a covenant with him to give him the land of Canaan for a possession, saying, *Unto thy seed have I given this land, from the river of Egypt to the great river, the river Euphrates. The Kenites, and the Knezzites,*
and

P R E F A C E.

and the CADMONITES, and the Hittites. (Gen. 15, 18, and 19.

Diodorus accordingly says, that Cadmus, who was the head of this tribe, brought the art of literary writing from Phœnicia into Greece; wherefore those letters, says he, are called Phœnician. Just as the Irish say that Phœnius, the Scythian leader, who was a Fear-Saidh or Sidonian man, taught letters to their ancestors in Palestine. And in another place Diodorus says, that Cadmus came to Rhodes, and brought with him the Phœnician letters: where was found an ancient vase with this inscription, “*that RHODES was about to be destroyed by Serpents.*” that is, by the Hevites, who were his countrymen, and accompanied Cadmus from Phœnicia into Greece; the word *Heva* in Hebrew signifying a *Serpent*. This circumstance is also related in the Irish history of Gadelas. But, if we consider the whole story of Cadmus, (as related by the Grecian historians,) whose wife’s name is said to be *Hermione*, and that he raised soldiers by sowing of *Serpent’s* teeth, it will add a strong confirmation to this opinion, that Cadmus was one of those Phœnicians, who were driven out of Canaan by Joshua, when he pursued them to great Sidon. For when Joshua numbered the hosts which came out against him to battle in the land of Canaan, he reckons up amongst them the *Hevite under Hermon*. And now let us but suppose that Cadmus, the head of the Cadmonites, was married to the daughter of his unfortunate neighbour and ally the king of *Hermon*, whose subjects were called Hevites, and who being driven from their country by Joshua, were forced to fly into Greece, and there is an easy solution of this mythological story of the Grecian
Cadmus

P R E F A C E.

Cadmus. For as the denomination, or name, which was given to the daughter of the king of Hermon, might probably be Hermione, and as the word Hevite, which was the appellation of the subjects of the king of Hermon, denotes in Hebrew, *one sprung from a Serpent*; so the Grecians made use of the double signification of this word to graft upon it their fable of Cadmus, (the husband of Hermoine) having raised soldiers by sowing of serpents teeth. See origin of hieroglyphics and mythology (p. 71.) by the late bishop of Clogher, to whose writings I am indebted for this observation.

To this let us add, the observations of the authors of the universal history. "We come now to Magog, the second son of Japhet, with regard to whose settlement, the learned have many different and confused notions. Josephus, Jerom, and most of the fathers, held them to be Scythians about mount Caucasus, which name Bochart supposes was made by the Greeks out of Gog-hason, signifying Gog's-fort in Chaldee, of which he imagines the language of the Colchi and Armenians to have been a dialect. But perhaps it is rather a wrong pronunciation of Cuh-Kaf, which in Persian signifies the mountain of Kaf, as the Arabs call it*. That this plantation adjoined upon those of Meshech and Tubal, appears from Ezekiel's making Gog, king of Magog, to reign over the other two. The Arabs, who have borrowed the best part of their religion from the Jews, are acquainted with Gog and Magog, whom they call *Yajuj* and *Majuj*, and make

* We shall hereafter find *Cuh-Kais* in Persian and Irish, is the mountain of Iron oar, for which *Caucasus* was remarkable. Poccocke tells us that *Kaf* was a fabulous mountain of the Arabs. (See Notæ in Carmen Togræ, p. 71.)

them

P R E F A C E.

them not inhabitants of the mountain *Kaf* or *Caucasus*, but removed them at a great distance, to the farther end of Tartary, towards the north or north-east. (See D'Herbelot)*. We are inclined to think the parts above mentioned between the *Euxine and Caspian* seas, are most likeley to be those in which Magog settled. However, we can by no means omit this occasion of taking notice of an error, into which many of the modern writers have fallen, who place Magog in Syria. Bochart's great judgment would not suffer him wholly to come into it: however, he supposes Magog himself gave his name to a town there. Dr. Wells more cautiously suggests, that the name was long after taken from the Scythians, when they made an excursion into Syria, and took the city, as Bethsan in Judea was also called after them Scythopolis. But, Mr. Shuckford fixes Magog himself there, with Gomer, Tubal, Togarmah and Meshech about him. What gave rise to this opinion is a passage in Pliny, where he observes that Bambyce, otherwise Hierapolis, is by the Syrians called Magog; but this proves to be a palpable mistake of the transcriber, who has written Magog instead of Mabog, as has been observed by Dr. Hyde, who wonders nobody had corrected that error in Pliny."

New lights have been thrown on the history of Assyria since these authors compiled the universal history: we must therefore insist on the Magogian Scythians having been early masters of that country.

* This is confirmed by my collation of the Magonian-Irish with the Kalmuc-Mogul, Tartar, Chinese and Japonese languages—there cannot be a surer guide of the Magogian colonies, every where to be distinguished from those of Gomer.

P R E F A C E.

Des espèces de Scythes errants, sortis du mont Caucaſe, commencent à ſe répandre dans les plaines de l'Affyrie. (Ordre des Evénemens de l'Histoire d'Affyria dont on ne peut fixer la Chronologie. Paris 1780, written by the learned Gibelin.)

We are obliged now, ſays the author of the Universal Hiſtory, to ſay ſomething with reference to the deſcendants of Joktan; who, if they were not concerned in the *firſt diſperſion*, ſeem to have begun their migration in Peleg's life-time; with regard to which patriarch, we ſhall only obſerve here, that it is not probable the Pelasgians of Greece and Italy derive their original from him, as ſome imagine (See Cumberl. on Sanchon.) but it rather appears from ſcripture, that both he and his poſterity remained in Chaldæa, within the lot of their great ancestor Arphaxed, till Terah the father of Abraham left Ur of the Chaldees, to remove into the land of Canaan." We find then, that this land of Canaan was the receptacle of every nation of the eaſt; and though theſe authors will not allow the Pelasgians of Greece to have migrated in the life-time of Peleg, they ſtill confirm my conjecture, that the mixed body which did migrate at that period, were properly called *Meſk*, or mixed people, and that they denominated themſelves *Pleaſgi* & *Phaon-pleaſgi*, which in Irifh ſignifies heroes, conquerors.

If we trace the hiſtories of the Phœnicians and Chaldæans to their origin, in the moſt ancient authors, there appears great reaſon to believe they were a mixed people of Scythians, Canaanites and Pelasgians. The authors of the Universal Hiſtory, tell us, that it is not determined, whence Phœnice. or Phœnicia borrowed

P R E F A C E.

borrowed its name. Some deriving it from one Phœnix (probably the Irish Phœnius) others from the Greek Phœnix, signifying a palm or date, as if that tree remarkably abounded there. Bochart observes that Phœnicia was known to the Jews by the name of the land of Canaan, a name he would derive from Canaan, and that the Phœnicians ashamed of their ancestor, took other names on themselves, but Canaan contained eleven different heads of houses or nations: this appellation could not affect them all. Phœnicia was certainly known by the name of *Cbna*, and as Bochart observes the Hebrew *Cbananai* implies merchants; so we must observe does the Irish *cbanaidbe*, and this word is commonly used at this day to signify traffick. *Ceanaim*, to buy or sell. *Ceanai-naoith*, marine merchants, traders by sea, but *Ceann* or *Kann*, is a head, chief, lord. *Cann-oine*, great prophets or diviners; so also in the Irish language, *Painidb* or *Phaini*, is strong, valiant, and *aice*, is a tribe or people. *Acadb*, *aca*, a country or region, and these compounded form *Phainaise* and *Phanaca*. Hence *Pbeinne*, *Phanaidbe*, *Fianne* and *Feinne*, is the name given in the ancient writings, to the Irish troops. *Phaon* or *Faon*, is a conqueror. *Faonbhach*, a conquered people. *Fine-gal*, a hero. *Fuanadb*, a refiner of metals. *Punnaice*, marching, sojourning. *Banaigham* or *Panaicam*, to lay waste a country. *Buin-aire*, *puinire*, a foot soldier. *Pont*, proud; austere. *Banachadb*, *phanacha*, pillaging, plundering. *Ban*, *pan*, light, the sun; hence *Phan*, a king; whence *Faunus* rex Etruriæ circiter CL (Eusebius) and Dion. Halicarn. says, contigit eo tempore quo venit Evander, esse regem *aborigenem*

P R E F A C E.

nem Faunum, pronepotem (ut aiunt) Martis, quem ut genium quendam sive indigetem, & sacrificiis atque carminibus colunt Romani. (Pronepos autem ad proavum refertur, quoniam relativa sunt.)

But the strongest argument to prove the Pelasgi and Phœnices were of the same origin, is drawn from the Irish word *Phaoín-bleagan* or *Faoín-bleasgan*, or *pleasgan*, which in my ancient glossary is explained by *Kannsacht* or *Ceannsacht*, i. e. conquest. In this compound it appears, that *pleag* and *pleasg* and *Ceannsacht* all imply heroes, conquerors, and comprehends all the derivation given to the Pelasgi, by the authors of the Universal History.

And that the Phœnicians were Scythians, or allied with the Scythopolians of Bethsan, I think is extremely probable, from the author of the Book of Maccabees, book I, ch. 11, v. 39. Moreover there was one Tryphon (τρυφών that is, *Tar-upb-ain*, the great forcerer) that had been of Alexander's part before, who seeing that all the host murmured against Demetrius, &c. &c. Ch. 12, v. 39. Now Tryphon went about to get the kingdom of Asia, and to kill Antiochus the king, that he might set the crown on his own head; howbeit he was afraid that Jonathan would not suffer him, and that he would fight against him, wherefore he sought a way to take Jonathan, that he might kill him. So he removed and came to Bethsan, (i. e. Scythopolis.) Then Jonathan went out to meet him, with forty thousand men, chosen for the battle, and came to Bethsan. Ch. 13. v. 31. Now Tryphon dealt deceitfully with the young king Antiochus, and slew him; and he reigned in his stead, and crowned himself king of Asia, and brought a great calamity

P R E F A C E.

calamity upon the land. Ch. 15. v. 11. wherefore (Tryphon) being pursued by king Antiochus, he fled unto Dora, which lieth by the sea-side. v. 13. Then encamped Antiochus against Dora having with him 120,000 men and 8,000 horsemen, v. 37. In the mean time fled Tryphon by ship unto Orthosias, v. 39. —but as for the king himself, he pursued Tryphon.

It is evident by this history that the Scythians did at this time possess all that country from Scythopolis or Bethsan, to Dor on the coast of the Mediterranean, near to Tyre, and by the retreat of Tryphon to Orthosias, one of the most considerable cities of Phœnicia north of Tripolis on the coast of the Mediterranean, it is clear, that the Scythopolians and Phœnicians, were one and the same people.

This Tryphon some authors suppose to have been Diodotus, born in Apamea in Syria, whom Josephus says was killed in that city in the third year of the captivity of Demetrius.

By this account of Macabeus, we see the Scythopolians took exactly the same route, as the Cadmonites in the time of Joshua, and the last retreat of all these people, was to Tyre and Sidon and from thence to Greece.

I might here fill twenty pages at least from various authors, to prove that the Pelasgi were of Phœnician or Hebrew original. Squire in his enquiry into the origin of the Greek language, concludes thus, “Up-
“ on the whole therefore, whether we consult the
“ history of the Pelasgi themselves, or those few au-
“ thentic remains of their language still preserved in
“ the scattered monuments of antiquity; or whether,
“ in the last place, we examine the language spo-
“ ken

P R E F A C E.

& Gomer Phryges vel Galatæ qui Phrygiam occuparunt usque ad Halim fluvium. Bochart Geogr. Sacr. Ch. 38th.

The author of the universal history observes, it is not so easy to find a place for Dodanim, the youngest of the sons or rather of the descendants of Javan; except we admit the change of \daleth d into \daleth r (which letters in Hebrew are scarcely to be distinguished) and call him *Rodanim*, as the septuagint have done, in order to settle him in the island of Rhodes; which perhaps is not a worse shift than to extract the name of *Doris* and the *Dorians* in *Peloponesus* from *Dodanim*.

Epirus was first peopled by Dodanim, son of Javan, son of Japhet, at least by some of his posterity, as Josephus informs us. Eusebius says that Dodanim first settled in the island of Rhodes, and that some of his descendants passed over to the continent and fixed their abode in Epirus, where they built a city, calling it *Dodona*, from their progenitor *Dodanim*. If the opinion of Eusebius be true, the Dodonæans were originally Greeks, and not Barbarians as most of the antient have stiled them. However, in process of time several barbarous nations settled among them: and hence they are said by Strabo to have spoken promiscuously the language of the Greeks and Barbarians. The various nations we find mentioned by the most ancient writers, as inhabiting Epirus, before they became one people, under the common name of Epirots, are the Selli, Chaones, Molossi, Dolapes, Paravæi, Oresti, Dryopes, Hellopes, Cœnians and Pelasgi. But as to the origin of these different tribes, there is a great disagreement among authors, whose various opinions it would be too tedious to relate.

“ When

P R E F A C E.

“ When the Greeks became a nation of some power, though they first were but inconsiderable (which may be seen in Herodotus) they always were so extremely partial to themselves, that they took every step in their power to distinguish themselves as a superior people, and to disgrace the neighbouring nations, who were all Pelasgians, though under different denominations. This appears strongly in Homer’s catalogue of the allies of the Trojans, who were all Pelasgians of several denominations. These were Dardanians, Thessalians, Thracians, Peonians, Paphlagonians, Enclians, Mysians, Phrygians, Meonians, Carians, &c. and fought for the Trojans, their ancient relations and fellow Pelasgians; and their enemies were the new inhabitants of Greece, a mixed people, who made war with them, not more on account of the rape of Helen, than to get possession of the territories of Troy (which was so well situated for commanding the passage from Europe into Asia, and claiming the dominion of the sea) and to confine the Trojan ships in the Pontus Euxinus.”

“ These notices, from so many ancient authors of great credit with the learned, would persuade us, that the Greek tongue is a mixture of Pelasgian, Phœnician and Egyptian languages: but if these were not sufficient for our purpose, we do not want many others, as powerful anecdotes, to prove it in the sequel. However, we are joined in this opinion by Pelloutier, an author of note and respect, who, in his first volume, p. 80, rejoices that the learned Fourmont, the elder, a man well qualified for judging of matters of this kind, is of the same opinion, from whom he quotes the following passage, speaking
of

P R E F A C E.

of a Greek lexicon composed by him, “ I seek, says
“ he, the origin of the Greek tongue in this work,
“ that is, the Greek words, which are truly primi-
“ tive, by which I reduce this language to *less* than
“ 300 words, some of which are of Thrace and other
“ neighbouring people, and others of the Phœnicians,
“ or, in general, of oriental tongues; all by an easy
“ derivation, and to be understood by the whole
“ world*.

Now, in order to prove that Homer could not be a
stranger to the Pelasgian tongue, let us pay due at-
tention to that prince of authors upon ancient mat-
ters, Diodorus Siculus. “ I will clearly declare,
“ (says he,) all that the Libyan and Greek writers
“ have delivered concerning him, particularly one
“ Dionysius, the author of a very ancient history,
“ who has treated of the transactions of that personage,
“ as well as of the Amazons, Argonauts, wars of
“ Troy, with various other things, and also of all
“ that the ancient poets and historians delivered con-
“ cerning them: he writes, that Linus was the first
“ inventor of music in Greece: that Cadmus invented
“ the Greek tongue, having brought thither letters
“ from Phœnicia, which were therefore in general

* It is surprizing the Doctor should have overlooked Dunkel, who composed a *Lexicon Græco-Celtico*, quo Græcæ et Germanicæ linguæ simulque matris Scythicæ, vel Celticæ ejusque filiarum, tum & plurimarum aliarum linguarum convenientia offenditur. A specimen of this learned work may be seen in the *Symbolæ Literariæ*, pars I. Bremæ 1745, which contains 153 Greek words between Β and ΒΑΦΗ of Pelasgian, Magogian Scythian, or Phœnician original; for there is great probability these dialects, were one and the same, for the reasons quoted from the sacred writings.

“ called

P R E F A C E.

“ called Phœnician letters, that he gave *names* to
 “ many things; but, because the Pelasgians used
 “ them first, they were called Pelasgian letters.”
 “ Linus, therefore had described the acts of that first
 “ Bacchus (Dionysius) in Pelasgian letters, and left
 “ other fables behind him: Orpheus used the same
 “ letters, as did also Pronapides, HOMER’S *MASTER*,
 “ a most ingenious physician. Moreover, Thymætēs,
 “ grandson of Laomedon, who was cotemporary
 “ with Orpheus, having travelled through many
 “ parts of the world, came to the most western parts
 “ of Libya, as far as the ocean, even to Nyssa; and
 “ finding that this Bacchus was brought up in that
 “ city by the ancient inhabitants, and informing him-
 “ self of all the transactions of the Nyssaens, he com-
 “ posed his poem, which is called Phrygia, in the
 “ *ancient* language, and with the *old* letters.”

From this passage, the reader will certainly suppose,
 at least, that Homer must have been versed in the
 Pelasgian tongue and letters, since his master used
 them. It is confessed too, that Linus and Orpheus
 used the same, as well as Thymætēs; and, if
 Homer studied under a master using the Pelasgian
 letters and language, he knew no other himself, and
 that his works were also composed in the same; for
 none of the famous men, now mentioned, are said,
 by Diodorus, to have used any others; nor do I be-
 lieve any others were in use among the most ancient
 poets, musicians, &c.

We must once more interrupt the Doctor, for the
 honour of his country. Diodorus says, that
 Λίνος (Linus) omnium primus Græcorum Rhythmos &
 melodiam invenerit. In Irish *Laoi* & *Laoim* is rhyme,
and

P R E F A C E.

and *Laine* is melody, musick; *ceol-laoir* a paulty versifyer, who sings and plays to his rhymes. As to Dionysius, see H. Stephen's Greek edition, folio, printed in 1559, lib. 3. p. 140. speaking of the birth place of the great Dionysius. Διονύσιος was a name of Bacchus compounded of the Pelasgic or Irish *Duine* a man and *uas* noble, well born; *Duine-uas* a chief, literally a head-man: hence *duine-uasal* the modern name of a gentleman, Sir, &c. Arab. *asul* of a noble family. *Asil* root, archtype, prototype, honour, &c. ΔΙΟΝΥΣΙΑ were solemnities in honour of Bacchus, some times called *οργια*, which words though sometimes applied to the mysteries of other gods, does more probably belong to those of Bacchus. At these *Orgia* the Greeks ran about the hills of Athens, deserts and other places, wagging their heads, and filling the air with hideous noises and yelling, crying aloud Εὐὴ Βάκχῃ ἰὸ Βάκχῃ. In Irish *Orgba* and *Orgbaon* is a poetical lamentation. (See *Caon* in the conclusion.) *Becc decbne Osaigh na Filand*, i. e. *Becc* was the last *Osaigh* or forcerer of orders of the File or orators, or hymn-composers. (See *File*, *Ollom*, &c.) *Airgea* is an an' action done out of respect or regard, and *bac* is a breach, a violent attack, *bach* drunkenness, *baccaire* a drunkard. *Bac-trach* the name of an Irish druid, said to have discovered to the monarch, from an eclipse of the sun, the passion of our Saviour, the very time it happened. *Beach* a magical circle. *Beic* an outcry, a yelling. *Beice* crying out through grief. *Heb*: *bachab* flevit, deflevit cum lamentatione & elevatione vocis. — Hence the Irish proverb *Cia tusa bbeiceas um an Righ*, who are you that dare to cry out to the king.

Gorius

P R E F A C E.

Gorius in his museum Etruscum has the following passage relating to Homer. " Jam ex adlatis a me in hoc museo Etrusco, illustribus monumentis, satis constare arbitror, Tuscos perspectam habuisse Trajani belli historiam. Et facile crediderim, Homerum, qui teste Strabone, ut mox suo loco ostendam, Etruriam peragravit, perlustravitque multa, que narrat in Iliade & in Odyssæa, ab Etruscis didicisse. S. Bochartus, vir cum paucis comparandus, l. i. c. 33. Geogr. sacræ, adfirmat Homerum Italicas fabulas, quas cumque habet, non aliunde didicisse quam ex relatione Phœnicum, quorum nonnulli naufragum Ulyssæm circa Charybdim nave sua exceptum, in Cretam deduxisse leguntur.— Sed quum alia multa præter fabulas, nobis offerant edita Tuscanica monumenta, quæ Iliade & Odyssæam exornant; haud negandum censeo, ex fide etiam Etruscorum, multa Homerum in suis carminibus inferuisse.

It is worthy of observation, that the siege of Troy has been written in Irish in a very ancient dialect, and is esteemed by the Irish bards, as the greatest performance of their Pelasgian or Magogian ancestors.

We now return to Dr. Parsons.

It is not improbable, also, that Homer's works never reached Greece, till Lycurgus, in his return from Asia, whither he went from Crete, collected and brought them with him. Sir Isaac Newton in his short chronology, says, Troy was taken 904 years before CHRIST; but it is thought to be about 46 years earlier, and by some much longer; he also says, Lycurgus brought them out of Asia 710 years before CHRIST, which was 240 years after its destruction.

P R E F A C E.

struction. It is therefore, 'very probable, that the translation was not made till some time after their arrival in Greece. And we find, according to Sir Isaac, p. 59. that when Lycurgus was publishing his laws, being old, "Terpander a famous lyric poet, " began to flourish; for he imitated Orpheus, and " Homer, and sung Homer's verses and his own, " and wrote the laws of Lycurgus in verse, and was " victor in the Pythic games in the 26 Olympiad."— By which it may be suggested, that Terpander had never seen Homer's works before Lycurgus brought them into Greece, and admiring them, began to imitate them himself; and that very likely after the translation, or perhaps, he might be the translator*.

" From

* Signor Carlo Denina professor of eloquence and belles-lettres in the university of Turin, published his essay on the revolutions of literature, not many years since. In his observations on the literature of the Greeks, he says, that the origin of literature is so uncertain and obscure, that we must consider and revere HOMER as the father of it. Whether that divine poet borrowed from others, to us is unknown, but extraordinary it is, that in the course of so many succeeding ages, there was no poet in Greece worthy to be reckoned his second; and it is amazing, that after Homer's two capital works, in which, besides establishing a perfect standard of elocution, the seeds of universal knowledge are so liberally strewed, so long a time should elapse before any piece, even of another kind, was produced worthy of the like estimation; for, *true it is*, that nothing appeared for above three hundred years after Homer, that *deserved* the notice of posterity. But when the wise laws of Solon began to render Athens a well governed republic, and the victories of the Athenians had introduced plenty and an honourable ease into their city, then, and not till then, the seat of letters became in a manner confined to ATTICA.

P R E F A C E.

“From this discovery of Diodorus concerning Homer’s master, it is easy to see his reason for bestowing great applause upon the Pelasgians. He saw his master Pronopides, teaching him knowledge, probably in their language and letters, and his love of learning inspired him with an high veneration for a people, of whom he was *one*, and through whom the most sublime literature was conveyed to him, whose taste was so exquisite, and the enjoyment of his refined knowledge so great, that he was transported to express his gratitude to his glorious predecessors, in the work which immortalized himself.”

“There is another argument, and not a trivial one, which induces me to think, that, if these old authors, mentioned by Diodorus used the Pelasgian letters, they must have wrote in the language of the Pelasgians only ; and that is, that as they had but 17 letters, which were always sufficient, in every case, in their own language, they can hardly be said to have wrote in Greek, which cannot be expressed without additional letters, to the amount of 24 ; and it is plain, that 7 more were added to the 17 primary letters, as the alterations in the Pelasgi were going on ; for new powers were wanting, to express the mutilations and additions that gradually were introduced into the old language, which, at length, grew into a new one. Diodorus very punctually distinguishes between the old and the new, where he mentions the poem Phrygia of the Pelasgian poet Thymætes on Dionysius.”

Now, if these secondary letters be omitted in the Greek alphabet, the remaining 17 are the letters of
the

P R E F A C E.

passage in the life of Sulgenus, who flourished 600 years ago:

Exemplo patrum commotus amore legendi

Ivit ad Hibernos, sophia mirabile claros.

But soon after, he says, “nor is it any wonder that Ireland, which for the most part is now rude and without the glory of polite literature, was so full of pious and great wits, in that age, &c. Now, he relates from Bede, that Egfrid, king of the Northumbrians, about the year 684, landed in Ireland and destroyed every thing in his way with fire and sword, which, says he, put an end to all learning and religion. But twenty Irish historians of *that very time*, agree in saying, that Egfrid landed in Eastmeath, and committed hostilities for a few days, till the forces of the then prince were collected; and that he and his forces were then driven on board his ships, with a great loss of men, and did not attempt it afterwards. And it is well known, that Ireland continued to be called the *Insula Doctorum & Sanctorum*, many centuries after that skirmish.

Insula Sacra was a very ancient name given to Ireland, as appears from Avienus Festus, who flourished in the joint reigns of Gratian and Theodosius, about the year 379, and in his poem *de Oris Maritimis* has these words, *INSULA SACRA, & sic insulam dicere prisca; eamque late gens HIBERNORUM colit*. By *prisca* he must mean the ancients before his time. And with regard to the navigations of Himilco, he professes that he himself had read them in the Punic annals.

Hæc olim Himilco Pænus, Oceano super
Spectasse semel & probasse retulit;

Hæc

P R E F A C E.

Hæc nos ab imis Punicorum annalibus,
Prolato longo tempore edidimus tibi.

These things of old on western sea
Himilco says, he tried and saw ;
From hidden Punic annals, we
Relate, what we from thence did draw.

Mr. Ledwich a worthy member of our *triumvirate* *Society of Hibernian Antiquaries**, in his letter to Governor Pownall on the Ship-Temple worship, in Ireland, has observed (p. 434. No. 11.) “ that an identity of language carried so imposing an appearance, as at one time to make me say, that the *Fomoraign Afric*, or African pirates so often mentioned in the antient history of Ireland, were no other than the Phœnicians and Carthaginians : but, that I must have con-

* Consisting at present of the Rev. Mr. Ledwich, vicar of Aghaboe in the Queen's County ; Mr. Beauford, an ingenious private tutor of the same county ; and the author of this number of the *Collectanea*. This society was once composed of the most respectable men in Ireland, for learning and fortune ; it continued but two years, and in the third, it was discovered, that three *Guineas per annum*, was too great a subscription for gentlemen to bestow on researches into Irish antiquities. The *Amanuensis* continues to be paid by the author a salary of twenty guineas per annum, which he or some other shall enjoy, till he has finished the antiquities of Ireland. From the above members, must be excepted, the right hon. W. B. Conyngham, who in the midst of the real patriotic schemes, this gentleman steadily pursues for the good of his country, with equal steadiness follows the elucidation of the antiquities of it. He has employed three eminent draughtsmen to take plans and views of whatever is remarkable in Ireland ; a set are now engraving by the celebrated Sandby, which will soon convince the Antiquaries of Europe, that Ireland produces a rich mine in that line of study, as yet unexplored, and worthy of their attention.

P R E F A C E.

“ sidered better of this matter, and been convinced,
“ that the Irish traditions were not defensible on the
“ ground I had chosen, as I have omitted in the se-
“ cond edition of my grammar, the preceding quo-
“ tation in the first.” Never was the worthy mem-
ber more mistaken : it is the line I have followed in
all my researches since that publication ; surely, our
worthy member does not read all the labours of our
learned society that are offered to the public, or he
might have seen, that in the tenth number
I was obliged to have recourse to the Oriental langua-
ges for the terms of the law, the state and the church,
that occurred in that publication, for want of suffici-
ent glossaries in the Irish language. The learned gen-
tleman will call them African pirates, though I shewed
the word *Fomorigh* implied marine chiefs, princes,
&c. The proper word for a pirate is *Foghluidbe fairge*
a sea robber ; the word pirate was not intended in that
place, by the Irish historians, but was foisted in by
O'Connor, the vile translator and interpolator of
Keating's history *. When the ancient Irish fitted
out

* The ancient Irish Seanchas say, that Gan, Geanan, Conu-
ing and Faovar, were African generals who drove the Nemedians
out of Ireland. That they first settled at Toirinis, which was
called *Tor Conuing* or the tower of *Conuing*, from the tower he
built there : this is the first round tower mentioned in Irish histo-
ry. That on their first landing, finding themselves too weak to
cope with the Irish, More returned to Africa and strengthened
himself with sixty sail of ships, and a numerous army on board,
and landed again at *Tor Conuing*. Now in Irish *Conuing* im-
plies a foreign language. See the conclusion of the Preface.
An army of Carthaginians on board sixty sail of ships, was not
an army of pirates, as our worthy member will have it, and we
shall

P R E F A C E .

out a marine expedition, the commander was named *Fo-muir* or *Arg* from *Aire* a chief and *go* the sea. *Naoi* is a ship plur. *Naoitb*; hence *Naoitboir* sailors, *Argnaoitboir* royal sailors on an expedition; but *Argnaoitboir* is now corrupted to *Argnoir* and implies a pirate or plunderer, and *Argnaim* to rob or plunder; which was originally written *Agbnoir*, from *agb* a conflict; thus in the Arabic *Agbaret*, laying waste an enemies country, in Persic *Argband*, bold, warlike, intrepid.—These refernces to the oriental tongues are certainly needless, since our worthy member has discovered from Ralph the historian, that *the language, manners, and customs of the ancient Britains, and of the Phœnicians were exactly the same.* (Letter to G. Pownal, p. 433.) Thus, the learned labours of Bochart, Vitringa, Rhenland, Selden, Leibnitz, &c. &c. may now be sold for waste paper! Pity it is, so useful a discovery had not been made when Dr. Davis was writing his Welsh dictionary: the doctor was a good orientalist, yet could not produce above 200 words that he thought had an affinity with the Hebrew*, and in this list are

shall hereafter shew that this island did produce much more valuable commodities than Great Britain at that period: it had tin, lead and gold. It was no Quixotism to conquer such an island: but supposing it only had fur, was not the natural happy soil and scite of the island sufficient to invite a conquest by a people parched up on the coast of Africa, who had reason to expect a good reception from their relations.

* The Phœnicians, or mixed body of Canaanites, including Magogian Scythians, were in possession of Britain as well as Ireland, till expelled by the Gomerian Celts, as Mr. Lhwyd has observed; but our worthy Member and Ralph are wrong in calling them Britains, meaning thereby the Cumerag or Gomerian Welsh.

some

P R E F A C E.

some, that resemble the Otaheite dialect, as much as the British. Ex. gr.

WELSH,	LATIN,	HEBREW,	IRISH.
aros	manere	shera	fioram
arwydd	signum	oth	athara, com ² - [athar
afgen	noxa	nezek	nas, neasg.
atuph	quod non germinat	sopheach	miophas, (so- [phais quod germinat) §
bargen	contractus	macar (vendere)	raçam † mar- [gam.
beddrwd	sepulchrum	keburah	cubhar, ka- [obhar
bwccled	clypeus	magen	mogan
celwydd	mendacium	candibutha	ceandibhir, (ceandachd veritas)
crevan	cranium	cadra	ceadros
cwymp	ruinæ	mappula	miadhmbal, [milleadh
cyfaryys	munus	arucha	rogha, ari- [oghnait
cyfrwy	ephippium	mercau	marc-fadhall
cyntaf	primus	kadmai	Cadmus, Cea- [damus
cyfgod	umbra	facak	scath, scathac
&c.	&c.	&c.	&c.

To these I have added the Irish words, to convince our worthy member, that he and *Ralph* are quite right in their assertion, and that the Pelasgian or Magogian Irish has not the least resemblance to the He-

§ And this is the meaning of the Hebrew *sopheach*, see Holloway.

† The Hebrew *macar* read from right to left; this is not uncommon in the old Irish, occasioned by their use of the *boufropbedon*, of which I have spoken in the grammar. We find the Etruscans did the same.

brew

P R E F A C E.

brew: the Welsh words are not picked, but taken in their alphabetical order.

I hope the reader will not imagine that I mean to speak with contempt of the Welsh language; on the contrary, I hold the old Welsh in the highest esteem. The Gomerian dialect was originally the same as the Magogian or Irish, and by the mixture of the Gomerians with the Magogians in Britain, the first have certainly retained some words of the Magogian dialect, now become obsolete in the latter. But the Gomerians by a series of time, and by their long journies from the north of Asia through Europe, to Britain, (not having mixt with the Assyrians, Phœnicians, &c. as the Magogians did,) had lost much of their primitive language, and considering the many revolutions of Britain since the arrival of the Gomerians, it is wonderful that they have preserved their language so well. It has undoubtedly suffered a greater corruption in the last 500 years, than it had undergone before, as that learned Welsh antiquary, Mr. Lhwyd, has fully set forth, in his *Archæologia Britannica*. And when I speak of the ancient Irish, I mean to include under that name, the Hibernians, the Erse or Highlanders of Scotland, and the Manx of the Isle of Man, together with the inhabitants of the Western Islands of Scotland. They were originally Trifodi, as the ancient Irish poets stiled them, that is, three people of one stock, soil or origin: they were the same colony of Magogian-Scythians, Phœnicians or Canaanites, and Cadmonites, who came from Tyre and Sidon to Greece, Africa, Spain, Britain and Ireland. And they possessed the two latter till driven from Britain by the Gomerian Celts from Gaul and Britain, and
now

P R E F A C E.

now remain possessed of Ireland, Mann, and the Western Islands and north of Scotland or Caledonia. It is of little moment to the learned world, if the Caledonians possessed their country, by the route of the main land, through Britain, as is very probable, or if they sailed to it from the North of Ireland, or if some of the Irish took their route to Ireland from Caledonia. The two islands were their own, and possessed by them at the same time: the emigration from Britain, might have been by both channels, at different periods, in proportion as they lost ground in Britain on the arrival of fresh bodies of Gomerian Celts from Gaul: and it is in vain to search for this knowledge in ancient authors. Foreign men of letters will scarcely believe that a dispute of this kind, should make a breach between two people of the same original stock, speaking at this day, the same language, and having the same manners and customs in common, and that this breach should encrease in magnitude, in proportion as the world grows more enlightened.

It is evident that the Greeks knew little of Ireland or Caledonia, but as they had the accounts from sailors; the old Pelasgian writings being lost. Diodorus Siculus who lived forty-five years before Christ, mentions Britains inhabiting the island called Iris (Eirinn) lib. 5. And Strabo who lived seventy years after him calls Ireland, British Ierna, (l. 1.) and his ancient abridger calls the Irish, the *Britains inhabiting Ierna*. These authorities are sufficient to shew that Britain and Ireland were comprehended by them, under one and the same people. Dion. Cassius, who lived in the third century, knew less of the Caledonii;

P R E F A C E.

donii; he says, “ Cæterum Britannorum duo sunt
 “ presertim genera. Caledonii & Mæatæ, nam cæ-
 “ terorum nomina ad hos ferè referuntur. Incolunt
 “ Mæatæ juxta eum murum qui insulam in duas
 “ partes dividit. Caledonii post illos sunt. Possidunt
 “ utrique montes asperrimos, & sine aqua: itemque
 “ campos desertos, plenosque paludibus: quodque
 “ mænia non habent nec urbes, agros nullos colunt:
 “ de præda & venatione, fructibusque arborum vi-
 “ vunt, nam pisces, quorum ibi maxima est, & in-
 “ numerabilis copia, non gustant. Degunt in tento-
 “ riis nudi & sine calceis: utuntur communibus ux-
 “ oribus, liberosque omnes alunt. (Epitom. Dionis.
 “ Severi, 21.)

This account of the Caledonians is as far distant from truth, as that of all the modern Greek authors, who have made the Irish to be cannibals. Orpheus and Homer were much better acquainted with the situation of these islands, and the manners of the inhabitants. The classical scholar, whose learning does not extend beyond Greek, confines his knowledge of history to the modern authors, and from them draws a picture of the people; although the most impartial Greek writers have declared, that the Greeks received their fables, mythology and great part of their language from the Barbari, our modern writers will not be at the trouble of acquiring the language of those *learned Barbarians*; yet that divine philosopher Plato gives them this advice: “ the
 “ Greeks have borrowed many words from the Bar-
 “ barians; therefore if any man would endeavour to
 “ adjust the etymologies of those words with the
 “ Greek language, and not rather seek for them, in
 “ that

P R E F A C E.

“ that to which they *originally belong*, he must needs be at a loss.”

When Berofus [the Chaldæan, who flourished in the time of Ptolemy Philadelphus, declared from his perusal of the Chaldæan and Scythian writings, that the *Scythians were a learned people, and the first in arts and sciences after the flood*; he had no conception of these people being afterwards stiled *barbari* by the Greek and Roman writers : no more did Diodorus Siculus or Himerius think the Hyperboreans would have received the same character, when they were describing Abaris the Hyperborean, and *Priest of Apollo*, as one of the wisest men that ever had conversed with Pythagoras, of which hereafter.

May this address to the Hibernians, Manx, and Caledonians, have the desired effect, in uniting them in one society for the recovery and illustration of their antiquities, and thereby open a new mine for the republic of letters.

Our worthy member next proceeds to an ironical joke, on *crucifixes* being discovered by captain Cooke amongst some savage people, and the conclusions that may be drawn, by a fool, from such a discovery ; these observations do not merit a serious answer : a compliment was to be paid to governor Pownal, on his discovery of the Ship Temple in Ireland, and our worthy member was to establish the fact ; his readers must allow, he has done it in a very *masterly* and *satisfactory* manner. But, a *blow* on *Etymology* we little expected from that quarter : it was unmanly in a man, who enjoys such extraordinary abilities, as to be able, to explain the most remote antiquities of a very ancient people, without understanding a word of

P R E F A C E.

of its language; it was unmanly, I say, in so learned a man, to aim a blow on *Etymology*, at a weak member of the *society*, who after dedicating many years to the study of the Irish language, in order to explore the antiquities of the country, finds himself such a dunce, as to be extremely unequal to the task, though in comparing the language with the *oriental*, *all the tortures of Etymology are applied to make them harmonize*. The history of the antiquities of *Kilkenny*, by my very learned colleague, will ever bear record of his superior abilities in this art*: But, if our worthy member should think proper

* It is a very common error, (says Lhwyd) to endeavour to derive the radical words of our western European languages from the Latin or Greek, or indeed to derive constantly the primitive of any one language, from *any particular tongue*. Whatever nations were of one common *origin* with the Greeks and Latins, must have preserved their language much better than them, and consequently a *great many* words of the language of the old Aborigines, the Osce, the Læstrigones, the Ausonians, Cœnotrians, Umbrians, Sabines, &c. out of which the Latin was formed, must have been better preserved in the Celtic than in the Roman language. (Comp. Vocab. p. 35.) *Lingua Etrusca, Phrygica, and Celtica, (says the learned Stiernholm) affines sunt omnes; ex una fonte derivatæ. Nec Græca longè distat. Eandem linguæ Latinæ originem asserit etiam Cl. G. J. Vossius, in præfatione ad tractatum, de vitiiis sermonis, cujus tamen assertionis immemor, in Lex. suo Etymolog. bene multa vocabula infelicitè, & invitâ Minervâ, trahit ex Græca, quæ commodè & sine violentiâ duci potuerunt ex CELTICA.*

The Celtic (adds Lhwyd) has been best preserved by such of their colonies as from situation, have been least subject to foreign invasions. Such is Ireland.

I would ask this question, (says Dr. Parsons) Why do the greatest part of our most modern writers, of all the academical seminaries

P R E F A C E.

proper to proceed in *ironical controversy*, it is to be wished, he will find some other channel and some other title, to convey his works to the eye of the public, than COLLECTANEA DE REBUS HIBERNICIS. Controversy must be extremely disagreeable to our readers; as long as the public think proper to indulge my bookseller in purchasing the COLLECTANEA, I shall proceed with the *antiquities of Ireland*; my labours are bestowed to him, and the plates engraved at my expence, yet he cries out with the poet :

Quis legit hæc? Nemo, bercule nemo, vel duo, vel nemo.

To conclude; before our worthy member can drive me from my researches into *oriental* literature, for the explanation of Irish antiquities, he must prove

1st. That the language and customs of the ancient Welsh and of the Irish were the same: that it was usual with people to name their country from its position on the globe, with respect to one given spot: that the *East and West Indies* were so named by the ancient inhabitants of them. That *Eirin* (the ancient name of Ireland) is derived from the Welsh *Yverdon*: that אררין *ieroun*, is not Hebrew for Westward, and עבר-נאר *Iber-nae*, is not Phœnician for *ultima habita-*

seminaries of Europe, when they are employed in such researches as these, rest contented with only what is delivered by the Greek authors? The answer is obvious. The education of the youth of all Europe consists in the study of the Greek and Latin classics: and when they come to the higher links of this chain of learning, and are well versed in those two languages, the *no plus* presents itself, and their future researches and lucubrations soar no higher. (*Remains of Japhet*, p. 364.)

P R E F A C E.

110, and that the ancient inhabitants of Ireland had not the vernacular names of *Innis-calga*, *Innis-fodbla*, &c. &c. for their own country.

2d. That the names of the festivals, &c. &c. contained in this number are all to be found in the Welsh language.

3d. That the ancient names of the mountains and rivers of Ireland and Britain are to be found in the Welsh language; and that it was not usual with colonists to name the features of new discovered countries, after those they resembled in their native country, or where they had long resided.

4th. That a mixed colony of Phœnicians, Pelasgians, &c. did not trade to the British islands: that they did not settle on the western coast of Africa, and from thence extend through the straits of Gibraltar to *Hberne*, *חברנה*, beyond which they had not one colony, and that the Phœnician *Hberne*, the Hebrew *Jeroun* (Westward) and the Irish *Jarnae* are derived from the Greek *ὄριον*, and that Festus Avienus is an author of no reputation with learned men.

5th. That the Hebrews and Phœnicians did not name the East *קדים* *kadim*, i. e. the fore part; before you: the west *אחור* *abor*, i. e. the back part; behind you: the south *ימין* *jamin*, i. e. the right hand: the north *שמאל* *sbemol*, i. e. the left hand; and that the IRISH do not name the east *oiribar*, *keadmus*, *oir*, *oirskeart*, i. e. before, in front: the west *jorat*, *jar*, i. e. the back part, behind: the south *lamb-imbeadboin*, *imbeavin*, *deas*, i. e. the right hand: the north *cleit*, *cleid*, *tuag*, *sumbail*, *sumbain*, *kite*, and every other word that can imply the left hand, and
so

P R E F A C E.

fo of the rest: that the Gomerian Celts or Welsh did the same, and that those words are to be found in the Welsh language, and that the Magogian Irish, have not technical terms also, for these points, that are only to be found in the Hebrew and Chaldee languages, such as *daram*, the meridian sun, composed of *dar*, over head, and *am*, time, whence the דָרָם *darom* quod *meridiem* sonat Phœnicibus, from which word Drymos δρυμὸς in Bœotia, quia australe erat oppidum. (See Bochart, &c. &c.)

6th. That it is not necessary for a man to understand the language of a people, before he writes of their history and antiquities.*

Amongst many instances I can produce of an oriental colony arriving in Ireland, take the following: A caterpillar appears in Ireland in autumn, which the peasants call the *codbna* worm: it is written *codbna*, *cogbna*, and *connough*, the *d* and *g* being eclipsed.

* The study of antiquities is divided into various branches; the first object which strikes us, as the first in order and natural pre-eminence, is the LANGUAGE of a people; in tracing which, through the many changes, frequent opportunities occur of discovering the origin of important customs and institutions, and the causes of their denomination, in the simple occupations and amusements of rude uncultivated nature. (*Burges's on the study of antiquities.*) The extensive influence of opinions and manners on language, and even of language on opinions has reached the most civilized and polished ages. (*Harris's Hermes.*) — L'histoire des colonies & de leur parcours sur la surface de la terre tient de fort près a l'histoire des langues. Le meilleur moyen de découvrir l'origine d'une nation est de suivre en remontant les traces de sa langue comparée à celles des peuples avec qui la tradition des faits nous apprend que ce peuple a eu quelque rapport. (*Présid. de Brosses.*)

This

P R E F A C E.

This caterpillar is said to be the only poisonous animal in Ireland, and to effect cows and swine only. Goedartius in his book of insects calls it the elephant caterpillar, from its ugly form and dark reddish brown colour. It is as big as a man's thumb and above three inches long. The old Irish, thought, the only remedies for cattle poisoned by this animal, was, to bore a hole in a tree, shut up the worm therein to starve and die, and to make an infusion of the leaves and bark, wherewith to drench the cattle; or, if a man crush the animal, and let the expressed juice thereof dry upon his hands, the water he first washes in, ever after, given to the beast to drink, cures it. This is the very cure the superstitious Arabs use for the bite of a poisonous worm, exactly answering the description of our elephant caterpillar, and its Persian name is *Kbagynè*. Dr. Molyneux made many experiments to prove our caterpillar was not poisonous, and we have of late heard no more of the *connough* worm. (See *Phil. Transf. No. 168.*) and *cogbna*, now implies the disorder that usually affects horned cattle. The names of a worm are *cnumb*, *cnuimbag*, *biasdag*, *peistog*, *piast*, *ferogha*; and of a caterpillar, *burriss*, *luscucach*, *duilm-biol*, *aillsag*, *balh*; how came the Irish by the Persian *Kbagynè*, which is the *real poisonous* worm? again, no nation in the western world has so many *synonima* as the Irish, for *writing*, *books*, *comments* on books, &c. &c. and such words as are not indigenious, from the materials they were obliged to make use of in this climate, are adopted from the Hebrew, Arabian and Persian languages, and are not to be found in the Welsh. (See *Scriobam* in the conclusion.) In one instance,
the

P R E F A C E.

the Irish language can explain the meaning of two words in the Hebrew, which have perplexed all commentators, and were very probably Pelasgian or Scythian words introduced by the Scythopolians into Palestine: I mean קרי וכתוב or the *Keri* and *Ketib*, the names of the *marginal* notes of the bible, inserted by the Masoræ, or as some rabbies will have it, by Ezras, while others absurdly insist, that those of the Pentateuch were written by Moses.

The Hebræist is well acquainted with the various opinions of the learned on this subject; but for the explanation to such as are not, I shall instance two. :

Buxtorf in his *Clavis Masoræ*, says, קרא, *kara*, aut *keriab*, scriptura sacra biblia, alias *mekera* quasi lecturam dicas. In Masora communiter pro tota scriptura V. T. sumitur, quandoque pro parte majori & definita, à qua aliquis liber exemptus est. כתוב, *ketib*, scriptum participium formæ Chaldeicæ pro qua Hebræi dicunt *catob*.

Leusden de Masora. Unde hæc voces derivantur? Et quid significant: *keri* significat lectum a *kara* vocavit & vox *ketib* sive *catob* significat scriptum.

Our Hibernian druids always wore a key *, like the law doctors of the Jews, to shew they alone had the key of the sciences, that is, that they alone could communicate the knowledge of the doctrine they preached. The name of this key was *kire* or *cire*, (and *eo*, a peg or pin, being compounded with it, forms the

* The figure of this key resembled a Cross; those of the Lacedæmonians and Egyptians were of the same form. Our worthy member before mentioned may add this note to his ironical observations on the Chinese and Otaheite crucifixes.

modern *eo-cire*, the key of a lock.) A comment, correction, remark or explanation of a writing was named *kire ceo keafsa*, i. e. the key and explanation of the sense (of the author;) these words are certainly corrupted from the Chaldee *keri ou ketib*, (keri and ketib.) Hence Dr. Keating who had no knowledge of the Hebrew language, entitles his explanation of the service of the mafs *Eo-kire scia n' Aifrionn*, the historical key of the mafs.

The names of church festivals in the Irish christian kalendar, are those used formerly by the pagan Irish, and are all of *oriental* origin: but that is not all; the celebration of many of them is still observed as in the Eastern countries, for example; the feast of Pentecost or WHIT-SUNDAY, is named *cainingaos*, *caingaos*, and corruptedly *cingis*, not from *quingagesimus*, as some of the modern monks will have it, (for they had a more proper name to have given it in that case, in their own language, viz. *caogad aos*) but, says arch-bishop Cormac, (who lived in the tenth century, and was a learned man) from *canaing* *, i. e. *gaill beala*, i. e. foreign tongues, because on this day the gift of tongues descended upon the apostles. Now the pentecost of the Jews is a high festival observed by them in memory of the promul-

* In Syrian *kanang* communicatio, societas; *kanadjg* lampas, codex, volumen. Chaldee *canagnan*, or *canaan* Mercurius. (Bochart.) Arab. *kanagharon* valida voce. *kenagnaton*, sonora vox; *kandin* lampas, lucerna; *kanang*, servus vernaculus; *kanangin*, qui loquebantur lingua ad Arabicum vergente: and hence I believe the name of *Genghiz-Khan*, who obliged the Nestorian priests to introduce a foreign language and letters, among the Mongul and Kalmuc Tartars.

gation of the law from mount Sinai, and also a giving thanks to God for the return of the *harvest*, and this festival has three names in Hebrew, one of which is חג קציר, *chag katzir*, † *solemnitas messis*, a day they observe, *lacteis cibus, ut scriblitis & libis vescuntur, eò quòd lex, tum temporis ipsis data, alba instar lactis fuerit.* (See Buxtorf. in Synag. c. 20 & Leusden's Philolog. Hebræo. p. 275.) The Irish still keep this day as in times of paganism with *lacteis cibus*, &c. and although it is not the season of harvest in this climate, yet according to the custom of their oriental-Scythopolian ancestors, the breakfast on Whitsunday is always composed of cake bread, and the white liquor drank with it, is made of hot water poured on *wbeaten bran*, which they call *caingaos* (or *kingeesh* from the day) and this liquor is also frequently made in time of harvest for the workmen in the field. The name of *pentecost* in Welsh is *Ydegyed a deygæn*, *Y Sylguyn*; in Cornish, *penkast*; consequently the Irish borrowed neither the name or the mode of celebration from either: but the Manks call it *kingeesb*, for their lan-

† *Caingaos*, the Pentecost, properly, (says arch-bishop Cormac) *caining-ceasar*, i. e. the gift of tongues at the harvest season; *an coegatmadh laithi o Caisc*, the 50th day from Easter. (*Cormac's Glossary*, MSS in my possession.) Now *cafair* is a word at present for that brightness which issues from rotten timber in a dark place, commonly called *teine gbelain*, & I am of opinion that *cafair* in Cormac's compound *caining-ceasar* alludes to the *cloven tongues, like as fire*, as the English version expresses it, and not to the harvest, for in agriculture, *cafair* is the furrow made by the plough; it is certain, that after cutting the harvest, the furrows appear, but I cannot find any instance, where this word implies harvest.

guage

guage is Irish, and the bible and new testament lately printed in the Manx language, is good Irish, only spelt as an English-man would write Irish, by the found of the voice.

Mr. Walker thinks, that in "Adamnan's time, A. D. 665, the British and Scots language was not widely different; as, says he, it was originally the same, though since divided into the dialects of Bretoon, Cornish, Welsh, Manx, Irish and Gallic; and greatly altered by distance of place and length of time; yet the natives of the six countries can go *near* to understand one another to this day, without an interpreter." (*Archæol. Soc. Antiq. Lond.* v. 1.)

This gentleman has committed a very great mistake. The Irish, Erse * and Manx are one dialect, the

* Tri-fod, i. e. *Eire, Manann agus Alba*; i. e. tri foide do beartai ac cac tir dip condenta enaicide dip tre druidheacht, i. e. *Tri-fod*, i. e. three divisions, viz. Ireland, Manx and Scotland; i. e. these countries were divided into three by an act of druidism. (*Cormac's Glossary*. Cormac was arch-bishop of Cashel in the tenth century.) May not this be the origin of the three legs on the Manx coin.

Adfuit & Faunus signatos igne relinquens

Italix campos, trifidoque cacumine rupem.

Nonnus Dion. l. 13.

trifido is here written for *trifodo*, from the Pelasgian Irish *fod*, a division; *fod-alam*, to divide. (*See the Dictionary*.)

It is evident that the ancients looked on the inhabitants of Ireland, Manx and Scotland (or Eiris) as one people, the Britons are not mentioned. When it was the fashion for nations to adopt *patron saints*, the Irish took Patrick, the Scots or Erse should have taken Colum-Kill, but he was an Irishman; and

the Welsh, Bretoon and Cornish another, of the *same original language*, it is true; but so disfigured by the three last, for want of that recourse to the fountain head the Irish enjoyed; that at this day, the Welsh differs from the Irish, as much as modern Greek does from the ancient Pelasgian Greek; and from experience, I know, that the Irish, Erse and Manx can understand each other perfectly well, for they have the same language; but they cannot understand, or be understood by, the Welsh, Bretoons, or Cornish; in short, they not only speak with another *idioma*, but their *syntax* differs very much. The Irish have always expressed their contempt of the Welsh language, by calling a Welshman, *Brito-balbb*, a stut-

though Patrick was a Scotchman, yet Ireland having adopted him through gratitude for the trouble he was at, in completing their conversion from paganism, (for there were three or four christian missionaries here before Patrick, and Gottfreid Erasmus, professor of Berlin, says St. James was in Ireland,) yet the Erse who have always *idly contended* with the Irish, which country was first peopled, (not which is the *oldest* people, for they all allow they were originally one and the same) would not, it seems, take their country-man Patrick, but they sought out which of the *saints* had converted their Pelasgian ancestors the Scythians, and finding *that* part of the world fell to saint Andrew's lot, they very properly took him for their *patron saint*: we must not be surprized to read of some bigotted Highlanders in the days of popery, having undertaken a pilgrimage to Achaia, where St. Andrew was crucified, as some of the Spanish or Milesian Irish have heretofore done, to Spain, in honour of St. James, whose *reliques* the Spanish writers affirm were brought from Jerusalem to Campostella in Galicia; or probably it may be made out, that those of St. Andrew are deposited in Scotland.

tering,

tering, stammering Britain. That the *original Irish* did formerly inhabit Britain, is evident; but, as that great Welsh antiquary Mr. Lhwyd observes, “ it was probably before the Gomerians or ancestors “ of the Welsh; for, says he, it is manifest that the “ ancient inhabitants of Ireland consisted of *two na- “ tions*; the Guidhelians were Britons, and what “ Nennius and others, wrote many ages since, is “ an *unquestionable truth*, when they asserted the “ Scottish nation came out of SPAIN; but the Irish “ must have been the inhabitants of Wales, when “ the many names of rivers and mountains through- “ out that country were given, for they are identi- “ cally Irish and *not* Welsh; for instance, the word “ *uisce* *, water, (among many others) whence so “ many rivers in Britain are named, and having “ looked for it in vain in the old Loegrian British, “ still retained in Cornwall, and Basse-Bretagne; and “ reflecting, that it was impossible, had it been *once* in “ the British, that both *they* and *we* should lose a word “ of so common an use, and so necessary a significa- “ tion; I could find no room to doubt, that the “ Guidhelians or Irish have formerly lived all over “ this kingdom, and that our ancestors forced them

* *Uisce*; *uisg*, or *uisge*, from the Hebrew *השקה* *hiskah*, he made or he caused to drink, or he gave to drink, to water, to moisten. Psal. 86, v. 9. thou shalt make them (*hiskah*) drink of the river of thy pleasures. *שקה* drink, liquor. *Uscudama*, the ancient name of Adrianople in Thrace, according to Ammianus; in Irish, *uisce-daim*, the watry residence; for *daim* is a house or habitation. See this word more fully explained in the subsequent pages.

“ to

“to Ireland*.” And in a letter to Mr. Rowland, author of *Mona Antiqua*, Mr. Lhwyd further says, “it seems to me, that the Irish have in a great measure, kept up two languages, the ancient British and the old Spanish, which a colony of them brought from Spain; for, that there came a SPANISH COLONY into Ireland, is *very manifest*, from a comparison of the Irish tongue with the modern Spanish, but especially with the Cantabrian or Basque, and this *should* engage us to have *more regard* than we usually have, for such of their histories, as we call *fabulous*.”

This is not the observation of a cursory traveller, but of a learned Welshman, who studied the language of the Irish, collected their most valuable manuscripts, (great part of which have now returned to my hands by the generosity of Sir J. Sebright,) formed dictionaries of the Welsh, Cornish, Bretoon and

* The Phœnicians mixed with Pelasgian or Magogian Irish, traded to Britain and Ireland, from Elisha or Greece, and taught the Greeks the way to both these islands. It has been thought that Cassiterides was a Greek name given to the Scilly islands, synonymous to the Phœnician *Bretanae*, but in the conclusion of this work we shall shew, that *keas*, the modern Irish word for iron or tin ore, was also of Phœnician and Pelasgian origin, and is at present, the Persian, and Arabian name for iron ore. These mixed people did certainly settle in England and Ireland, and probably about the same period, yet the Irish history informs us, that when the first Pelasgian colony came from Elisha under Partolan, he found Ireland inhabited by a people, governed by one Ciocal, and that they had been here 200 years, living by fishing and fowling on the sea coasts—these may have been ancient Gauls or Celts.

Irish

Irish languages, and after comparing them together, forms the above conclusion, contrary to the wish and sentiments of his Welsh countrymen. This put Baxter to work on a *Topographical Glossary* of Britain, and by admitting Irish words, which do not exist, or ever did exist in the Welsh, he too, has imposed on the world, at the expence of the Irish*.

But still, probably, some *twittering swallow* will say, this is not sufficient; stronger evidence must be produced, to prove that the Pelasgi of Bæotia were the Pelasgi who settled in Ireland; I have collected much to prove it, and from my common place books, here throw in as much as can possibly be crowded into a preface.

* Mr. Lhwyd's observations that the Irish did anciently inhabit Britain and Ireland, is confirmed by the ancient historians. Strabo calls Ireland, British Ierna, l. 1. p. 110. as his ancient abridger calls the Irish, the *Britons inhabiting IERNA*, l. 3.

Diodorus Siculus mentions the Britons inhabiting the Island called Iris, l. 5, p. 309, and arch bishop Usher did not gasconade when he said, that the Roman people could not any where be found so anciently mentioned as Iernjs. (*Prim. Eccles. Brittan.* p. 724.) In fine, Aristotle confirms (in his *Mirabil. Auscultat.*) that the Phœnicians (that is, the mixed body of Pelasgi, Canaanites, &c. &c. of whom we have spoken) were the first who discovered Ireland, when they sailed from Britain. Ireland therefore, lying so conveniently for the Phœnicians or Pelasgi, and for the Grecians and Spaniards, who learned the way hither from the Pelasgi, it was always a place of great trade; for which reason, Tacitus says, *that its ports were better known for trade, and more frequented by merchants, than those of Britain; melius aditus portusque, per commercia et negotiatores, cogniti.* *Vita Agric. c. 24.*

Tem-

Temmices Bæotiæ populus antiquissimus de quo præter Strabonem, Nonnum & Stephanum; Lycophron in Cassandra

“*Arnes vetustæ ex stripe Temmicum duces.*”

And Scholiaſtes adds, Temmicum id eſt Bæotorum à monte *τρυμπίου*; *tamik* and *tamauk* in Arabic, and *tamach* and *tuamach* in Irish, do all ſignify height, depth, but *tamaich* in Irish and *tamukeen* in Arabic implies inhabitants, dwellers in towns, from the Irish *tuam*, a city or town; and this name the Pelasgi applied to themſelves, in contra-diſtinction to the original Greeks, who then lived in caves, tents, &c.

About the city of Thebes, were the following places, the names of which Bochart has proved were all of Phœnician origin, and we ſhall prove were alſo Pelasgian Irish; for the colony which Bochart purſues in his works, was a mixed body of Phœnicians and Scythians.

Aſcra, id eſt *אשכנז*, *aſcera*, lucus ubi ſteriles ſunt arbores. *Hefycb.* *Ασκρα δένος άνακτρος.*

—miferâ prope lucum Heliconis in *Aſcra* (*Ασκη*) durâ hyeme, ac æſtate gravi, ſemperque moleſtiâ. *Aſcra* or *eaſcra* in Irish, is always applied to a ſterile tree or field, it is formed of *ſcra*, a green turf, any vegetating *green*, and with the negative *e* forms *eaſcra*, i. e. ſterile; hence the ford in the county of Galway called *Aib-eaſcra*, or the ford of the *decayed wood*, *eiſcir*, a ridge of barren or ſandy land.

Til-pbuſius, quaſi *תל פוש* *tel-pbuſ*, mons ferax; Irish, *tul-fâs*, a mountain abounding in paſture; and *tul-faſac*, a deſart wild mountain.

Thebes,

Thebes, Phœnicium nomen fuit תְּבַיִם *Thebes* a luto nomen; דְּבַיִם *tbemis*, liquefactio; etenim per eam fluunt amnes duo (Asophus & Ismenus) qui agrum omnem urbi * subjectum irrigant. (Dicæarch.) Irish, *teibbe*, overflowing water, distilling, oozing, (whence *teibbe*, a chymist, a physician,) *taomb*, bilge water of a ship; *tamb*, the ocean; *tibram*, to spring; *tibir*, a well, of *tiobb*, springing, and *bir*, water.

Eseptem Thebarum portis *Oncae* nomen habent ab *Onca*, id est *Minerva* juxta Phœnices, cui aram eo loci consecraverat Cadmus; אָגַב *agab* apud Syris est movere bellum; proinde pro *Onca* nonnulli ΟΨΥΝΑ *Ongan* vel *Oggan* scribunt. *Hesych.* ΟΨΥΝΑ, Αἰθιοῦ ἐστὶν ὄλεθρος; Irish, *ogb*, *agb*, war, battle; *oig*, a hero; but *oenac*, a protector, defender, a liberal, noble man; *oineac*, mercy, liberality; *oinic*, a harlot; *anac*, *anca*, a watch, guard, protector †.

Dirce, a well near Thebes, so called from its pellucid water; Irish, *dirac*, pellucid; *lan-dirac*, most pellucid; hence lough *Dearc* or *Dearg* in the county of Donnegall, and in the river Shannon, &c.

* Urbs est ad hyemandum valde incommoda proptu amnes & ventus, nive enim obruitur, & cœnum habet plurimum. (*Dicæarchi Lib. β' ἐς Ἑλλάδος.* p. 174.

† *Onca* is a Phœnician and Arabian word, and signifies great or powerful. So Minerva was the *οψυνα*, the great and powerful goddess both of Thebes and Athens. (*Jackson's Chronol. Antiq.*) *Oinceadh*, Irish, to preserve; *do thuitfeadh Cionfhaoladh la Conghal san troid, muna Oinceadh Cruinnmhaol é*, i. e. Cionfaoladh would have fallen in battle, by Conghal, if Cruinnmhaol had not protected him. Hence the old city of *Anaach-dun* in Mayo, formerly a bishop's see.

Epigranea, fons a Phœnicibus עִבְרָא *pigran* vel *pbigrad*, dictus est ab erumpendo; Arab. *phagara*, in quarta conjugatione, *fontem aperire*; in quinta, *fontem erumpere*, significat; articulo præfixo ex *pi-gran*, factum *Happigran*, unde Græcum ἡρασιγῖν, tanquam ab equo deductâ voce, & Persio *fons caballinus*, hinc nata fabula de fonte e terra edito equi ungula percussa. *Abagraine* and *abagrinn* are common names of fountains or springs in Ireland; the first is explained by *ab*, water; *graine*, sandy, gravelly at bottom; the second by *grinn*, neat, clean, it also implies a beard, and is sometimes used to signify a well overgrown with long grass at the mouth. The Pelasgian Irish will also strengthen Bochart's derivation; for *faogbar* or *phaogra* is a bubbling well, and *faogbar-ibucail* is a whirl-pool, literally the *sorcerers well*: *linn fo lán phaogbar*, a stream full of froth or bubbles. *Aganippe* est עִבְרָא אֲגַנִּיבָא *agan-ibba*, ad verbum crater viroris; id est, viridis, quia fontis crater est

Margine gramino patulos succinctus hiatus.

Agan, Heb. proprie est Crater. *Aganippe* etiam *Enippe* dicta est, id est עִבְרָא אֲגַנִּיבָא *en-ibbe*, fons viroris. Vibius Sequester qui perperam in montibus recenset *Aganippe Bœotie ante Enippe dicta*. In Irish *agan-iobba*, pure, clear water for drink: I think the Greek *agneia* and *agna*, castus, purus, would have come nearer the truth. *Enippe* is the Irish *ain-iobba* or *iopba*, a fountain fit for drink; so *tiobar*, a well, is often written *tipir*; *aighan* in Irish, is a crater, a cauldron, &c. but the word seems improperly applied to a well.

Gar-

Gargaphie, fons fuit Dianæ facer in opaciffimo luco circa Platæas ad radices Cithæronis ; in eo fingitur *Atæon Dianam vidiffe nudam, & Atæon laceratus est a canibus.* Phœnicium nomen אגרגא, *gargapha*, factum a verbo *garaph*, quod de torrente dicitur qui per præceps lapsus omnia avehit. Sic Judic. 5. 21. Torrens Kifon (garaphan) avexit eas. *Garabb* in Arabic, and *garamb* and *garbb* in Irish, is a torrent ; *garbb-tbonn*, a boisterous sea ; *garbb-sbion*, a tempest ; *garbb-ambain*, contracted to *garmbain*, a rapid river, a rough stream ; hence *Garumna* the Celtic name of the river *Garonne* ; but *garg* in Irish, is cruel, severe ; hence *garg-ab*, the cruel fountain, and the Greek *gargaphie*.

In Arethusa de qua pluribus cum ventum erit ad Siciliae Arethusam, sola terminatio est Græca. Syris enim אריב, *arith*, est rivus. In Irish *arith* is water ; it is from the Phœnician *arith*, a lake ; hence the lough *Arith*, now called lough *Arrow* in the county of Sligo ; but I take *Arethusa* to be from the Pelasgian Irish *ritb-as*, a flowing spring, as we write *ritb-bbior*, a flowing fountain, from whence *river*.

In this manner we have made a tour through Pelasgian Greece, never wanting help from the Pelasgian Irish, to elucidate the topography of Bæotia, Attica, &c. and wherever the learned Bochartus has led his favourite Phœnicians we have followed him, step by step, with equal success. We cannot quit this pleasing subject without mentioning two strong circumstances of the Pelasgian colonists when in Ireland. First. The druids gave the name of Tailcan and
Tailgan

Tailgan * to St. Patrick at his arrival. Secondly, They had made the cave of Tir-uamh-oin or Tribhoin as remarkable in Ireland, as that of Trophonius in Bœotia ; both were of Tuscan or Pelasgian origin.

Tailgean or Tailgin or Gin-naoma, a name supposed to have been given to St. Patrick, by the druids. O'Brien's Dict. †

Tali-

* In the life of St. Patrick, inserted by the author of the *State of the British Church under the Romans*, we are told, the real name of our saint was *Mag-on* ; that is *On-magh*, a forcerer of the magi or druids, and that pope *Galesinus* changed it to *Phadruc*, i. e. *pbaid* prophet *ruch* of the Holy Ghost. *Talgean* implies the angel or genius presiding over forcerers.

† Nam quid Prænestis dubias, O Cynthia, sortes,

Quid petis Ææi mænia Telegoni ?

Cur te in Herculem deportant oppida Tibur ?

Propert. l. 2. Eleg. 23.

The Pelasgi were well acquainted with the mysteries of the Cabiri, by means of the Egyptians, (says Banier) or by the priestesses of Dodona. As for the Telechines, they were a sort of wizards who travelled the country to tell fortunes, and to attract the admiration of the populace, who are always apt to admire what carries an air of marvellous. (*Banier's Mythology*, v. 2. p. 82.) As Circe lived much about the time of the Trojan war, 'tis credible enough that Ulysses arrived at her palace, and that he actually fell in love with her. This at least is the sentiment of those who affirm that he had a son by her named Telegonus. The charms of this princess having made him neglectful of his own honour, as well as of his companions, they plunged themselves into the pleasures of a voluptuous court, which makes Homer say she had transformed them into swine, and what he adds of Mercury's giving that prince an herb named *moly*, whereby he had evaded Circe's charms, &c. &c. perhaps *moly* is wild rue. (*Banier*, vol. 4. p. 298.) *Muil* is the Irish name of an herb, the druids gave as a charm ; it is called *lus* (herb)

Tailghean, 1. *Mileadb craibbtheac do dbia*. Ex. *trioca Tailgeann ag psalm ghabhail*, i. e. Tailghean, is a religious champion devoted to God. Example, 30 *tailgeann*, singing psalms. Vet. MSS. TAILGEAN, TALGAN, a holy name given by the druids to St. Patrick. Shaw's Irish Dictionary.

Bochart after proving that the Phœnicians colonized the island of Rhodes, observes that the third name given to this island by Strabo is Telchinis, à *Telchinibus insule incolis*, and Strabo informs us, these *telchinas* were *fascinatores & præstigiatores*, qui sulphure admixtam Stygis aquam instillarent ad perdendum animalia & stirpes. See Ovid. Metam. l. 7, fab. 11. Suidas calls them *mali demones*, aut homines invidi & *fascinatores*. And Hesychius, *Telchines*, fascinatores, incantatores, invidi, aut a tabe, aut a delinendo dicti. Bochart derives the name from the Phœnician *טלח*, *lachs*, incantare, whence *talchis* erat incantator; *telchinibus Hesychius* successisse tradit *Ignetes*; and adds Bochart, *Ignetes* seu *Gnetes* iidem qui *γνήριος* seu *ιδάριον*, id est indigenæ.

This is a mistake of the learned Bochart, for in the Pelasgian Irish *tailgean* or *tailchin*, and *eagnaithe* are synonymous words; *talgan* or *tail-nama* is an augur, (in Arabic *tala numa*.) The Irish *gan-naoma* is the Arabic *kaubin numa* or *ganan-numa*, a soothsayer.*

The

(herb) *na muil*, (of *mul*.) See *Lus na muil*, penny grass. (Shaw's Irish Dictionary.) but in Munster *Lus muil* is the Umbilica Veneris, or Venus's Navel-wort. See *gan* explained in the next note.

* O'Brien has twisted this word into *gin-naomhtha*, to make it imply a holy offspring: the original word is *gan* or *can*, and the

The Hibernian druids made nice distinctions between the soothsayer, augur, forcerer and enchanter, according to the various arts they were supposed to possess, which are all now confused by the dictionary writers and translated promiscuously. This island was remarkable for divination in pagan times, it was the island of Anius or Anan, from *ainius*, a prophet; it was called *torc* and *muic*, two words unfortunately signifying a boar and a hog, therefore the island was supposed to abound in them, yet when you are upon Torc mountain, or *Shiabb na Muic*, the old inhabitants tell you these are druidical names; thus, in Arabic, *taurik* and *maukit* implies an enchanter, a forcerer. The Phœnician word corresponding to *talchin* was *tailchin* or *tailgean*, and the Irish *tallbha* is

the *neimi*, *neimid*, which the modern writers will translate holy, had no more meaning than soothsayer, augur, &c. hence the Irish *saor*, a noble, Arabic *subr*, a forcerer. Irish *sal*, a prince, (*fail*, fate) from the Arabic *faul*, an augur; *dea*, a forcerer; Arabic *daa*, augur, &c. &c. so *gal* in Irish, a hero; Hebrew *gala*, to prophecy, preserved in the Irish in the impersonal *gallaistair*, they prophesied; whence *Galei vates Siculi* (Bochart) and *Galleotæ interpretes portentorum in Sicilia appellebantur*. (Cicero de Divin. l. 1.) *Galleotæ* is compounded of *gal* and *eata*, times, seasons; Arab. *beta*; whence we had *Tail-eata* or *ete*, an augur, or observer of the times, and the Greeks *βελιτη*, *βελητη* *præstigiatores*, magus, of the Egyptians. (Spencer, vol. 1, p. 423.) The termination *gan* sometimes written *ganan*, as the hill of *Talganan* or *Dalganan*; i. e. the forcerers hill, in the Co. Wicklow, is formed of the Arabic *ganan* (genius) and is now the name of the angel the Mahometans address to obtain a knowledge of future events. *Et creavit ganan ex puro igne*. Vide Surat. 15, 9. & Cl. Ode Comment de Angelis, Sect. 3.

the

the same as the Arabic *ibalebs* or *ibalby*, * i. e. a forcerer; hence it is evident, that the *Telcb-inis* of Strabo for the name of Rhodes, is the same as the Irish *Tailg-inis* (or *inis* island, *tailg* of prophets;) *eognaitbe* implies philosophers in Irish, and included all ranks of soothsayers; yet the first may be compounded of *tail* and the Irish word *insce*, an omen.

The prophets, enchanters and soothsayers of ancient Ireland were known by the general name of *Da-danan* †. Before we proceed to these, we must look back into the heroic history of Greece and Ireland.

The Arcadians challenged in particular the name of Pelasgi, (i. e. Scythians) from their pretended founder Pelasgus, who did get such footing in Peloponnesus, that the whole peninsula was called Pelasgia. These Pelasgians spread over Attica; Thessaly and Epirus, and are supposed to have laid the foundation of the Dodonian oracle. *Univ. Hist.*

Here is the origin of our Irish *Da-danan*, mistaken by the Seanachies for an oriental colony; whereas the words literally imply *Danain* prophets and augurers, for the Danaï were the Pelasgi as we learn from Euripides:

Ægyptus as fame's loudest voice relates
 Launched his adventurous bark, and on the coast
 Of Argos landed with his fifty sons.
 Danaus, the sire of fifty daughters, leaving
 Those fruitful regions watered by the Nile

* See Dr. Shaw's Travels into Africa, p. 80.

† Arabic *Danai-è*, science, knowledge, magic art; *daa*, sorcery; Heb. דַּגַּ, *dang*, knowledge.

Which

Which from the swarthy Æthiops land, its streams
 Replenishes, oft as the Hyperion melts
 Thick flakes of snow congealed, when thro' the air
 He guides his fervid chariot, came to Argos,
 Dwelt in the Inachian city, and thro' Greece
 Ordained *that those who erst were call'd PELASGI,*
Should by the name of DANAI be distinguished.

(Euripides. Fragm. Archelaus. v. 4. p. 248 : Wodhill)

Dan in Irish signifies learning, science, *dana* in old
 Persic doctus (Rheland.) *Tuath* i. e. Tagh i. e. Cher-
 ridh i. e. Cheridh-Draoidheact. Vet. Glofs i. e. Tuath,
 Tagh and Cheridh, is sorcery, augury, druidical sor-
 cery*. *Da* is also the art of sorcery and *Dan* is fate,
 destiny, Arab. *daa kirdun* to augur.

* *Tuath* is the plural of *Tua*, lord, chief, doctor. *Tuath*
 signifies an assembly of the states, a council. (See Preface to
 No. X.) The county of Donegall was so called from its being
 the chief residence of the *Don-na-gaill*, i. e. the chief or head of
 the *gaill* or augurs: it was afterwards named *Tir-Oin* or the
 country of the prophets, it was also called *Tir-Coim-eol* or Tyr-
 connel, all which are synonymous names. Every province in
 Ireland had a district allotted for the augurs, diviners, &c.
 which was commonly the most romantic spot could be chosen.
 Such was *Tuath-Gearg-ain*, in Co. of Clare, i. e. the district of the
 forcerers or prophets of destiny; *tuath-Faith-liag* in the county
 of Waterford, i. e. the district of the prophets altar, &c. &c.
 but the great school of forcerers was the counties of Donegall and
 Tyrone, no country furnished more augurs, diviners, soothsay-
 ers, &c. than Ireland, and Joceline very justly observes, in his
 life of St. Patrick, *Magorum etiam, & maleficiorum, atque*
aruspicum turba tanta in finibus singulis succreverat, quantum
nulla in aliqua terrarum regione historia narrat. (Vita Patricii
 a Jocelino.)

Herodotus

Herodotus endeavours to explain the fabulous Greek account of the origin of the Dodonian oracle, and says it arose from a certain priestess of Thebes, carried off by Phœnician merchants and sold in Greece, who took up her residence in the forest of Dodonia; where the Greeks found her, coming to gather acorns; their ancient food; that she erected a small chapel at the foot of an oak, in honour of Jupiter and this was the foundation of the oracle. Bochart goes back to the Greek fable and thinks he has found two words in the Phœnician and Arabian of a double meaning, one signifying a pigeon the other a priestess. Abbé Sallier takes this fable to have been built upon the double meaning of the word *πίλιαι* which signified pigeons in Attica, but in the dialect of Epirus, imported old women. The abbé has here got hold of a Pelasgian-Irish word *pbile* or *filea* an augurer in holy orders and synonymous to *Dadanai*; (we have treated largely of the *Pbilea* in the subsequent pages.) Servius, says, the name of the old woman was Pelias, and that the oracle spoke by a soft murmuring noise of a running fountain, at the foot of an oak. But abbé Banier has discovered that a number of brass kettles were suspended near each other at this oracle, which being lashed with a whip, clattered one against another and so pronounced the oracle, for says he *Dodo* in Hebrew signifies a kettle: though he allows the minister of the oracle, was always concealed in the hollow of an oak, and there gave his response *. The genius of this
French

* In Eustathius and Steph. Byzantinus, we meet with three different conjectures in regard to the derivation of the name
VOL. III. N^o. XII. F Dodona

French writer in antiquity, is full as lively in invention as that of the ancient Greeks; Aristotle docs certainly say that there were two pillars at Dodona, and upon one was a *basin* of brass, and upon the other a child holding a whip, with cords made of brass; which occasioned a noise when the wind drove them against the basin;” but here is no brass-kettle-bells in a range to clash against each other. The poets tell us, that the ships of the Argonauts were made of Dodonian oak, wherefore they spoke upon the sea, and pronounced oracles. We must not then be surprized at the wonderful feats of our Irish *Quatba-Dadanan*, who could raise a fog at sea whenever they saw an enemy appearing, &c. &c.

Dodona, which they say owes its origin either to a daughter of Jupiter and Europa, or one of the nymphs, the daughter of Oceanus; or, lastly to a river in Epirus called Dodon: but as Mr. Potter observes, we find the Greek authors all differ both as to the etymology of the name and the scite of this oracle. In my humble opinion Homer and Hesiod have not only agreed that it was not in Greece, but in Ireland, or some island at least as far westward.

Ζεύς, ἄνα Δωδοναῖς, Πελασγικῇ
 Pelasgian Jove, that far from Greece, resides
 In cold Dodona.

Iliad, π'. v. 235.

Hesiod, whose testimony Strabo makes use of, is yet more express.

Δωδονίῳ Φηγῆς τὴ Πελασγῶν ἱερῶτος ἔκειν.
 He to Dodona came, and the hallowed oak
 The seat of the Pelasgi.

Hesiod and Strabo, l. 7.

Consequently the oracle was founded by the Pelasgi and not by the Greeks, and the ancient Irish being a colony of the Pelasgi, the hallowed oak might have been in Ireland.

The

The authors of the Universal History observe, that some writers say, this oracle of Dodona was founded by the Pelasgians, who were the most ancient of all the nations that inhabited Greece; of this opinion is Strabo, being led hereunto by Homer, who bestows upon the same Jupiter, the names of Dodonæus and Pelasgicus. Strabo also says, there was a fabulous opinion, that the oracle of Dodona was translated out of Pelasgia, a country of Thessaly, into Epirus, being accompanied by a great number of women, from whom the prophetesses in after ages were descended, and that from them Jupiter received the appellation of Pelasgicus. Here I must remark a passage in the works of bishop Huet, which shews that learned man's opinion of the origin of the Pæni or Carthaginians, who we shall have occasion to mention hereafter. In his history of the navigation of the ancients, ch. 22. the bishop says, "the Carthaginians had been masters of the sea till the time of the first Punic war, by which power they had acquired part of Africa, Spain, Sicily, all Sardinia and its adjacent islands; they infested freely the coasts of Italy upon the slightest pretences, and not any one disputed with them the commerce of the Mediterranean sea, which they peaceably divided with the Tyrrhenians, *a people of their own race*, and their allies. Now the Tyrrhenians were of Pelasgian origin, as we have proved in another place; consequently, they were all of that mixed body of Canaanites, Egyptians, and Magogian Scythians, under the general name of Phœnicians. I beg leave to refer the reader to my *Enquiry into the first Inhabitants of Ireland*, Collect. Vol. II. No. V.

Eusebius makes the Pelasgi cotemporaries with Solomon, (Chron. l. 2.) and Huet observes, the Pelasgi were a very wandering people, and even when the Greeks did begin to settle themselves, these Pelasgi still remained unfixed, roving about both by sea and land; and this roving life made them both expert in navigation and powerful. Now the Lydians and Pelasgi, who were so famous for their navigations, having given the first rise to the Tyrrhenians, we need not be surprized, if they likewise communicated to them a love for the sea.

The fable of the Tyrrheman sailors, which Bacchus metamorphosed into sea monsters and cited by Ovid, (lib. 3.) confirms the antiquity of the Tyrrhenians and shews that in the first ages they applied themselves to navigation, even before the Pelasgi had established themselves in Italy, under that name. Dion. Halicarn. was therefore of opinion that the commerce of the Tyrrhenians perfected the Pelasgi in the naval art, which they would long have enjoyed, had not the Carthaginians deprived them of it. (*Dion. Hal. l. 1. 1.*)

The Irish history informs us, that Partolan (a name contracted from *bar*, learned, and *talán*, a prophet, a soothsayer,) a Pelasgian-Scythian, who had lived long in Egypt, and having descended to Elifha, and there killed his father and mother, in order to obtain the crown and hinder his elder brother of the succession, sailed from Greece with a colony and conquered Ireland, in which country he then found certain inhabitants (the British Celts, i. e. Gomerian Scythians,) who had possessed the island 200 years, under the

GOVERN-

government of Ciaciall*,) fishing and fowling upon the coast, but had not cultivated the country. Partolan died and his four sons divided the kingdom between them, and in some years after a pestilence carried off most of the inhabitants. About this time Nemed, descended of one of the sons of Partolan, named Adla, who was left behind in Greece, arrived in Ireland †; Nemed in Irish, and Numad in Arabic, is a leader, a guide. With Nemed came many Tuatha Dadanan, and in his reign the Africans arrived: these Africans were the Phœni another tribe of the Pelasgi: it is not surprizing then, that our Irish historians observe, that these Africans spoke the same language as the Irish. They conquered the country and taught the inhabitants to build round towers, having first landed at the island of Tor or Tor-inis called also

* *Ciacioll*, i. e. *Cia*, a man, *cioll*, mortal; for our Pelasgians supposed themselves *anchioll* immortal; *an* is præposite negative, very common in the Irish, and is probably true Pelasgian or Etruscan, hence Homer *Odyss.* l. 8, v. 112.

Nautæusque, Prymneusque & Ἀρχιαιλός & Eteæmus:

This is the *Anchialum* of Martial, speaking to the Jew, whose God was declared to be immortal,

Non credo; jura verpe per *Anchialum*,

a passage that has employed all the learned commentators. See *Cia*, *Cioll*, *Ciall* in all the Irish dictionaries. *Anchioll* is a common expression with the old Irish poets.

† Nor are there wanting some, who out of Orpheus collect that Jason with his Argonauts, either landed in Ireland, or passed by the coast. From whence Hadrianus Junius introduces him thus speaking to Ireland.

Illa ego sum Graiis olim glacialis Ierne

Dicta, & Jasoniæ puppis benè cognita Nautis.

Wars' Antiq.

Tor

Tor Conuing from the name of the Carthaginian general (Conuing) and here is the first account we have of our round towers. This island is on the coast of Donegall, and it is said the continent is so called from these Carthaginians, viz. Dunna-gaill which implies diviners, learned revealers, augurers, soothsayers, but our Nemedian Tuatha Dadanan having been seated also in that part of Ireland before their arrival, I am of opinion, it was so called before Conuing landed. We are informed that the Nemedians or Irish perfectly understood the language of the Fomoraich or Africans: this is no wonder, for the Carthaginians were a colony of the same people, viz. Pelasgians, Phœnicians, and Egyptians. Our history further informs us, that the Nemedians not relishing the yoke of the Carthaginians, deputed some Tuatha Dadanans to Thebes, Athens, &c.* (their old Pelasgian friends and kindred) for aid, but during this embassy, Morc, a Carthaginian general, arrived with sixty ships and a numerous army. The Dadanan being coldly received by the Pelasgian Greeks, fearing they would cause some commotion in the state, treated them so ill, that they levied some volunteers, seized on the

* From whence probably *Fomorc*, i. e. *Fo* a prince and *morc*; The translator of Keating always calls these Carthaginian heroes, pirates, mistaking the name *Fomoraic*, *Fo* being a prince and *moraic* marine, yet when the Seanachas apply the same word to the Danes, he then translates it leaders, heroes.—The old name of the giants causeway in the north of Ireland is *Cloch na Fomaraic* or the stone of the Carthaginians or sea commanders, not pirates, as Mr. Ledwich will have the word to imply.

Græcian

Græcian ships and returned to Ireland, by way of Scotland.

I cannot help thinking that Euripides was acquainted with this part of the Irish history; his old men (diviners) without a name, so often brought into his plays, and his story of Jocasta, in the Phœnician damsels, and several others, give great reason to believe that Ireland is often changed to Argos. Our Seanachas have carried the Tuatha Dadanan to Thebes during the siege, where they performed wonders, bringing the Greeks to life as often as slain in the siege, till one of them treacherously imparted a charm to the Assyrians to render their power invalid.

The Tuatha Dadanan were called *Oinin*, *Ainin* and *Ainius*, i. e. Soothsayers*. Arab. Aenund, enchant-

* *Ainius* a soothsayer, Shaw's Irish dictionary. *Marbh tre ainine*, killed by forcery, Vet. MSS. Anani אַנַּנִּי occurs in the 7 ch. and 13 v. of Daniel in a very extraordinary manner. Montanus translates it thus. "Videns fui in visionibus noctis, & ecce cum (Anani) nubibus Cæli, tanquam filius hominis veniens erat: The English version,—I saw in the night visions, and behold one like the son of man, came with the clouds of heaven. Rab. Sam. and other learned men declare this Anani, est iste Rex Messias qui esset revelandus, de quo in MSS Chald. a Clar. viro S. Clerico. See Castellus.

The reader will recollect the explanation of Tailgan in the preceding pages and that *Tal*, *Talc* or *Tail* implies a diviner in the Irish language and in the Pelasgian Greek; hence Delos or Telos the island of Apollo. Virgil informs us, Trojani belli tempore Deli regnabat, *Rex Anius*, *Rex idem hominum Phœbique sacerdos*. And Cynthus was Deli mons in quò Latona edidit Apollinem, from the Irish *Ciuith* and the Hebrew חַנִּיתָה *chanita*, productio, generatio, emerſio in lucem, hence the Irish *Cine* a tribe, a family. *Cineath* an offspring.

ment,

ment, magick. Heb. אָנָן *anan*. *gnanan*. augur, hariolator, ex nubibus futura bona vel mala prædicens. *Anan* in Hebrew literally implies, he covered with a cloud; our Irish *Oinin* were remarkable for having the power of raising a thick fog at their pleasure. Hence Ireland was called *Inis Anan* or the Island of prophets. Rabbi Jonathan observes from Aruch that the Arabians named a bird *taer* and *taer-aun* because *taer* implied augurium capere ex avibus, (in qua re olim erant periti) for the same reason our Irish augurs named a bird *eon*, *ean*, אֵוֵן *ione* in Hebrew, (says Bates) is a bird of some kind, an owl. Bochart says an ostrich. Hence *Οἰωνί(σ)ομαι* auguror. *Οἰωνίς* augur. *Οἰωνός* † *avis*. omen. May not the אֵוֵן *oinak* (supposed to be Phœnicians) a people whether Ishmaelites or no, (says Bates) be these forcerers? They are supposed to be so named from their bulk it is said: but they were apostates or revolters from the true God, they were a people much dreaded by others it is certain, but probably only for their magical art; be that as it may, the Irish have adopted the word, naming a giant *anach*, *fiannach*.

† But Hesychius explains *Οἰωνός* by *Ὀφίς* of which hereafter, when we shall speak of *Aub*. From the Pelasgian Irish *Oin* is formed the Greek *oenomai*, (apud Eusebium) argumenta contra Oracula, ac contra ipsum Eusebium. *Onomacriti* Sortilegi, fraudes circa Oracula, and from *dreac* an image, spectre, vision, and *oin* is formed the Greek *δρακονία*, mistaken by the Greeks for *Draconem*; eum fuisse (poetæ scripsere) cui custodiam Tellus Oraculi mandasset—sed nullibi in S. S. veteris Test. Pytho pro Diabolo sumitur, sic nunquam Apollo inter Græcos, nedum apud Delphos. (Van Dale de Oraculis.)

Our

Our *Da Danans* being settled in the county of Donegal, the country was called *Tir-oin* or the country of *Oin* and they were named *Treabb-oin* or *Treavoin*, the tribe of *Oin* or forcerers. It is said they brought with them from Egypt to Greece and so to Ireland a stone called *Leaba-déa* or the altar of destiny, otherwise *Liag-fail* the stone of fate, known also by the name of *Cloch na Cineambna*, properly *Kinana**, on which the Irish and Scottish kings were wont to be crowned; now in Westminster Abbey (as Mr. Shaw says. See *Lia fail* in his dictionary.) *Fal* and *fail* † in Irish is fate, destiny. Ireland was named *Inis-fail* & *Inis-anan* the island of fate, the island of soothsayers. In Persic *fal* is an omen, in Æthiop. *phal*, in Arabic *faali* a soothsayer, *faul-goo* an augur. Ireland was likewise called *Inis-muic* from the Arabic *maukt* a soothsayer, it was in short the Dadanan oracle of the western world.

Our Dadanan soon established one oracle in an island in Lough Dearc and another on Cruach Agalla ‡. That on the island was as famous as the
cave

* Arabice *Kaubin*. *Kundae*, a forcerer. *Kaubinon*, sorcery.

† Hence the *Falach da Fionn* which Keating says were open places where Fion Mac Cumhail used to kindle fires: the words literally imply Fionn's sacrifice of *Fal-achta* or destiny. *Fal* in Irish and Arabic is an omen and *akht* in Arabic and *acht* in Irish is an augur, hence it is commonly joined with *Draoi* a Doud as *Draoi-acht*, witchcraft, druidism—Arabic *akhtur gustun* to augur, *faul gusten* and *daa kirdun*, the same.

‡ Agalla was the ancient druidical name for an oracle, from *agalladh* to speak, pronounce, whence the Greek ΕΥΑΓΓΕΛΙΟΝ; the Irish adopted a word of the same import, viz. *foisgealach*, from *for* divine knowledge and *agalach* an oracle, whence its
diminutive

cave of Trophonius and was called *Uamb-Treibb-Oin*, the cave of the tribe of Oin ||. It afterwards received the name of *St. Patrick's purgatory*, and the Irish monks have framed a story of a certain knight named Oin, from whom they say this part of the country was called, who saw much more here than Pausanias did at the cave of Trophonius.

diminutive *sgeal* a narration, and *sgealach* a narrator. This oracle of *Cruach Agala* seems to have been more noticed than Patrick's purgatory according to Joceline. "In hujus igitur montis de *Cruachan Aigle*, cacumine jejunare, ac vigilare consuecunt plurimi, opinantes se postea nunquam intraturos portas inferni, quia hoc impetratum a Domino putant meritis & precibus S. Patricii. Referunt etiam nonnulli, qui pernoctarunt ibi, se tormenta gravissima fuisse passos, quibus se purgatos à peccatis putant. Unde & quidam illorum locum illum purgatorium S. Patricii vocant.

Colgan.

Fuit ergo Purgatorium S. Patricii notum & frequentatum tempore Jocelini, licet ipse satis frigide de eo loquatur, & perperam ipsum statuit in monte de *Cruachan Aigle* in *Connacia*; cum sit in stagno de *Loch-Gerg* Com. Dungallensis in Ultonia.

Colgan.

Loch-Gerg was the ancient name of Loch-Dearg, *Gerg* is a corruption of *gearrog*, fate, fortune, destiny. In another place Colgan quotes an ancient author, who calls it Loch-Chre, that is *Cheri* or the lake of the soothsayers; a convincing proof it was known for its miracles before Patrick's arrival. *Cheri* I have shewn to be the Chaldee *Cheruri* (*hariolari*) and the Latin *Hariolus* is formed of the Irish *Cheri* or *Heri* and *colas art*, knowledge, science, *Ariolus* from *Aire* which implies not only a chief but also a diviner and *colas* knowledge.

|| That is, one of the tribe or *Treabh*, of Oin. See *Treabhoim* before. Observe also that our Irish knight Oin entered our cave through vain glory.

Matthew

Matthew Paris has preserved the origin of this cave which has been copied by Colgan, and collected and translated into English by the *Reverend Father Thomas Messingham*, professor of the Irish seminary in Paris, and printed in that city in 1718.

For the sake of our readers we wish the narration was shorter, but it is so connected throughout with the remote antiquities of this country and of Pelasgic Greece, we must trespass on the reader's patience at this time; we shall contract it as much as possible.

“ Sir James Ware, observes of this den, cave, “ oracle or purgatory, that some have ridiculously “ imagined that Ulysses first formed it when he discovered the shades below, and adds he, I am inclined to believe that Ulysses, as it is historically “ related or poetically feigned by Homer, was in Ireland, one of the British islands, or in Britain itself. “ This, Circe implies in her instructions to Ulysses, “ (in Homer) in his voyage to Hell, when she tells “ him what wind would be happy, and the utmost “ western parts he was to steer to.”

Certain I am that Homer was well acquainted with the maritime geography of Ireland, which he probably learnt from his Pelasgic master, and he most probably from his countrymen, who had formerly colonized Ireland and held a communication with them.—And from thence we are able to explain the Etruscan or Pelasgic antiquities by the help even of our common lexicons. Thus Scylla in the Etruscan antiquities is represented as a tall rock in the sea, surrounded by a groupe of syrens, the guardians of the sea shore. In Irish *Sceile* is a high rock splintered
from

from a mountain, and *Scéile-go* or *Scéilg* that is a marine Scéile, is the name of such a rock on the coast of Kerry, on which was the *Σαῖχων ἱεῖον*, or the oracle of the fuire or syrens, and where now stand the ruins of an abbey, and near to it is the island of Lemnos. (See Smith's hist. of Kerry) Scull near Cape Clear is another, and many other rocks round the western coast bear the same name. *Charybdis* in Irish implies *Carb* a ship and *deis* to stop or impede, and such power was supposed by the Etruscans and ancient Irish poets to be given to the fuire, which is the Etruscan and Irish name of the syrens and sea nymphs. To the southward of the Scéilg is the promontory of *Cean Tail*, or the head land of the sorcerers, now the old head of Kinsale, where are remarkable caves, that issue forth wonderful sounds on the dashing of the water into them.—To the southward of this is the promontory of Cuirce, Kirk, or Circe, now called Cork head, from whence the city of Cork in Irish is also named *Cuirce*, pronounced *Kirk*. Hence the learned Bochart observes, *At ex Æoliis insulis in terras caudæ draconis subiectas, putâ in ultimam Tbulem*. Verily, the *ultima Tbule* of the Pelasgians, and that was Ireland, as I have proved in a former number of this work. Now Æolus was *Rex Etruscorum* (ejus nepos Ulysses) *habitat in insulis frequentius, unde Æolus ventorum Rex creditur*. (Dempster de Etruria Regali.) Thus *Luna* (in Etruria) which signifies a date tree, was remarkable for its wine, so in Irish *Cran-Leain* is the date tree, and the Irish name for Ale (the substitute for wine) is *Leann*, & *Lunn*. *Falisca* in Etruria was also famous for its grapes, and in Irish

Irish *falaisc* is a kind of heath with which they brew a bad ale, &c. &c. these were substitutes for the produce of the country our Pelasgian Irish had quitted.

To support the antiquity of St. Patrick's purgatory Sir James Ware, Joannes Camertes, father Messingham, &c. &c. quote the following lines of Claudian in Rufin. lib. 1.

Est locus extremum pandit quæ Galliæ littus
 Oceani prætentus aquis, quò fertur Ulysses
 Sanguine libato populum movisse silentum.
 Illic umbrarum tenui stridore volantum
 Flebilis auditur questus, Simulacra coloni
 Pallida Dea profiluit, Phæbique egressa serenos
 Infecit radios, ululatuque æthera rupit
 Terrifico, sensit ferale Britannica murmur,
 Et Senonum quatit arva fragor, revolutaque Tethys
 Substitit & Rhenus projecta torpuit unda.

Thus translated by Father Messingham,

Westward of Gaul there lies a famous Isle
 Where mountains nod and magick fountains boil,
 Here the Laertian hero, is said to spill
 The blood of bulls, fat victims kill
 And raise a silent race by artful skill.
 Here rueful groans of flying shades abound
 And whispering noise from hollow rocks resound
 Pale ghosts to men afford a dreadful sight
 And death-like spectres, seem to walk by night.

The druids named Ireland *Mucinis*, that is, say some, *inis* an island, *muc* hog; but *much* was one of the Irish and Persian names of the Aliem or great
God

God—hence Euripides makes Antigone say when referring to this island

Is this the man
Who vowed that he the captive Theban Dames
In slavery plunged, would to Mucene lead,
To Lerna where the god of ocean fixed
His trident, whence its waters bear the name
Of Amymone*.

The antiquity of this purgatory, being established, and to have existed long before St. Patrick arrived, we will now proceed to the monkish tale of Oin.

There was a certain cavalier called Oin † an Irishman, who had for many years served in king Stephen's army, the IVth king of England after the conquest. This man having obtained licence from the king,

* Lerna is a remarkable lake in the north of Ireland, about which the Dadanan forcerers dwelt: probably Lerna was originally written Ierna by Euripides. *Ambain* is Irish for a river and *Am-ambain*, the sweet or lovely river or water. Amymone is said by the Greeks to be the daughter of Danaus, beloved by Neptune. Kil-larney lake, is another of the same derivation.

† Colgan has the following note on Oin. A quibusdam Oenus, ab aliis Owen, ab aliis Annon, sed mendose vocatur. Proprium ei nomen vel Eogan, id est Eugenius, vel Oengus five Ængussius fuisse videtur, hæc enim nomina, illa minimè Hibernis familiaria sunt. Tria. Thaumata.—Oinid or Annon was certainly the name of the officiating augur at our Dadanann cave, signifying the great prophet, or cloud monger.—Eogan, i. e. *gan-eo* was the angel or genius, i. e. gan, presiding over the manes, tombs, dens, or caves of the dead; *Eo* i. e. a tomb, cave, or den—hence Eoghan was the name of the son of Niall, who possessed this country.

came

came to the north of Ireland his native country, to visit his parents.—And when he had reflected on the wickedness of his life, went to a certain bishop and confessed his sins.—Oin then resolved to go into St. Patrick's purgatory. The bishop related to him how many had perished in that place, but Oin who never had feared danger, would not be dissuaded: the bishop advised him to take the habit of a canon regular, but Oin refused till he should have gone into the purgatory and returned. He then marched boldly through the cave, though alone, where he soon found himself involved in darkness. Soon after a glimmering light appeared, which led him to a hall, in which there was no more light than we experience in winter after sunset. This hall had *no walls*, but was supported by pillars and arches, he then saw an inclosure, into which having entered and sat down, fifteen men in white garments, (clad and shorn like monks) coming in, saluted him and instructed him how to proceed, when he should be hereafter tormented by demons in this cave. Oin being left alone, soon heard such a horrid noise, that if all the men and all the living creatures on earth, in sea and air, had bellowed together, they could not have equalled it; and immediately an innumerable multitude of demons in various frightful shapes saluted him, and welcomed him to their habitation: they then dragged him through a vast region, dark and obscure, where blew a burning wind, that pierced the body: from thence he was dragged towards the bounds of the earth, where the sun rises at mid-day *, and being come to the end

* Ortus & occasus solis miscentur in unum. Inde Læstrygones collegit Crates habitare—ut in Arato habetur.

of the world, they extended towards that part of the earth where the sun rises at mid-night : here Oinini saw the first torments of hell : men and women with fiery serpents round their necks, others had vultures on their shoulders, driving their bills into their breasts; and pulling out their hearts. From thence he was led to the penal field, where he saw both sexes fastened to the ground with red hot iron spikes; from thence he was conveyed to another penal field, where he saw still more torture; from whence he was carried to an iron wheel, the spokes and fellows of which were armed with iron crooks set on fire, and on them hung men fixed; from thence they dragged him towards a certain house of an extraordinary breadth and the extremities out of sight: this was the house of sulphurous baths, which were so numerous and close, that no man could walk between them, here also he saw both men and women bathing in great agonies; when on a sudden they convey him to an exceeding high mountain, where he saw several with their toes bent, looking towards the north, and while he was wondering what they waited for, a whirlwind from the North rushed upon, and blew Oin, devils and all, to the opposite side of the mountain, into a river of most intolerable cold water: from thence he was dragged towards the south, where he saw a dreadful flame of sulphureous matter, rising out of a deep pit, vomiting up men and sparks of fire; the demons informed him this was the entrance of hell, but a new legion of demons appeared and told him, that was not hell, but they would shew him the way over a lofty bridge, the surface of which was so slippery, no
man

man could fix his foot on it: the courageous Oin boldly stepped on the bridge and found it neither slippery or rough, but as the demons dared not venture on it with him, they departed, and when he had got clear over, he espied the Elysian fields: here he discovers a beautiful palace; from whence issued a more fragrant smell, than if all the earth had been turned to spice: the gate excelled the brightness of the sun, from whence issued an orderly procession composed of arch-bishops, bishops, abbots, monks, priests; &c. &c. clothed in the very sacred apparel they were wont to wear when on earth; they embraced Oin and conducted him into the gate, when a concert of most melodious music struck up. They then conducted him over all the pleasant places of this new world, where night doth never overshadow the land: some wore crowns like kings; others carried golden palms in their hands. When he had satisfied his eyes and ears, the bishops comforted him, and assuring him their company increased and decreased daily, by some coming to them from the penal places, while others were carried away to the heavenly paradise; they took him to the top of a high mountain, and requested to know of him, what colour the sky over his head appeared to him to be of? Oin answered, that it appeared to be of the colour of gold in a fiery furnace: that, said the venerable prelates, is the gate of paradise; by that gate we are daily fed from heaven, and you shall taste of the food: at this instant, certain rays, like flames of fire covered the whole region, and splitting into smaller rays, sat upon the heads of every one in the land, and at last on the brave chevalier Oin.

They then told him, he must quit this delightful food, and immediately return the way he came; the prelates conducted him to the gate of paradise and shut him out, from whence he returned through all the meanders he had travelled before, the demons not daring to behold him or speak to him, till he came to the last hall; here he was advised to hasten to the mouth of the cave, and was informed that the sun now began to rise in his country, and if he was not soon at the gate of the cave by which he entered, the prior who kept the key, would look for him, and if he did not see him, would despair of his salvation, lock the door and return to his convent: however, Oin came in time, and was received with joy into the prior's arms.

Trophonius his cave.

Mr. Wodhull in his notes on Euripides, has the following note. Of this Trophonius and his cave, which is become proverbial, Nicophorus Gregoreas, in his Scholia upon Synesias on Dreams, gives the following account. There was a certain man, named Trophonius, a seer by profession; who, through vain glory, entering a cave, and there hiding himself, ended his life: but the cave, 'tis said, utters oracles to those who enter and ask questions on any subject. The situation is thus described by Strabo in his *Bæotica*, p. 414. At Lebadea is the oracle of Jupiter Trophonius, with a passage into the bowels of the earth, which it is necessary for those who consult the oracle to descend; it is situated between Helicon and Chæronea near Coronea. This is also to be remarked, that there was one fountain there called Lethe, whose
waters

waters were to be drank by those who were descending, that they might forget all they had previously seen, and another they called Mnemosunè, a draught of which impressed on their memory all they were about to behold in those subterranean regions*. (From *Baines*.)

ION.

- * If ye before these portals have with fire
Consumed the *salted cakes*, and wish to know
Aught from Apollo, to this altar come ;
But enter not the temple's dread recess
Till sheep are sacrificed. EURIPIDES!

Toto tempore quo morantur in ipsa insula (Purgatorii Patricii) puta per novem ipsos dies, jejunandum erit in pane & aqua, non quomodo libet, sed una refectioe ex pane subcinerito; vel coctis in Craticula; vel certè farina avenacea incocta, aqua verò lacustri, sed cocta vel saltem calefacta in cacabo, *citra salem*.— Estque ea vis istius aquæ quamvis stagnantis, ut quatumvis ex ea te velis ingurgitare, nullum inde gravamen sentias, perinde ac si ex vena metallica fuerit, quod de aqua *Spadana*, ex fonticulo acido emanante perhibent, qui eam epotarunt, absque onere suo vel stomachi gravamine.

(*Colgan de modo & ritu Purgat. Patricii.*)

Chorus in ION.

On thee I call, O thou who in this fane
Art stationed: is it lawful to advance
Into the inmost sanctuary's recess
With our bare feet?

Sanctuary, *áððor*. Irish *eidid* or *eidit*, place of horror; *edel*, prayers said in the *eidit*, or cave of purgatory.

—Admissi à patre spiritali qui purgatorio præest, ex instituto canonicorum, ad peregrinationem faciendam, exuunt se calceos & caligas & ecclesiam quæ sancto Patricio inscripta est, devoti *nudipedes* ingrediuntur, ibique factâ oratione, sacros obeunt circuitus, intorsum septies in ipso templo, & extrorsum totidem vicibus in cœmiterio. (*Colgan, ibid.*)

Pausanias says, Trophonius was the son of Erginus king of the Minyæ, or according to some of Apollo. He and his brother Agamedes were celebrated architects and constructed an edifice in which Hyrcius lodged his treasures; having placed a stone in the wall, so that they could remove it when they pleased, they committed frequent robberies there undiscovered: but upon Agamedes being caught in a snare, Trophonius cut off his brother's head, lest he should discover his accomplice: the murderer was soon after swallowed up in the chasm of the earth.—This childish story is a copy of what Herodotus relates fully of one of the kings of Egypt and two brothers who robbed his treasures by a like stratagem: in short the Greeks knew not the origin of the word Trophonius, it was at that time concealed from them by their Pelasgian conquerors, and was better known in Pelasgian Ireland: indeed our modern monks have made out a much better derivation from the chevalier Oin. Pausanias gives no account of the life of Trophonius and only tells of his death, and that the cave of Agamedes was in the sacred grove of Labadea.

But as Pausanias declares he had consulted this oracle and submitted to all its irksome formalities, hear his own words.

“ The oracle was upon a mountain, within an inclosure of white stones, upon which were erected
 “ obelisks of brass. In this inclosure was a cave of
 “ the figure of an oven cut out by art. The mouth
 “ narrow and the descent by a small ladder. When
 “ they were got down, they found another small
 “ cave, the entrance to which was narrow: the sup-
 “ pliant

“pliant prostrated himself on the ground, carrying
 “a certain composition of honey in his hand, without
 “which he is not admitted*. He first puts down
 “his feet into the mouth of the cave, and instantly
 “his whole body is forcibly drawn in. They who
 “were admitted were favoured with revelations, but
 “not all in the same manner, some had the know-
 “ledge of futurity by vision, others by an audible
 “voice. Having got their response; they came out
 “of the cave, the same way they went in, prostrate
 “on the ground, and their feet foremost. Then the
 “suppliant was conducted to the chair of Mnemosynè,
 “and being there set down, was interpreted what he
 “had seen or heard. From that he was brought back
 “quite stupified and senseless into the chapel of *good*
 “*genius* †, till he should recover his senses: after
 “which he was obliged to write down in a table book
 “all that he had seen or heard, which the *priests in-*
 “*terpreted their own way* ‡. There never had been
 “but

* The reason of this we shall find presently explained in the Irish.

† Maximis miraculis & virtutibus totam insulam Hiberniæ convertit ad fidem. Et non sine maximo labore, non solum propter obstantes magos, verum etiam ab agrestia ingenia, duraque ac pervicacia corda Hibernorum.—Cum Patricius etiam sic orationibus & jejuniis devotior fieret, apparuit ei Dominus Jesus Christus, dans ei Evangelii textum & baculum—& Dominus Sanctum suum in locum desertum eduxit & *quandam foveam rotundam*, intrinsecus obscurum, ostendit ei dicens &c. &c. &c.

‡ Non multò autem postea, vivente adhuc in carne ipso S. Patricio, intrabant illud antrum plurimi zelo devotionis & pænitentia pro peccatis ibi peragenda stimulis commoti; qui reverſi testabantur

“ but one man who entered Trophonius’s cave with-
 “ out coming back again ; this was a spy sent by De-
 “ metrius to see if in that place there was any thing
 “ worth plundering. What I have written is not
 “ founded on hearsay ; I relate what I have seen hap-
 “ pen to others, and what happened to myself ; for,
 “ to be assured of the truth I went down into the cave
 “ and consulted the oracle. This oracle was not
 “ heard of in Bœotia till that country being distressed
 “ with a great drought, they had recourse to Apollo
 “ at Delphos, to learn from that god, by what means
 “ they might put a stop to the famine. The priestess
 “ answered, that they were to apply themselves to
 “ Trophonius whom they would find in Labadea,
 “ The deputies obeyed, but not being able to find an
 “ oracle in that city, Saon the eldest of them, spied
 “ a swarm of bees and observed to what side it turn-
 “ ed. He saw that those bees flew towards a cave ;
 “ followed them and then discovered the oracle. They
 “ say that Trophonius himself instructed him in all
 “ the ceremonies of his worship, and after what man-
 “ ner he would be honoured and consulted. (Pausa-

testabantur se clarè conspexisse multos in fide vacillantes, ibi
 multis pœnis affligi : quorum & revelationes curavit S. Patricius
 conscribi & in eadem ecclesia conservari. (and a little before he
 says) Jam ingressuros & aquâ lustrali aspersos in ostio speluncæ,
 quasi in transitu ad alium orbem, & è via ad terminum properan-
 tes in agonia positos, cernere est gementes, suspirentes—igno-
 scentes toti mundo quidquid in se deliquissent.—Thus Colgan :
 but he had forgot there were several christian missionaries here
 before Phaid-ruic or Patrick (or the prophet of the Holy Ghost.)
 Gottfreid says James the less was here.

“ nias)

“ nias) §. From this circumstance (says abbé Banier)
 “ I conclude that Saon was himself the founder of
 “ that oracle, which no doubt was instituted on ac-
 “ count of the famine I have mentioned.”

At the close of the tragedy of the Phœnician dam-
 fels, by Euripides, Œdipus, by an order of the ora-
 cle of Phœbus, is exiled to *Coloneus fane*, where Nep-
 tune's altars rise, which Euripides says is in Athens:
 Cualan or a country abounding in harbours, was a
 name of Ireland, according to the ancient Irish poets:
 there is still extant a well known tune called Cualan,
 composed to an ancient song in honour of Ireland.

Mr. Wodhak observes that the word *Κολωνος* or *Κολωνη*
 is made use of by Homer and other writers to signify
 a hill. H. Stephens in his Greek Thesaurus, adds,
 that there was a famous place in the Athenian territo-
 ries known by that name, which was sacred to Nep-
 tune, and called *νεπιος*, on account of that god being
 considered as the inventor of horsemanship. Thucy-
 dides mentions Pisander's holding a council at Colo-
 neus and speaks of its distance from Athens as ten

§ In the Irish language *Sean* is a charm. *Seanam* to bless,
 to defend from the power of enchantments; and this ceremony
 of the *Sean* was performed by our Dadanan before the suppliant
 entered the cave. Again, *Saith* and *Saithin* or *Sain* is a swarm
 of bees, *Sainit* is an old Irish word for honey, in Arabic *Sen-
 nut*: and *Seang* is a bottomless pit in Irish, i. e. *fad a-fad*, an
 unmeasurable distance. The reader will recollect that all these
 circumstances and the pestilence in Ireland at the time of the
 Dadananai returning to Greece under Saom Breae, compose a
 string of uniformities with the Greek account. *So-oin* in Irish
 is the great prophet, or observer of Times, a word that might
 easily be formed by a Greek poet into *Saon*.

stadia,

stadia, or about a mile and quarter. Sophocles says, Oedipus died and was buried there, and that in his last moments he solemnly forbid any one to approach his grave; but it appears from Homer, that the body of that unfortunate king was, after his death, deposited at Thebes with funeral honours, it being said of Mecistus, father to Euryales, one of the combatants at the games with which Achilles celebrated the memory of Patroclus, *that he went to Thebes, and was victorious at the tomb of Oedipus.* Phœn. damsels, vol. 1. p. 243.

Oedipus may have been buried at Thebes, but as Ireland was known in ancient times by the name of Cualan, as I have shewn before, it is probably this island was the place of his exile.

In Euripides we also find frequent mention of the cave of Macra; the fable says, this cave was near the citadel of Athens, where Erectheus was slain by Neptune, and Creusa a daughter of that monarch was there ravished by Apollo. Ion son of Apollo, priest and soothsayer, is supposed to be so named from *ion* the participle of *iremi* "who went," because his father was told the first person he should meet coming out of the oracle, would be his son. It is more probable that Ion was so called from *Oin* or *Eoin* * a prophet, and hence *Ionians*, and the Irish

* "Ion was he called, because he first his happy father met." (Chorus in Ion.) "My abode is this whole temple of the god, when sleep seals up my senses." (Ion. Euripides.) "Is the spot on which he died called Macra." Ibid. "For him he hath at last forg'd the new name of Ion to denote that he went forth and met him." (Old man in Ion.)

Eoin

Eoan, John, the great prophet and forerunner of CHRIST: he was also called *Sean*, that is the blessed: he who can defend from the power of heathen enchantments, from *Sean* a charm. Pers. *Sen* holy. Arab. *Senet* a miracle, a mystery.

The Pelasgian ancestors of our Hibernian *Dadanan* had established many *Macra* amongst the Grecian islands*: the word seems to imply an oracle, from *ra* to speak and *macb* a prophecy, hence the Arabic *mauky* and *maukit*, a soothsayer. *Macb* in Irish signifies also, great, mighty, magnificent, and *macb* is deus. There was *Macra* island in Attica; *Macras* Campus Cœle-Syriæ, (Strab.) whence *Muckrus* a peninsula in Kerry, under Torc mountain. (Arab. *Tauruk* a sorcerer) *Mucris*, insula Cariæ in mari Rhodiensi: *Mucris* etiam ob ejus longitudinem dicta est *Eubœa Insula*. (Strab. Arabicè *Embyia* a prophet) *macra*, (Plin.) *macralla* (Ptol.) Fluv. *Italiæ Liguriæ* Terminus.

Thus did our *Dadanan* name the island in Lough Dearg, where the purgatory of St. Patrick stood, *Macra*; and the mountains on the south side, where

- * Ye shadowy groves where sportive Pan is seen,
Stupendous rocks whose pine-clad summits wave,
Where oft near *Macra*'s darksome cave,
Light spectres, o'er the consecrated green,
Agraulo's daughters lead the dance.

(Chorus in Ion. Euripid.)

This does not agree with the description of the country near Athens, but it is a lively picture of the situation of our Irish *Macra*, and was as Ion had a little before observed of Eubœa, "with the briny deep between."

once

once was the oracle *Carn-macra*, *Tearman-macra*, now called Magrath's country *. The town of Donegall was called *Macra-beg*, and it still retains the name. On these mountains was preserved the holy fire, hence *Makarim* is the Persian name of a certain mountain, where a holy fire is supposed to be kindled by angels, on the first night of *Ramazon*, and which burns the whole month. I take *ramazon* to be a corruption of the Arabic *rubmanè*, that is, an oracle: the last is certainly the root of our Irish *reambain*, an omen, prognostication, compounded of *re* and *cambain*; for *cambain* is also an oracle; *cambainse*, wisdom, knowledge in miracles, whence the oracle of *Eambain Mbaca*, near *Ard-magh*, supposed to be derived from the Lord knows what, by Keating, the monks, poets, and *modern* topographical writers. To correct all their blunders, will be a task indeed! but a task we must soon submit to, for the honor of *ancient Ireland!*

We find that, our monks had the art of removing this wonderful cave, as they found it most convenient to answer their juggling tricks. Purgatory (says Richardson) was first fixed in the isle near the shore, but a causeway being made from the land into

* מחר *machar*, Heb. Quod jam brevi futurum per *machaar* exprimit atque minatur: seu potius predicit, exprimit Saul, dico, per vocem *machaar* quod & diem crastinum (frequentius) & tempus aliud indefinitè futurum, significat. Hence the Irish *maharach*, to-morrow; *machar*, *maghar*, a word, oracle, prediction; *Machara sailt* now *Magharfelt*, a town in the north, that is, the oracle of the prophets. I take this to be the derivation of the family name of Magrath,

it, which gave the people free and easy access to it, it was stopped up, and another opened in a less island, farther distant from the shore*.

This famous and very ancient cave, was broke up in 1497, as a fictitious thing, on St. Patrick's day, by the guardian of the *Minorites* of Donegall and some other persons, by the authority of pope Alexander VIth. (*Ware.*)

Round Lough Dearg are the following hills named from the antient language, viz :

Rugbd Cruach, Irish, *rugh*, rue, a charm; Arabic *rukè*, *raukè*, an enchanter, a spell; Persian, *rigan*, ad-dicted to magic †.

* This ancient oracle was well known in Greece, France, Spain, and wherever the ancient Irish had intercourse. Rymer has recorded a mandamus of Richard II. in favour of a knight of Rhodes, coming to visit our cave of Macra. “ Rex universis, &c. Sciatis quod cum nobilis vir Raymundus vicecomes de Perleux & de Rhodes chivaler, &c. &c. &c. versus terram Hiberniæ ad purgatorium St. Patricii ibidem videndum & visitandum cum 20 hominibus & 30 equis———vobis mandamus quod eidem Raym. cum hominibus—non inferatis—seu ab aliis permittatis injuriam Sep. 6. Ann. 21 Rdi, 2di, 1397. Rymer, tom. 8. p. 14. & in tom. 6, p. 107, may be found another of Edward III. in favour of *Malefesta Ungarus de Arminio miles.* †

† Hence *Loch-rugh-raidhe*, or the lake of the prophet's oracle, in the Co. Galway. In the life of St. Patrick we find *rechrach* the name of a druid, “ tunc in illo concilio surrexit quidam, nomine *Rechrach*, ut occideret Patricium, descenditque ignis de celo & illum magum coram omnibus combussit. Hence *Ciar-rugh* now Kerry, &c. &c. Mr. Wodhull very properly translates *εὐμαροί*, *enchantment*, in the cyclops of Euripides; *Ruth* or *rugh-mais* in the Pelasgian Irish, is the *mystery of enchantment*, an expression quite agreeable to the passage in the tragedy.

Neroagh-breac, Arab. *Neeruk*, a magician.

Croacb Brioc. Arab and Irish, *Briocā*, sorcery.

Tagb Tagba; *Tagb*, a diviner. Arab. *Tagbut*, a soothsayer.

Crogbra Coghna, Arabicè *Kaubin Kunda*, a soothsayer.

Goo-lagb, the altar of *Goo*. Arab. *Goo*, augury;

Faulgoo an augur.

Goo-endeib, a forcerer *.

Bally Mac Aubneamb, the town of the sons of Aubneamh. Arab. *Aufnuma*, soothsayer.

Sciergearg of *Geurrog*, the rock of destiny, whence the lake was called Lough Gearg.

One of the islands is named *Stasubr*. Arab. *Subr*. magick, *Subrbaaz*, a magician. Hence the town of *Ardsbru*, once a bishop's see, in Donegall.

Another *Inis Tagasc*, of which before.

Near this place is a great mountain named *Peist*; Arab. *Peisbeenè*, a soothsayer †.

Another named *Gbaendat*, Arab. *Gbaendeib*, *Gooiendeib*, an augur, Chaldee *גדין*. *Gadin* ‡, *magi*, augures. Hence *Magb Geidne*, near the outlet of Lough Erne.

The

* Invenit autem virem pessimum nomine *Poistgo*. (Vita Patricii.)

† על הפייסת *ol he piisth*, Heb. præfectus fortibus. Buxtorf de personis sacris, in antiq. Hebræorum, p. 90. Here also we find על הקינים *ol he kinim*, præfectus avibus, from whence the Arabic *kaubin* and our *kinni* or *kenny*, an augur. Hence probably the chief town in this district was named *Lettir-kenny*, from *liota*, a book or record, and *kenni*, a prophet, or from *lithar*, a solemnity, a festival.

‡ *Gadin* malè pro Hebræo בידם *baidam*, id est, *augurus*, *magi*, *baid*, *magus*, (Buxtorf) Quid est במיר *betir*? id est, *Astrologi*, (Baal Aruch.) From these roots are derived the Irish *baidh*, *paidh*, *phaith*, *saitb*, *saig*, a prophet, forcerer, druid, and

The *Gooibaritb* river, not far from hence, runs from Daabeen mountain, into the sea north of Naran. Arab.

Gba-eb

and *beterlagb* or *peterlagb*, the name of the old testament, that is, the law of the prophets. I have before shewn, that by the word *bagb* the Irish druids meant, the divine word, religion: that *oidhe-bagb* or *oi-bagb* were the *oide* or teachers of the divine word, or tenets of the druidic religion, hence *bogbas* in old Persic, sacerdos. (See Hyde Rel. Vet. p. 1344) the Greek *ἱεραγῆς*, and from *agh*, the divine law and *oi*, a teacher, the Greek *ἰαγῆς*, by which words Ammianus and Strabo signify *druids*. Our *bag* is from the old Persic *back* sanctus, *bogbas*, sacerdos, whence the Slavonic *bôg*, deus. Of these *oi-bagb* were selected a certain number (twelve) to preside over ecclesiastical courts in all matters of religion, and these were named *Aire-oi-bagb*, from *aire*, chiefs. The *Aire-faigh* presided over a court where complaints were heard against diviners, augurs, &c. From the Pelasgian *aireoibagh* was formed the Greek *Areopagus*, a sovereign court at Athens, so famous for its justice, that the gods are said to have submitted to its decrees. Here the accuser was placed on a stool called *ῥέσις*, that is, say the glossaries, *injury*, and the delinquents on that of *αυαδισία*, *impudence*, or according to Junius's correction, of *αυαδισία*, *innocence*, (these were two goddesses, whose temples were erected in the *Areopagus*) Now *aobradh* or *aoradh* was the Pelasgian-Irish name of the counsel or pleader for the crown; the word implies to inform; to accuse, from *aoi*, instruction, knowledge and *abram*, or *radh*, to speak, relate. *Aighnith* or *Ainith* were the pleaders or counsel for the prisoner; but the Greeks had either lost all knowledge of the Pelasgian foundation of this court, or designedly turned it into fable, and Euripides tells us, *Areopagus* is derived from *Aἴης*, Mars, and *Παγος* a hill, and that Mars was here tried for killing the son of Neptune. Varro treats the whole as a fable, and Pottér adds, the time of its institution is uncertain. (See *Aire* explained in No. X, Preface, and *aineas*, a pleading, vol. I. p. 401, of this Collectanea.) Hence we find the court of *Areopagus*, is said by the Greeks to be as ancient

Gba-eb, an augur. *Neerunk*, a magician. *Aritb* Phœnicè, water; and north of *Gooibarithb* is the mountain *Sliabh Snacht* or Snow mountain; and adjoining to this is the highest mountain in this part, called *Ara-gil* or *Ara-gal*, i. e. the oracle. Heb. *Beth-Kol*, which literally signifies the daughter of Voice, an eccho.

Phœn. *Gelaïot*, a prophet, Gr. *Γαλαῖος*. and close to it, is the hill of *Achtur*. Arab. *akbtur*, to augur. *Akb-turgoo*, an augur. *Roffas* or *Roffes*; Persic. *Raz*, mystery, enchantment, Irish *Roffach*.

If we travel to the adjoining country of *Ins-Oin*, or as it is falsely named, *Innis Owen*, (i. e. the island of Owen) for it is not an island, but implies *Ins* the abode, settlement, society, *Oin* of the prophets; here we find *Carriraugh*, or the city of the prophets. Arab. *Rukè*, *Raukè*, an enchanter.

cient as *Cécrops* the Pelasgian, and founder of Athens. We also find another court inferior to this, called *Ephetz*, instituted by *Draco*; this appears to be the Irish *oi-faith* or *aireoifaitb*, a court of augurs and diviners. Our Irish *druids*, *oibaghs* and *faighs*, were supported by a *deac-creas* or holy tythe, from every house or family, the Greek *Areopagites*, received a maintenance from the publick, which they called *Κείας* (*Lyfias* in *Agorat*.) *Κείς*, *Κείας*. τινὲς δικοφαλή. *Hefychius*. Now in Irish *deac*, is a tenth or tythe, and *creas* or *creasan* is holy, religious, pious, whence *Creas* in the modern Irish, is a shrine or relique, and implies the offering to such relique. In Arabic, *Kyrefet* is the host, the holy wafer, among the Arabian Christians, (derived they say, from *kurz*, baked bread in cake) but *Kyriz*, in Arabic, is a shrine. *Cras*, in old Irish, also implies the body, head, one family, whence *deac-cras* is also derived by some commentators on the *Brehon Laws*, as a tythe from every house or family. *Carai*, *Caraidhe*, and *Caraghe*, implies also a tax, tribute, &c. derived from the Chaldee *Caraga*, *Census Capitalis*. Arab. *carga* exactio, *khuraj*, tributum. (No. x. Preface, p. 28.)

Buas

Buas now *Foile* the harbour of Derry. Arab. *Batz*, a forcerer. *Faul*, an omen. *Roscaune*, Perf. *Raz*, a mystery. *Kaubin Kundae*, soothsayer.

Desart-tagb-ony parish. *Tagb-oin*, prophets, forcerers, in Irish, Etruscan and Arabic.

Imegow, *Kinegow*, villages. Arab. *Kaubingoo* an augur, *Carn-daagh*, the altar of the prophets, Arab. *Keren-daa*. *Cashel-godin*, i. e. the stone house of the augurs. Heb. *Gadin*, Magi.

Glan-tagber. *Drum-Tagb*. *Tagb*. Etruscan *Tages*. Arab. *Taghut*, soothsayer.

Glan-goo or *gutb*, Arab. *goo*, forcerer, voice, oracle.

Glan-gobbeny. Ar. *gbaeb*. *goo-been*, a forcerer.

Malin. Perf. *Mal* a necromancer, *ain*, sorcery.

Port-abbas or *n'abbas*, the harbour of the *aub-ofs*, forcerers, giants, near the giants causeway.

Toolemoon. Arab. *Tala-numa*, augur.

Bin-gutbar or *goor*, the giants causeway or oracle of the prophets. Arab. *been-goor*, a prophet, but perhaps *bin* here means a pointed tomb.

Kinugh. *Kennie*. Arab. *Kaubin*. *Kundae*, a soothsayer; hence this part of the kingdom was named *Tir-Kaubin-ol* or *Tirconail*, i. e. the country of the *Præfectus Sortibus*.

Carn-falg, the altar of. Arab. *faulgoo*, augur.

Rouskie. Perf. *Raz*, spell, charm, mystery. *Ke* forcery. Arab. *Ruksauz* diviner. Irish *Rossach* forcery.

Ramulin-castle. Arab. *Remmal*, soothsayer. *Remalin*, divination.

Stran-tulla, the road of the, Arab. *Tarvil*, interpreter of dreams.

Rosbeeny,

Rosbeeny. Perf. *Raz*. Arab. *Razbeen*, *Roodebbeen* augur; and one hundred names more, all signifying the great settlement of our Dadanian prophets. But I must not omit that in the centre of this country, the cloud-capt mountain of ALT OSSOIN presides, and around him is the whole scenery of Ossian and Fingall, which has been so beautifully described by Mr. Mac Pheron, and to the northward of Lough Dearg are the mountains, caverns and lake of Finn or Fingall, i. e. of the Finn; the sorcerer; and in the capital of the country stood *De Raidh* or the oracle of God, now Derry. *De Raidh*, *Raidhte* no *Ruidhte*, *Oraculum*, *Plunket's Lex*. Hence the *Dal ruite* in the county of Antrim.

The word *Ossian* has certainly caught the reader's eye. We have traced him to the fountain head, from whence issued the ancestors of our Hibernian hero. The word is Chaldæan **אִסָּא** *asa*, *Senex*, *Sapiens*. (*Buxtorf*.) *Oin*, in the same language, is a sorcerer or diviner, hence *Afa-oin*; *Afoin* or *Ofoin*, the father of diviners. In the next stage, we find him the progenitor of the diviners amongst the Guebres or fire-worshippers of the ancient Persians. "Ils comptent les années du monde depuis Adam, qu'ils nomment comme nous : mais ils donnent d'autres noms à ses descendans. Ils disent que lors qu'il fut parvena à sa 30 année, OUSHYN vint au monde, & ils reconnoissent aussi pour un chef. (*Voyages de C. Le Brun*. T. 2. p. 389.) What! if we should hereafter find some of Ossian's heroes, amongst the descendants of the Ouschyn of the Guebres!

This is the *Ἄφρονας* of *Berosus*, the man which sprung from the Red Sea, i. e. *Apberin benedictus*,

Oin,

Oin, Propheta, which Goar translates *animal ratione destitutum*, but as Abbé Bannier observes, this is not agreeable to the idea the Chaldean author had of him, and *Apbrenon* is not a Greek word; (Mythology of the Ancients, vol. 1. book 2. c. 1.) it is a Chaldean, Persian and Irish word, implying benedictus. This *Apbrenon* is also called by Berofus, *Oanes*, and by Helladius, *Oes*. Photius, also tells us, he was named *Oes* and *Oen*. Hyginus says that Euhannès, whose name is a corruption of *Oanes*, came by sea into Chaldæa and there taught astrology. This could be no other than the Persian *Ousbyn*, or *Ainos*, the father of the prophets, who sailed up the Persian gulph and landed in Chaldæa, for that country had no other ports, but what were on this sea. Hence, he was said to be half fish, half man; to retire to the sea (his ship) every night; that he eat nothing; because he took his meals on ship-board; and so of the rest. But the Medes and Persians were Scythians; all ancient and modern authors agree in this point. Hence Abbé Bernier, is inclined to think, that the Gauri, or Guebres, the fire-worshippers of Persia, derived their doctrine from Ur or Our of Chaldæa, and that Zoroaster did not establish Sabism, but Magism, which the learned Hyde affirms to be the established religion of those Gauri, in the south of Persia.

Hence, then the Pelasgian-Irish *os*, *ofs*, high, supreme, learned, magician; *osal* or *usal*, noble. Arabic *az*, *azz*, most glorious, venerable, holy. *Osa*, a particular society of Mahommedans. *Az-az*, a sanctuary. *Afil*, noble. *Oswi*, echoes, i. e. the voice of sprites. *Afbyakb*, doctors, dervises, prelates. *Osb-mouil*, the prophet

Samuel. *Az-imet*, incantation, charms. *Azif*, demons.

Perfic. *azfb*, *ozfb*, sagacious, learned. *Oz-az-il* those angels placed nearest the throne of God. *Ozraf* i. e. *Of-arruf*, forcerers. (Irish *Of-airibh*) hence *uczir* a vizir. *Osman* the ancestor of the grand seignor. *Afb-mul* bad omens. *Osbari* the name of a celebrated forcerer, diviner, or doctor, whose disciples still exist under the name of *Asharim*.

From these roots, the *Insula Ossion* of *Homer*, which probably was written *ο'σσων* and not *ο'σιων*. Hence also the Greek *ο'σσην* *Vaticinatio*. *ο'σσημεναι* *auguror*. *ο'σση* sanctitas, pietas, justitia: the Latin *Religi-osus*, *Religi-onis*.—From thence the Irish, Pelagian and Chaldæan, *Bal-oin-os* and the Greek *Ἀπολλων*, and the contracted Etruscan *APVL*, is our *Bal*.—So from our *neas* and the Hebrew *nabas*, is derived *bar-nassus*, and from the Irish *Ler*, *Lere*, pious, holy. *Larnassos*, another Greek name for *Parnassus*. Hence likewise *Ossa*, a mountain in *Thessaly* the residence of *Oinin* (forcerers) said to be inhabited by *Centaurs*, that is in Irish *Cean-tar-os*, the head or chief of the forcerers, a word mistaken by the Greeks for giants, monsters, like the Irish *Aubbos*, *Obbos*, or *Abbos*, which was a forcerer of *Aub*, or *Obb*, but now translated by our monkish Lexiconists, a giant. From the Irish *Iris* holy, pious, is the *Ægyptian* *Oswis*: thus also *Oseum* the *locus Augurum* in *Agro Veienti*, according to *Festus*, and from the Irish *Os* with the prefixed augmentative *so*, is formed *Sas*, divine knowledge and the *Phœnician* *Zas*, *Zeus*, and the Greek *ζεις* *Jupiter*, derived also from the Irish *puis*, uter quasi *aub*, and *air* or *aire*, a diviner, hence *Sof-piter*,

piter, *Sopiter*, softened by the Etruscans to *Jopiter*. *Sofus* an Egyptian god. *Sof-bal-os* forms *Sofopolis* a god of the Eleans, and from the Irish *uam* a cave or den, *fal* fate, and *os*, is derived the Greek *ὀμφαλός*, the cella or antrum of the Delphic oracle, explained by the Greeks and Latins very falsely by the word *umbilicus*. (See Æschylus in Eumenid.) Hence *Uamb-oin* the forcerers cave near Cork, now called the Ovens. Thus the Latin *Antrum* is from the Irish *Ain-tar-uam*, that is the forcerers cave; and this is the derivation of Antrim a town and county in Ireland, as *ofs* and *ruidb* from the Arabic *ruide* a forcerer, forms *Ossruidb*, now Ossory, in the centre of Ireland.

Hence every name that betokens king, prince, chief, puissant, learned, or noble, also implies a diviner. Thus *Sar* in Syriac a prince, in Irish *Saor*, English Sir, in the Arabic is a magician, as *Sybr* magick. Persic *alm Sybr* necromancy. *Sybr allal* poetry, i. e. lawful enchantment. *Sybr-sag* enchanting. In Irish *Air*, *Aire*, *Aireac*, *Airigh*, is a chief, from *Ur* of Chaldea, whence *Aire* a forcerer; hence the Latin *Rex*, *Regis*: from the Irish *treab* a tribe, *daire* of forcerers, is derived the Trobadours of Provence in France. (Ce furent ces Troubadours qui reveillent en France la goût des Sciences au XI Siecle. Furetiere.) Thus *Aire* is a poet, and a man of science, for all knowledge was once lodged in this body of Chuldea's, from *Ur* their origin in Chaldæa, hence the common name *Daire* in Ireland and Persia, all derived from the Chaldæan *ur*, *eir* or *הירירי eirir*, scrutari and *ארגז aregaz*, which in 1. Sam. 6. 8. means the Ark, but as Buxtorf observes, est & nomen proprium MAGI.

Thus the Irish *Upbas* forcery is from the Chaldæan ܘܒܫܢ *taphas*, apprehendere, comprehendere, of which the Greeks have made *Tupbon* and *Tupbos*, &c. &c.

From *Oin*, or *Ain*, and *gas* (the Chaldee *gasar* in Arabic *ghauzoo*, *jauzoo*) is formed the Irish proper name *Oingas*, written sometimes *Angos*, *Aongos*, *Aongus*, signifying a forcerer, or diviner. And here I must observe, that *ge* and *ce* does also imply the magick art, whence we find the name written likewise *Ainge*. And as the ancient tradition of *Stone-benge*, in Saxon, *Stan-benge*, is allowed by the ancient Britons to be the work of Irishmen; and Mr. Lhwyd proving to a demonstration that the Magogian Irish, inhabited Britain, until expelled by the Gomerian Welsh, I am inclined to think that *Stan-benge* implies, not the hanging stones, as a very sensible author lately has interpreted the word, but the *stan* or *tan*, i. e. the territory, or Chaldæa of the forcerers, or if *stan* be Saxon, i. e. a stone, then it is the stone or altar of the *Aonge* or forcerers; and that if any such being did exist as Hengist, it was a corruption of *Aongus* and signified a forcerer. I am the more inclined to think this is the true derivation, as in the oracle near Drogheda, described by Governor Pownal, I read the word *Aongus*, or forcerer, in the Irish *Ogbam*, or forcerer's alphabet, inscribed on one of the stones. See *Geasa druima Draoidheaçt*, in Shaw and O'Brien's Dictionary of the Irish language.

This Oushon, the great father of the prophets of the Persian Guebres, or fire worshippers, is frequently mentioned by our Druids. There is a long and beautiful poem written by them on the subject of

FATE,

FATE, which we may probably give to the public, in a future number of this work. A few lines are here translated.

Ruina SORS semper male ascendens est,
 Cosrois, alti Regis olim Persiæ,
 Late & potentis, aureis scriptum notis,
 Lectum hoc tiaræ in nobilis fastigio est :

Multi quid anni, vita quid longævaque,

Per mille tracta casuum discrimina,

Irasque mille, mille SORTIS fluctum ?

Caput Tiara insigne calcabant pedes

Villissimorum FATA post mortalium

Regnumque nobis traditum a majoribus

Trademus ipsi post futuroram in manus.

Nascuntur illa lege SORTIS principes,

Nascentur omnes qui FUTURI Principes.

Oleas vagari extra, una SORS est omnium.

Gratum tibi est quod, SORTIS est fastidium.

SORS est timenda illi, nihil qui jam timet

&c. &c. &c.

Vis nosse SORTIS ex SCYTHIS imaginem,

Veramque SORTI haud discolorem imaginem ?

Pede illa destituta est, penna sunt manus :

Prendenda & aliis ergo, ne mox avolet,

Reditura nunquam, si favere jam velit,

Ridentis & præbere dulce suavum.

Legatione nobili quondam SCYTHAE

Juveni illa talis picta PELLAEO fuit.

&c. &c.

BUXHORIUS.

But to return to the settlement of the Irish sorcerers in the north of Ireland.

Malin.

Malin. from Malineach, i. e. *Firbolg*, forcerers, sprites.

Doach Isle. } Arab. *daa* an augur; *daukus* a bad omen.
Doach beg. }

Muc-aos, Mountain. *Muc*, holy. Arab. *azae* a spell, charm.

Cruach-falla, the prophets hill. Ir. *fal* an omen. Arab. *fal* omen, *faule* a forcerer.

Rin-ard-alluch point, *rin* a ridge, *ard* high. Arab. *ablu'l'kè* an augur.

Bally-Naasb, Vill. Heb. *naasb* a prophet.

Dunaneduan, village, *dun* a town. Arab. *aemund* enchantment.

Clan-da-bbadlagb, parish, *Clan* tribe, *da* of. Arab. *butleb* magician..

Pbaban, parish, *Dun Pbanachy* church. Hebrew *pbenanab*, a revealer, a forcerer

Tar-lachan, village. Irish *Tar*. Arab. and Chaldee, *Tair* to augur, *leachan* altar.

Dun-aff, church and village, *dun* a town. Arab. *af*, *afsoon*, magick.

Dun-upb, *arrauf*, soothfayer, i. e. *Aire-af* and *Aire-feabb*.

Crenan, mountains and barony. Chaldee and Arab. *Karan*, a rocky country. *Ain*, forcerer.

Having now seen that the north of Ireland, was the great seat of our Dadanan forcerers and ominators, let us only observe the confused accounts of the Greek writers of the situation of the oracle of Dodona. Some will have it in Thessaly, some in Epirus, others in Thesprotia, Chaonia, and Molossia, and others say that it was so called from Dodonim the son of Javan.

But

But Herodotus ascribes the origin of it to the Phœnicians, and trumps up a fabulous story of a rape; to this let us add the words of that eminent Pelasgian Greek writer, Homer, and I think we may conclude, he was not ignorant of its proper situation *.

Parent of gods and men, Pelasgian Jove
 King of Dodona, and its hallow'd grove;
 King of Dodona, whose *intemperate coast*
 Bleak winds infests, and winter's *chilling frost*,
 Round thy abode thy priests with unwash'd feet
 Lie on the naked earth.

Does this situation of Dodona, correspond with the climate of Greece?

The Irish history further informs us, that when the Assyrians had defeated the Athenians in a pitched battle, our Dadananai fearing the revenge of the Assyrians, for the magick art they had practised, in bringing the dead Athenians to life, as fast as they were slain, left Athens and sailed to Lochlon, or Lochlun, where they were kindly received and were divided between four cities, viz. Falias, Gorias, Finneas and Mburias, and having staid here some time, they sailed for Ireland, but were blown to the north of Scotland, where they continued seven years and then returned to Ireland. That on their landing they burnt their ships, and were opposed by the Fir-

* Dodona, Dodoa, or Cœneum,—its true situation not known.

(Geogr. antiqua of Dufresnoy.)

N. B. Here we find our Irish *Cinuch* or *Ginnie*, sorcery.

bolgs,

bolgs, who say the poets were likewise a colony from Egypt, but last from Pelasgian Greece and were the descendants of the second son of Nemed, as the Dananai were of the third son. An old author says, *Tangatur firbolg an Eirin Ballastar a tang flaitbisc, is do conarcas in dorn cè rigbi ag sgribind*, MANE, TETHEL & PHAREAS. i. e. the Firbolg came to Ireland when Ballaster (Baalshassar) was king, he, who saw the magic hand writing the words *Mane, Tetbel, Phareas*, and he proceeds, Cyrus son of Darius, soon after, took Babylon. Now *Firbolg* signifies augurs*, *fir* a man

* The ingenious and unhappy Eugene Aram, had studied the Irish language; in the small miscellaneous tract published at the end of his trial, he has the following observations. "The Latin *Vir* is precisely the Irish *fir* a man: the old Irish called "a colony which settled amongst them *Fir-bolg*. They were "Belgæ, a word latinised from *bolg*, which indeed imports "the same, and is the same with the Greek *Pelasgi*." The learned Millius derives the name *Philistæi* and *Palæstini* from the Æthiopic *phalas* or *salas*, i. e. migravit, exulavit, ut quasi terra exulum vocetur, quia *Philistæi* & *Israelitæ* eo commigrarunt ex Ægypto. (Dissert. de Terra Canaan, p. 129.) This may be the origin of the *Pelasgi* also, and in Irish *phalam* and *salbham* is to migrate, *salasge*, he who migrates. Aram fell into this mistake from the great affinity he acknowledges there is, between the Irish, and the old Greek and Hebrew: and this author, adds, "In my Lexicon, I have fetched as much as possible "from the Irish, and industriously omitted the British, lest it "should be thought, as I know it has been sometimes, that the "Romans left us the words that bear any relation to the Latin, "while this can never be objected to the Irish, since the Romans "never set foot in Ireland." Another observation of Aram's is worthy of remark. "Wherever history fails in accounting for "the extraction of any people, or where it is manifestly mistaken,"

man *balg* of letters, learning and erudition. (See Scriobam in conclusion.) *Fear-bolg*, i. e. *mailineacha*, or *mailachane*, vet. gloss. Mr. Shaw in his Gaulick lexicon, thus explains *mailachan*, viz. the young of sprites in Scotland called Brownny, it is a good natured being and renders good offices to favourites.— Thus the Rev. Mr. Shaw.

Arab. *baligb*, reaching the highest perfection in learning. Persic *belagb*, any vocable implying excellence, as purity, virtue. *Belagbet*, eloquence, fluency of words. *Belegb* eloquent. (Richardson.)

In the Sclavonian dialect *blog* is an interpreter, a lexicon, &c.

But Castellus proves that the Chaldees had an order of priests named *Bélga*, ab hoc, ordo ille sacerdotalis, cujus observatores *Belgitæ* dicti: and the ancient Irish glossarists fully explain our *Firbolg* were in holy orders, viz. *Bolg-ceard*, i. e. *Neas*, that is, the profession of a *Bolg* is (*Neas*, that is) divination, in Hebrew *Naash*.

In another ancient gloss. I find, *bolg* or *builg*, explained by *druchd rùn*, that is, the mystery of the dead, for of raising up the dead, by which I understand, conversing with the Manes.

So that the Irish *fir-bolg* means no more than the Augurs or Druids the Dadanan left behind, when they journeyed to Pelasgian Greece, to improve

“ ken, how can this extraction be more rationally inferred, and
 “ determined, or that mistake rectified, than from the analogy
 “ of languages? And is not this alone sufficiently conclusive, if
 “ nothing else was left? (Aram's Essay towards a Lexicon on a
 a new plan.)

them-

themselves in some new doctrine then broached, and such masters of the magick art were they now become, the poets tell us, that on their return, they threw a cloud over the *Firbolg* for three days and nights, till they had made good footing on the shore. The meaning of the whole is, that the Druids not approving of the new doctrine brought in by the *Dadananai* opposed them, and we are told, that in the space of twenty-seven years, they had two noted battles, one at *Magb Tuire-deas*, and another at *Magb Tuire Tuag*, that is, at the plains of the south tower, and of the north tower; but, at length they got the better of the *Firbolg*.

The translator and fabulous interpolator of Keating's History of Ireland, has brought our *Da dananai* from Greece to Denmark and Norway, and made them instructors of the young Danes in the magick art. I have carefully perused Keating in the original Irish, and the antient poem on which he forms that part of his history, where I find not a syllable of Danes or Norwegians, but a plain description of Etrusca. We shall give a few lines of the original poem.

Tuatha Dadanann na fead suim. ait abhfuaradar foghlúim.
 Rangadar a suidheacht slau. an draoidheacht andiaigh caltan.
 Iar bannul faidh fionn go faill. mic Neimidhe mhic Adhnamhoim
 Dar mhac Baoth, Baothach beartach. fa laoch leothach luamth-
 feargach
 Clanna Baothaigh beodha angoil. rangador sluagh niadh neart-
 mhoir
 Iar fúiomh iar ttuirí thruim. lion aoinse go Loch-Lun*.

Ceithre

* Luna. Sive *Λύνη*, licet Ptolomæus *Λύνην, και σαλήνης ἄκρον.*
 Lunam & Lunæ promontorium distinguat, aut civitas Lunæ, ut
 Hæc

Ceithre cathracha clu cheart. ghabfad a reim go ro neart
 Do chuirdis comhloin gan cheas. ar fhoghluim ar fhireolas.
Falias agus *Gorias* glan. *Finias*, *Mburias* na morghal
 Do mhaoidhiomh madhmann amac. Anmanna na mòrchathrach.
Morfos agus *Earus-ard*. *Abbras* is *Semias* fìorgharag
 Re *nGarmann* as luadh leafadh. Anmanna suadh gac faoirleafa.
 • *Morfos* file *Falias* fein. *Earus anGoirias* maith ameim
Semias a *Mburias* diogne deas. *Abbras* file-fionn *Finias*
 Ceithre haifgeadha leo anall. duaslìbh *Tuatha Dadanann*.
 Cloidhiomh, cloch, coire-cubhraidh. fleagh re hagaidh ard Curadh
 Lia fail a *Falias* anall. do gheifeadh fa Rìgh *Eireann*
 Cloidhiomh lamha lughaidh luidh a *Gorias* rogha rochruidh
 A *Finias* tair fairrge abhfad. tugadh fleagh lughaidh nar lag
 A *Mburias* maoin adhbhal oll, cobra-mor mhic an Taghdha.

habet Anastasius Biblioth. in S. Eutyichiano, prima ac præcipua
 Etruriæ antiquæ civitas erat. Plin. l. 3. 6. 5. Primum Etruria
 oppidum Luna, portu nobile. Infelicissime Joan Anius Viterb.
 comminiscitur Latine *Lunam* dici, Græce *Selenem*, Etrusco idio-
 mate *Cariaram*; *Car* enim esse Urbem, & *iaram* significare
 Lunam; quasi ergo idem sit ac si dicas Urbem Lunæ.

Hence, Berosus, calls this city Cariara, quæ et Luna; I have
 shewn in a former number, that *an* in old Irish, signifies a planet,
 and *lu*, small; and that the moon was named *Luan*, or the small
 planet, in distinction to the *Sam-an*, or sun. *Car* or *Cathar*, in
 Irish, is a city; and *Re*, *Rea* and *Rae* is the moon. The poet
 most judiciously brings our *Dadanai* to Loch Luna, the chief
 seat of the Etruscan forcerers and augurs.

Hæc augurum etiam, ac aruspicum, portentorumque interpre-
 tum sedes erat. (Dempster, de Etruria Regali, l. 4. c. 20.)

Hæc propter placuit Tuscos de more vetusto
 Acciri vates; quorum qui maximus ævo
 Aruns incoluit desertæ mænia Lunæ,
 Fulminis edoctus motus, venasque calentes
 Fibrarum, & motus errantis in aère pennæ.

(M. LUCAN, lib. 1. Pharsal. v. 586.)

The moon was probably the arms of this city, as we find
 from Martial,

Cæcus Etruscæ signatus imagine Lunæ.

MARTIAL.

TRANS.

T R A N S L A T I O N.

The purport of the *Tua-Dadanans* journey, was in quest of knowledge;

And to seek a proper place, where they should improve in Druidism.

These holy men soon sailed to Greece. The sons of *Nemed*, son of *Adbnamon*

Descendants of *Baath*, from *Beotia* sprung. Thence, to the care of skilful pilots,

This *Bœotian* clan, like warlike heroes themselves committed,

And after a dangerous voyage, the ships brought them to *Loch Luan* *.

Four cities of great fame, which bore great sway,
Received our clan, in which they completed their studies.

Spotless *Falias*, *Gorias*; majestic *Finias* and *Mburias*,

For sieges famed: were the names of the four cities.

Morfos and *Earus-ard*; *Abbras*; and *Semias* well skilled in magick
Were the names of our Druids; they lived in the reign of *Garmann*
the happy.

Morfos was made *File* † of *Falias*; *Earus* the poet in *Gorias* dwelt;
Sarnias dwelt at *Mburias*, but *Abbras* the *File-sonn* at *Finias*.

At the departure of our *Dadanai*, four gifts these cities gave them;
A sword; a stone; a cup; a spear: this last for feeble champions.

The stone of *Lia-sail* ‡, which declares *Ierna's* kings from *Falia*
came.

The sword by which they swear, at *Gorias* was obtained.

The

* This is called Denmark and Norway by Keating's translator, because the Irish named the Danes *Loch-lonnath*, derived as some say, from *Loch* the sea, and *lonnughadh* to dwell. Others say, from *Loch* and *Lonn*, strong, powerful; others from *loch*, a lake, and *lann*, full; as coming from a country, abounding in lakes. See O'Bfien.

† *File*. See this word explained in the chapter describing the hall of Tara. אלהי phile unde *niphla*, Arcanum, mysterium, occultum.

‡ *Lia-sail*, or the stone of *Fal* or Destiny; the *Leaba-dea* of the Etruscans, from whence the city of Labadea and Labdacus king

The never-failing spear \S , *Abbras* received at *Finias*,
And *Mburias* granted the great helmet of *Tage's* sons \parallel .

Here is not a word of Denmark, or of teaching the young Danes the magick art, as the translator has foisted in. *Locbluna*, or the lake of *Luna*, stood on the *Macra* in the Etruscan territories, and was famous for its port. (Strabo, l. 1. Plin. Ptolom.)

Falias, is *Falefu* the capital of the *Falisci* in Etruria, (Sex. Pomp.) supposed to be so named from the ancient *Pelasgi* or *Pbelasgi*, and was a place of great antiquity. (Strab. l. 5.)

king of Etruria. The kings of Ireland were crowned on this stone, and it is said, it made a groaning noise when the right heir was not elected king; it is also said to be now under the chair in Westminster Abby, in which our kings are crowned. See *Lia Fail* in O'B. and Sh. dictionaries.

\S This spear was known by the name of *Gai bulg*, or the sorcerers spear, which was sure to destroy the enemy. See Keating's History of the Milesians.

\parallel The great helmet of *Tage's* sons: the original is *Taghdha*, the *dh* being adventitious, and not founded, in order to make the syllables long. *Tadbg* or *Tagh*, in Pelasgian-Irish signifies a poet, a prophet, a prince; it is a common name, now written *Teague*: in Persic *Tagj*, a prince, a crown. The Irish *Tagmhodb*, a poem, is also of the same root with the modern Persic *Cheghame*, an ode. The Persian story of the helmet of the Persian *Gian*, is of the same original also: this was as famous in Scythian history as that of Achilles, and was for ages preserved by the Persians. Ce bouclier de *Gian* etait mysterieux, il eut fallu un poete, comme Homere pour le decrire. Ce bouclier servait, non contre les armes de la guerre, mais contre celles de la *Magie*. L'Astronomie presidait à sa composition. (Lettres sur l'Atlantide, par Bailly, p. 146.) *Tages* was the great enchanter of the Etruscans. See p. x. of this Preface.

The

Gorias was either *Gære*, named also *Cære* or *Grævisca*; the last was built by the Pelasgi in Etruria, and the first stood in Tarquinia in Etruria. (Strab. l. 5.) *Grævisca*, Metrodorus apud Julium Solinum *γροπίας* vocat. (Dempster de Etr. Regali,) probably mistaken for *γροπίας*.

Fanias is *Fan*, or *Fanum Jovis* in Etruria: there was also a *Fanis* or *Colonia Julia-Fanestris*.

Mburias was *Perus* or *Perusia*, an inland city of Etruria, on the Tiber. The modern Irish commonly write *m* before *b*.

The names of these Dadanan druids were *Morfios*, that is, great knowledge: *Earus* or *Eiris-ard*, that is chief chronologer; *Semias* that is diviner, or augurer; and *Abbras* the *File-fionn*, that is *Abbras* the orator, and martial philosopher or druid.

This character of *Abbras* perfectly agrees with the description of the *Hyperborean Abaris* of Diodorus and Himerius, called by Suidas a Scythian, not improperly, because our *Abbras* was of Magogian-Scythian blood, though born of Pelasgian parents from Bœotia, then settled in Ireland.

There are still stronger reasons to think that this is the same *Abaris*, the druid or priest of Apollo mentioned by these Greek authors: first, the *Hyperborean* island is said to be north of Gaul, and opposite to it: the south of Ireland may be said to be opposite part of Gaul, as well as Britain: this *Hyperborean* island is represented as a very temperate region, and figuratively said to produce two harvests a year; this description does not agree with any of the British islands, except Ireland, where there is a perpetual verdure
and

and vegetation, owing to the mildness of its climate, and the hot lime-stone soil: it is well known, that when the roads in England are rendered impassable by falls of snow, there has been no signs of snow in Ireland, in the same latitudes.—Secondly, the Hyperborean island was frequented of old, by the Greeks, and in friendship with them: this is confirmed by the ancient history of Ireland; they were not only in friendship with, but allied to the Pelasgi or ancient Greeks.—Thirdly, our *Abhras* was *file-fionn*, or chief druid of the Dadanan expedition to Greece, and thence to Etruria in Italy, in quest of knowledge; probably, to study a new system of religion; they had been informed had sprung up in those parts.—The Hyperborean *Abaris* of Diodorus, took the same route; he travelled over Greece, and from thence went to Italy, where he conversed with Pythagoras, with whom he staid a considerable time, and contracted an intimate friendship. (Porphyrus in vita Pythagoræ, and Iamblicus l. 1. c. 28.) Our Abhras brought home a new system of religion, which was ill relished, by the Firbolgs or sorcerers he had left behind in Ireland: it was the cause of a civil war, which continued twenty seven years, till at length the Firbolgs were dismayed and the new system established. I have shewn in a former number of this Collectanea, (from an ancient Irish MS) that our Irish Druids taught the Metempsychosis or transmigration of souls: but I do not think this was the system brought over by Abhras. It is said that Pythagoras introduced it into Italy, but I think it is evident our Irish Druids drew this doctrine from the same fountain head, that the Bramins did,
before

before their migration into India; and from these it is said Pythagoras received his knowledge of it. It has been long a question with the ancients, and they are much divided in their opinions, *whether the Druids learnt their symbolical, and enigmatical method of teaching, together with the doctrine of transmigration from Pythagoras, or that Philosopher had borrowed these particulars from the Druids?* (See Diog. Laert. in præm. Sect. 6.) I shall have occasion to treat of this, in the collation of the Irish language, with that of the Gentoos or Hindostans.—Fourthly, The description given of the *Hyperborean Abaris*, by the orator Himerius, is very applicable to our Abhras. “They relate, says he, *that ABARIS the sage, was by nation a HYPERBOREAN; became a GRECIAN in speech; and resembled a SCYTHIAN in his habit and appearance. Whenever he moved his tongue you would imagine him to be some one out of the midst of the academy or very LYCEUM.* (Ex Oratione ad Ursicium apud Photium in Biblioth. Cod. 243.) The word *abbras* or *abras* in the Irish language signifies eloquent, a ready and witty answer, and it is derived from the the noun *abairt* speech, articulation, learning, politeness; whence the verb *abram* to say, to speak, to converse. Again, the dress of Abaris described by Himerius is that of the ancient Irish, not of a Scythian. When, says he, *ABARIS came to ATHENS, holding a bow, having a quiver hanging from his shoulders* (the reader will be pleased to recollect our *Abras* was called *file-sionn*, the warlike Druid or File) *his body wrapt up in a bracon or plad, girt about his loins with a gilded belt, and wearing trowsers reaching from the soles of his feet to his waste.* (ibid)

(ibid.) Now had he been from Scythia, we should certainly have found him in skins or furs. And, the character given of Abaris by this same Himerius, shewed him qualified for the important business he went from Ireland to execute: *he was, says he, affable and pleasant in conversation; in dispatching great affairs, secret and industrious; quick-sighted in present exigencies; in preventing future dangers, circumspect; a searcher after wisdom; desirous of friendship; trusting indeed little to fortune; having every thing trusted to him for his prudence.*

As to Ireland being the Hyperborean island, mentioned by Diodorus, I think nothing can be more plain: he particularly mentions the frequent use of the harp there; the worship of Apollo in circular temples; that the city and temple were always governed by Boreades, a family, says he, descended from Boreas; this indeed is of a complexion with his Hyperborean island being so called, because *situated more northerly than the north wind.* (Lib. 2. p. 130. *Borradbach* is the name with the Irish poets for a valiant chief; *borr*, is great, noble, splendid; *borrchean*, I have shewn to have been the name of the great God in Irish and Kalmuc Mogul; I find it the same in old Welch, (See Pref. to second Edit. Irish Gram.) the word is from the Arabic *bur*, a great, haughty man; *burban*, a prince: but the druids of Ireland, in their magisterial capacity were called *borradbas*, from *borr* and *adb*, the law human and divine. (See Collectanea, No. X.)

The Greeks were so ignorant of the situation of Ireland, for a series of ages after they had driven out

the Pelasgi, it is no wonder they should name Ireland the Hyperborean island. Even Strabo, says in his second book, *the utmost place of navigation, in our time, from Gaul towards the North, is said to be Ireland, which being situated beyond Britain, is, by reason of the cold, with difficulty inhabited, so that all beyond it is reckoned uninhabitable.* I therefore have no manner of doubt that our Abhras is the Abaris of Diodorus and Himerius, who left Etruria and resided seven years in Scotland, and from thence returned to Ireland; but what new system of religion these Dadanai introduced, shall be the subject of another work.

I think I can in some measure account for the confusion that prevails amongst the Greek authors, relating to the situation of Ireland and the isles of Scotland; it is to be observed, that the sea between the north of Ireland and Scotland, is called by the ancient Irish *muir chroinn*, which I think means the brown or dun-coloured sea, owing probably to its rocky, weedy bottom. Now Orpheus who has said much of Ireland, calls the north sea, *mare cronium, idem quod mare saturninum & oceanus septentrionalis.* (Ferrarius.) Orpheus having learnt from the British-Irish that this sea was called *Cronium*, the Greeks fabricated the story of Chronos being enchanted in Ogygia, an island west of Britain, and this was followed by Pliny, Plutarch, Solinus, &c. &c. and this story took its rise from the supposed power of our Dadanan druids, to raise a fog by their enchantments, at pleasure. Pytheas who was a naval commander of Marseilles, calls this sea *Mare Cronium* also, and if we may believe Herodotus, Pytheas sailed very far towards the north.

north. It is evident that the Greeks knew more of the globe in the time of Homer, than of Herodotus, who was posterior to Homer by at least 400 years. "I cannot help laughing, says Herodotus, at those who pretend that the ocean flows round our continent; no proof can be given of it. I believe, (adds he elsewhere) that Homer had taken what he delivers about the ocean, from some work of antiquity; but it was without comprehending any thing of the matter, repeating what he had read, without well understanding what he had read." (Herod. l. 4. & 2.) From whence could Homer receive this knowledge, but from his master, who we have shewn was a Pelasgian.

Monsieur Gouget has made the same observation; "The ignorance of the European Greeks in geography, says he, was extreme in all respects, during many ages. They do not even appear to have known the discoveries made in more antient voyages, which were not absolutely unknown to Homer: I think I have shewn that some very sensible traces of them existed in his poems." (*Orig. of Arts and Sciences, tom. 3, l. 3.*) In the time of the Peloponnesian war, the Lacedæmonians transported their ships by land from one sea to another, and this expedient was common. (*Strab. l. 8.*) What idea can we form of their marine in that age, about 430 years before Christ, when compared with the Carthaginians, who, in the time of Ezekiel the prophet, (590 years before Christ) supplied Tyre with tin and lead from the British islands? (*Ezekiel, c. 27 & 28.*)

I am sensible that the general voice is here against me; that it is a received opinion, that the ancient Irish could only navigate the narrow seas, surrounding their island; and certainly I can produce no other authority for the navigations they frequently performed to Spain, Greece, Italy and Africa, than Irish MSS. I apprehend this opinion has been adopted too hastily, from the name of a ship in Irish, viz. *currocb*, Welsh, *curwg*, mentioned by Gildas, Polyd. Virgil, Joceline, &c. and explained by Sir James Ware, to be a species of a ship, *supposed* to be made of wicker, covered with hides. Bullet has fallen into the same mistake. (See Mr. Pegge on a passage of Gildas, *Archæol.* vol. 5. p. 274.) But this gentleman has shewn us, that *curuca* in Latin is the same as *navis*. It is certain that the Irish *currocb* of this day, for passing small rivers, is made of wicker, covered with hides; such may be now found on the rivers Shannon, Boyne, &c. and such may have been used by the Britons. The word is formed of *coire*, that is, any hollow vessel, hence *coire* and *corracan*, a pot, a cauldron, a cart, &c. &c. Arabic *kaure*, a pot, *kur-kaure*, a cauldron; but *corracb* and *corrcorr* in old Irish signified a ship built of strong timbers and planks, and is the same as the Arabic *kurkur* or *hurkoor*, a large ship. (*Richardson Arab. Lex. & Schindlerus.*)

The Irish had many names for a ship, according to the species of building, which I shall here set down, with the corresponding *oriental* names; most of these words are to be found in *Lbwyd's Archæol. Brit.* under the word *navis*, and it is to be noticed, that when this learned Welsh antiquary, found Irish words to distinguish

guish every species of ship, he could only produce three or four common general names for a ship in the Welsh, Cornish, or Amoric.

IRISH NAMES for a SHIP.

IRISH.

Long. This word is common to the Welsh, but is not to be found in the Hebrew, Chaldee or Arabic; it is also a ship in the Chinese language. *Long* batiment des Chinois: les *longs* sont assez semblables a nos galeres. (*Voyage de Matelief. See also Furetiere's Dict.*) *Long* in Irish is likewise a house or habitation; *long-phort*, a palace, &c. Welsh *Llong*, a ship, a float, a bridge: *vlungo*, a ship in the Congo language; *ionge* in the Javanese; *lengier* in Turkish, an oar. From the Irish *long*, a ship, is derived the English long-boat, that is, the ship's boat, and not from the form or figure of the boat; so also the English cock-boat, or a small boat, from the Irish *coca*, a small boat, derived from *coca* or *cocal*, a husk or shell of a nut, in Arabic *kbusbk*.

Carb, a ship; Chaldee, *arb*; Arabic, *gbraub*; *carb* in Irish is also a cart, a chariot; Coptice *markab*.

Sud, *sudaire*, a ship; Chaldee, *zidaria*; *me sbud*, a rower; Welsh, *suddas*, blubbers floating on the water; Basc. *ont-zit-zarra*, Coptice *nyfyity*, a small ship.

Sudbban, a ship; Heb. and Chaldee, *sepbina*.

Efs,

I R I S H.

Efs, effis, a ship; Heb. *zi*; Arab. *ajooz*; Hindoſtan, *ſjebaas*; Baſc. *ont-zia, unt-zia*.

Libbearn, a ſhip, a houſe; Chald. *leburna, lepba*, a ſhip; Perſic, *leb*, a houſe.

Scib, a ſhip, a boat; Arab. *mur-zaub*.

Naoi, a ſhip; Heb. *ani, oni*. N. B. *Naoi* in Iriſh is alſo the name of Noah: *naibb, naiſ*, is alſo to ſwim, to float, in Hebrew *naab*.

Cuadar, cuadas-barc; Arab. *kaudis*, a ſhip.

Cnabbra, cnarra, a ſhip; Heb. & Chald. *gnab-bara*.

Eatbar, a ſhip, pronounced *ahar*; Coptiçè, *hamara*, a ſhip.

Artbrach; Arab. *gawruk*, a ſhip.

Barc; Chaldee, *da beruth*; Heb. *baricbim*, a ſhip.

Currcurr, currach; Arab. *kurkur*, a large ſhip; Spaniſh, *carraca*, a great ſhip, (*navio grande*.*)

Leaſtar,

* Theſe Currachs of hides and wattles were invented by the Pelagiſians or Etruſcans, the anceſtors of the Iriſh, Etruſcorum inventum navis & illa ex corio & vimine, Britannorum ritu, ſeu Scotorum; ex abiete, ex alno: tutela; varia genera. (*Dempſter de Etruria Regali*, l. 3. c. 80.) And Iſidorus gives the invention of ſhips to the Lydians, who were alſo Pelagiſians. Lydii primam navem fabricaverunt, pelagique incerta petentes, pervium mare uſibus humanis fecerunt. (*Lib. 19. c. 1.*) and in his Gloſſary, this author deſcribes the Caçh to be of the Currach kind. "Carabus, parva ſcapa ex vimine & coris. *Festus Avienus*, lib. 1. *Ora maritime*, p. 191.

_____ ſed res ad miraculum

Navigia junctis ſemper aptant pellibus,

Coriſque vaſtum ſepe percurrunt ſalum.

Hæc

IRISH.

Leafar, a boat, a milking can, a vessel; Welsh, *lbestar*, a ship.

These were again divided into the following classes.

Ramblong, *longrambac*, *galeir*, *sculong*, *longfada*, *sudlong*, a row galley; Chaldee, *shat*, a rower.

Arglong, *miopara*, *longcreiche*, *creacblong*, a pirate ship.

Argnaoib, pirates; *naoib*, sailors, is the same as the Chaldee *Ainiuth*, 1 Kings, 9. v. 27. in Arabic *ark* is a mariner, and also *nawte*.

Hæc prima origo navis, quam aliqui ad Janum referunt, qui navigio in Italiam devectus.

Aulus Gellius mentions the various species of shipping used by the Romans, and if I mistake not, the Irish *long* is one. L. 10. c. 25. Gauli, Corbitæ, caudicæ, longæ, hippagines, cercuri, celoces vel ut Græci dicunt celetes, lembi, oriz, lenunculi, actuariz quas Græci *ἰπποπόδες* vocant vel *ἰπιβελίδες*, profumiz vel geseoretæ vel horiolæ, flataæ, pontones, atatiæ, hemidiæ, phaselî, parones, myoparones, lintres, caupuli, camaræ, placidæ, cidarum, ratariz, catafopium. Julius Pollux classes them under other names, as prætoria seu turrata, rostratæ, tectæ, constratæ, liburnicæ; onerariæ, caudicæ, cursoriz, custodiaræ, speculatoriz, tabellariz, exeres, schediz, epibates. Some were named from the *tutela*, others from cities and places where they were made, as Naxiurges from the island Naxo, Gnidiurges from Gnidus, Corcyriæ & Pariz, from islands of the same name. See *Wolfgangus Lazius*, l. 6. *Comm. R. Rom.*

The Etruscans were also the inventors of the naves rostratæ; antea ex præora tantum & puppi pugnabatur; rostra addidit Piseus, Tyrrheni anchoram. (*Plin.* l. 7. c. 56.) or rather as Foxianus observes, Rostrum addidit Piseus Tyrrhenus, uti & anchoram.

Tratblong,

IRISH.

- Tratblong*, *comlong*, *muirnsgib*, *longamibarc*, *coimeada*, *braiba*, a coaster, a look out ship, a guard ship on the coast.
- Breaslong*, *nabbarcha*, *riogblong*, *long ard-cobblagbeora*, *long-adala*, *long ad-mor-ala*, *priomblong*, *ceannlong*, an admiral's ship, a flag ship; Arab. *adawlè*.
- Lón-long*, *stór-long*, *long storais*, a store ship.
- Ceatbarn-long*, *buidbeanlong*, a transport.
- Long cbeannaitbe*, *longmuirine*, a merchant ship.
- Iomchar-long*, *astarlong*, *long-malcaireachta*, a light ship for passage, or for making voyages of discovery.
- Featblong*, *bratblong*, *longamibarc*, a spy ship.
- Long brataidbe*, *long meirge*, *long tuimneachda*, a signal ship, a flag ship.
- Long cbogaidb*, a great war ship; Arab. *adawlè-wugba*.
- Long dba-rambaidb*, *long deil-cbeaslaidb*, a galley with two banks of rowers.
- Rusgan*, a ship made of bark, (Shaw;) supposed to be derived from *rusg*, the bark of a tree, but *rus* is timber also; Persicè *rosbun*.
- Fuireann-loinge*, *trusgar-loinge*, *corughadb-loinge*, the tackle of a ship.
- Long-bbraine*, *sgafur-loinge*, the prow; *skibirr*, the poope.
- Irr*, *urlar*, *clar-loing*, the deck.
- Crann-seoil*, the mast, (arbor navis) Heb. *crann*, arbor; Chaldee, *tran*, a mast.
- Barrchrann-seoil*, the top-mast.
- Forchrann-seoil*, the fore-mast.

Iarcbrann

I R I S H.

Iarcbrann seoil, the mizen-mast.

Seol, a sail; Arab. *jell*.

Luingeis, *carlwoc*, *cabblach*, *sadith*, *plod*, a fleet of ships; Heb. Rabb. *mesaditha*.

Cadall, a sea fight; Arab. *keid*.

Meillacboir, *long-seoir*, *mairneolac*, *martbiabe*, *arg. naoidb*, *fairrigeoir*, *cablacan*, a sailor; Heb. *cbebel*, *malach*, *aniuth*; Arab. *mullawb*, *naute*, *ark*, *saure*, a sailor; Copticè, *natyjawi*, *natyty*, a sailor.

Long, a ship or house, being common to the Magogian Irish and the Gomerian Welsh, and to be found in the Chinese, and not in the Hebrew, Chaldee or Arabic languages; I conclude, this word is of Scythian origin. The Persic *lenker*, an anchor; *lunjè*, to roll from side to side, and *lei*, a vessel for domestic use, have some affinity to our *long*.

Another proof of the ancient Irish being skilled in the art of navigation, I draw from a fragment of the Brehon laws in my possession, where the payment or reward for the education of children, whilst under the care of the fosterers, is thus stipulated, to be paid to the ollamhs or professors, distinguishing private tuition from that of a public school. The law says, "if youth are instructed in the knowledge of cattle, the payment shall be, three eneaclann and a seventh; if in husbandry and farming, three eneaclann, and three sevenths; if in *meliacht*, i. e. *glais-aigneadb as-fearr*, that is, superior navigation, or the best kind of sea knowledge, the payment shall be five eneaclann, and the fifth of an *canmaide*; if in *glais-aigneadb*

is

“*istaini*, i. e. the second or inferior navigation, two
 “ Eneaclann and a seventh, and this low payment is
 “ ordained because, the pupils must previously have
 “ been instructed in letters, which is the lowest edu-
 “ cation of all.”

The word *meliacbt* is not to be found in the com-
 mon dictionaries.—We have seen that *Meilacboir* is a
 mariner, and in O'Brien and Shaw's dictionaries,
meilliach is translated the terraqueous globe. In
 Chaldee and Hebrew מלח *melach* is a sailor, (Nauta.
 See Plantavit.) In Arabic *mullawb* is a sailor, and
melabet the art of navigation, and our Irish *meilacbt*
 being explained by two other words signifying marine
 knowledge: the sense of it cannot be mistaken.

Carte in his history of England, observes, that the
 conformity of religious worship between the people of
 Delos, and those of the Hyperborei, produced a very
 early correspondence between them; for they are
 mentioned by Herodotus, says he, as utterly un-
 known to the Scythians, (who had no intercourse
 with the British isles) but much spoken of at Delos,
 whither they used to send, from time to time, *sacred*
presents of their first fruits, wrapped in bundles of wheat
straw, such as were made use of by the Thracians in their
sacred rights and sacrifices to Diana; and, adds Carte,
 “ There is not a fact in all antiquity, that made a
 “ greater noise in the world, was more universally
 “ known, or is better attested by the gravest and most
 “ ancient authors among the Greeks, than this of the
 “ sacred embassies of the Hyperboreans to Delos; in
 “ times preceding, by an interval of some ages, the voy-
 “ ages of the Carthaginians, to the north of the
 “ streights

“freights of Gibraltar, to which possibly the reports
“about that people might give the occasion.”

This author having collected every thing that the ancient Greek writers have said of Abaris, concludes, that he was of the Hebrides or western islands of Scotland*; this agrees very ill with the description of the Hyperborean island, as being about the size of Sicily. It is indeed worthy of notice that the Irish bards have carried our Dadanans in their return from Greece and Italy, to the north of Scotland; but the embassy of our Dadanans to those countries, the nature of the embassy, and the particular mention of Abras as the chief, leaves no room to doubt, in my humble opinion, that he was from Ireland. It is indeed a matter of little moment, if he was of Ireland, Scotland or Manx, for as I have said before, they were one and the same people, of the same (Druidical) religion, and governed by the same laws.

It is supposed that Diodorus Siculus, was acquainted with Ireland under the name of Iris Britannia: this name agrees much better with the Hebrides, for as Carte observes, all this tract of isles termed Hebrides, was of old called Heireis:—to which we may add the name Erse still retained in Scotland for the Irish dialect:—in fine, these coasts were little

* But he allows at the same time, that the ancient Greeks, knowing very little of the northern parts of the world, comprehended the inhabitants thereof under general names: such as used bows and arrows, and lived like Numades, being termed Scythæ; and those who lived further north than the particular nations whose names they had heard of being all called Hyperborei.

known to their historians, and Ireland may as well be meant by the Hyperborean island, as the Hebrides, Orkneys, or even Britain. If my position is right, of the Irish having possessed Britain and Ireland and the adjacent small islands, till confined to the north of Scotland, Ireland and Manx, by the Gomerian Celts or Britons, (as they are now called) it is of no signification which of these was called Hyperborean by the ancient Greek writers. The fragment of the poem here produced, describing Abaris, and his journey, may have been formed in Britain, and by tradition have come down to the Irish poets.

The sacred presents sent to Delos by the Hyperboreans, we are told, were usually accompanied by two young virgins, attended by five men, having the like sacred character *. The fragment before us, makes no mention of such a suite; but this was not an embassy of that nature: it was a voyage performed by our Dadanans in quest of knowledge, and such was the expedition of the Hyperborean Abaris of Diodorus, &c. Herodotus, says, "that the suite of this Hyperborean embassy, having been ill treated by the
 " Greeks, they took afterwards another method of
 " sending their sacred presents to the temples of
 " Apollo and Diana, delivering them to the nation
 " that lay nearest to them on the continent of Europe,
 " with a request that they might be forwarded to their
 " next neighbours: and thus, (says Herodotus) they
 " were transmitted from one people to another,
 " through the western regions, till they came to the

* Olymp. Ode 3d and 8th.

" Adriatic,

“ Adriatic, and being there put into the hands of the
 “ DODONEANS, the first of the Greeks that received
 “ them, they were conveyed thence by the Melian
 “ bay, Eubæa, Carystus, Andras, and Tenos, till
 “ at last they arrived at Delos.”

I do not think the states of Europe, in this polite age, could have been more civil, in forwarding a present from Ireland to the pope or to the king of Naples: and if I may be allowed to criticise on Herodotus, I will say, he has founded this story on the journey of our Irish Dadanans. For can it be supposed that if the Greeks had been accustomed to receive *sacred presents of first fruits*, to be sacrificed to Apollo at Delos, for a series of years, and carried thither by Hyperborean Druids, that they could possibly have been at a loss for the real situation of that island. It appears repugnant to common sense, and I look upon this story to be fabricated by the Greeks, from the expeditions made by the Dadanans of Ireland or Britain, to Greece and Etruria, as recorded in the ancient history of Ireland.

There is a very striking affinity between the language of the ancient Irish and that of the ancient Etruscans, for example.

The Etruscans, (say the authors of the universal history,) had several deities peculiar to themselves, viz.

Nortia was a goddess held in high veneration. Cormac archbishop of Cashel in the tenth century, tells us in his glossary, that Neart, is Virtus in Latin, inde Neart, vel Saoith, Dia eigsi, i. e. Neart and Saoith were the names of the deity of wisdom, with
 the

the heathen Irish. And in the same glossary we find *Neid*, *Neith*, *Dia Catba le Geinte Gaoidbeai*, i. e. *Neid* or *Neit* was the deity presiding over war, with the heathen Irish, and *Neid* nomina propria hominum a *Fomoriis* introducita, i. e. *Neid*, a proper name, introduced by the Carthaginians. In another glossary, I find, *Nath*, *ainm coitceand dona uilibb aisdibb*; i. e. *Nath*, is a common or general name for all sciences. *Neid*, *ainm gaotbe gloine*, i. e. *eig si*, *Neid* is pure wisdom. *Ne Naith*, i. e. *teine Faid*, i. e. *Ne Naith*, implies the wisdom of a prophet. *Pain* i. *ainm dar an Uasal*, i. e. *Pain*, a name given to nobles.

Ain. i. *Troidbe Dia*, *no Taulac*, *no Fen*, *no Mulloch*, i. e. *Ain*, *Taulac*, *Fen* and *Mulloch* are the gods presiding over battles.

Tein. i. *Teinm*. i. *Tuigsi-quasi Bal-tein*, *vel tion*, *Tion*. i. *Tosach*, i. e. *Tein*, *Teinm* and *Tuigsi* implies wisdom, whence *Bal-tein* the god of wisdom; or *Bal-tion* the chief Baal, as *tion* implies head, chief, beginning, so that wisdom, fire, æther, were synonymous words. I take the *Valentia* of the Etruscans, to be our *Bal-ainib*, or god of battles, corrupted to *Valainit*. Passerus in his *Lexicon Ægyptio Hebraicum*, explains these deities in the following manner.

“*Neit* נַיִת. Unum ex Minerve nominibus apud Ægyptios, ut constat ex Platone in *Timæo*, Urbis (Sais) præses Dea, Ægyptiace quidem *Neit*; Græce autem, ut illorum fert opinio ΑΘΗΝΑ.” Utrumque nomen ex Hebræo est, eandemque retinet significationem sermonis, seu eloquentiæ. Nam אֲנִיָּתָא antiquis Græcis, Tuscis vero *TINA* est a תַּנָּה *Thana*, quo

quo etiam eloqui, & docere significatur. NEIT vero est a נֵיט, unde *Neum* fermo, elocutio; unde Græcis ONOMA, Latinis NOMEN.

Arabic *Tunk* the sun, *tunk-purush*, a worshipper of the sun, *afrookb-tun*, to fire, *sookb-tun*, to kindle, *angeekb-tun*, to inflame.

In Irish *Tine* and *Teine*, implies fire, *teinam* is to dissolve, to melt. It is certainly the root of the English *Tin*, i. e. Oar easily fused, and of *Tinder*: in some parts of England they say *tin* the fire, that is stir it up, make it burn. תנור *Thanar* in Hebrew is furnace. *Ibunar* in Irish is hell. Our Druids worshipped the sun under the name of *Bel-tine*, or Baal's fire, and I cannot think Passerus right, in deriving the Etruscan *Tina* from the Hebrew *Thana* docere, because we find in the works of the very learned Millius, that Peltinus was the original Hebrew name of *Montis Garizim*, on which the idolatrous Jews had an altar of the sun. "In Hebræorum monumentis, hoc de monte פֶּלְטִינָוס (Peltinus) referunt: id vero nomen montis *Garizim* esse." RABBI S. JAPHÉ *Ashkenafi* observat. *Peltinaus est mons Garizim, quem Cuthæi Samaritani sanctuarii loco habebant.* Now as the Jews turned their faces to Jerusalem, and the Mahomedans to Mecca, in time of devotion, so did the Samaritans to Peltinaus. Oramus autem ad Dominum, facie ad montem Peltinaus (*Garizim*) domum Dei (versa) vesperi & mane. And the Samaritans continued this mode of worship in the time of our Saviour, as we find in John ch. 4. v. 20. Our father's worshipped in this mountain: and ye say, that in Jerusalem is the place where men ought to worship.

worship. (See Millius de causis Odii. p. 431. also in Epistolis Samaritanis Cellarii, p. 4.) Samaritani autem jam a Josua, in eo monte (Garizim) synagogam & templum extructum fuisse contendunt. (Millius) Et Josua Rex arcem extruxit in monte, qui adjacet sinistro lateri montis Bendeſti, quique vocatur Samaria: (chron. Samar.) Here again is our Druidical *Sam-ar*, or mountain of *Sam* the sun; the *Baal-tine*, and although many learned men have derived Garizim from the Arabic *garaz* excidit, obſcidit, yet we find the Samaritan name converted into Hebrew letters was **בַּר גַּרְזִימ** *bar garzim*, but the old Arabian name for the sun was *Kbur* or *gur* and *zybb*, which compounded form *gurzybb*, and I have no doubt but this was the ſignification of the Samaritan name, as we find *Sam* was for the sun and for the true God, and is the word uſed in Genesis, ch. 1. of the Samaritan bible for the Hebrew *Aleim*. And if I am not miſtaken the Irifh *Grian* the sun is formed of *Grisban* to ſcorch, to boil, to burn, and *tine* fire, as we find it ſometimes writen *Grisban*. *Gris* in Irifh is alſo intense fire, the sun, and *Gris-chill* is now the Irifh word for the ſanctuary. (See all the common Irifh lexicons.) Therefore the Samaritan and Hebrew *bar-Garizim*, and the Irifh *ar-gris* are all ſynonymous to *Ar-Sam* or *Sam-ar*, to which if we add the word *tan* which in Hebrew, Samaritan, Arabic and Irifh, implies a country, region, diſtrict, we have *Sam-ar-tan*, and the Latin *Samaritania*, i. e. the country of the hill of the sun, or our Irifh *Bel-tine* and Etruſcan *Vol-tina*, as written by the Latins.

To

To this we will add the following observations of the learned *Monf. Bailly* : Vous savez, *Monf.* que chez les *Chinois*, le mot *Tien*, par lequel ils designent l'Être supreme, signifie primitivement le *Ciel*, & que le nom de Dieu des *Siamois*, viz. *Som-mona-kodoim*, signifie en *Persan*, ciel ancien, ou ciel eternal & increé. Le *Persan*, comme l'*Hebreu*, ne met point de difference entre ces significations. (*Lettres a Monf. Voltaire sur les Sciences.*) Here again is the Irish *Sam-mancad*, or the holy man or mon of *Sam*, i. e. the *Bel-teine*. With great propriety then, does this learned man ask this question, “ pourquoi les *Indiens* ont-ils dans la “ plus grande veneration le *Mont Pir-pen-jal*, l'une “ des *Montagnes du Caucase* sur les frontieres du petit “ *Thibet* ? ils y vont en pelerinage.”—The reason is evident ; it was the *Borb-ain-suil*, or mountain of the sun's revolution, of the *Magogian Scythians*, the common ancestors of the *Indians* and of the *Irish*.

NEPHTIN. Hoc nomine juxta toties citatum *Plutarchum*, intelligebant *Ægyptii* finem, veneram, & **VICTORIAM**, Irish, *tein*, force, strength; *teantú*, bold, powerful; *teann*, a love embrace; *teannam*, to embrace a woman; *tanas*, dominion, government; *naom-tein*, the god of power, strength, victory; thus *naom-tonn*, the deity of the sea.

MALCANDER. Nomen regis *Biblia* apud *Plutarchum*, qui uxorem habuit **ASTARTEM**; apud quos *Isis* hospitio excepta est. Id nomen notat regem hominum a מלך, *malach*, regnare: unde *Melech*, rex: *Ander* vero *Græcis* **ΑΝΔΡΩΣ**, homo, est ab אדם, *Adam*, rubere; unde homo, eo quod ex rubra ar-

gilla compactus sit. Thus the learned Passerius Pisavrensis.

Malc, is a king in the Irish language; but we have seen that *mullac* and *ain* were the Irish names of the god of battles; (or angel supposed to preside over battles, for our druids allowed but one God, the true almighty and omniscient *one*) and *dae*, *daer*, a man, person.

If we succeed as well on a future day, with the rest of the Ægyptian and Tuscan deities, I flatter myself my readers will allow, that we have taken proper ground to proceed in our approaches towards an investigation of the ancient history of Ireland, and that all is not fable, though at present obscured in poetical fiction.

VENUS. Dicitio Græcis ignota. Pausanias tradit antiquis Græcis etiam fuisse ignotum, sed ab Ægeoe Phœnicia & Cypro in Græciam translatum. Tuscis id nomen VENDRA fuit, ut constat ex antiqua patera, redoletque originem Hebraicam; nam בַּרְתָּאֲבָנָה, Ben-tara, filia maris; quippe *tara* notat *bumiditatem*; unde Græcis ΤΑΡΑΣ Neptuni filius.

In Irish *bean*, *ban*, or *bhan*, (van) is a woman, daughter, female; and *trea*, *treatban*, *teabra*, *teara*, or *deabra*, the sea or ocean; hence the Tuscan *vendra* and Irish *Ban-deara*, Venus. *Ban-dru* or *drutb*, is a harlot, and by mistaking the sense of *dru* and *dra*, probably arises the lascivious fables of the Greek and Latin poets respecting this goddess.

No people were so celebrated for the magic art, as the Etruscans; their descendants, the Pelasgian-Magogian

gogian-Irish excepted: From the Etruscans, it was in part handed down to the Latins, and from the following hint in Statius, I think that the Romans believed in the Metempsychosis * as well as our Irish druids, witness the following lines on augury.

Seu quia mutatae nostraque ab origine versis,
Corporibus subiere notos.

STATIUS.

And Ammianus Marcellinus speaks of this art, in terms, I believe, too mysterious for our understanding at this day. Elementorum omnium spiritus, ut pote perennium corporum præfentiendi motu semper, & ubique vicens, ex his quæ per disciplinas varias affectamus, participat nobiscum munera divinandi & substantiales potestates ritu diversa placatæ, velut ex perpetuis fontium venis vaticina mortalitati supeditant verba. (*Lib. 21. initio.*)

This magic art was certainly practised before the law was written, as we find in Deuteronomy, ch. 18, 10. it is expressly forbid, and the art is mentioned under a variety of names, which have been all adopted by the Magogian-Irish, but not by the Gomerian-Welsh, and there cannot be a stronger proof of a dif-

* That Pythagoras took the doctrine of the Metempsychosis from the Bramins, is not disputed; yet future times erroneously stiled it Pythagorean, an egregious mistake, which could proceed only from ignorance of its original.

(*Holwell's Hindostan, p. 26, v. 2.*)

Pythagoras died 497 years before Christ, aged 80, (Truster) his name both in Arabic and Irish, denotes the great forcerer, or diviner.

ference of religion between the ancient inhabitants of both countries; yet it is surprising, that more oriental names in this art did not abide with them, from the first Phœnician-Pelasgian-Irish colonies that settled there, and who were to all appearance driven thence by the Gomerians.

The Irish words corresponding to the Hebrew, are as follow.

HEBREW.	IRISH.
kafam,	geafam, to divine; geafuph, a witch, a forcerer.
ounan,	oinin, ainin or ainius, a forcerer.
nahhash,	neas, a diviner, a noble.
cheber,	geabhar, a forcerer. The name Coarba given by the druids to St. Patrick is not greatly different, and Baal Aruch observes, that this was a Persian name; Persæ. vocant sacerdotes suos חַבְרִין, Chabrin. The Etruscan Samothracia, is of Arabian origin, viz. <i>simja</i> , natural magic, and <i>tauric</i> , an augur; the Irish words are <i>suamb tarragb</i> , sometimes written <i>suambain</i> ; hence <i>sbaiman</i> signifies a magician, at Tobal and Mosco. (<i>LeBrun.</i>)

The Hebrew *iadagnani* or *iadanani* is derived from *iad.ing*, he knew; it here implies a forcerer, and compounded with the Irish *dea* or *daa*, a diviner, (Arab. *daa*, a forcerer,) forms the Irish *Doodanan*. The old Irish wrote it also with the sound of the Hebrew *y*, *dagne*, i. e. *diogne*, i. e. *draoichgne*, Vet. Gloss. that is, *dagne* is a species of druidism: we also find the Chaldee *על* to signify *scientia*, *cognitio*, *sententia*

sententia in 32 ch. Job, v. 10. and this in Irish is *dan*. Castellus.

The verse before mentioned runs thus :

Deut. 18. and 10. v. There shall not be found among you **קסם קסמים**, (*kasam kalamim*) any one that useth divination; **סעונו**, (*me, ounan*,) an observer of clouds; **מנחש**, (*me nahhasb*,) enchanter; **ככשף**, (*me casaf*) a witch; **חבר חבר**, (*cheber cheber*,) a charmer; **שאל אוב**, (*sal aub*,) a consulter of Aub; **ידעני**, (*iadagnani*) a knowing one.

Castellus interprets **ידעני**, *ariolus, sciolus, futurium divinator*; in the Syriac, *magus, veneficus*; in the Samaritan, *omnisciens, (de Deo dicitur;)* in the Æthiop. *prædixit*: so that there cannot remain a doubt of the proper signification of the Irish *Dadanan*. Besides these names, our Irish druids adopted another, taken by the holy prophets of God, viz. *Ceadruicht* or *Cadruicht*, in imitation of the Hebrew **קדש רוח**, *kodesruach*, which implies, the *inspiration of the Holy Ghost*, whereby the party was enabled to prophecy without apparitions or visions. (*See Godwin's Moses and Aaron.*)

I believe no people in the western world, except the Pelasgian Irish admitted the **אוב**, *aub*, a species of forcerers who were said to be *isotropeus*, or ventri-
loquists; that is, *qui clauso ore loquuntur, quia videntur ex ventre loqui*. The learned Selden, Fessel, Van Dale and many others have written on this subject. The rabbi's explain *aub* by **פיתים**, which is thought to be the Greek *rotur*, but I believe the Hebrew *pitbim* here implies the same as *aub*, i. e. *uter*, for in the Irish language *abb* and *puir* do both imply
uter;

uter; *abb* also means the entrails in general; *abb-astradb* is to growl * inwardly, as a dog; the English and Flemish *growl* seem also to be derived from the Irish *goor*, a soothsayer, and *ambuil* or *ool*, like, similitis; i. e. *goorool*; *abbac* is a tarrier, because of the growling noise he makes in his pursuit of game. That the oriental *aub* were forcerers, the learned Millius has very clearly demonstrated; that the Irish *abb* were forcerers also, is evident from the common verb *abb-fuidbim*, to prophecy, where *fuidb* a prophet, is compounded with *abb*. These were at the head of the Irish forcerers, and I shall hereafter shew that there was a presiding *aub* at each tower, and that the first name for Christian, a bishop in the Irish language, was *aobb-ill-toir*, or an *aub* of many towers, or places of worship, for *tòr* not only implies a tower, but every thing belonging to a church †. *Aobilltoir*, i. e. *deoradb de*, i. e. *fer coragb de*, i. e. *Espoc*, that is, *aobilltoir*, is a holy prophet, a bishop. (*Commentator on the Brebon laws.*) But *espoc* or *espuc* is the same as *aub-*

* The learned Spencer observes, that *aub* or *obb* must be an Egyptian word, and he refers to the Etruscan *obba*, *vas ventricofus*, which must be derived from this *aub*. This author's observation perfectly corresponds with the Irish, in which language *oibne*, *abne*, *uibni* is a pitcher or bellyed can, and the British and English *pitcher* is from the Irish *puit-cuar*; *cuar*, a can, or vessel, *puit*, (*uter*) belly. I cannot conceive that the Greek *python* when applied to interpret *aub*, has any connection with the Hebrew *pethen*, or Syriac *pithun*, a serpent; as we find that *aub* and *puit* in the Pelasgian, did both imply *uter*, corresponding to the Greek explanation *περὶ τῆς ἀσπίδος*.

† Hence *toir-dealbhaob*, a proper name, now written *turloch*; it originally signified a tower-forcerer; see *dealbha* or *tealbha*, forcery.

puic,

puic, for *es* is *uter* and *poc* or *puic* is a forcerer. See Lhwyd at *uter*. Hence the many places in Ireland named *puic*, *phuic*, and *puican*; as *Glann-phuic*, the forcerer's glinn. When christianity was established, all these names were turned into ridicule; thus *draoi*, a druid, now implies a witch; *puic*, a fairy; *pusin*, an impostor; *puicinigbe dubba*, dealers in natural magic, witches, &c. &c. again, *aub-altoir* is the name of the sacred stone under the chalice, in the altar of our mass houses, it implies the altar of *aub*; *cabul* is certainly a stone in Arabic, but has the same derivation of our *aubaltoir*, which like many other terms admitted into the Irish church, cannot be derived from any other language than the Hebrew, Chaldee or Arabian. Thus 1 Sam. 28, 8. Saul demands of the woman of Endor באוב נא לי באוב, *divina mihi quæso per Aub*, and afterwards adds, *et ASCENDERE fac mihi, quem dico tibi*; it is then evident that the *aub* was to consult the *manes*, or infernal angels. Rab. Bechai therefore explains *aub* or *obb*, *species magorum est & pythom vocatur, mortuumve elicit*, and adds, *tradunt magistri, Baal Aub ex brachiis & axillis eorum loqui, nam (mortuus) surgens, sedet sub brachiis ejus & loquitur*; and Apuleius confirms, that this kind of divination was practised by the Egyptians. "Zachlas adest
 "Egyptius, propheta primarius, qui mecum jam du-
 "dum grandi præmio pepigit; *reducere spiritum, cor-*
 "pusque illud post liminio mortis animare." (*Lib. 2. Metamorph. p. 62.*) Bochart and Le Moyne think these magi predicted *ab obb*, i. e. serpente; because

because Hesychius explains οἰωνός by σφῆς*, but these words both return to the Chaldee *ounan*, and *obb* or *aub*, implying a forcerer. We shall have occasion to treat largely of these forcerers when we come to the Milesian history of Ireland, where the poets have played-off the whole artillery of divination, and shall therefore drop this subject at present.

Aub, obh, being the magician or forcerer of the Irish, who was supposed to be able to converse with the dead, and perform such extraordinary feats by speaking from his belly, with his mouth closed; so also he was supposed to be master of all learning: hence we have *abb-gbitir*, the name of the alphabet, from *gbitir*, writing; *abb-litir*, the alphabet, from *litir*, reading, writing, engraving; see *scriobam* in the conclusion: and from the Hebrew or Egyptian *aub* or *obb*, are derived the following: *abb-che*, a scholar; *abbac*, a sprite, (Arab. hebka;) *abb-antur*, good luck, good omen; *abb-rann*, bad omen; *abb-ran*, dark, i. e. *ran*, season of *abb*, sprites, (Greek Εὐφῆρα, ῥῆξ,

* Φήμη & κλάρα, (omen) are of Magogian or Pelasgian-Irish original also, i. e. *phaith-man*; *phaith* or *faith* ominator; *cleidh*, mysterium; *oine*, ominatoris. I am much inclined to think that *Caledonia*, or north of Scotland, is derived from *Clihb-oin-ia*, i. e. the country of the mysterious ominators, seeing our *Dadanogai* settled there so long; yet, I acknowledge, the Irish *cleid*, the north, is much against me; and here it will not be amiss to mention, that the Greek *euroclydon*, which has so long entertained the critics, appears to me; no more than the Pelasgian Irish *oir-o-cleid*, east from the north, or a north-north-east wind, which so much endangered St. Paul,—of the *melu, man*, we are yet to treat in our topography of Ireland.

Hesychius

Hesychius from Æschylus;) *abb-eil*, calumniator; *di-abb-eil*, the devil, (Arab. *ablis*, *iblis*;) *abb-suigbam*, to be astonished; *abhse*, a sprite; *abb-feoir*, the devil, a gasconader, adversary; *abhata*, *ubhta*, *upta*, sorcery, witchcraft; *obban*, *uabban*, fear, dread, sorcery; *obbnach*, terrible; *uabb*, fear, dread, horror, miracle, (Perficè *ujubè*, Arab. *acjib*, miracle, prodigy, wonders;) *ubb-gaoibh*, whirlwind, i. e. *gaoibh*, or wind of *ubb* or *aub*; *ubb-uifce*, a whirlpool or water of *Aub*.

As I am of no party, have no system to support, but write for information, and have produced ancient and respectable authority for every thing here offered, supported by living evidence, *the language of the people*: I think it candid to mention one great objection that occurs to me, against this attempt to elucidate the history of Ireland: it is this; the Irish christian writers of the early ages, positively assert, that our Hibernian druids, permitted no idol worship, no graven images; and what seems to confirm this assertion, is, that no images have ever been found in our bogs, among the various reliques of druidism, which have been discovered. They say, that the unhewn stones capped with gold and silver, to represent the sun and moon, surrounded with twelve others, to represent the angels presiding over the seasons or months, or by nineteen others, to represent the *lunar cycle*, or by twenty-eight, to represent the *solar cycle*; were the only species of idolatry to be found; and hitherto, experience and observation lead me to believe it, and this surround of stones was called the *cill* or *kill*, from whence *cill* now implies a place of devotion, a church; but we meet with many Cill in Ireland, where no traces of a christian church are to
be

be found, consequently they receive their names from the druidical temples which once stood in those places. The word *cill* is not from the Latin *cella* as some have imagined, but from the Hebrew *cbill*: inter montem templi & atrium mulierum, erat חיל, *cbill*, five *περὶ ἄκρον*, spatium antemurale. (Relandus *Antiq. sacræ*. p. 29.) Cineres hujus vaccæ collecti in tres partes dividebantur—una in חיל, *cbill*, five antemurali servabatur in memoriam exustionis. (Idem, p. 109.) The circle of stones was called *cir*, as I have often mentioned, hence *cir-goor* or *kirgaur* was the name of the circles built by the augurs, and are always distinguished by this name from the *cabara*. *Cirgaur* was the ancient name of *Stone Henge* in England. *Cirgaur* exists in many places in Ireland, particularly near lough Gaur in the County of Limerick. This word has been mistaken by Mr. Cooke for two Hebrew words, viz. *ציר*, *cir*, the chonca marina, or any round building, and *גור*, *gaur*, congregatio. (*Cooke's Enquiry*, p. 52.)

The same observation has been made of the Gomerian Celts by the learned Adamus Bremenensis. “Deos suos neque templis includere, neque ulla hamani oris specie assimilare, ex magnitudine & dignitate celestium arbitrati sunt; lucos & nemora consecrantes, deorumque nominibus appellantes, secretum illud sola reverentia contemplantur.” (*Hist. Eccles.* c. 6.) He then gives a drawing and description of a druidical altar in Germany, at a place called *Brut-kamp*, and observes, *brut*, hariolari, licet; but modestly expresses his doubts of this explanation: this is the Irish *brioid*, a forcerer; derived of the Hebrew
ב Ruach,

☩ *Ruach*, to divine by the Holy Ghost, as before explained: how then does this agree with Cæsar's description of the Germans *neque Druides habent, neque sacrificiis student.* (Bell. Gall. lib. 6.)

The ancient Arabs had also the rude upright stone or pillar. Arabes Deum quidem colunt, qualem tamen minime novi: statua autem quam vidi, erat quadratus lapis. (Maximus Tyrius.) The modern Arabs still pay great veneration to this stone. Sic hodieque Meccæ in Alchaba, lapidem nigrum colunt Arabes, & ob reverentiam osculantur. (Bochart.) The learned Spencer, fully proves, that these pillars were the Cham-manim or Hham-manim of the Ægyptians. Nam Scriptura Sacra de Cham-manim loquitur tanquam columnis aut statuis excelsis, aut in altum elevatis, non tanquam simulacris in formam orbicularem fabrefactis. Sic itaque naturam & formam eorum explicandam censeo. Chammanim Symbola quædam erant, aut figura conica, vel pyramidalis facta, quibus idololatræ veteres ad solis & ignis cultum utebantur. Nam Deus ille in quo solem colebant veteres, ab Ægyptiis Ammon, ab Africanis Hammon, ab aliis Omanus, dictus est.—Verisimili itaque conjectura ducor ut sentiam, idololatræ antiquos ad radii solaris formam, & ignis (symboli solaris) figuram pyramidalem, ea plerunque composuisse.—Non temere dubitandum est, Ægyptios, Solem, Lunam & Sydera impense coluisse.

Spencer derives Chamman from חמה a word in the Hebrew and Ægyptian languages, signifying heat, and the sun as the fountain of heat. (Spencer De Legibus Hebr. v. 1. c. 25.) The latter part of the
compound,

compound, viz. *man*, signified the emblem, and sometimes god: from this word *man*, many of the hills and mountains in Ireland receive their name; as Sliabh-na-man, Man-garton, Man-a-Bheil or Man-avulla, &c. &c. and on the tops of all these, the Chammamin are still to be found.

The scripture seems to distinguish the worshippers of Baal in the groves, as having no graven images. 2 Kings, c. 21. 1. Manasseh did after the abomination of the heathen whom the lord cast out.—He built up again the places, he reared up altars for Baal and made a grove and worshipped all the host of heaven and served them—he built altars in the house of the lord—he built altars for all the host of heaven, in the two courts of the house of the lord, and he made his son pass through the fire, and observed times and used enchantments and dealt with familiar spirits and wizards, and he set a graven image of the grove that he made in the house.

And in Leviticus we find a distinction made between the graven image and the upright unwrought stone. Ch. 26. 1. Ye shall make no idols, nor graven image, neither rear you up a standing image (pillar) neither shall ye set up any image of stone (Heb. a stone picture) in your land, to bow down unto it.

2 Kings, 17. 29. Howbeit every nation made gods of their own; and put them in high places, which the Samaritans had made every nation in the city wherein they dwelt.—V. 30. The men of Babylon made Succoth benoth,—the men of Cuth, made Nergal,—the men of Hamoth, made Ashima,—and the Avites made Nibboz, &c. &c. so that we find these idolaters clearly

ly distinguished from the grove worshippers of Baal. Again we find the Ægyptians very early mentioned as having magicians. Gen. 41. 8 And Pharoah sent and called for all the magicians of Egypt and the wise men.—V. 45: Can we find such a one as this is, a man in whom the spirit of God is? And he gave him to wife Asinath, the daughter of Potipherah, priest of ON.

“ Egypt (says Mr. Hutchinſon) had priests and
 “ they had lands assigned them ; and 'tis likely they
 “ and the magicians were the ſame, and I think the
 “ city of ON, mentioned early, was a place of wor-
 “ ſhip dedicated to this power, and that they had tow-
 “ ers, as the tower of Syene and Naph, Pathros,
 “ Zoan, Sin, No, Auen, Phibefeth, Tohaphnehes ;
 “ ſome are proper names, and 'tis likely the reſt were
 “ ſuch. And they had images, poles, or pillars,
 “ upon the tops of the towers. And they had pillars
 “ which 'tis likely were ſet up as memorials of ſome
 “ pretended achievements of their gods, before wri-
 “ ting was : whether they were only pillars, or they
 “ had each the enſign of the ſun, or a globe with rays
 “ of light on the top, and ſo were called images of
 “ the light and ſun, I am not certain, and theſe gods
 “ were called Dungy Gods, by way of contempt.”
 Mr. Hutchinſon has here exactly pourtrayed the wor-
 ſhip of our Hibernian Druids, who with a knowledge
 of the true God, mixed an abominable worſhip of the
 infernal angels, and as Eraſmus and Olaus Wormius
 obſerve of the German Druids, *gratâ quâdam cultus*
viciffitudine, cibus ſumptis, hymnos ſacros in honorem,
veri & ſupremi numinis ceciniffe.

And

And Tacitus informs us, that the Swedes thought it unworthy of the celestial gods, to be shut up in temples, or to bear any human resemblance. “Cæterum nec cohiberi parietibus Deos, nec in ullam humani oris speciem assimilare ex magnitudine cœlestium arbitrantur.” (De mor. Germ.)

2 Kings, 23. 5.—And the king, (Josiah) commanded to bring forth out of the temple of the lord, all the vessels that were made for Baal and for the grove, and for all the host of heaven and he burnt them.—And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places, in the cities of Judah and in the high places round about Jerusalem: them also that burned incense unto Baal, to the sun and to the moon and to the planets, (TWELVE SIGNS OR CONSTELLATIONS) and to all the host of heaven.

Deutr. 7. 5. Ye shall destroy their altars and break down their pillars, and cut down their groves, and burn their graven images with fire. V. 25. Thou shalt not desire the silver nor gold that is upon them.

Our Dungy priests, as Mr. Hutcheson calls them, (instead of דָּאָנָנִי Danani,) our priests of On, in the country of Tir-Oin, had one On, Clogh*, or stone pillar,

* *Onn* is rendered in the Irish Lexicons, a stone, but it implies a stone pillar dedicated to the sun. We find *On*, *Eon*, *Aon* in the old glossaries, explained by *Sam*, i. e. the sun. And *Ong* is a fire, a hearth, from the fires constantly kept burning in honour of Baal or the sun—and as the priests of the sun, were admitted by unction, *Ongadh* is to anoint; whence *ong* has various meanings as, clean, clear, healing, curing, anointing, fire, stone, hearth, sorrow, grief, a sigh, gain, profit,

pillar, remarkable for the quantity of gold, with which it was overlaid; this was called by way of eminence On-oir or Clogh-oir, and the place where this stood, is now a bishop's see, known by the name of Clogher: this is the common tradition, but I think Clogh-oir is derived from *aire* sorcery,—the ruachan-stone, vulgo rocking-stone, is described by Borlase; it was the prophetic stone or oracle.

Notwithstanding all these authorities drawn from the sacred writings, and the great uniformity and similitude that reigns in all the ancient Irish MSS. between the worship of the ancient Irish and that of the ancient Egyptians, Chaldæans and Phœnicians, I cannot prevail upon myself to think, that, our mixt colony of Pelasgian or Magogian Scythians, Phœnicians and Ægyptians, did emigrate to this country at so remote a period; and yet it is certain that the most ancient idolaters built no temples, and like our Irish Druids, chose the tops of the highest hills and mountains for their altars and places of worship. Thus Herodotus tells us of the ancient Persians, that, “they had no images, neither did they build altars or temples; charging those with folly who did those

fit, &c. &c. Hence the temple of Onias near Memphis, built by permission of Ptolemy Philameter, which the Greeks called *Ονίου ἱερον* and often *Ονιείον* and the adjacent country *ονίου χώρα* and the metropolis known also by the name of Heliopolis, was changed to *Ονίου μετροπολις* and then it was ludicrously said the Jews had worshipped there an *αἰς τὸν ὄνον*, but what is most extraordinary, the Gnostics, christians of Judea, in the first ages the church, represented their god Sabaoth in the figure of an *αἰς*, and a monkish story was soon trumped up of Zacharias having seen Sabaoth in his assanine form !!!

things:

things: but that when they went to sacrifice to Jupiter, they ascended the highest parts of the mountains." Strabo observes likewise of them, "that they had neither images nor altars, but sacrificed to the gods upon some high place."—Thus we find Cyrus having had a dream which assured him his end drew near, "sacrificed," says Xenophon "on the summit of a mountain, as is the custom in Persia. And the same was likewise practised by the inhabitants of Pontus and Cappadocia. (Appian de Bello Mithrid.)

They certainly learned this, and the planting their places of worship with trees, of the old patriarchs, who thought it an unfit thing to confine the infinity of God's majesty, and therefore made choice of mountains rather than other places, for the worship of God, and to sacrifice to him upon; planting them with trees, that the awfulness of the shade might contribute to the raising their devotion, and render them proper solemn places for the adoration of the deity. But the gentiles, (modern when compared to the Irish Druids) though they retained mountains and groves for their public worship, soon corrupted their opinions which first brought them into use. Having made the sun, moon and stars, objects of their worship, they had the fairer view of their gods, and thought it was agreeable to their advanced station to worship them on the highest ascents, and that their prayers and sacrifices would be more availing in those places, than in valleys; for, being nearer to their deities, they might in their opinion, be the easier heard and better observed by them. Thus
Lucian

Lucian tells us, that they had in the porch of the temple at Hierapolis which “stood on the knob of a hill, Priapus’s three hundred cubits high, into one of which a man gets up twice a year, and dwells seven days together in the top of the phallus, that he may converse with the gods above, and pray for the prosperity of Syria; which prayers, says he, are the better heard by the gods for his being near at hand.”— This was the opinion of Lucian, but the fact is, these pillars or round towers, were made for celestial observations, as those still standing in Ireland, were by our Druids. Tacitus was of the opinion of Lucian, speaking of some very high mountains, he says, that they did “maxime Cælo appropinquare, precesque mortalium a Deo nusquam proprius audire.” This led the more gross idolaters to dedicate their mountains to some particular deity. “In the early dawn of superstition, says Lucian, mankind was content to consecrate their groves, mountains and plants, to some particular god.”— Hence it is that Æschylus calls the Lydian mountain Tmolus *ἱερὸν Τμῶλον*, and Philostratus tells us, that the Indians called the mountain Caucasus, *Θεῶν Ὀικον*. But, we must consider these accounts are given us by gross idolaters, for Jamblicus tells us, (Sect. 1. c. 17.) from the old books of the Ægyptians, that they esteemed the sun, moon and stars, only the seats of such celestial spirits as take care of human affairs. And the Philosophers Pythagoras, Plato, &c. who travelled into the East in search of knowledge, were not so absurd as to believe that the host of heaven were really and absolutely gods, but taught at their return, that they were the seats and residence of

their gods. Therefore Zeno, when he asserts, that the sun, moon and stars, are intelligent and wise, fiery fire, must be understood to mean, that these bodies, which he imagined to be composed of fire, were informed and actuated by a wise intelligent being: wherefore Posidonius says of the Stoicks, that they thought a star to be a divine body. And Philo the Jew, who was a great Platonizer, calls the stars, "divine images, and incorruptible and immortal souls;" which must be in regard of the spirits which he supposed informed them: and Proclus calls the sun the king of intellectual fire; this makes Homer, say "the sun from his lofty sphere all sees and hears." (Od. 12. v. 326.) Agreeable to this, Anaxagoras was condemned by the Athenians, and fined and banished, because he held the sun to be nothing but a mere mass of fire, and the moon a habitable earth; as if the denying them to be animated, was the same thing as to deny them to be gods. Hence the Baal of the east and of Ireland, the supposed agent of the *Tí-mor*, became the Greek *Zeús*, (from the Pelasgian Irish *sos*, omniscient) and the Roman Jupiter, that they made to inhabit the sun: a strong proof of what silly and absurd hypotheses men are capable of erecting, when once they give way to vain speculations, and science falsely so called, and what fools they become, when once they profess themselves wise! It would be happy for the world, some modern christians were as free from censure, as the pagan Hibernian Druids were.

In low flat countries, they raised artificial ascents for their altars: these carns are innumerable over Ireland, Scotland and England. Kircher is of opinion, that

that this was the use of the Ægyptian pyramids: in confirmation of his opinion, he produces Abenephius an Arabian, who says, “ the Ægyptian priests piled up huge stones in the figure of a cone, or lofty pyramid, and called them, the altars of their gods.” And he affirms, that the Coptites likewise called them the pillars and altars of the gods.

When the Spaniards first came into Mexico, they found the same sort of places built for worship there. Gage describes them as their common temples; one of them, he says, “ was a square mount of earth and stone, fifty fathom long every way, built upwards like to a pyramid of Egypt, saving that the top was not sharp, but plain and flat, and ten fathoms square; upon the west side were steps up to the top, that their priests might turn their backs to the sun, for their prayers were made towards the rising sun.”

By the account Gemelli gives us of the Mexican pyramids at Teotiguacan, (which in that language, signifies, says he, *a place of gods, or of adoration,*) they like the Ægyptian, were erected both for sepulchres and the worship of their gods: the first he saw was that of the *Moon*, about fifty yards high. This Mexican word is literally Irish, *Ti-teag-uaghan*, the sepulchre of the house of the spirit (God.) See *Ti* explained in Xth Number collated with the Chinese.

All these examples are convincing proofs of the remote antiquity of the ancient inhabitants of Ireland, and I flatter myself, the learned will agree, that the ancient language of the Irish is worthy of preservation, and is of use in illustrating the sacred and profane authors.

The ingenious Eugene Aram derives all this similitude of customs, language, &c. between the Irish and British, from the Celtæ, whose language he says was the foundation of the Greek and Latin—"that Celtic which polished by Greece and refined by Rome, and which only, with dialectic difference, flowed from the lips of Virgil and thundered from the mouth of Homer."—I flatter myself to have thrown new lights on this curious subject, and to have proved that the old language of these islands, was originally Palestine-Scythic: it was in fact the language of that people which Monsieur Bailly calls *l'ancien peuple perdu*. (Lettres sur les Sciences and Voltaire's observation on them.) And if I may be allowed the expression, I esteem the Irish, Erse and Manx to be these very ancient people, and therefore they may properly be called *l'ancien peuple perdu, retrouvée*. Dans l'Histoire de l'Astronomie ancienne, publiee l'année dernière, on a parlé d'un peuple détruit & oublié, qui a précédé & éclairé les plus anciens peuples connus. On a dit que la lumière des Sciences & la philosophie semblaient être descendues du nord de l'Asie, ou du moins avoir brillé sous le parallèle de 50 degrés, avant de s'étendre dans l'Inde & dans la Chaldée. On n'a point eu l'intention d'avancer des paradoxes: on a dit simplement ce que les faits ont indiqué. (Lettres sur les Sciences. Preface.)

In conformity to custom, I have hitherto adopted the term Hiberno-Celtic for the language of the ancient Irish; now the Scythians or Tartars, the posterity of Gomer, were the real Celtæ of the Greeks and Romans, and the Irish Seanachies never acknowledge
 themselves

themselves to be the descendants of Gomer, but of Magog: Doctor Parsons has made this observation; "It is very remarkable, says he, that the earliest Irish records are as closely conformable to scripture, in the division of the world between the sons of Noah, as they are in other respects; especially if it be considered, that several of them were wrote long before revealed religion was received in Europe, and others composed and handed down by the fileas and bards, many centuries before the birth of Christ, and committed to writing in later times: and in such of them as I have seen, not much is said of Gomer, but they derive the first inhabitants that came into Ireland, and indeed every other colony that afterwards invaded it, from Magog, the father of the Scythians. (*Remains of Japhet*, p. 162.)

The doctor then concludes with saying, that the first inhabitants of Ireland were Magogian Scythians, and the first of Britain were Gomerians; yet in the subsequent part of his work, he attempts to prove that the languages were the same: they were so, most probably, whilst they remained together in Scythia, but I am convinced that neither the Irish or the Welsh will allow that they are so at this day, or have any appearance of having been the same language, at any time since their arrival in Europe. I flatter myself to have traced the cause of this variation, by deriving the Irish from that great body of Magogian Scythians who at one time over-run Palestine and mixed with the Phœnicians and Ægyptians, and in the conclusion of this work, I propose to draw stronger proofs of my assertions from language.

It is certain that the Polytheism of the modern Greeks, or even of the modern Ægyptians or Phœnicians, never were introduced into the druidical religion of Ireland. The druids taught the worship of the true God; they believed in subordinate deities or angels presiding over the actions of mankind; they believed in a future state of happiness and the immortality of the soul; but they knew nothing of Apollo, Jupiter, Mars, &c. &c. they paid a veneration to the sun, moon and stars, as the agents of the true God; and these were called *Cabara*, the great ones; כביר in Hebrew and Arabic, (potens;) the ancient Ægyptians and Phœnicians did the same, and had their *Cabiri*, which Pluche thinks were Osiris, Orus and Isis. (*Eusebius de præpar. Evang. l. 1. & Plato in Cratylo, & Abbé Pluche.*) The Irish druids held a correspondence with the Greeks after they had adopted Polytheism, yet they would never permit such gross idolatry into their worship: like the ancient Scythians their ancestors, they were so tenacious of their own laws, customs and worship, that they punished every person who made the least attempt to follow those of any other nation: this was the remark of Herodotus in his *Melpom*. Anacharsis, a famous Scythian philosopher went to Athens to pay a visit to Solon, and was greatly admired by the Greek law-giver, for his great learning and extensive knowledge:—but, because he affected the manners and customs of the Greeks, when Anacharsis was ever mentioned, the Scythians would answer they knew nothing of him.”

“ Now

“ Now, says Doctor Parsons, because the Scythian philosophers taught the doctrine of a future state, some authors imagined they had it from Pythagoras; but we may, without doing any violence to such historians, reverse this opinion, and assert that he was taught by the Gomerians or Scythian theologists. Abaris was a very famous philosopher among the Scythians; he and Zamolxis wrote of a place of bliss after this life, and if we give credit to the words of Trajan, they believed they should live again. These and many other Scythian philosophers mentioned in the Irish records, who flourished several centuries before Pythagoras was thought of, had always correspondence with the Gomerian sages, the druids, even from the time of Japhet; and it is certain, that the most ancient nations had their knowledge of these matters from Noah and his issue; the purer doctrines from that of Japhet and Shem, the more corrupt from that of Ham: so that the Gomerian, Scythian or Magogian, and Chaldæan philosophers had originally the same pure notions of the DEITY, and did not deviate in any wise, till idolatry and polytheism had overtaken them, and caused in many places, their division into different sects respectively. But the affinity in the systems of the Scythians and Gomerians in their notions of the theogeny, lasted longer; for, when idolatry had overtaken them, the corruption affected them both alike, as they migrated west and northwest upon the continent of Europe; but *the worship of GOD was untainted in BRITAIN and IRELAND* many ages after its adulteration elsewhere.” (*Remains of Japhet*, p. 140.)

“ Doctor

“ Doctor Burnet makes no question but the druids were of the ancient race of wise men ; not the Grecian, says he, whom Pliny, after the oriental expression, calls the Magi of the Gauls;—in short it is not an easy matter to point out the rise and first ages of the druids.”

Strabo says, the Turditani or Bœtici who were the wisest of the Iberians, had commentaries of antiquity, together with poems, and laws written in verse, several thousand years old. Doctor Parsons has proved these Iberians were Magogian Scythians; again, says the Doctor, the Hetrurians of Italy, were a set of Philosophers, who, according to Diod. Sicul. applied themselves to the study of nature, especially the phenomena of the atmosphere, portents and prodigies; besides which, they philosophised concerning the origin and end of the world, and the time of its duration; insomuch, that upon every unusual appearance in nature, they were always consulted, even by the state, as well as individuals, and their decision was held sacred, and their advice followed: Who were the Hetrurians, but a race descended from the first PELASGI, who went into Italy after the flood? And who were the Pelasgi, but Gomerians and Magogians from the isles of Elisha and Iberia, which I have sufficiently proved elsewhere? And in fine, who were these latter Hetruscan philosophers, but a select sect of students taught by the druids, and in time distinguished by the name *Hetrusci*; but not till after the Latin language was formed.” (*Remains of Japhet, p. 141.*)

Milton, an author, who was as full of learning, as he was void of illiberal prejudices, who was an enemy
to

to low servility, or partial narrow sentiments, and not at all addicted to credulity, tells us, “ that learning and sciences were thought by the best writers of antiquity, to have been flourishing among us, and that the Pythagorean philosophy, and the wisdom of Persia had their beginning from Britain; so that the *druids* of the Gomerians, and the *fileas* of the Magogians, whether in these islands or on the continent, were the original sages of Europe in all the sciences from Japhet.”

“ The *druids* of the continent never committed their mysteries to writing, says Doctor Parsons, but taught their pupils *memoriter*: whereas, those of Ireland and Scotland, wrote theirs, but in characters different from the common mode of writing; but these were well understood by the learned men, who were in great numbers, and had not only genius, but an ardent inclination to make researches into science; and therefore they were the more ready to receive the light of the gospel from Patrick, especially as great numbers continued dissentients, all along, from the superstitions of the druidical system; and it was with a general consent, and the applause of the learned, that this apostle committed to the flames two hundred tracts of the pagan mysteries.” (*Remains of Japhet*, p. 144.)

Those great antiquaries, Lhwyd, Rowland and Borlase, make the same observations respecting the Irish druids committing their tenets to writing, whereas it was death for a druid of the Gomerian race, both in England and Gaul. Can it then be supposed, that the

the religious tenets of the Hibernian druids, and of the Welsh, were the same?

They differed also in another very material circumstance: those of the Gomerian race had such power and ascendancy over the minds of the people, that even kings themselves paid an implicit slavish obedience to their dictates; inasmuch, that their armies were brave in battle, or abject enough to decline even the most advantageous prospects of success, according to the arbitrary prognosticks of this set of religious tyrants; and their decisions became at last peremptory in civil, as well as in the affairs of religion.

But this slavish concession to the wills of the druids never prevailed in Ireland, notwithstanding the general esteem they were in with the vulgar, because they had schools of philosophy, and their princes were as well versed in the nature of things as their priests, and therefore science gave them liberty to think for themselves. Their *fileas* supported this spirit in the gentry, and their *brebons* or judges superintended in civil matters; so that the druids had no power in the framing or administration of the laws.

The learned Cooke in his enquiry into the patriarchal and druidical religion, says, "Not to lay any greater stress than needs, upon the evidence of the affinity of words, with the Hebrew and Phœnician, the multitude of altars and pillars, or temples set up in the ancient patriarchal way of worship, throughout ENGLAND, IRELAND, SCOTLAND, and the ISLANDS, form an argument conclusive, that an ORIENTAL colony must have been very early introduced."

Sammes

Sammes in his history of Britain, brings the Phœnicians to Britain in the time of Joshua ; for, says he, they were driven up into a slender nook of earth, too narrow to contain so great and numerous a body, they disceded themselves into good shipping, to seek their fortunes in most parts of the world, of whose company Britain received a considerable share.

Carte, author of the general history of England, says, it was about 450 years before Christ, that these Phœnicians first discovered the British isles; and a trade to these parts was opened by the Carthaginians, who about the year of Rome 307, sent Hanno and Hamilcar, with each a fleet, to sail, the one south, the other northward from the Streights of Gibraltar, to discover the western coasts of the continent of Africa and Europe, and the islands that lay in the Atlantic ocean. (P. 41.)

Now Carthage was founded by the Tyrians 1259 years before Christ; is it probable that a nation so well skilled in navigation, would reside there 800 years without being acquainted with the Atlantic ocean? Bishop Huet asserts, that before the time of Joshua, some colonies of Phœnicians were settled on the coast of Africa; for the expedition of the Phœnician Hercules into Africa, says he, was about 300 years before Jafan went to Colchis. And it is this Hercules that Sanchoniathon has mentioned under the name of Melcarthus, and therefore his voyage into Africa was preceding the time of Gideon, cotemporary with Sanchoniathon. So that before the time of Solomon, of Hyrom and of Homer, the Phœnicians had overrun the greatest part of the coast of the ancient world.

Be

Be it noted that the Phœnician word *Melecart*, in Irish signifies skilled in navigation. (See p. cxxii.)

M. l'Abbé de Fontenu has clearly proved that the Phœnicians had an established trade with Britain before the Trojan war, 1190 years before Christ, (*Mem. de Litterature, tom. 7. p. 126.*) and that this commerce continued for many ages; that the Carthaginians afterwards took up this trade, and excluded all other nations from the knowledge of the situation of Britain, and quotes a passage from Strabo, where he relates that the captain of a Carthaginian vessel, seeing himself followed by a Roman fleet, chose to steer a false course, and land upon another coast, rather than shew the Romans the way to Britain; so jealous were the Carthaginians of enjoying the immense profits they got by the fine tin of the Britannic isles*.

Who then can doubt, says the Abbé, but that the ancient Britains, after that close correspondence with the Phœnicians and Carthaginians, for so many ages, had adopted, not only the manners and customs, but even the religion of the Phœnicians. For, this commerce could not have lasted during so great a space of time, if the Phœnicians had not great establishments in these islands, and the liberty of making a public profession of their religion. The Abbé then proceeds to shew, that the Saxons borrowed from the Britains the worship of Isis, a deity of the Phœnicians, which the Saxons, he thinks communicated to the Swedes, and here the Abbé quotes the follow-

* If the Carthaginians could alter their course at sea, at pleasure, they certainly had the use of the compass. See *Fan-inul* in the conclusion of this number.

ing passages of Tacitus, “*signum ipsum, Isis, in modum libernæ figuratum docet advectam religionem.*”—And also—“*pars Suevorum & Isidi sacrificat*” to prove that the Swedes represented Isis in the form of a ship. I am of opinion that Tacitus here confirms the Arkite worship, so learnedly handled by my worthy friend Mr. Bryant, because *Eis* and *Eis* in Irish, or Magogian Scythic, and *ajooz* in Arabic, signify a ship: and Apuleius tells us, that the most expressive symbol of Isis, with the Ægyptians, was a vessel of water.

To this let us add that the ancients attributed the invention of navigation and the art of building ships to Isis and Osiris, and assert, that the ship in which Osiris sailed, was the first long ship that had been upon the sea, for which reason the Ægyptian astronomers placed this ship in the celestial constellations: it is the same, the Greeks afterwards named the constellation of Argo; but *Eis-aire* and *Arg* in Irish are synonymous names for a sea commander. Some authors observe, that if Isis had been known to the Pelasgians and other ancient Greek nations, Homer would certainly have mentioned this deity. To this I reply, that Homer has substituted Ceres for Isis, and Diodorus Sic. and Herodotus assure us, that Ceres was the same as Isis; and in the Pelasgian Irish, *Caras*, is a ship of war, and consequently synonymous to *Eis*, or Isis; *Caras* a first rate ship, Shaw’s Dictionary of the Irish language. Now the words *Eis*, or *Eis* and *Caras*, being peculiar to the Irish and not to be found in Welsh, Cornish or Armoric, to signify a ship, there can be no doubt of the words being Magogian-

gogian-Scythian and that they were not introduced into the Gomerian Celtic, and consequently the Irish and Welsh were different dialects.

It is therefore probable that the ancient Greeks and Romans adopted the Scythian word *Eifs*, a ship, for the goddess of marine affairs, and accordingly dedicated to her, pictures of wrecks at sea, as Juvenal observes in his 12th satyr; just as the Spaniards and Portuguese do at this day to St. Anthony; and in time, this was supposed to be the Egyptian Isis, Cybele or Kybele, the mother of the gods, Natura, &c. &c.

Plutarch and Apuleius introduce Isis speaking thus, *Rerum natura, parens sum omnium elementorum*; and Macrobius says, that Isis was nothing else than the earth and nature: but Tacitus misguided by the word *Eifs*, tells us that the Egyptian queen Isis, penetrated into Suabia and taught the Germans to honour deities, to till the ground, and sow corn, and that in commemoration of the ship that had brought the queen from Egypt, the Germans adored her under the figure of a ship. The French antiquaries go so far as to say, that the arms of the city of Paris being a ship, are derived also from the Egyptian Isis, and that the name PARIS, was a Greek word, and came from *παρὰ Ἴσις*, near the famous temple of Isis, since we must suppose, says Monsieur Danet, that a temple was dedicated to this goddess, where the abbey of St. Germain now stands. But in the inscription of the column dedicated by the ancient Greeks or Pelasgians, to the Egyptian Isis, as related by Diodorus Sic. we find no record of her maritime expedition; it runs thus:

thus: "I am Isis, queen of Egypt, instructed by Mercury; nobody can abolish what I have established by my ordinances; I am the wife of Osiris; I first invented the use of corn; I am the mother of king Horus; I shine in the dogstar; by me the city of Bubasti was founded, wherefore rejoice thou Egypt, rejoice, thou hast brought me up and fed me." Now in the Pelasgian Irish, the word *Natura* is expressed by *aos*, *ais*, *uis* and *tabach*; the last is from the Chaldee טבא, *taba*, *natura*;—Arab. *taba*;—Æthiop. *tabady*; whence in Irish and Arabic *teibe* is a physician, a student of nature: *aos* in the modern Irish is compounded as in *dutbcas*, *dualdas*, *toiceas*, *bèas*, *nos*, *meineas*, all signifying *natura*, whence *aos-dana*, a magician; *leighb-eas*, a physician; *uis-arb*, death; that is, deprivation or cessation of nature: and as the Egyptian *Ceres* is derived from the Hebrew גרם, *gberes*, i. e. *maturam spicam*, so in the Irish, *caorras*, is ripe corn, fruit in clusters, berries; and as the Egyptian *Cybele*, i. e. *Deorum mater*, is derived from the Hebrew חבל, *chebel*, i. e. *parere*, (as Passerius has shewn in his *Lex. Egypt. Hebr.*) so in the Pelasgian Irish *cbobaille*, is pregnancy; *cebil*, a midwife: in Arabic, *bbabila*, pregnant; *kebil*, or *kebilet*, a midwife, species, tribe, family, generation, progeny. Again,

The word *Re* in Irish signifies the moon, (in Hebrew *ireabb*) which joined with *aos* or *ais*, (the same as the Egyptian Isis,) forms *aifre*, which I believe is the אשירה, *asbre*, of the bible; a word that, (as Bates observes, *Crit. Hebr.* p. 54.) has been falsely rendered into English, *groves*, for a grove could not grow in the house of the Lord, or under every green tree.

tree. Maachah made an image to Ashre and Manafseh a graven image of it, and set it in the house of the lord; which he could not do to a grove. 1 K. xiv. 23. They built them high places and pillars and Ashres, on every high hill and under every green tree.—xvi. 12. He reared up an altar for Baal, and Ahab made an Ashre.—xviii. 19. The prophets of Baal four hundred and fifty, and the prophets of Ashre four hundred.—xvii. 16. And they made an Ashire and worshipped all the host of heaven and served Baal.—xxiii. 4. Bring forth out of the temple of the lord, all the vessels made for Baal and for Ashre and for all the host of heaven.—6. And he brought out the Ashre from the house of the lord, and burnt it, and stampt it to small powder.—Therefore, says Bates, it was covered with some metal, it appears to have been the eascar, or rough stone, capped with silver, used by the Irish druids to represent the moon, as that of Baal or Sam, was capped with gold to represent the sun,—hence the Greeks and Romans represented the Ægyptian Isis, with a half moon, holding a sphere with her right hand and a vessel full of fruit with her left. Bates imagines Samel mentioned 2 Chron. xxxiii. 7. to be the same as Isis, but Samel, I believe is the Sam or Baal (sun) of the ancient Irish and of the Assyrians; Ashre being always mentioned with Baal, I conclude it was a representation of the moon, named in Irish *easc*, *eascar*, *easconn*, (the *Ef-wara* of the Indians, named also *eskendra*) words very similar to *eascra* or *ascra*, a decayed grove, derived from the Hebrew אַשְׁרָה *Ashera*, i. e. *lucus ubi steriles sunt arbores*, and hence the mistake of the English translators.

We are told that the Ægyptians ascribed the overflowings of the Nile, to the tears that Isis shed for the death of her husband Osiris: this appears to be another fable foisted in by the Greeks, for *cas*, *as*, and *casar* in Irish signifies a cataract, a cascade, an overflowing of water after great rains or thaws, and most probably signified no more in the ancient Ægyptian. It is also worthy of notice that Suris or Syris was the Ægyptian name of the river Nile, a name adopted by the Irish in the river Suir that runs by the city of Waterford.

Syris. Nomen Nili apud Æthiopes. Dionys. Perieg. de Nilo.

—Syris ab Æthiopibus vocatur.

Quanquam Plinius, lib. 5. c. 9. non toto ejus decursui id nomen attribuat, sed parti tantum. Dubium interim an hoc nomen a calore Regionis, seu potius a navigatione factum sit; nam סיר Syr etiam, fluviales scaphas significat, ut Exod. xvi. 3. (Passerius)

Sur, is an original word, has passed into most languages of the world, (like the word *Sac*, a bag) Ex. gr. *Swi*, *Swr*, water, river, sea, Welsh—*Cbura*, rain, *usu*, water, *Sourga*, a great river, in Tartary—*Suero*, milky water, Spanish—*Surgeon*, a rivulet, Old French—*Zut*, an inundation, *Suabb*, to swim: *zupb*, to flow. Heb. and Chaldee—*Subb*, liquid, Syriac—*Zur*, a well, a cistern, in the same—*Surb*, liquor, Ethiop.—*Suts*, to wash, *zui*, to sprinkle, Arab.—*Sur*, water, Old Perf.—*Sui*, a river, Perf.—*Sou*, water, Cophtic—*Tzou*, the sea, Armen.—*Soui*, *Ousou*, water, Kalmuc Mong—*Sou*, a river, Indian—*Su*, water, Chinese—*Xu*, liquor, Japonese—*Su*, water, Turkish

kish—*Sio*, the sea, a river, Swedish—*Sior*, the sea, Islandic—*Soo*, a lake, Finland—*Sairw*, a pond, Gothic—*Sea*, English, &c. Hence the name Sirenes, Syrens or sea goddesses, may have its origin; though others derive it from the Phœnician word *Sir*, to sing.

The passages herein quoted, relating to the philosophical terms adopted by our Hiberno-Druids, are a proof that every fragment of Pagan antiquity contributes to the explanation of the sacred scriptures; shews the origin of that superstition which prevailed amongst the most ancient Greeks, and is an evidence of the truth of the Mosaic writings; we find all the most remarkable stories contained in them, disguised in such a manner by the Heathens, as was necessary for the reception and carrying on of idolatry. Let such as have too hastily shewn a disrespect for the writings of the old Testament, seriously consider, if the want of a due veneration for them, has not proceeded from the want of understanding them.

The like success attends the investigation of any ancient Greek words in the Pelasgian Irish; for example Delphi, one of the most ancient cities of Greece, was remarkable for its oracle; Æschylus, Euripides, Pindar, and many others, call this city *Ὀμφαλὸς*, and *Πυθὼ*, Omphalos and Pythio, Python or Pythia. Pindar tells a story of two Eagles, sent by Jupiter, one east and the other west; they met here and consequently this spot was *Ὀμφαλὸς τῆς γῆς*, the navel of the earth. Phurnutus derives the name from *Ὀμφά*, a divine voice. And Pytho is derived from *πύθωμαι*, to interrogate, to understand. All these were certainly

tainly Pelasgian words, and are still preserved in the Irish and not to be found in the Celtic or Welsh, viz. *Om-pbaile* or *Om-faile*, is the cave or den of augury, or of fate:—*Dalbba* or *Dalpbai*, is augury or sorcery, and *Puib* is the same as *Aub*, i. e. *uter*, and these were ventriloquists, as we have described already. These facts speak for themselves. It is also remarkable that the Hyperboreans of the Greeks, (whom I have reason to think, were the Magogian-Scythians or Irish) gave the first προφηται (in Irish *bro-pbaib*) or prophets to this temple of the Delphi, as we are told by a very antient tradition preserved by Pausanias, and that they came from beyond the seas to settle at Parnassus. In another fragment of a Hymn composed at Delphi by a woman named Beo, mention is made of three Hyperboreans, viz. Pagasis, Agyeus and Olen; the first performed the office of the prophet of Apollo, and declared the sense of the oracle in hexameter verse. Olen is probably the same as Ωλην Λύκιος of Pausanias, and was of the Ollam of Ireland, of whom we shall treat in the subsequent pages. Now, Bag-ois, Agh-ois and Ollam, were three names given to certain ranks of the Hibernian Druids, expounders of the bagh or holy word, of the Agh or holy law and the Ollam was a philosopher, or expounder of the law of Nature. See the description of the hall of Tara in this number.

Having thus cleared the most ancient part of the history of Ireland, of the fables in which it was enveloped, and shewn from good authorities, that it is founded on facts; I propose in some future number, to continue these observations to the arrival of the colony from Spain, under the conduct of Milesius.

Let not the Irish historian be dismayed at the accounts of the Magogian Scythians, given by the authors of the universal history. They have copied Herodotus only, who in his first book and c. 103, says, that king Madyes, the Scythian, conquered the Medes under Cyaxares and that they were masters of Asia only twenty-eight years: Cyaxares reigned forty years and died five hundred and ninety four years before Christ.

We have much better authority for the great antiquity of the Magogian Scythians, being masters of Asia and part of Egypt. Justin in the beginning of his book, speaks of the Scythian king Tanais as contemporary with Vexores king of Egypt, and in his second book, he says, that Asia was tributary to the Scythians fifteen hundred years, and that Ninus was the first who freed his country from that yoke.

Strabo l. 15. affirms that Idanthyrsus the Scythian, conquered all Asia and part of Egypt. Arrian, declares that the Parthians were a colony of Magogian Scythians who left their country under Jandyfus who was king of Scythia in the time of Sesostris. To these let us add the authority of the learned Gebelin, who has lately published a history of Assyria, which I have quoted in the preceding pages. Monsieur Boivin has proved that Vexores and Sesostris were the same person, and Sesostris died fourteen hundred and sixteen years before Christ.

To the historian I leave the chronological part; in the course of twenty years residence in this country, I have

I have known but one learned gentleman, acquainted with the ancient Irish dialect, and who is equal to the task; this gentleman has collected great materials for this desirable work; but alas! I fear his advanced years and domestic embarrassments, will not permit him to arrange these materials for the eye of the public, and when death shall throw the javelin at this gentleman with his right hand, he will snap asunder the last string of the Irish harp with his left. If there is a spark of real Milesian patriotism left in this venerable island, this gentleman will speedily be enabled to end his days with ease and happiness, and to complete a work, which will reflect honour on himself and on his native country.

I must now apologize to my readers for the awkward dress in which this Preface appears; it is abstracted from an abundance of materials, collected with a view to form the Ancient History of Ireland. Fully convinced that no printer or bookseller in Ireland would hazard the expence of the press on such a work, it is detailed in this manner for the perusal of the few, who are curious enough to purchase the Collectanea: and whilst this Number has been at the press, it has been notified to me by the bookseller, that finding he cannot dispose of three hundred copies of the Collectanea, and that more than two hundred of each of the former numbers lie on his hands; if on the closing of the third volume with this number, he shall find no quicker sale, he must decline the hazard of publication. Such is the low esteem our labours are held in, or such is the want of curiosity in the readers of Ireland.

P O S T S C R I P T.

The following work came to hand after this preface was printed; it was presented to the library of Trinity College by the author, and we have made the following extracts from it for the satisfaction of our readers.

PARERGA

PARERGA HISTORICA.

JO. UPHAGEN.

1782.

GOMER, iidem certissime ac Cimmetii, nempe latiori illo significato, quo hæc gens, per Bosporum Thracium forte Europæ primum illata & solum ejusdem Pontum tenens, post per occidentaliorem septentrionem sensim dispersa, etiam Gallos cunctos & Cimbras sub se complectitur. Nec audiendus est Macpherfon, qui Caledonios a Germanis deducit.

Magog ob gravissimas causas cum gente e se orta, ex Ezechiele notissima.

Gog, conjungi debet, ambæ per totum orientem in hunc diem, sub nominibus, Yagui & Magui celeberrimæ, & tamen ipsi suæ posteritati sub iidem tam parum agnitæ, ut etiam pars cum reliquis Mahumedanis diris omnibus easdem devoveant. Eædem & antiquissimi vere sunt Scythæ, ut Josephus alique eos vocant, non quidem Herodotei illi, attamen incolarum vastissimæ

vastissimæ illius intra ac extra Imaum Scythiæ, haud spernanda portio.

Primitus hi quid regiunculam Mogan, quæ a ficto quodam Japheti filio Mogan, quod quidem traditionem de summa hujus nominis antiquitate involuit, dicta traditur. (*Ottei, t. 1. p. 290.*) Mosisque Chorenensi Mucania vocatur, Mediæque tribuitur, videntur habitasse, uti illi alteri Gogarenum (*Strab. l. 11.*) Mosis Chor. Gugariam, ubi nunc Karabagh est regio ad austrum Araxis ob montium asperitatem in via. (*Hanway.*) Sed jam primis seculis hæc terras reliquerunt, novasque in Scythia sedes ceperunt, quibus in Pseudo-Zoroastreis Odsjestanæ nomen, a Gogitis desumptum, inhæret.

Hisce melius collustrandis domesticus gentis scriptor fatis auctoritatis adest, Abulghasi Bayadur-Chanus, qui licet superiori demum vixerit sæculo, tamen præter traditionem gentilitiam apud principes majores suos conservatam, variaque alia domestica subsidia illiterati populi, quo præter tumulos in memoriam facti alicujus congestos, & in primis antiqua patria pertinent carmina, qualia apud vicinos Baskirios etiam in usu sunt, apud exterarum gentes, Persas speciatim, quæcunque ad propositum suum facerent, laudabili etiam conquisivit industria. De integritate vero ejus ipse ille ingens hiatus optime testatur, qui antiquissima heorica tempora in hoc opere insequitur, quam traditionis jacturam alius levioris fidei scriptor minima opera ex ingenio resarcivisset. Haud audiendus ergo est Visdelou, dum Sinensium narrationibus unice insistens, antiquiora illa his incognita plane rejicit. (*Bibl. Orient.*

v. 2. p. 287.) quasi notitiam hujus populi ullam Sinenfes habere potuerint, antequam ipſorum finibus appropinquasset; quod primis demum post Christum natum ſeculis factum videtur.

Siſtit autem nobiliſſimus auctor in genealogia ſua Tatarorum primum gentis Patriarcham pro more e nomine fictum Turcam unice, eodem modo, ut ſe Mogol-Khanus, Tatar-Khanus, Kipzak aliiſque ibidem ſiſtunt, pro veris hujus ſtemmatis auctoribus, tam Magog utriuſque populi, quam Gog Oguziorum ſpeciatiſtim conditore, indebite ſubſtitum.

Javan; cui e 4. ex ipſo ortis gentibus jungi debent. 1. ELISA & 2. DODANIM, cum optime ſimul tractabantur.

Haud nego, inter primarias antiqui orbis gentes, hoc capite recitatas, plures occurrere, a patriarcha ſuo ſic dictas uti Gomer cum 3 ab ipſo ortis populis, aliisſque adhuc præter Arphaxad, Chus & Canaan certiſſime huc referendos. Sed certe dimidia fere pars gentium harum aliunde nomen ſuum accepit, inque his etiam illi, de quibus nunc loquimur, Dodanim.

Equidem illam Græcorum, pro more omnibus fere gentibus conſueto, fictam ſtemmatis ſui genealogiam, nec flocci facio. Potius indicia Moſaica, quod humanam fontem, a Phœnicibus hauſta, ulterius proſequenda duco, quo factò ſat perſpicue videbimus, e populo Javan. ſ. Ionibus, præter Achæos, qui Moſaico ævo recentiores fuiſſe videntur, 2 præcipue majores exiſſe populos, qui cum materna illa ſtirpe tribus potioribus in Græca lingua dialectis poſt ortum dedere: nempe ELISA. ſ. Cœoles, forte primitus circa

Elidem

Elidem sedentes, & DODANIM. s. Dōres, asperiora illa montium juga, Thessaliam ab Epiro dirimentia, ab initio tenentes, ubi & Doris regio, ac Dodona antiquissima urbs, ab EGYPTIA colonia primum fundata, notæ sunt, quarum posterior forte Dorum appellationi primam dedit occasionem.

Scio quidem illam antiquiorum Græcorum in Pelasgos & Hellenes distributionem, graves hic parere difficultates. Sed hæc forte, ut hic breviter prælibem, quæ infra aptiorem invenient locum, sic componi poterunt. Primo tempore Pelasgorum nomen barbaris quibusdam, tunc Græciæ illatis, proprium erat. Ast post confæderationem Dorum quorundam Hellene auctore, contra illos initam, a qua socii Hellenum nomen sibi sumebant; omnes reliqui Græci, huic fœderi haud consentientes, aut ab ipsis, aut quod magis mihi placet, a posteris demum, non convicii alicujus ergo, sed ut melius modo distinguerentur ab Hellenibus propriis, per oppositionem Pelasgicum nomen accipiebant, sic extensum ut ipsius Atticæ etiam cives omnium Græcorum politissimi, sub eodem comprehenderentur, qui tamen exceptis Saiticis quibusdam colonis, indubie Jones erant.

3. CHITTIMIM. Fieri potuit, ut horum quædam pars in Macedonia, Threicûs alias coloniis potissimum repleta, confederit. Sed tamen probabilior multo eorum est opinio, qui nationem hanc in Italiam transficisse, hujus Aborigines ex eadem ortos volunt, in qua CETII nomine satis appropinquantes, post Latini dicti, noti sunt.

4. THARSISH. Cum hoc antiquissimæ proprie PHOENICIAE coloniarum, in Bœtica ante ipsas Gades conditæ

conditæ, nomen idemque Tartessus sit, quod Moſis ævo jam in proxime accolentes Turdetanos, forte & in omnes univerſim Iberos, a Carthaginiſibus ob tranſmarinum ſitum ſic primo dictos, tranſierat, hac occaſione in origines totius gentis, ex qua Gallæci, fabuloſis tamen additis circumſtantiis Græcam jam olim ſibi afferebant originem (Juſtin.) inquiramus paullo ulterius.

Videtur mihi autem hæc gens eadem fere e Græcia in Hiſpaniam via proceſſiſſe, quam Leibnizius ipſi olim ex conjectura ſagaciſſima præſcripſit.

Ante omnia vero, qui filus Ariadneus noſter erit, attendi velim CANTABROS. ſ. BISCAIINOS hodiernos, Iberorum propaginem, ſe ipſos OSCOS, Eufcalduncæ, vocare, ac Sertorium metropolin, quam Iberis condebat, a gente Oſcam, nunc HVESCA, dixiſſe. Nunc, age, pergamus.

An jam intra Græciæ fines, ut ſeperatus extiterint populus; haud liquet. Videntur vero maritimo, & quidem breviffimo trajectu, inde in Italiam inferiorem tranſuſi antiquiſſimo jam ævo, ut etiam ideo Favorino Aurunci & Sicani cum PELASGIS, i. e. populo Chittim primi Italiam tenuiſſe dicantur. Siquidem ea, quæ viri docti ad Feſtum in vocibus: Mæſius & Oſcum, adnotarunt conſideres, haud nimis ſollicite Oſcos ab Auſonibus aliisque hujus generis diſtingui debere, mecum putabis, cum iidem vernacule Oſci dicti, Græcis Auſones, Latinis vero plerumque, magis adhuc deformato nomine, Aurunci dicti ſint, Volſci que cum Sidicenis imo & ipſis Sabinis pro parte, eorundem fuerint propago. Ab iſdem populis Otcorum nomen alio adhuc modo in illud Opicorum, ob ſerpentum

pentum in ipsorum terra multitudinem, deflectebatur. Hic porro Rycquio Platonis locum quendam debeo, unde ipse quidem colligit, Opicos ejusdem cum Siculis originis fuisse, sed Phœnices additi, de Sicanis potius Platonem loqui voluisse docent, qui eam Siciliae partem, quæ Punis postea ceclit, antiquitus tenebant, nec Stephani locus aliud suadet, cum Sicanorum & Sicalorum facillima semper fuerit confusio. E. Sicilia eisdem Oscos porro in Africam proxime distantem transisse, Atlantumque gentem, cui Plato notis locis Græcam adscribit originem, cujusque cum Ausonibus cognationis fictum alias genealogicum schema, obscura quædam indicia continet, condidisse aio. (Rycq. de prim Ital.)

Ut nihil sublunarium rerum stabile semper in eodem manu statu, florentissima etiam Atlantum conditio, post cladem demum ab Ægyptiis, ut videtur, acceptam, a Phuteis barbaris irruentibus, qui antea circa Ægyptios se fines continuisse videntur, ac tandem a Phœnicibus, omnia hoc circum sibi subjicientibus, eversa videtur. Equidem notam ab Antæo Atlantum isto ævo R. ac Tingitanæ urbis conditore fabulam, qui in certamine cum Hercule, quoties in terram prolabebatur, toties ab hac sua matre novis recreatus viribus resurgebat, nec antea vinci poterat, quam Hercules ipsi elevato jugulum ad suffocationem usque compressisset, *sic mihi explico*. Antæus hic damna a Phœnicibus advenis perpeffa, a littore ad interiora regionis recedens, plus una vice resarciebat, novisque civium suorum copiis instructus, bellum reparabat, donec tandem undique ab eis circumclusus, atque fuga prohibitus, cum tota suorum manu cæderetur.

Licet

Licet autem Phœnicii maxima huc copia advenerint, tamen omnibus illis perficiendis operibus quæ ipsis adscribuntur, minime sufficere potuerunt. Sic enim CADMUS, i. e. Orientalis vir, sive verius populus, præter illud nubibus vicinum, in Atlante M. positum oppidum, centum adhuc alia ibidem condidisse dicitur; sic Tyrii trecenta alia oppida in ulteriori Oceani Africano littore struxisse perhibentur. Præterea etiam Maurorum genti, quæ istud nomen a Gaditanis Phœnicis ob situm accepisse videtur, diversa a vicinis Africanis, adscribitur origo, modo ab Indis, modo rectius aliquantum a Græcis repetita. (*Strab. & Plut.*) Hinc recte concludi posse auguror, cum nullum postea Atlantum in historia supersit vestigium, præter Atlantes illos barbaros, qui Herodoti ævo circa Atlantem M. se continebant, nec tam Atlantum nostrorum posteris, quam potius Phuteorum propago, a vicino monte nomen adepti videntur, integram Atlantum gentem post deviationem suam cum Phœnicis coloniis unum in populum coaluisse, ac non solum oppidis illis innumeris implendis plurimum contulisse, sed etiam toti Maurorum genti ortum dedisse cum Phœnicibus ALIISQUE CANANAEIS fugitivis simul. Ob similitudinem cum ex adverso sitis Iberis, lingua moribusque, forte evenit, quod ultimis Imperii Romani temporibus, Mauritania Tingitana Hispaniæ accensebatur, ut e Notitia utriusque Imperii videre licet. Eadem ut Maurorum, etiam Libyphœnicum in Africa propria originem puto: nempe e colonis Phœnicis & Atlantibus, sub Lybyum appellatione minus recte ipsis adplicata, latitantibus. (*Aldrete Antiq. de Espana.*)

Tempus

Tempus instat, ut ad hanc clarissimam OSCORUM propaginem, Hispanos veteres accedam, qui ob deserta horridissima a meridie, post repleta Africæ littora, sat cito ex Atlantibus transiisse videntur. Hoc non solum ex Mosaico testimonio de gentis TARSHISH existentia, sed inde etiam concludo, quod præter amplissimum Iberorum populum, Aquitanos etiam condiderunt, qui Galliæ partes ad Rhodanum, Ligurumque fines, ad *Celtarum usque irruptionem tenebant.* (*Strab. l. 3. Scylax.*) imo & in ipsam BRITANNIAM transferant, ubi Tacitus (*De V. Agr.*) SILURIBUS Hispanicam originem tribuit; unde & hodie VASCONICAE. s. BISCALINAE linguæ quædam cum HIBERNICO idiomate communia esse, nemini mirum videbitur.

Institutum ideo OSCORUM iter, antequam Atlantes ab AEGYPTHS erudirentur, censeo. Iberorum enim cultura Phœniciis est adscribenda, nec prius est effecta, quam postquam magna inter veteres colonos novosque advenas præcesserant bella. (*P. 55 & seq.*)

This author dates these transactions from the year of the world 1656 to 1826, and before Christ 2553. We have assigned our reasons for thinking the Pelasgi should have been included *cum Phœnicibus, aliisque Cannanæis fugitivis.* The distinction he has made between the Gomerian and Magogian Scythians, is conformable to our idea and observations, and also the affinity between the Biscayan and Irish dialect, which we have treated of at large in the preface to the last edition of the Irish Grammar; and we make no doubt, if ancient MSS in the Biscayan language could be found,

that

that we should find a greater affinity, than can be produced in Larramendi's dictionary of the modern dialect.

Ireland is not the only nation which has been left to tell its own history. Palmyra and Balbec, two of the most surprizing remains of ancient magnificence, have been neglected in history. We feel, (says the learned, ingenious and modest Harmer) something of an incredulous anxiety about the accounts the sacred writers have given us of the extent of the kingdom and of the fame of Israel in the days of David and Solomon, whereas we find few or no traces of this mighty power in prophane history. The great kingdoms of the Seleucidæ and of the Ptolemies became part of the dominions of a single city, whose name we in vain look for in history. (*Observ. on several passages in sacred Hist.*)

C O N T E N T S.

- I. *Of All ballow Eve.*
- II. *Of the Gale of August, or Lammas Day.*
- III. *Description of the Banqueting-ball of Tamar or Tara.*
- IV. *Of the Kifs of Salutation.*
- V. *Conclusion Miscellaneous.*
- VI. *Second Letter from Charles O'Conor, Esq; on the Heathen State and Ancient Topography of Ireland.*

OF
ALLHALLOW EVE,

NAMED BY THE IRISH,

OIDHCHE SHAMHNA;

Of the LA SAMAN and MI SAMAN,
or, the Day and Month of SAMAN of
the ANCIENT IRISH:

Of the DEUS SUMMANUS of the
ANCIENT ROMANS:

Of the ^{שָׂמַיִל} SAMAEEL and ^{שָׂמַיִל} SA-
MAONI of the IDOLATROUS JEWS:

And of the ASUMAN of the ANCIENT
PERSIANS.

SAMHAIN, All Saints-Tyde, genit.
SAMHNA. *OIDHCHE SHAMHNA*, All Saints-
Eve. O'Brien's Irish Dictionary.

SAMHAIN, All Saints-Tyde. Shaw's Dicti-
onary.

SAMHAIN, All Saints-Tyde. Lhwyd's Ar-
chæol. Britan. *

VOL. III. No. XII.

O

LA

* Samhain, says Lhwyd, from some modern glossarist, is compounded of *Samb*, summer and *sbuin* the end: this is a false derivation; *Sambain* could not then form *Sbambna* in its inflexions, but *Samba-sbuin* or *Saimb-sbuin*: the glossarists were

444 OF ALLHALLOW EVE.

LA SAMHNA, Hallowmas-Day. Mac Donald's Galick and English Vocabulary.

MI SAMAN, i. e. MI DU, i. e. NAOI MI, the Month of November. Vet. Gloss.

The MI SAMAN of the ancient Irish fell on the month of November; it was also named MI DU or DUBH, that is, the month of mourning, being the season appointed by the Druids for the solemn intercession of the quick, for the souls of the dead, or those who had departed this life within the space of the year.

They taught the Pythagorean system of the transmigration of souls; and that *Samhan* or *Baal-Samhan* at this season called the souls to judgment, which, according to their merits or demerits in the life past, were assigned to re-enter the bodies of the human or brute species, and to be happy or miserable during their next abode on this sublunary globe; hence *Samman* was named BALSAB, or *Domiaus mortis*, for *Bal* is lord, and *Sab* death. But the punishment of the wicked, they taught, might be alleviated, by charms and magic art, and by sacrifices made by their friends to *Bal*, and presents to the Druids for their intercession.

The first day of November was dedicated to the angel presiding over fruits, seeds, &c. and was

were ignorant of the meaning of the word. Lhwyd marks the word as taken from Keating; but this author does not attempt to explain the Etymon; he only says, that the militia of Ireland went into winter quarters *o oidche Shambna go Beilteine*; i. e. from All Hallow Eve till May Day. *Saman* was the first month of the winter quarter, and not the last of the summer quarter:—Thus Cormac, in his glossary, says, the four great fires of the Druids, were in the beginning of February, May, August, and November.

OF ALLHALLOW EVE. 445

was therefore named LA MĀS UBĀL, that is, the day of the apple fruit, and being pronounced LAMASOOL, the English have corrupted the name to LAMBSWOOL, a name they give to a composition made on this eve, of roasted apples, sugar and ale. — This festival of the fruit, was also of oriental origin, as will be explained hereafter.

The eve of *All-hallow*, is named in Irish *Oidhche Shamhna*, i. e. the night or eve of *Saman*; by the aspiration of the consonants, it is pronounced *EE OWNA*; and the day following, was the great festival of *Saman*, to whom sacrifices of black sheep were offered for the souls of the departed, and the Druids exhibited every species of charms or natural magic the human mind could invent, to draw presents from the people: The sacrifice of the black sheep is recorded by Virgil.

Post, ubi nona suos aurora induxerat ortus,
 Inferias Orphei lethæa papavera mittes,
 Placatam Eurydicen vitulâ venerabere cæsâ
 Et NIGRAM mac̄tabis OVEM, lucumque revives.

Georg. l. iv. 546.

This festival lasted till the beginning of December, which was named MI NOLAGH (*b*) or the month of the NEW BORN, from the Hebrew נולח *Nolah*, i. e. *paire*, to bring forth young; from whence the French word NOEL, and the Irish NOLAGH, Christmas-day. This month was therefore a festival of great rejoicing, as the preceding was of

O 2

mourning,

(*b*) The festival of *Nolagh* finished on the first day of the new year, or the commencement of the circle of *Sam* the sun, because, the original of spirit, heat, and light, are the preservers of life; therefore, Macrobius, *the sun, the author of the race of my progenitors*, p. 255.

446 OF ALLHALLOW EVE.

mourning, and this rejoicing continued till the last quarter of the moon in December, when the ceremony of cutting the holy misletoe began, in preparation to the grand festival of presenting it, on the first day of the new year.

The ancient Persians named this month *Adur*, that is, fire. *Adur* was the angel presiding over that element; in consequence of which, on the 9th, his name day, the country blazed all around with flaming piles; whilst the *Magi*, by the injunction of *Zoroaster*, visited, with great solemnity, all the temples of that element throughout the empire, which, upon this occasion, were adorned and illuminated in a splendid manner. *Richardson*.—It is very probable, that the Irish *Mi'du* is a corruption of *Adur*.—The Irish custom of lighting up the houses in the country on the 2d of November, certainly originates from the above solemnity of the Persians; and in some places, the fire or *Beil-teine* is yet kept up.

The primitive Christians could not have placed the feast of All-Souls more judiciously, than on the *La Saman*, or the 2d day of November; or, that of the Nativity of our Blessed Lord, at a more proper season, than in the feast of *Nollagh*, or the new-born; but *Childermas*, or Innocents-day, a feast intended to mourn, in memory of the children of *Bethlehem*, murdered by order of *Herod*, was misplaced in a month dedicated to joy for the new-born; and so late as the year 1645, we find, the primitive institution of our Christian fathers was forgotten, and the rejoicings of the new-born substituted in its stead; so hard are vulgar customs to be removed, as we find by the following authors.

Feste

Feste des Innocens. Rejouissance qui se celebroit la vielle et le jour de la fête des innocens, à peu-pres comme la fete des foux, dans les cathedrales & les collegiales. *Naudé* dans la plainte qu'il escrivit a *Gascendi* l'an 1645 dit, qu'en certains monasteres de Provence on celebre la fête des innocens avec des ceremonies plus extravagantes, que n'estoient autrefois les solennitez des faux-Dieux. Furetiere.

Heretofore it was the custum, to have dances in the churches on this day, wherein were persons who represented bishops, (*it should have been Druids*) by way of derision, as some suggest, of the episcopal dignity; though others, with more probability, suppose it to be done in honour to the innocence of childhood. By a canon of the council of Cognac, held in 1260, these were expressly forbid. Chambers.

It has been the opinion of some learned men, that the *Baal-Zebub* of the idolatrous Jews, was the god of flies or locusts, as the LXX have translated it Deum *Mūsar*, *muscam*, or *Mūsarγoi muscarum averruncum*. *Bastnage* is singular in supposing this deity to be Mars; or the god of battles and of arms, because, says he, the Phœnicians might readily convert *צבא* *tsabath* into *צב* *Zebub*; the Irish or Ibero-Celtic retains both; for *sab* is death, and also strong, potent, valiant; so in Hebrew, *צב* *tsaba*, *militia*; in Arabic, *zab*, repelling by force; *zabin*, a life-guard-man, and *zaaf*, death: but our Ibero-Druids retaining *Bal-sab*, synonymous to *Saman*, it is evident, *Baal-Zebub* is Dominus mortis.

The

448 OF ALLHALLOW EVE.

The LXX, speaking of this deity, name him *δαίμων δαιμόνων*, *Dæmonum Principi*, which is the appellation given by the Jews to *Baal-Zebub*, or *Beel-Zebulo*, as in St. Matthew, ch. xii. v. 14, and St. Luke, ch. xi. v. 15, consequently, *Baal-saman*, *Baal-Zebub*, and *Baal-Zebulo*, are the same.

No deity of the ancients corresponds so well with our *Saman*, as *Pluto*, whom all the Heathens acknowledged as prince of hell, i. e. *Inferorum Præses*, *Pluto* is also derived from the Ibero Celtic, *Blotac* or *Blutac*, a dweller under ground. So *Beel-Zebub*, in the gospel, *ΑΡΧΩΝ ΔΑΙΜΟΝΙΩΝ*, is called, *Dæmonum Maniumque Princeps*: thus in the writings of the ancients, we frequently meet *Pluto* or *Serapis* described as *ΑΡΧΩΝ ΔΑΙΜΟΝΙΩΝ*, see Porphyrius, apud Eusebium, l. iv. præp. Evang. c. xxiii. and Clemens Alexandrinus styles him *ΜΕΓΑΛΟ ΔΑΙΜΟΝΑ*, i. e. *magnum illum Dæmonem*; thus in Æschylus, *Pluto* and *Inferorum Rex*, is beseeched to command the *manes* of Darius to return

Γῆ τε καὶ Ἑρμῆ βασιλεῦ τῶν ἑίδων
Παμψατὶ ἔνθεον ψυχῶν ἐς φάθον.

Terraque & Mercuri & (tu) Rex Inferorum

Mittite ex inferis animam in lucem.—

Sophocles in his *Oedip.* styles him *ΕΝΝΥΚΤΩΝ ΑΝΑΞ* *Noctis tenebrarum Rex*. The Latins named him *SUMMANUS*, explained by Pliny, lib. ii. *Hist. Nat.* c. 52, to be *Summus Manium*: there is a remarkable inscription in Gruterus, fol. 1015, where this deity is mentioned with *Pluto*;

PLUTONI SUMMANO
ALIISQUE DIS STYGIIS.

Cicero makes particular mention of *Summanus*, but Ovid seems to be ignorant who he is. See *Fast.*

Fast. 6. 731. Thus Cicero, cum Summanus in fastigio Jovis optimi maximi, qui tum fictilis, e cælo ictus esset, nec usquam ejus simulacri caput inveniretur, Hauruspices in Tiberim id depulsum esse dixerunt, idque inventum est in loco, qui est ab Hauruspilibus demonstratus. De divin. l. i. But this is a Druid's tale, and the ceremony of searching for the head in the Tiber, is still preserved in Ireland, on the festival of *Saman*, by dipping the head into a tub of water, to take up an apple in the mouth; and by the people of the western isles wading into the sea, in search of SHONY, on this festival.

This Pluto of the Greeks and Latins, is explained by the Rabbi's by מַמְמַאֵל SAMMAEL, i. e. *Angelus improbus*. *Angelus Sammael* improbus princeps est omnium Diabolorum; and the like power is ascribed by the Heathens to Pluto, whom the *Magi* and *Druids* studied to reconcile to them: thus Porphyrius, hos (Dæmones) et maxime eorum Principem colunt, qui mala per MAGIAM perpetrant.

Rabbi Sim. Ben. Jachai, names these deities שַׁמַּמוֹנִי Sammaoni, i. e. Dæmones, part 2, fol. 14, col. 1. A name evidently of the same origin of the Irish *Saman*, (*b*) and of the Persian ASUMAN, an angel

(c) The Hibernian Druids, understood by *Saman*, that being which had power from *Albeim* or God, over the soul, which they taught was immortal. This is the Hebrew *Sbemab*, or n. *Sbemab*.

The Hibernian Druids had five names to express the soul of man figuratively, and but one for the rational soul. These five figurative expressions are literally the same as those of the Jews, selected from the Holy Scriptures, and as they do
not

450 OF ALLHALLOW EVE.

angel who presides over the 27th day of every Persian solar month, and is considered the same with

MORDAD,

not occur in any other Celtic language, they are here deserving of notice, because they explain our Druidical *La Sa-man*: they will be more fully discussed, when we come to treat on ecclesiastical subjects.

The rational soul was called *anm*, i. e. the living spirit; the life, from whence the Lat. *anima*.

The figurative expressions were,

1. *Neobbas*, i. e. immortality, from *bàs*, mortality, death: *neo* is a prefixed negative.

2. *Ruica*, i. e. air, spirit, æther, life.

3. *Samban*, *Samal*, i. e. the likeness of the great *Samb* or *Sun*, which, they thought, was the likeness of the *Alheim*. Heat and light is the producer and preserver of life; therefore, Sol was the god of nativity.

4. *Coidbeche*, i. e. immortal, continual, for ever.

5. *Ceid*, *Caid*, i. e. the gift of god, the divine love of God to man; hence *Ceidbamb*, or *Ceidamb*, is a name for the month of May, from the solemnities of that festival, to *Samb*; it was also named *Cad-am*, or the holy season; and *Ceit-am* or *Kit-am*, i. e. the assizes.

N-or *Ne*, in Hebrew, is a servile letter; when prefixed, it is passive, or a noun. The ancient Irish had no *P*, they used always *B*, with an hiatus. *Nephefb*, because it has a vegetative power, whereby it occasions the growth of man. *Humphreys* in his *Apologetics of Athenagoras*.

Manasseh Ben Israel, from the *Beresbith Rabba*, informs us, that the ancient Jews had five names for the soul of man, viz; 1. *Nephefb*. 2. *Ruach*. 3. *Nesbemab*. 4. *Kajab*. 5. *Jechida*. We will produce some explanations of these words, according to celebrated writers, reserving the greater part for another time, being foreign to the subject of this essay.

Nephefb, to breathe out, respire, take breath, the animal frame, the person in rational creatures; and it is applied to the vegetable life in plants, once in the bible; but it is never the rational soul. Lev. xxi. 2. Neither shall he (the priest)

MORDAD, or ASRAEL, the angel of death. Richardson Arab. Lex. vol. i. p. 117. *Murdad*, in Persic,

priest) go into any (*nepbesheth muth*) dead body ; it is the vital frame, whether alive or dead. Bates Crit. Heb.

Fás, in Irish, is to vegetate ; but *neofás* will imply a dead body, that can vegetate no longer.

Ethiop. *Nepbesh*. There are two souls in man ; the one, which is the breath or spirit of life, (i. e. the rational soul) proceeding from the mouth of God, the Creator, which relates not to the elementary nature of man, neither doth it die ; the other, is the animal faculty, (that is the sensitive life or soul) and this is compounded of the elements, and is itself mortal. Job vii. 7. Remember, that (*ruch*) breath is my life. xii. 10. In whose hand is the *nepbesh* of every one that lives, and the breath of every flesh of man. Castellus.

Nepbesh, as a verb, signifies to breathe ; and, as a substantive, an agent, a breather, a frame breathed in. Hutchinson.

Neshemab, so called, as having the intellectual faculty which distinguishes man from all mute creatures : it is derived from *shamaim*, heavens, and, therefore, this name is never read in the Holy Scriptures, as given to beasts, but to man only. Humphreys' Apolog. of Athenagoras.

Neshemab, breath, the animal that breathes ; but it is not appropriated to the immortal soul ; it is called, God's blast and breath, Ps. xviii. 16, and 2 Sam. xxii. 16. at the (*neshemab*) blast of (*ruch*) the breath of his nostrils. Bates Crit. Heb.

After I have shewed the nature of man, his station, &c. I must shew, that there is a necessity, and that it cannot be otherwise, but that all the ideas we have of essence, or powers of our own souls as other spirits, nay, even of God, must be taken from those in the *air* ; and, as *neshemab* is taken from the air, in the said condition and action, *halitus, flatus*, which is the true and real idea of the word, it is used here for a being of an essence, not otherwise to be described, of a different nature, and distinct from the substance of *Adam* the man, the creature that lives, and has his powers from the element of the air. Hutchinson's Introd. Moses's Prin. p. 38.

By

452 OF ALLHALLOW EVE:

Perfic, implies *giving death*; but he was also one of the reputed guardians of trees, fruits, seeds, and herbs. Ibid. p. 1568. But MURDAD was also the ancient Perfic name of the month of *November*. Quintus mensis in anno Gjol. (Julius) sed in anno vet. *November*, i. e. *Murdad*, vulgo *Mirdad* et *Amirdad*, qui est angelus qui præest arboribus, frugibus, ac feminibus et *Hyemali parti anni*, sed *Murdad* seu *Mordad*, q. d. *mortem dans*, significatur, etiam *angelus mortis*. Hyde Relig. Vet. Pers. p. 243. *Mordad* est *Azrael*, qui motiones sedat & animas a corporibus seperat, ut credunt Persarum Magi. Cazvinus.

Apud quosdam veteres Judæos שׂממל *Sammael*, i. e. venenum Dei, exponitur angelus mortis: is tamen aliis eorum est *Satanas*, seu Princeps diabolorum, quem aiunt inequitasse serpentem antiquum et seduxisse Evam: nam *Sammael* exponitur *Afnodeus* seu tentator, de quo aliàs dicitur *Sammael* est *Princeps maximus qui in cælis*: huic tanquam Diei Judicii advocato dant seu offerunt *munus* in die propitiationis,

By *Samb*, our Druids understood the sun, the likeness of the *Albeim*, or God; hence our *Saman*; from this idea, *Samail* is a likeness, an image, a vision, spectre, ghost; hence the Latin *Similis*.

I believe, the reader will allow, that our Hibernian Druids could have argued well with our modern philosophers on this subject;—he will be pleased to recollect, that I have often asserted, and think I shall hereafter prove, that the Irish Druids were not *idolaters*, had no graven images, and received the light of the gospel sooner than any other religious in the western world.

In the beginning of the Samaritan Pentateuch, we read, in principio creavit *Afima* cælum & terram.—*Sbem* is frequently used by the modern Jews for *Alcim*, Deus.

nis, ne Judæos propter peccata accuset. Hyde. Rel. Vet. Pers. p. 244. See more of this deity in Buxtorf.

The feast of *Murdad*, the angel of the ancient Persians, who presided over fruit, falling on the 1st of November, is evidently the same as our *La meas ubhull*; and from hence is derived the custom of eating a great quantity of apples and nuts on this day; and the ceremony of the *La Saman*, or the following day, is blended with it, being both kept on the vigil of the latter.

I have not met the word *Murdad* in any ancient Irish MSS. but as this deity presided over herbs, and our Druids were great botanists, it is not improbable that the Irish name for agrimony, (viz. *murdrad*) to which they attributed so many excellent virtues, may be a corruption of *murdad*, and so called by way of excellence.

The Phœnicians believed Pluto to be DEATH, as we find in Philo. Bybl. ap. Eusebium, l. i. c. x. p. 38. “nec multo post *MOÏ* filium ex Rhea genitum vita functum consecret: but, *מוֹת* is the Hebrew מוֹת *muth*, and the Irish *muath*; thus the Irish say, *ata se dul a muath*, it is petrified, i. e. dead and gone.

Pluto was the modern name of *Sammaon* or *Sammael*: The general derivation of *Pluto* is from *πλουτος*, i. e. Riches,—dictus est *Pluto*, say the glossarists, *απο του πλουτου*, hoc est a divitiis,—quæ ex terræ eruuntur visceribus: true; but we shall find the Greek *πλουτου* to be of Iberno-Celtic origin: We will now trace the history of *Pluto* in a few words.

Pluto, the son of Saturn and Rhea, or Ops, was the youngest of the three Titan brothers, who
 escaped

escaped the cruelty of their father: Italy and Spain fell to his lot. Pluto retired to the extremity of Spain, and applied himself in carrying on the working of the gold and silver mines, with which that country once abounded, as we learn from Poffidonius, Avienus, and many others: they even describe its mountains and hills to have been all of gold and silver, especially those near Tartessus. Aristotle says, that the first Phœnicians who landed in Spain, found so great a quantity of gold and silver, that they made their anchors of those precious metals; and the author of the book of Maccabees, l. i. c. viii. speaking of the Romans, says, that by the conquest of Spain, they made themselves masters of the mines of gold and silver.

This, doubtless, obliged Pluto, who before was named *Agefilus*, and *Agefander*, (or the leader of men, &c.) *Dis*, &c. to fix his residence about *Tartessus*; he was skilled in mining, and this made him pass for the god of riches.

Blot, in Irish, is a mine, a cave, or any subterraneous place.

Blotac, is a miner or dweller in caves. Shaw's Dictionary, & Vet. Gloss.

P being mutable with B, formed the Irish verb *plutadh*, to dig, to mine, to break in pieces: metal being early the standard of money, *blot*, *blat*, and *blath*, signify price, value; and from gold and silver being easily polished, we have the adjective *blotach*, as *cloch blotach*, a polished stone. Hence the name of Pluto, and of the Greek *πλούτης*, riches; and from Tartessus the Latin *Tartarus*, hell.

Pluto continually employed labourers in the mines, who were obliged to work far in the earth,
and

and, in a manner, as far as hell and the gloomy mansions of the *manes*, in search of hidden treasures; and thus Pliny describes them, *in sede maniumque opes quaerimus, nos ad inferos agunt*, l. xxxii. c. i. hence he was said to dwell in the centre of the earth: add to this, that they who work in the mines of gold and silver, commonly die there; so was Pluto reckoned the king of the dead, and the very name he bore; viz. *ADÉS*, signified death, destruction; and from the Phœnician *ED* or *AID*, exitium; in the Ibero Celtic, *EAD* or *EAG*, death.

The learned Millius, it is true, derives Pluto from the מִפְּלֵזֶט miphlezet, mentioned in the 1. Kings, c. xv. v. xiii. the root of which is פִּלֵּז, philets or phlets, i. e. *terrendo*, as most interpreters agree, but this word is better preserved in the Irish *pleisdan* or *phleisdan*, to slaughter, to butcher, to slay, from *phleisdar* or *fleisdar*, a butcher, anglicé, a *bescher*; but *miphlezet* is feminine, and has been well explained by the Rabbis, and even allowed by Millius to be the same as *Hecata*.

It does not appear from any Irish MSS. in what places the Druids offered sacrifices to *Saman*. We know, those of the *Ti-mor*, or great invisible spirit or *Baal*, were performed in *excelsis*, according to most ancient custom; and from history we learn, that the Greeks and Romans, in the worship of their infernal deities, dug little trenches or pits, which they made use of, instead of altars. Spencer, b. ii. c. xv. Fabricii Bibl. Antiq. c. ix.

Festus tells us, that when they sacrificed to their celestial gods, they did it *in aedificiis a terra exaltatis*, in buildings exalted high above the earth; when to their terrestrial gods, *in terra*, upon the ground; but when to the infernal, *in terra afossa*, in holes or pits

pits dug in the ground: and thus the scholiast on Euripides, in Phœnis, says, that βῆμα is an altar or building raised with steps to go up, upon which they offered sacrifices to the gods, who had their dwelling above; and ῥοχάρα is a ditch or pit dug in some *elevated* ground, of a certain figure, but without steps, where they sacrifice to the infernal deities.

Eascar, or *Eiskir*, in Irish, is a small hill, and many places retain this name from their situation; we also frequently find subterraneous buildings in Ireland, which are evidently of Druidical workmanship, such as that of New Grange near Drogheda, (*d*) which may probably have been the place of sacrificing to *Samman*. This hint may lead our Hibernian antiquaries in search of the ῥοχάρα.

Rabbi Moses Bar Nachman, in his notes on Deut. xii. 23. (*e*) thus describes this superstitious worship: "They gathered together blood for the devils, their idol gods, and then they came themselves, and did eat of that blood with them, as being the devils guests, and invited to eat at the table of the devils; and so were joined in federal society with them: and by this kind of communion with devils, they were able to prophecy and foretell things to come. According to the opinion of this Rabbi, they thought their demons esteemed it such a favour and obligation to be treated in this manner, that they would, in the wild and open places
where

(*d*) See a description of this temple, by the learned Governor Pownal, vol. ii. Archæol. Soc. Ant. Lond. vol. ii.

(*e*) Only be sure that thou eat not the blood; for the blood is the life, and thou mayest not eat the life with the flesh.

where they haunted, and which therefore were made choice of for the performance of these superstitious rites, appear visibly to them, and foretel them any thing they had an inclination to know. Thus Horace describes Canidia and Sagana performing these rites :

Vidi egomet nigra succinctam vadere palla,
 Canidiam, pedibus nudis, passoque capillo,
 Cum Sagana majore ululantem, scalpere terram
 Unguibus, et pallam divellere mordicus agnam
 Cæperunt, cruor in fossam confusus, ut inde
 Manes elicerent, animas responsa daturas.

Sat. l. i. Sat. viii.

And thus we read in 1 Kings, c. xviii. v. 18. that Baal's prophets cried aloud, and cut themselves after their manner, with knives and launcets, till the blood came.

The ceremony of sacrificing to *Saman*, is thus described in an ancient MSS. entitled, *Dun-seancas*, or the topography of Ireland, under the word *Magh-seacht*, or the field of adoration, as the Irish glossarists will have it ; but I shall hereafter shew that it signifies the worship of the great God.—“ *Magh-seacht*, so called from an idol of the Irish, named “ *Crom-Cruaith*, a stone capped with gold, about “ which stood *twelve other* rough stones. Every “ people that conquered Ireland, (that is, every “ colony established in Ireland) worshipped this “ deity till the arrival of Patrick. They sacrificed “ the first born of every species to this deity ; and “ *Tighernmas Mc Follaigh*, king of Ireland, commanded (*cucu*) sacrifices to this deity, on the “ day of SAMAN, and that both men and women “ should worship him prostrated on the ground, “ till

458 OF ALLHALLOW EVE.

“ till they drew blood from their noses, foreheads,
 “ knees, and elbows, many died with the severity
 “ of this worship, and hence it was called, *Magh-*
 “ *seacht.*” Vet. MSS.

Cucu, a sacrifice; in Hebrew, *Chug*, the Paschal Lamb; and agreeable to Mr. Hutchinson's description of the Hebrew *Chugul*, or worshipping of God as the Creator of the universe, this ancient word *Crom-Cruaith*, literally implies, the temple of the *Cruth*, i. e. Creator: This is the word still used for the transubstantiation of the host in the mass. *Cromthea* is a priest; *Crom* or *Chrom*, in the Bohemian language, is a church or temple; *Chrama*, or *Charma*, in the Phœnician language, is *Anathema*, execratio. Hence, says Bochart, *Charma* or *Harme* Bœotix locûs erat *Columnis septus*, propter vatem Amphiarum hiatu terræ ibi absorptum ira execrandus; ut fama sit neque aves illis columnis infedisse, neque feras herbam attigisse in intercolumnio illo crescentem. See *Cuirm ascaon*, in the conclusion.

The word *Crom*, has been so much mistaken by the monkish writers of the eleventh and twelfth centuries, it deserves further notice. In some ancient MSS. I find *Crom* used as an attribute of God: the same word occurs in the same sense in Arabic. *Cruth* is a form, shape; and *Cruathoir* is the only word now used for God the Creator; it is probably the root of the Latin word. *Cruaith* is the genitive case; therefore, *Crom-Cruaith* implies, the *Lord of the Creation*: it is sometimes written *Crom-Cruach*, perhaps, signifying the hard and difficult devotion to be paid to *Crom*, as described above; but I rather believe, it is the fault of the transcriber.

The

OF ALLHALLOW EVE. 459

The following extracts from oriental authors, will elucidate our Irish word *Crom* :

Heb. *Chrom*. (with an Heth.) optimates ; from whence *Heros*. Bates. Crit. Heb.

Arab. *Krim*, *Kerim*, one of the attributes of God ; a most religious man, a true believer. *Kiram*, venerable, noble. *Kerami*, most revered. *Kiramet*, a miracle, i. e. the work of God.

Perf. *Gawran*, worshippers of fire. *Keruger*, *Ke-ruter*, an attribute of God. Richardson.

And in Castellus, under כרם *Crom* or *Kerem*, are the following observations.

Chaldee. Synagoga. Nomen lapidis pretiosi, Locus publicus.

Syr. Nomen Idoli.

Samarit. Nomen Lapidis.

Æthiop. Annus.

Arab. Honorificatus fuit ; Veneratus fuit ; Vir credens & religioni addictus ; Munificentia Dei ; Maximus ; Majestate verendus thronus ; Veneratio ; Gloria ; Signa a viris sanctis edita ; Nobilissimus ; Benedicta.

These sufficiently prove, that *Crom* was one of the attributes of the great God : hence, *cruim* signifies thunder ; *Crom-Leac*, the altar of the great God. *Magh* and *Mugh*, are Irish words, expressing the attributes of God ; in Hebrew, *Magen*, Nomen Dei, metaphoricè vocatur ; i. e. Clypeus. Thus, also the Irish, *Borr-Ceann*, God ; in Hebrew, *Bore-ruach* ; i. e. Creator venti. Amos iv. 13.

On the OIÐHCHE SHAMHNA, (Ee Owna) or Vigil of *Saman*, the peasants in Ireland assemble with sticks and clubs, (the emblems of laceration) going from house to house, collecting money, bread-cake,

460 OF ALLHALLOW EVE.

butter, cheese, eggs, &c. &c. for the feast, repeating verses in honour of the solemnity, demanding preparations for the festival, in the name of St. Columb Kill, desiring them, to lay aside the *fatted calf*, and to bring forth the *black sheep*. The good women are employed in making the griddle cake and candles; these *last*, are sent from house to house in the vicinity, and are lighted up on the (Saman) next day, before *which* they pray, or are supposed to pray, for the *departed souls* of the donor. Every house abounds in the best viands they can afford: apples and nuts are devoured in abundance; the nut-shells are burnt, and from the *ashes*, many strange things are foretold: cabbages are torn up by the root: hemp seed is sown by the maidens, and they believe, that if they look back, they will see the apparition of the man intended for their future spouse; they hang a smock before the fire, on the close of the feast, and sit up all night, concealed in a corner of the room, convinced that his apparition will come down the chimney, and turn the smock; they throw a ball of yarn out of the window, and wind it on the reel within, convinced, that if they repeat the Pater Noster backwards, and look at the ball of yarn without, they will then also see his *sith* or apparition: (*f*) they dip for

(*f*) *Sith*, an apparition. *Sith-bbreog*, the same; i. e. the apparition of the *breo* or spirit, fire, æther, &c.—It is sometimes written *Sidb* & *Sigb*. *Sheth*, Heb. nates, podex, dæmon. Et hæc vox Judæis frequens est in ore, nam sub specie amicæ salutationis obvios Christianos in Polonia & Germania, farcasticè & impiè compellant *Sheth wilcome*; i. e. *podex vel dæmon salve*. *Sbedb* enim est Dæmon. Hinc *Setb* vel *Set*, quæsi thesis vel positio; *femen*; viz. pro *Abele* substitutum. Bythner, Clav. Linguæ Sanctæ.

for apples in a tub of water, and endeavour to bring one up in the mouth; they suspend a cord with a cross-stick, with apples at one point, and candles lighted at the other, and endeavour to catch the apple, while it is in a circular motion, in the mouth; these, and many other superstitious ceremonies, the remains of Druidism, are observed on this holiday, which will never be eradicated, while the name of *Saman* is permitted to remain.

The inhabitants of *Siant*, (one of the western islands of Scotland) had an antient custom to sacrifice to a sea-god, called SHONY, (Shamhna) at All-hallow tide, in the manner following: The inhabitants round the island, came to the church of St. Mulvay, having each man his provision along with him; every family furnished a peck of malt, and this was brewed into ale; one of their number was picked out, to wade into the sea up to the middle, and, carrying a cup of ale in his hand, standing still, in that posture, cried out with a loud voice, saying, *Shony, I give you this cup of ale, hoping, that you'll be so kind, as to send us plenty of sea ware, for enriching our ground the ensuing year:* and so threw the cup of ale into the sea. This was performed at night time. At his return to land,

P 2

they

Sitb-bbreog, the same as *Sigb-brog*, a fairy; hence *bean-fighe*, plural *mna-fighe*, women fairies; credulously supposed by the common people, to be so affected to certain families, that they are heard to sing mournful lamentations about their houses by night, whenever any of the family labours under a sickness, which is to end by death: but, *no families*, which are not of an *ancient and noble stock*, (of oriental extraction, he should have said) are believed to be honoured with this fairy privilege. O'Brien's Dict. Hib.

462 OF ALLHALLOW EVE.

they all went to church, where there was a candle burning upon the altar; and then standing silent for a little time, one of them gave a signal, at which the candle was put out, and immediately all went to the fields, where they spent the remainder of the night, in drinking, dancing, and singing. *Martin's Western Islands*, p. 28.

From this passage, it is evident, that SAMAN was esteemed the angel presiding over the fruits of the earth, and was the same as MURDAD of the antient Persians, as before explained.

According to Pythagoras, the number two was the most unlucky; for which reason, our Hibernian Druids fixed this solemnity on the 2d day of November, or the month of Saman; and, for the like reason, the Romans removed the feast of Summanus, to the second month of the year; viz. to February.

OF ALLHALLOW EVEN; vulgo, HALL E'EN, as also, NUTCRACK NIGHT.

From the Appendix to Brandt's Observations on Popular Antiquities. Newcastle upon Tyne. 1777. 8vo.

In the Antient Kalendar of the Church of Rome, so often cited, I find the following observation on the 1st of November:

Festum stultorum veterum huc translatum est.

The feast of fools is removed to this day.

Hallow E'en is the vigil of All Saints Day.

It is customary on this night, with young people in the North, to *dive* for apples, catch at them when

when stuck on at one end of a kind of hanging beam, at the other extremity of which, is fixed a lighted candle, and that with their mouths only, having their hands tied behind their backs; with many other fooleries.

Nuts and apples chiefly compose the entertainment; and, from the custom of flinging the former into the fire, it has, doubtless, had its vulgar name of nut-crack night. The catching at the apple and candle, at least, puts one in mind of the ancient game of the quintain, which is now almost forgotten, and of which a description may be found in Stowe's Survey of London.

Mr. Pennant, in his Tour in Scotland, tells us, that the young women there determine the figure and size of their husbands, by drawing cabbages on Allhallow Even, and, like the English, fling nuts into the fire.

This last custom, is beautifully described by Gay, in his *Spell*.

Two hazel nuts I threw into the flame,
 And to each nut I gave a sweetheart's name;
 This, with the loudest bounce, me sore amaz'd,
 That in a flame of brightest colour blaz'd;
 As blaz'd the nut, so may thy passion grow,
 &c. &c.

The Rev. Mr. Shaw, in his History of the Province of Moray, seems to consider the festivity of this night, as a kind of *harvest-home* rejoicing; "A solemnity was kept, says he, on the eve of the first of November, as a thanksgiving for the safe ingathering of the produce of the fields. This, I am told, but have not seen it, is observed in
 "Buchan,

464 OF ALLHALLOW EVE.

“*Buchan*, and other countries, by having *Hallow* “*Eve* fires kindled on some rising ground.” (g)

He tells us, also, in that little fore-taste of his work, with which he favoured the Public, in an Appendix to Mr. Pennant’s Tour, that “on Hal-
“low Even they have several superstitious cus-
“toms:” I wish he had given us particular descrip-
tions of them, for general accounts are exceedingly
unsatisfactory; curiosity is indeed tantalized, not re-
lieved or gratified by them. End of the Appendix
to Brandt.

The month of Nollagh, or *regeneration*, for so
the word implies, appears to be borrowed from the
Ægyptians: the great festival of the Druids, in this
month, was about the 25th of *December*, the day
fixed for the celebration of the birth of our Saviour.
I therefore offer the following observations to the
learned reader: The overflowing of the river *Ado-
nis*, and the retreating of the waters, were periodi-
cal:

(g) Cormac, Abp. of Cashel, in the tenth Century, in his
Irish Glossary, tells us, that, in his time, four great fires
were lighted up, on the four great festivals of the Dru-
ids; viz. in February, May, August, and November: the
Irish have dropt the fire of November, and substituted can-
dles: the Welsh still retain the fire of November; but can
give no reason for the illumination, says the author of *Let-
ters from Snowden*.—I believe, his enquiry into this solemn-
ity, was not very deep, for the Welsh are, in general, well
acquainted with the ancient ceremonies of the Druids.
These festivals shall be explained in future publications, as
opportunity serves: they strengthen the assertion I have often
made, that the customs of the common people of Ireland,
and the MSS. still in being, afford more opportunities of ex-
plaining the tenets of the religion of the Druids, than those
of any other people in the world, the *Brachmans* excepted.

cal: the first was fixed for the beginning of their mournings; so did a very extraordinary circumstance, point out to them precisely, when to change the mourning, into the most extravagant mirth and rejoicings. The Egyptians put a letter into a basket made of bulrushes, and with ceremonious incantations, delivered it to the river on its reflux, which carried it to the sea; and this letter, of its own accord, went to Byblis, about eighty leagues distant, where the women, who knew the time of its approach, received it with the greatest reverence: this letter informed them, that *Adonis* was *regenerated*, or come to life again; their mourning was immediately turned into joy, and the whole city filled with revelling and licentiousness. We meet with this story in Lucian: "There was," says he, "a man's head brought every year from Egypt to Byblis, over the sea, in the space of seven days, the winds carrying it with a divine gale, that it turneth not to the one way, nor to the other, but comes in a straight passage directly to Byblis; which, though it may seem miraculous, happens every year, and did the same when I was there."

This is the reason, we so often see on old coins the *Dea Syria*, with a head in her hand: it is supposed, that Isaiah (xviii. 2.) alludes to this, where he denounces *woe to them who send ambassadors by sea, even in vessels of bulrushes upon the waters*. The word *Tsirim*, which we translate *ambassadors*, signifies idols; and Bochart, therefore, understands it, of the head of *Osiris*, which, he says, they sent *by the power of the devil*, from Egypt to Byblis: The LXX translate it by *ἐπιστάς Βιβλίας*, as if they were letters

466 OF ALLHALLOW EVE.

letters that were sent to Byblis: The Irish antiquary could have informed them, that *os iris*, in their language, implies, *the holy or divine head*. This story is not unlike that published not many years since, in the life of St. Wenefrede, for the use of the pilgrims who visited her well, and which the editor very gravely endeavours to persuade us to believe: it is this; that she annually sent St. Beuno a curious embroidered waistcoat, and, wrapping it in a woollen cloth, cast it into her well, from whence it passed down the stream into the river, then into the sea, and landed near the monastery where St. *Beuno* dwelt, at *Clynnog*, near Carnarvon, many miles distant.

I shall conclude this subject with a passage from Porphyry, because, it was the sentiment of our Hibernian Druids.

“ We will sacrifice,” says he, “ but in a manner that is proper; bringing choice victims with the choicest of our faculties; burning and offering to God, who, as a wise man observed, is *above all, nothing sensual*: for nothing is joined to matter, which is not pure; and, therefore, incongruous to a nature, free from the contagion belonging to matter: for, which reason, neither speech, which is produced by the voice, nor even internal or mental language, if it be infected with any disorder of the mind, is proper to be offered to God: but we worship God with an unspotted silence, and the most pure thoughts of his nature.”

These arguments were brought by the Heathens, to defend worshipping the images of their Gods; and their Gods, for aught we know to the contrary, were,

OF ALLHALLOW EVE. 467

were, when on earth, though their posterity soon fell into idolatry, as *good saints*, that is, as acceptable to Almighty God, and perhaps more so, than St. Francis, Ignatius Loyola, and a great many other Enthusiasts, who make a considerable figure in the Romish Kalendar.

OF

OF THE
GULE OF AUGUST;
OR,
L A M M A S D A Y;
CALLED BY THE ANCIENT IRISH,
L A T A T A N D L A L U G H N A S A.
TO WHICH ARE ADDED,
FURTHER ILLUSTRATIONS
OF THE
R O U N D T O W E R S.

THERE cannot be a more pleasing study to the Irish antiquary, than that of the ancient Irish Kalendar; and, if a complete work of this kind could be found, it would, doubtless, afford a most curious enquiry, and lead to discover the ancient colonies that settled in this island.

The names of some of the ancient festivals, are handed down to us by the mouths of the common people; such as BEIL TINNE, or the month of May; SAMAN, the month of November; NOLLAG, of December; and LUGHNASA, of August: but the
greater

OF THE GULE OF AUGUST. 469

greater part, are only to be found in the perusal of the ancient MSS.

The name of TAT or TATH, carries us up to the most remote period of antiquity; it is of oriental origin, and, in my opinion, establishes the ancient History of Ireland, as given to us by their ancient Seannachies or Antiquaries; I mean, where they assert, that an eastern colony settled in this kingdom at a very early period, and introduced their language, rites, and customs; because, if these names had travelled from Gaul to Britain, and so on to this island, it may be reasonably concluded, that we should find some traces of them, in the histories or antiquities of those nations, particularly in that of the Britons, the Welsh having been most studious in their researches and explanations of British antiquities: but, in the course of my reading, I have not been able to discover any words, in the least similar to those of the Irish, for this festival.

LA TAT, the first day of August. Vet. Gloss.

LA TAITHE A' FOGHMHAIR, the Day, Tat, of harvest. Idem.

DIA TAITHE 'FOGHAMHAIR, (*h*) the first day of August. Mr. Charles O'Conor, from the *Din-sheanchus*, one of the most ancient records of the Irish.

LUGNAS,

(*b*) *Fogb*, in Irish, implies, an abundance, a gathering, a harvest; hence, it is used, to express a great feast, an entertainment, &c. *Fog*, is an old Celtic word, still retained in Yorkshire, and applied to the soil; they say, such a field has a good or a bad *fog*.

Fog, (*fogagium*, Law Latin; *gramen in foresta regis locatur pro fogagio*. *Leges forest. Scotice*) aftergrass; grass which grows in autumn, after the hay is mown. Johnson.

470 OF THE GULE OF AUGUST,

LUGNAS, the month of August. O'Brien's Dictionary.

LA LUGHNASA, the first of August. Idem.

LUGNASD, Lammas Day. Shaw's Galic Dict.

LA LUANISTAIN, Lammas day, or 1st of August Mc. Donald's Galic Vocabulary.

Scaliger, in his *Emendatione Temporum*, shews us, that *nn Tot*, or *Thoth*, was the first month of the Egyptians, which commenced on the kalends of August. We need go no farther for the derivation of the Irish TAT. He adds, also, that Albetinus asserts, that the Ægyptians named this month, likewise, LAGNAHIR, but that the Coptick, or Ægyptian words, were so falsely printed in this Author, little dependance was to be placed on the orthography; sed multa apud illum autorem depravatæ leguntur, sive interpretis incitia, sive librariorum culpa, ut cum apud eum legitur ALKEPT PRO ELKUPTI, &c. &c. from whence, we may conclude, that *Laghnahir*, and *Lughnasa*, have the same origin.

The Ægyptians, had also, a second *Noomenia*, in March, named TAT, hence, the distinction made by the Irish, by *Dia-Taithe a foghamhair*, the Day, Tath, in harvest.

The month, TAT, in the *Tabula Syro-Græcorum* of Scaliger, is named LOUS; I therefore conclude, that Albetinus wrote *Laghnasfr*, instead of *Laghnahir*, a word afterwards contracted by the Syro-Græcians to *Lous*.

The Irish glossarists, of the eleventh and twelfth centuries, derive the name from *Lughaidh-lamh-fada*, or long-handed *Lughaidh*, a monarch of Ireland, who, they say, established *nasa*, or fairs or assemblies,

semblies, to be held annually at Talton, (i) on the first day of this month. It is certain, that this was a public day, or festival, in the most remote times; and *Cormac* informs us, it was one of the four great fire-days of the Druids, as we have shewn in the preceding pages.

Toth, or *Thoth*, is said to be so called by the Ægyptians, from a king *Thoth*; but it being the name of the first month of the year, *Thoth* became the name of the *Epocha* of the sun's calculation. In Irish,

Tat, i. e. tofach, a beginning. Vet. Gloss.

Tath, i. e. leomhan, a lion. Idem. In this month, says Scaliger, *Thoth* primus necessario cæpit ab orbe *Caniculæ* (the dog star) sole in *leonem* transeunte, novilunio:—And here it will not be amiss to observe, that *mi madadh*, or the dog month, is another appellation in Irish, for the month of August, corresponding with the *canicula*, or dog star.

Teith, heat, warmth.

Tethin, i. e. Tithan, the sun. See all the Dictionaries.

Taithneadh, to thaw, melt, or fuse; hence, *Teine*, fire.

Taith, the course of the sun.

Various are the opinions of antiquaries, of the origin of the name of Lammas Day.

LAMMAS, *Calendæ Sextiles seu Augustæ, q. d. Missa*, (i. e. *Dies Agnorum, tunc enim Agri exolescunt*

(i) *Tail-ton*, signifies, the bill of augury: hence, the Druids named Patrick, *Tailgan*, that is, the great prophet. See O'Brien. The modern Irish, have done what they could to ruin the ancient language. In Arab. *sala-numa*, an augur. See the Preface.

472 OF THE GULE OF AUGUST,

lescunt, & in usu mensarum esse definunt. Vel ut ex *Sommero* monet ab Anglo-Sax: *hlaf-mæsse*, q. d. Loaf-mass, fortè quia eo die, apud Anglos, oblatio panum ex tritico novo fieri solebat. Skinner.

Lammas Day, the first of August, so called, as some will have it, because lambs then grow out of season, as being too big;—others derive it from a Saxon word, signifying *Loaf-mass*; because, on that day, our forefathers made an offering of bread, made with new wheat. On this day, the tenants who formerly held lands of the cathedral church of York, were bound by their tenure, to bring a *lamb* alive into the church at high mass. Chambers.

Lammas Day, otherwise called, the *Gule* or *Yule* of August, which may be a corruption of the British *gwyl Awst*, signifying the festival of August, or may come from *vin-cula*, (Chains) that day being called, in Latin, *Festum S. Petri ad Vincula!!!* Blount.

It is a usage, in some places, for tenants to be bound to bring in wheat of that year to their lord, on or before the *Gule* of August. Ham. Resol. to six *Queries*, p. 465.

In the preceding article, I have shewn the derivation of *Lambswool*; that it was the day on which the Druids celebrated the *la-mas ubhal*, or the day of oblation of the fruits of trees: So this day, (the *Gule* of August) was dedicated to the sacrifice of the fruits of the soil: *LA-ITH-MAS* was the day of oblation of grain; it is pronounced *La-ee-mas*, a word readily corrupted to *Lammas*: *ITH*, is all kinds of grain, particularly wheat; and *mas*, fruit of all kinds, particularly the acorn, whence *maist*.

CUL

CUL and OUL, in the Irish, implies, a complete circle, a belt, a wheel, an anniversary. CIR, implies, a bending, and sometimes a circle; but, in speaking of the mathematical circle, it is always compounded as CIRCUL, a circle.

Cul, i. e. *gul*, i. e. carbad, a wheel. Vet. Gloss.

Culbhairc, i. e. Saor deanmha carbaid, a wheelwright. Ibid.

Cul, a chariot, a waggon, or any wheel-carriage.

Do threig a chula, his wheels failed. O'Brien.

Carbad, *Coiste*, a wheel. Lhwyt at Rota: N. B. Carbad and Coiste, now signify a coach or chariot.

Cuidhal, or *Cual*, a spinning wheel.

GWYL, a festival. Welsh.

GWLEDD, Epulæ, Convivium. Davies' Welsh Dictionary.

Gwyl yr holl Sainet, the Gule of All Saints. Welsh Kalendar.

Gwl Awst, the Gule of August. Idem.

Cùl, or Gul, signifying a circle, a belt, &c. was a term properly adapted by the Celts, to express an anniversary, festival, or the day in the sun's annual course, assigned to particular holy days. These, and other festivals which were governed by the *Neomenia*, were proclaimed to the people, a week or more, before the appearance of the moon; hence it was necessary to calculate the motion of the heavenly bodies; and this was the business of our Druids: and, as they ascended the high hills, to have the first observance of the new moon, so, many hills and steeples, or round towers, preserve the name to this day, signifying their use; as *Cnoc-na-Re*,

474 OF THE GULE OF AUGUST,

na-Re, the Hill of the Moon, in the county of Sligo; Killrè, the Moon's Steeple, &c. &c.

We cannot explain this word *cul*, without referring to the oriental tongues; and, in truth, the Celtic language, the Ibero-Celtic in particular, is so united with the Hebrew, Arabic, and Persian, it is impossible to penetrate into the remote antiquities of the Celtic nations, without a competent knowledge of those languages; as will appear from the following words:

H E B R E W.

גָּלָה *gala*. This is a very general word, and has great variety of application: to roll in whatever manner; to roll down; roll together; roll back; roll round; to revolve as the earth in its diurnal and annual motion; and, as a heap of stones rolled together. *Galath*, orbs; rings; rounds; things that would easily turn round, *Vas rotunda*, round instruments; to be rolled away, as when the solar light is by the motion of the earth rolled off our hemisphere. As a noun, it seems a general name for the great material heavens. As a mass, circles, rings, or turning round on a centre. Derivations, *wheel*, *well*. The Saxon, *wealcan*, to roll; whence *welkin*, the heavens. Perhaps the Latin, *volvo*; whence *revolvere*. *While*, space, or revolution of time. Packhurst's Heb. Lex.

Gola, *Cyclus*, *Cyclas*. *Gol*, *vas concavum & rotundum*.

Gala, *revelare*, propheticum verbum: inde *Galei*, *Vates Siculi*: Bochart, *Aimos* iii. 7. Surely, the
Lord

Lord God will do nothing, but (*gala*) he revealeth his secret unto his servants, the prophets:—Hence, the Irish verb, *galastair*, they revealed. It is also used as a noun, as, *cuirim ann ceill, ciall, cuill*, or, *geill*, i. e. I will reveal or declare.

Chalad, Hhalad, Sæculum; hence *Baal-Chalda*, Dominus Sæculi, from whence Jupiter was called, Aldus and Aldemius: in this sense, also, the true God is called, *Melk Hhalim*, i. e. Rex Sæculi, vel Mundi. Bochart.

The Canaanites had a temple to their God, *the Heavens*, called *Beth-chagule*, i. e. the temple of the circulator. Josh. xv. 6, and xviii. 19. Marius calls it, *Beth-gul*, i. e. the house of revolution. Cocceius says, *chugg* signifies motion, and that in a circle:—Marius, that *gul* expresses the inward joy of the mind, by the outward gestures of the body: Cocceius, that *gul* denotes to exult, and the outward expression of joy, by dancing, jumping; hence, the two words are joined in the Irish, to express a goat, a lamb, &c. viz. *coghal, coghla, cadhal*, a goat, a lamb.

The celebration of the Meccha festival, is called by the Arabians. *Chug*; it signifies, also, *the year*, a bracelet, a ring:—in Irish, *cuig-me*, a bracelet or ring.

In Syriac, *chugat*, is a circuit, an eclipse, to turn round; in Irish, *cuigeal*, is a spinning-wheel, *cuig*, a circle. The Hebrews often joined these words together; viz. *chug-gul*; and then it expressed both motions, to roll in a circle or sphere; as 1 Chron. xvi. 31. Let the earth *chugul*, i. e. revolve. *Cuig* is used singly by the Irish, to express the number

476 OF THE GULE OF AUGUST,

five; that is, the tips of the fingers once counted round: *deic*, ten, is the contraction of *da-cuig*, or twice five, from which number, all nations begin a new count. (i)

“ This

(i) From the explanation of the Irish glossarists of the word, *cuig*, five, to be synonymous with *cuar*, or *cuir*, a circle; *deic*, ten, i. e. two *cuig*, or circles, and *figbi*, twenty, to signify also a noose or twisting, the following conjecture arose, of the ancient method of reckoning or counting: I do suppose here, an ancient Irish merchant trafficking with a foreigner, ignorant of his language, and, according to ancient custom, seated on the ground; the natural way of making the latter sensible of any number up to five, is, by turning the palms of the hands towards the face, in which position, the tips of the fingers form a circle, *cuig*, or *cuar*; from whence the name: To signify this number at once, he would hold up his hand, and extend his fingers, which will then form so many V's, and hence, I suppose, this character did stand for five: He would count over the second hand, which he would name *di cuar*, or *di-cuag*, that is, two circles, which might be contracted to *deic*, ten; to signify this number to a foreigner, he might naturally cross his arms, and shew both hands, with fingers extended, and this could not be better represented, than by the character X, from which number, all nations begin anew. To express twice ten, he might *figbi*, or twist both hands about, running the fingers of one through another, and this number would be called, *figbean*, twenty, i. e. a twisting: From whence, *figbenti*, and the Latin *viginti*, the sign would be the X repeated, and so on to fifty, which might be by an X, and two twists, as the Irish expresses; viz. *deic agus da figbidb*, ten, and two twists; but in the position of sitting, the body being kept erect, and the thighs and legs closed and thrust out, would be represented by the character L, or, in a standing posture, the arm stretched out, would form a *gamma* Γ, a figure we find, in Fabricius, to have been insculped for L. For a hundred, he might point to the head, which, from its orbicular form, might be represented by O; the name of the head being *cean*, *cut*, or *ceat*, the Latins named

“ This attribute in a God,” says Hutchinson, (Principia, p. 259.) “ is to make something go round in a circle. One of the services the heathens paid to this attribute, was to dance or move in circles : hence, the Arabians call bracelets and ear-rings, which were the representations of this power in the annual circle, by the part of the word which expresses it ; and so used the same word, *Chug*, for the year itself.”—In Irish, *Cuigme*, a bracelet ; but *Cughtaidh*, or *Cuch-taid*, is the *Creator*, the *Former*, the *Maker*. “ This, continues our author, was a service required by the law of God, to be performed at stated times

Q 2.

“ or

named the character *centum*, and the Irish *cead*. For ten hundred, or a thousand, the X repeated, and the hand on the *mull*, or crown of the head, would be represented by O, and an X within the circle ; and, from *mull*, the contraction *mil*, and the Latin *mille*, and the character M, which also resembles a man sitting, with his two legs drawn up : or this number might be expressed, by grasping a large lock of hair ; i. e. a *milic*.

The Irish, like their ancestors, the Scythopolians, have ever been remarkable for the making of Linen, a manufacture depending on the exact number of threads ; it was necessary, therefore, they should count the threads of yarn when reeled : This reckoning thus goes on with the good woman and her reel : at every twenty, she made a *scor* or notch on a stick, hence *score* : every ten score, makes a *cut* or *centus*, i. e. *centum* ; and every twelve cuts, makes a *cion mor* or *shean*, or, as we call it, a skain or hank : the reel is also named *crois tocais*, the X or cross for reeling ; and, if I mistake not, the Greek *κωίλη*, is from an ancient word, *κῶν*, implying, a *circle*, as well as *omne* ; for the Greek *κωσέλιος*, plenilunus luna, is the same as the Ibero-Celtic, *bann-luan*, from *bann*, a circle, belt, girt, or zone ; and *καταλ*, a hundred, is our *cut*, the head, &c. &c.

478 OF THE GULE OF AUGUST,

“ or feasts, under these and other words, in
 “ Exod. v. 1. The Lamb, which was the repre-
 “ sentation of this power, and was to be eat at the
 “ passover, in Exod. xxiii. 18. is called *Chag*; it is
 “ so called, when it is made a sacrifice in this ser-
 “ vice, in Psal. cxviii. 27.” In Irish, *Chag-ai*, is a
 goat, a lamb; and, in a very ancient Irish MS.
 quoted in the preceding essay, *Cucu*, is the name of
 the sacrifice ordered to be offered to Saman; and
 in all the Lexicons, *cogh-bradh*, or *codh-bradh*, is a
 sacrificing, an offering. This may be the reason,
 that the primitive christians in Ireland, changed the
 word *Paisc*, into *Caisc*, still adhering to the word
Chag, or *Chug*, the name of the Lamb offering; and
 hence, probably, *Cag-aos*, lent season. *Cargus*, has
 another derivation, as will be shewn hereafter.

I must remark in this place, that the Irish name,
Cloga, or *Clug*, for the round tower, may very readi-
 ly be a contraction of the Hebrew *Cugul*; especi-
 ally, as we find one name for a tower, to be *Caiceac*,
 or *Cuiceac*. See more under the word *Caiceac*.

The corresponding Irish words, are, *coghar*, or-
 der, series. *Coghal*, a nut; *cuagan*, the round work
 of a bird's nest (from *ean*, a bird); *cuachag*, a pail,
 a bowl; *cuag-fholt*, curled hair; *cuag-ran*, a round
 kernel in the flesh; *cuig-crich*, a bound, or land li-
 mit; *caght*, or *cacht*, the world.

Nergal, the *Aleim* of the men of Cuth, 2 Kings
 xvii. 30. from *ner*, light, and *gal*, to revolve: it
 seems to denote, the *solar fire*, or *lights*, considered,
 as causing the *revolution* of the earth. Parkhurst.

The Rabbins say, the idol was represented in
 the shape of a *cock*: Among the later *heathen*, we
 find

find the *cock* was sacred to *Apollo*, or the *Sun*; because, saith *Proclus*, he doth invite, as it were, his influence, and, with songs, congratulates his rising: or, as *Pausanias*, they say this bird is sacred to the sun, because he proclaims his approaching return. So, *Heliodorus*, by a natural sensation of the *sun's* revolution to us, *cocks* are incited to salute the God: And, perhaps, under the name, *Nergal*, they meant to worship the sun, not only for the *diurnal* return of his light upon the earth, but also, for its *annual* revolution. The emblem of the cock (in Irish, *gal*, *caoile-ac*, or *galeac*) is proper, for he is frequently crowing both day and night, at the time of the year when the days begin to lengthen. Our Irish word, *neirghe na greine*, i. e. the rising of the sun, has a wonderful affinity with *Nergal*. *Shakspeare* has remarked,

Some say, that 'gainst that season comes
Wherein our Saviour's birth is celebrated,
The bird of dawning singeth all night long.

Hamlet.

And here it may not be amiss to take notice of the beautiful propriety with which a *cock* was made use of, to awaken St. Peter from his guilt, after he had denied our Lord. *Step. Morinus*, proves, the *Cuthites* were of *Cutha*, in Persia, and that they worshipped immediately the *sun*, or *fire*, as an emblem; therefore, *Nergal* could not be an idol: for *magiism*, or fire worship, and not *zabiiism*, or image worship, was, at that time, the religion of that country, (vide *Prideaux's* Connect.) as it was of the Druids of Ireland.

Gal,

480 OF THE GULE OF AUGUST,

Gal, revolvit, cumulus, acervus lapidum, juxta *gal*, i. e. aceryum, radices ejus implacabantur, sequitur domus lapidum, *galim*, altaria—*me-gala* volumen, libros in cylendri morem, *gal-gal* quicquid in circulum volvitur.—Schindlerus.

Cheled, ævum, tempus, mundus quasi aliquid instabile.

Chol, arena, vitrum quod fit ex pellucidis arenæ granulis. Chald. & Syr. *Chala* vitrum; from this root, is formed, the Irish word *chloine*, or *gloine*, for glass, i. e. *chala-thinne*, vitrified sand; or sand vitrified by fire, and the Hebrew *Glim*, vitrum.

Chalal, perforari, fossæ, cavernæ, tibia; fistula quasi perforata, instrumenta musica: from this root, the Irish, *chclairfi*, a harp, i. e. *chala-arfi*, the ancient instrument of musick.

Cacham, to be wise, have wisdom, all wisely.

Chak, a statute, a lawgiver.

C H A L D A I C.

Gala, revelavit, manifestus; *Geli*, the same.

A R A B I C AND P E R S I C;
FROM RICHARDSON AND SCHINDLERUS.

A. *Chalid*, tempus, seculum, ætas, perennis, *Khalud*, perennis.

Chalas, elevatio, cumulus, acervus.

Chalac, condidit, creavit.

Gal, revolvit.

Al-galala, cingulum. Schindlerus.

Ghellet, harvest, fruits, grain.

P. *Ghelle*,

- P. *Ghelle*, flower: Irish, *ceall*.
 P. *Ghul-ghul*, proclamation.
 A. *Kyl*, a castle, fort, citadel: Irish, kill, a church.
Kyl, a chain, a band.
 A. *Kyld*, a periodical return of the seasons.
 A. *Kela*, a castle.
 A. *Kalel*, scattered people assembled together.
 P. *Kululè*, P. a wheel, a reel, a sphere.
 P. *Kullè*, a tower, a steeple, a belfrey.
 A. *Kyllyet*, a cell, a vault.
 P. *Kelruan*, an adorer of fire.
 P. *Kalè*, a yarn reel: Irish, cuidhal, or cual.
 A. *Cacham*, philosophy. *Cachmoni*, a family name;
 i. e. a wise man, a teacher of wisdom; i. e. those
 skilled in all the branches of the knowledge of
 nature. Hutchinson, Icon, and Boaz, p. 10:—
 hence, the Irish, *ceac*, *ceacht*, or *kak*, instruction,
 wisdom. *Cacht*, a holy day, a fast proclaimed
 by the wise men.

The Canaanites had a temple to their god, the
heavens, by the attribute above-mentioned; (Jos.
 xv. 6. and xviii. 19.) viz. *beth-hgule*, or *chegule*,
 that is, the temple of the *circulator*: *Marius* calls it,
beth-gul, i. e. the house of *revolution*. *Hutchinson*
 says, they have omitted the first half of the
 word, viz. *chug*, or *chuggu*; that is, to be in mo-
 tion, to dance in circles, to go round. *Cocceius*
 interprets *chug*, by motion, and that in a circle;
 but *Marius*, says, *gul*, expresses the inward joy of
 the mind, by the outward gesture of the body;
 and, *Cocceius* adds, it is the outward expression of
 joy, by dancing, jumping, &c. In Arabic, *Chug*,
 is the celebration of the *Meccha* festival, the year, a
 ring,

ring, a bracelet. In Syriac, *chugal*, a circuit, to turn round. One of the services paid to this attribute, by the heathens, was, to dance, or move in circles; (*k*) and, in this manner, our Irish Druids, observed the revolutions of the year, festivals, &c. by dancing round our *round towers*; and, from the Syriac *chugal*, the word *clog* was formed, implying, any orbicular form, as, the *skull*, a *round tower*, &c. *Cuighal*, a Spinning wheel; *cuig*, the number five, because, once told round the tips of the fingers of one hand. *Cuagan*, the circular work of a bird's nest. *Cuach*, the cuckow, because, of its periodical return. *Cuirge agus uaidhe*, round and about. *Coig-crick*, a bound of a country;—hence, *coig*, and *cuig*, a province, and not from *cuig*, five, as our moderns think, for there were but four provinces in Ireland. *Cogh-bradh*, a sacrificing, an offering. *Clogad*, or *Chugala*, a round town; hence, *cul-de-four* in French, a spherical vault; and, in this form, are the roofs of our round towers: Latin *colum*, i. e. *fastigium templi rotundum*: Irish *cul-teac*, an oven, a bake-house.

Galac, *Gealac*, and *Geal*, are Irish names for the moon, from the above root, *gala*, to revolve; whence, *gil*, in Hebrew, a planet: (Thomas. p. 338.) hence, many of our hills are named, *gil*, and *gal*, from the use made of them by the Druids,
for

(*k*) This was a service, required by the law of God, to be performed at stated times, or feasts, under these and other words. The Lamb, which was the representation of the passover, and was to be eaten at that festival, is called, *cbag*, Ex. xxiii. 18. It is also so called, when it is made a sacrifice in this service. Pf. cxviii. 27. Hutchinsonson.

O R L A M M A S D A Y. 483

for the discovery of the *neomenia*, or new moon. The Earl of Tyrone's Park incloses part of a very high hill, called *Gil-kak*, i. e. the proclaimer of the moon, from the Hebrew, *cachim*, scire, revelare; hence, the oriental astronomers call the seven spheres of the planets *galgalim*; a little sphere *gil*. See Icon and Boaz. p. 43. And, hence, the Irish word, *galac*, *gaoilac*, and *caileac*, a cock, i. e. the herald.

I N A R A B I C and P E R S I C.

Kulleh, a round tower; *kullehcheh*, *kaukh*, a turret; *sburuf*, *sburfut*, a turret; *Taumoor*, a tower; whence, our *Tamar*, or *Tara*, which had three towers. *Kulausb*, a cock, a watchman; *heiaat*, *cheiaat*, astronomy; *chookool*, an observator of the stars; hence, our *cuil-ceach*, or *cheakkuil*, a round tower, i. e. an observatory.

Perf. *kal-ab* mansio quædam lunæ. *Kelanè*, a fire hearth; *kalender*, wandering monks; *kel-kis*, a boy's top whirling round; *gulé*, a cotton reel; *gullé*, a swallow, from its periodical return; *Kuliché*, the body or disk of the sun or moon, rotundity, a round cake; *kelisa*, a church, a synagogue; (hence, our *Kileesba*, the name of several old churches in Ireland there is a castle, tower, church, and sacred grove of oak, so called, near St. Luke's Well, between Waterford and Knocktopher); *Kilu*, is also a Persian word for a manifesto, a proclamation, a place where the Mahometans watch before prayer.

Heb. *He kul*, a temple. This is the root of our *Eacal*, and *Eaca-lios*, a church, and of the Latin and Greek

484 OF THE GULE OF AUGUST,

Greek ecclesia; but *Lios* is the Irish termination, signifying a house; for all ancient temples were in open places.—We must also distinguish between *Eacal-lios* and *agal-lios*; both imply churches; but *Agall*, was originally an Oracle; whence, *Cruach Agull*, now mount *Aigle*, or *Cruach Patrick*. See Preface.

Perf. *Me-Gele*, the chamber of audience; quia ibi omnia rerum arcana propalantur. (Thomassinus).

Heb. *Chacam* חכמה scire, sapere, peritum esse. Perf. *Kak*, a master, a preceptor, hence, the Irish, *ceac*, or *kak*, science, knowledge, grammar. *Uire-kakt*, the rudiments of grammar, from *uire*, or *aire*, a magician: Thus, the Irish *Seanchies*, say, that the name of *Partolan's* Druid, who first came to Ireland from Ægypt and Greece, was named *Cacchair*: (for this word, says Mc. Curtin, implies a skilful man) Now *cach*, in Hebrew, is an instructor, and חוררי cheruri, is hariolari, to augure. (1)

Chaldee. *Tara* תורה, doctrina, lex vel Mosis vel totum verbum dei.

Hindoostan. *Pungol*, a revolution, anniversary, New-Year's-Day; Irish, *bangul*, a proclaimed revolution or anniversary.

IRISH.

(1) The Reader must be sensible, from the few examples here given, of the difficulty of explaining Irish antiquities; without a knowledge of the oriental tongues:—If he does not bear this lighted flambeaux in his hands, he will stumble every moment over the rubbish thrown in the way by the monks and historians of the eleventh and twelfth centuries, as too many pretended antiquaries of Ireland have done already, to the disgrace of our *Triumvirate Society of Hibernian Antiquaries*.

I R I S H.

From the preceding oriental roots, are derived, the following Irish words :

Gull, or *gaill*, i. e. *carrtha cloche*, a stone column, or pillar, that is, one of the ancient round towers, (Cormac's Gloss. Vet.) *is aire is bearor gall* (says Cormac) *disfuidiu fo bith ceata ro fuighidseat in Eire*, i. e. they were so called, *gall*, by the colonists who settled first in Ireland (*m*). From the Hebrew, *gala* revelare, the ancient prophets of Ireland, were also

(*m*) Cormac says, these pillars, columns, or towers, were so named by the first settlers in Ireland. *Gall*, in the modern Irish, is a general name for foreigners, in particular the English, but here means a tower; now גִּדָּל *gidal*, or *gadal*, in the Hebrew, is a tower. See Hutchinson, *Icon and Boaz*, p. 49. May this not be the root of the word *Gaodbal*, or *Gadal*, i. e. the Irish people? And might not the name of *Gadellas*, their hero or leader, have been adopted from his being the leader of a people who built towers? Thus *tor* or *tir*, in Hebrew, implies a fort, as being surrounded by a circle; *Tir*, is also a pillar; a pillar-like vapour: it is also the orbit of the stars; hence, Homer uses the word *τῦρα* for the stars: Does not this name also point to the use of our *tur* or tower? *Tur*, *tor*, in Hebrew, implies, *orda*, intermixed with *tir*, a palace. *Tir*, in Chaldee, to divine; from whence, the Irish *stirgine*, or *tairgine*, prophecy, divination; a word compounded of *tir*, divination, and *cir*, a circle. Mr. Hutchinson translates *turim*, columns of light. *Icon and Boaz*, p. 60. All which names seem applicable to our round towers. *Carrtha*, a column or pillar, is certainly the same as the Hebrew *catbaroth*, 2 Chron. the chapters on the heads of the columns; for the Hebrew verb, *catbir*, is to surround: as a noun, it implies a crown: the word, says Packhurst, may properly be rendered a sphere or circle. In Persian, *dix-gbalè* is a tower, from *dix*, an inclosed place, a castle, and *gbalè*, a tower.

486 OF THE GULE OF AUGUST,

also called, *gaill*, whence, the country of *Dunagaill*. (See Preface).

Cual cumnaid, i. e. brèò; *do cum teineadh re haghaidh mairbh do lusgadh*, i. e. *Cul-cumnaid* is a brèò, or great fire, which (Cormac explains) was laid on the corps to burn it to ashes: *cumnaid*, is fire wood; *brèò*, is a great fire; from the Hebrew and Arabic, *bera*, incendium res combusta. As a proper name, *Tabera*, Num. ii. v. 3. & vocatum est nomen illius *Tabera*, eo quod *bera* arserat in eis ignis Domini. Schindlerus. Therefore, *Cual-cumnaid*, does also imply, a fire lighted up on the *Cual*, or anniversary, as well as a funeral pile: and thus, O'Brien, at the word, *breo-chual*, a bonfire, a funeral pile; in Hebrew, *brekok*, pyra. Schindlerus.

Cuil-ceach, or *cùl-kak*, corruptè *claireach*, a round tower; as *Cuilceac Cluana-umha*, the tower or steeple of Cloyne. O'Brien. This word, adds he, seems to be corrupted of *clog-theach*, that is, the bell-house. I have had occasion before, to shew, that Dr. O'Brien, had very little knowledge of the roots of his mother tongue, for *clog*, is a contraction of *cugal*.

Cuill-kak, (*n*) is evidently the annunciator, instructor, or proclaimer of the festivals. See *cùl*,
gùl,

(*n*) The princes of the *Tuatba-da Danans*; viz. *Eatboir*, *Ceatboir*, and *Teatboir*, says Keating, worshipped *Cuill-Keac-Grian*, and so were nick-named, *Mac Cuill*, *Mac Kab*, *Mac Grian*: *cuill*, says he, is a log of wood; *keacht*, is a plough-share; but *grian*, is the sun:—how absurd!—*Cuill-kakt-Greine*, is most evidently the annunciation of the sun's course, proclaimed at our *cuill-kak*, or round tower: But *cuilceach*, was not a name peculiar to the round towers, but to every high mountain assigned for these astronomical observations:

gùl, and *kak*, in the preceding list of oriental and Irish words. Hence, it is rather more than conjecture, that our Irish round towers, which *Cormac* tells us, were built by the first people who came to this island, were the buildings from whence the approaching festivals were announced. These festivals, were generally governed by the motion of the heavenly bodies, and, particularly, by the *Neomenia*; was it not then necessary, that the people should be warned of their approach? The Druids, we know, were well skilled in astronomy, for the dark ages they lived in: It is also, probable, that a certain order of the church, were allocated to this office; the name of this order has not yet been discovered; what! if they should have been the *cul-de*, or *cul-da*, i. e. the revolution-prophets, (for *da* is a soothsayer) or the observers of time, as they are called in the Bible; Isa. ii. 6. viz. *ain*; in Irish, *ain-as*; which also signifies a soothsayer. It must be allowed, that all historians are dubious of the rise and name of this order; some deriving it from *colidei*,
or

observations: hence, *Cuilceach*, a mountain so called, in the County of Cavan, mentioned often by the famous Dean *Swift*, in his Letters to *Sheridan*, under the name of *Quilqua*.

Our Hibernian Druids, believing in the transmigration of souls, named the body *culn*, *coln*, and *colna*, that is, the *cul*, or revolution, pipe, case, &c. of the *ana*, or *anal*, life, breath, spirit; or of the *anm*, living life, breath, spirit, soul; from whence, the Latin, *anima*. Synonymous to this, they named the body, *cirb*, *cuirb*, *cuirp*, i. e. the circle or case of *bi*, life; from whence, the Latin, *corpus*. A doctrine conformable to Pythagoras, is explicitly contained in the word *colna*; and the Rabbinical and Hutchinsonian philosophy, is comprehended in *cuirp*. The *Tuatba-da-Danan*, we have shewn, in the Preface, signified *Danian* or *Pelagian* soothsayers.

488 OF THE GULE OF AUGUST,

or *cultores dei*, others denying that they were of the clerical order, and others making them the *chor-repiscopi* of Gaul and Germany. See *Ducange*, *Boethius*, *Buchannus*; and *Chulda*, the prophetess. 2 Chron. ch. xxxiv. v. 22. *Ludolphus*, in his Comment on the Ethiopick History, gives a judicious account of the words we render charmer, soothsayer, &c. by translating them *gathering together a company*, i. e. *cùl*; and Mr. Richardson, in his Arabic Dictionary, under the word *khelde*, refers for the explanation to the words *fulb* and *ajuz*: *fulb* signifies crucifixion, burning, rude, right, real, patient of labour, dignity, modesty, chastity. *Ajuz*, has no less than sixty different significations; among others, it implies, a traveller, heaven, the universe, the world, the sun, the temple of Mecca, a christian church or monastery, hell, five particular days at the winter solstice, &c. &c. Many of these are very applicable to the Irish word, *cul-de*; but Castellus and Golius, in their Dictionary of the Persian Language, explain *Kalyud* by *Eventus, Res & Narratio*, Belgicè *Aventur*, the very employment I have assigned to the Irish *cul-de*.

Another name for the round towers, is *fibheit*, *sithbheit*, and *sithbhein*. See O'Brien and Shaw's Lexicons. In Hebrew, the word *zapha*, is an observer, a looker-out, speculator super muro aut turre urbis constitutus, ut annunciet & videat quis urbem ingrediatur. Schindlerus. *Mi-zapha*, an observatory, a place on high: *Zaphit*, the aspect or prospect, as Isa. xxi. 5. watch in the *zaphit* or watch tower. Hutchinson, Icon and Boaz, p. 39. In Arabic, *zefi*, is to go up on high; *sabyhat*, stars, planets;

planets; *sabat*, a scaffold; *sahur*, the moon; *subat*, a gallery, piazza, portico; and *sebeb*, a track or quarter of the heavens.

In Hebrew, *sbith*, is to shew, to point out, to set, to appoint.

In Arab. *seteh*, divinator quidam, Golius; from whence the Irish, *sithir*, a diviner, and the *seer* (or possessed of second sight) of Scotland; *sahyr*, in Arab. a learned magician; and these compounded, form soothsayer in English. Arab. *seteh* columnia tabernaculi. Castellus.

Satar, recto ordine constituit, præfectus; inspector Rei.

Syr. *fit*, forum.

Sether, *שֶׁתַּר* or *sathar*, in Hebrew, a secret, a hiding place, place of protection, shelter; Pf. xviii. 12. He made darkness his (*sathar*) secret place; lxxx. 8. I answered thee in the (*sathar*) secret place of thunder. "These and other texts, (says Bates, in Crit. Heb.) refer to the fiery cloud "in which God dwelt;" From whence the most ancient name of God, in Irish, (and probably the Druidical name handed down to us) is *Seathar*. See all the Lexicons. At *Sinai*, there were thunders and lightnings, and a thick cloud upon the Mount: the mountain burnt with fire unto the midst of heaven, with darkness, clouds, and thick darkness; and the Lord spake out of the midst of the fire. Exod. xix. 17. Deut. iv. This was the secret place of thunder and of darkness, David speaks of above; and hence, (says Bates) we have the name and history of Satan, the son of Cælum and Terra. See Crit. Heb. pag. 402.

The

490 OF THE GULE OF AUGUST,

The Irish word, *Sith-bheit*, is literally, the *Beth*, or house of *Sith*; which may imply, the house of peace, of pointing out the seasons, or, the house of adoration. *Sith*, particularly, expresses every place established by the Druids in Ireland for devotion. *Sith-drum*, was the ancient name of *Casbel* or *Caisfol*, that is, the *Sith* upon a hill: the tower of *Caisfil* is thus situated; *Caisfol*, implies also, a house built of lime and stone. *Sith*, is pronounced *See*, the *t* being aspirated: I think it bids fair to be the root of the Latin, *sedes*, and the English, *see*; i. e. the diocese of a bishop. Ainsworth; derives the word from the Greek, *σῆδες*. *Sith-bheit*, in Irish, will imply the place of benediction, of pointing out, or proclamation, of the anniversary, or of the vigils, the evening place of prayer, and, lastly, *binna*, is also a bell, used by the Romish church in excommunication. Gur beanadh *binneán* chiarain, air. Chron. Scot. ad An. 1043.

Caiceach, the last name I find for the round tower, is supposed by the glossarists, to be compounded of *cai*, a house, and *theac*, a house; this is tautology with a witness! The word may be compounded of *cai*, a house, and *ceac*, instruction, &c. but I rather think it should be written, *caig-theac*, or *caig-each*, i. e. the house of solemnity, or of the feasts or festivals. *חג* *chag*, in Hebrew, as we have already shewn, is a circle, festival, anniversary. Exod. x. 9. we have a (*chag*) festival day, xxiii. 18. nor shall the fat of my (*chag*) annual sacrifice, remain till morning. The Hebrew, *chag*, is the root of the Irish, *cagaus*, a name of lent. *Cargus*, i. e. *cag-ans*, the season of *Chag*. Vet. Gloss. *Cag*, is an old English word for fasting, or abstaining

ing from meat or drink. *Cargus*, has another derivation.

In Arabic, *chag*, annus quod anniversaria illa sunt sacra. Castellus.

In Syriac, *chaga*, festus dies, solemnitas.

In Chaldee, *chagiga*, festivitas, apud Rabb. oblatio pacifica. Of these words, we shall treat largely in a future Number, by which, it will appear, that the Irish introduced oriental words ONLY into the church, and which exist to this day.

These towers were certainly belfries in after-ages; and, probably, were not only observatories, but belfries too, at the time of their construction. It is worthy of observation, that all festivals are proclaimed in the eastern countries from the top of the *misgir*, or *dir-ghalè*, or round towers of the *mosque*: bells might also have been used by our Druids: the hand-bell is of a very ancient construction; and the Latin name for a bell-ringer, viz. *tintinnaculus*, seems to be of Scythic origin; and, also, *tintinnabulum*, a bell. *Tein*, in Irish and Arabic, is noise, a ringing-noise: *tein-tein*, is doubled in both languages, to express the greater noise: *buaim*, in Irish, is to strike, which was the ancient mode of founding the bell (*o*). *Cul*, as we have shewn, is an anniversary, a round tower, a steeple; in Persian, *kullè*: but *keok*, in Irish, is a musical note, *naufick*. I submit these observations to the notice of the Irish antiquary, and, flatter myself, they merit his researches.

Nor does it appear, that the modern names of these towers, viz. *cloghad*, or *clog-theac*, supposed to

VOL. III. NO. XII.

R

signify

(*o*) Tot pariter pelves, tot tintinnabula dicas pulsari. Juv. Sat. 6.

signify a bell-house, are any inducement to think they are modern buildings. *Clog* is certainly a bell in Irish, so named, from *clog*, the *cranium* or skull; in which form, our first bells were made, and those at this day used in *clocks* are cast; but *clog*, the skull, owes its name to its orbicular form, as we have shewn before.

It is evident, that all our *cloghads* have not been belfreys: in many there are no marks of the wall having been broken within for hanging a bell; nor are they always annexed to churches. There are many in the fields, where no traces of the foundations of any other buildings can be discovered round them. Had the primitive Christians of Ireland possessed the art of building these towers with lime and mortar, it is reasonable to think, they would have preferred building the churches of the same durable materials; but we are positively told, that *Duleek*, or *Dam-liag* church, was the first that was built with such materials; and was so called, from *leac*, a stone. Near to the church, is a Druidical monument, or *leac*, of enormous size, to which, probably, it owes its name.

The fire of the Druids lighted on the *Cal*, or *Neomenia* of the four quarter months, was called *Tlachtgha*, or *Teine-tlachd-adh*, contracted from *Talacht-adh*, or *ath*; it was, says O'Brien, a fire kindled for summoning all the Druids to meet on the 1st of November, to sacrifice to their gods: they burned all the sacrifice in that fire, nor was there any other fire to be kindled that night in Ireland: This is copied from Keating, an author who often mistook the Irish MSS. We have shewn the occasion,

sion of this fire on the *La-Saman*, in the preceding Essay.

Tlacdgha, or *Tallacht-ad*, was the same as the Arabic, *Tehwil-awt*: *Tehwil*, a solemn oath made by the Pagan Arabians before a sacred fire, called *awt*, or *hawt*. Richardson. This fire was named by the Irish, *ath*, *aodh*, *aoth*, and *idd*; and, in the Lapland language, *oth*. From *aoth*, or *ath*, the sacred fire, and *nae*, an island, the Pelasgi named Mount Ætna; but *aoth*, is also a bell in Irish: and here is another opening for our bell-ringing etymologists. Several hills in Ireland bear the name of *Tlacdgha*; alluding to these fires, where no round tower is to be seen.

In Arabic, *Tela* and *Tuhua*, is the new moon when just appearing: this is another name favourable to my ideas, of those Irish round towers, named *Tulla*, and not constructed on a *tullach*, or hill: such a tower is in the county of Kilkenny, near Gowran, situated in a low, plain country; and I have seen many others in like situation.

Talak, in Arabic, is *DIES DOGMATIS*. *Tahu* in Æthiop. ordo, series, words pointing out the use of our towers: *Tallak*, in Arab. *servet Deus corpus, personam, vitam tuam*. *Talak*, *permissus fuit sacrificare, hilaritas, absolutus*. Castellus.

Talak, in Arabic, *sepulchri*; in Irish, *Tlacda*; a contraction in both languages, of *tul* tumulus, and *leacht* sepulchrum: *leach*, is also an oblation in Hebrew, Arabic, and Irish. *Tiodhlacadh*, a gift, did originally signify the same as *Tlacdga*, i. e. a gift on the altar; from whence, *lac*, and *laac*, in old Saxon, is a sacrifice; *lacan* offerre, sacrificare. *Lochem* in Heb. *non tam panem quam cibum significat; est*

494 OF THE GULE OF AUGUST,

generale nomen. Buxtorf. In Exod. xxv. 30. it is *sbewn-bread* upon the altar. Num. xxviii. 2, my bread of the offering. *Lach*, in Heb, a stone table: Ex. xxiv. 12, and Deut. ix. 9, 'tables of stone, from *talak*, our *Tallaght*, or *Talla*, the palace of the archiepiscopal see of Dublin, written by the pedantic monks, *Tamlach*, i. e. sepulchrum mortuorum.

What sacrifices our Druids offered at these *Cul*, or *Flacht*, we are ignorant of, but very probably, they consisted of he-goats and fat heifers. *Cul-bha*, is an old Irish name for a he-goat, and *col*, or *culach*, a fat heifer: *cul*, is a word, neither signifying sex, gender, species, or condition of body, and can only bear reference to the sacrifice: *agh*, is an ox, bull, or cow, but *cul-agh*, a fat heifer. In Hebrew, *cül*, is meat, a feast; in Irish, *colt*; but *chul-ab*, in Arabic, expressly signifies, *animal idoneus mactari in hostiam*. Castellus.

The name, *Cluan*; was, I believe, originally given to all these towers: it appears to be a contraction of *cül-huan*; i. e. the return of the moon: *cluan*, certainly signifies a lawn; *cluan*, says O'Brien, is a name given to several of our bishops sees, as *Cluan Umha*, now Cloyne; *Cluan Haidhneach*, Cluan Mac Nois, in Leinster, &c.—We meet with many places in this kingdom, named *Cluan*; that are situated on hills, consequently, they did not derive their names from a plain, or level country.

A plain, in Irish, is expressed by *machaire*, *magh*, *leirg*, *cathan*, *achadh*, *faitche*, *faithemid*, *maighneas*, *raodh*, *reidhleirg*; and, *clogad*, can no more be derived from *Flachdgà*, than *homo* from *Adam*.

Le Brun

O R L A M M A S D A Y. 495

Le Brun describes a tower, in Turkey, which the Turks name *kifs-kolæ*, i. e. the tower of the virgins:—in a few pages after, he says, they call it *kfes-califi*, i. e. the castle of the virgins. He saw, also, the tower of the patriarch Jacob, near Beth-lehem, but it was so ruinous, he could form no idea of its magnitude: he gives a plate of the ruin, by which we may see, it was then about twenty feet high, circular, and exactly resembling the state of many of our Irish towers. The *kifs-kolæ* or virgin's tower, of the Turks, carries the air of oriental romance in the name: *cais-caili*, in Irish, is, indeed, the virgin's tower, but I am inclined to think the name is a corruption of *cais-cuile*, or of *ceach-cuile*, i. e. the tower of proclamation of anniversaries, &c. See Le Brun's Voyage de Levant. *Kifs*, in Arabic and Persic, is holy, religious.

I must now call in another very ancient language to my assistance; I mean, the *Sclavonian*; because, in the sequel of this subject, there will be many references to it, as a language, which the learned Abbot Jablinski has contended to be a dialect of the Phœnician.

S C L A V O N I C E.

Kolác-kuha, a circle, steeple, ring of people, multitude.

Kolacich, a small circle, cake: *Kolaç*, publick prizes.

Kolaç, a round pillar; *Kòlar*, a master builder.

Kolasee, a reel, a wheel: *Kolenda*, strena, a new year's gift, the hymns sung on the eve of New-Year's Day, Christmas Day, &c.

Kolendati,

496 OF THE GULE OF AUGUST,

Kolendati, canere cantiunculum ante nativitatem Domini, &c. &c.

Kolje, a palace; *Kolliseo* Amphitheatrum; *kollo*, a wheel.

Kollo od skakanja, Chorea, a circular dance.

Kollo na nebber, septentrio, urfa major, Plaustrum.

Kollobar, a circle; *Kollo-voz miese*, Sextilis, AUGUST; Irish, *Cuille-mhos-mios*; *Kolocep*, *Calamotta*, the NEEDLE, compass, loadstone.

KOLUDRIÇA, vel DUMNA; (Ital. monaca) Lat. moniales.

KOLUSETAR, a cloister, monastery, college, &c. KAKO MISE, meo judicio.

Cekati, to look for, wait for, expect.

Chsuchjenje, learning, sense, reason.

Clonjek ueoma, rerum agendarum usu illustris.

The learned Monf. Count de Gebelin, in his *Allegories Orientales*, Paris 1773, is profuse on the Etymon of the word *gule* or *yule*, and indeed offers such proof, that we can no longer doubt of the true origin of this very remarkable word. *Jol*, says he, pronounced *hiol*, *iul*, *jul*, *giul*, *hwoel*, *wheel*, *wiel*, *vol*, &c. is a primitive word, carrying with it a general idea of REVOLUTION and of WHEEL.

Jul-iom, signifies, in Arabic, the *first day of the year*; literally, the day of *revolution*, or of *return* (*p*). *Guil-ous*, in the Persian tongue, is ANNIVERSARY; it is appropriated to that of a king's coronation (*q*). *Hiul*, in Danish and Swedish, wheel; *wiel*, in Flemish; *wheel*, in English.

Well-en,

(*p*) This was also the day of *guil-am* of the Druids, when they presented the *giul*, or *uile-ice*, i. e. misletoe, to the people. See Preface to the Irish Grammar, 2d Edit.

(*q*) In Irish, *cuil-aos*, an anniversary.

Well-en, in German, signifies, to turn; *wel*, implies waves, which are continually coming and going: it is the French *houle*, the Latin *volvo*.

The *solstices* being the times when the sun returns back again, have their name from that circumstance; hence, the Greek name, *tropics*, which signifies return (*r*).

It was the same amongst the Celts; they gave the name *iul*, to the solstices, and to the months which commence at the solstices, which, in like manner, signified return (*s*).

Stiernhielm, skilled in all the languages and antiquities of the North, informs us, that the ancient inhabitants of Sweden, celebrated a feast, which they called *Iul*, in the winter solstice, or Christmas; that this word means revolution, wheel: that the month of December is called *Iul-month*, the month of return; and that the word is written, both *Hiule* and *Giule*.

The people of the county of Lincoln, in England, still call a *log*, or stump, which they put on the fire on Christmas-day, a *giule-block*, i. e. the block, or log of *iul*; in Yorkshire, it is termed, the gule clog.

We must not be surpris'd, then, if our month of *July*, which follows the *summer solstice*, has had its name from hence: 'tis true, the Romans tell us, this month took its name from Julius Cæsar, an etymon that suited well with the flatteries they heaped on their

(*r*) In Irish, *cùl*, is backwards; *culam*, to return; hence, *cuil*, a fly, from its circular motions in flying to and fro.

(*s*) With submission to Mons. Gebelin, I have never found it written *iul* but *cùl*, as *grian-cùl*, i. e. *grian-ſtað*, i. e. *grian-tas*, the Zodiac.

498 OF THE GULE OF AUGUST,

their emperors, though they had done nothing but altered the pronunciation of the word *jul*, to make it agree with *Julius*, probably pronounced by them as *Julus*, the same with Ascanius, the son of *Æneas*, from whom he boasted his descent; a name which ascended from thence, even to the primitive languages of the east.

The case had been the same with the month following.

If these two months were fixed on, to bear the names of their first and second Emperors, it was, principally, because their names already resembled those of Julius and Augustus.

They did it also, in imitation of the *Ægyptians*, who had given to these two months, the names of their two first kings, *Mesor* and *Thot*.

As the month of August was the first in the *Ægyptian* year, the first day of it was called, *gule*, which being latinized, makes *gula*: Our legends-aries, surpris'd at seeing this very word at the head of the month of August, did not overlook, but converted it to their own purpose. They made out of it the feast of the daughter of the tribune, *Quirinus*, cured of some disorder in her throat, (*gula*, being Latin for the throat) by kissing the chains of St. Peter, whose feast is solemnized on this day. (s) Thus far *Monf. Gebelin*.

It is certain, that, in all the ancient languages, *gul*, implies feasting.

IRISH.

(s) In the ancient calendars of the Romish church, we find the subsequent observations on the 1st of August.

Catenæ coluntur ad Aram in Exquiliis
Ad vicum Cyprium juxta Titi thermas.

I R I S H.

Gall, gull, a round tower, feasting, gluttony; *cir-cul*, a circle, hence, the Latin *Anguilla*, an eel, or twisting fish.

Goile, the stomach, an appetite for eating: Latin, *ingluvies*.

Gola, guala, gluttony, feasting, joy.

Gul, the eye, to see; *gul, coel, cul*, augury, prescience; hence, *galleosæ*, interpretes portentorum, in Sicilia appelabantur. Cicero de Divin. lib. i.

W E L S H.

Gwledd, a feast.

Gwledda, to make a feast, to debauch oneself; *guild*, drunk; (Erse).

Gwiliad, a guard, a watch, a sentinel; *gwilio*, to see: this corresponds with my idea of the *cul dia*, who were to look out for the *Neomenia*.

Coel, augury, prescience, news, faith.

B A S B R E T A G N E.

Gwel, feast, solemnity, joy.

Gul, fight; hence, the Latin, *gelafinus nec pulchra est facies cui Gelafinus abest*. Martial.

B A S Q U E, O R B A S C U E N C E.

Estar-goa, or *gola*, an appetite; Spanish, *gula*.

Gueitzalac, an immoderate appetite.

Fairz-aina, a festival, or annual feast; literally, annual days; this is the same as *Dias-aina*; in Irish, *di* and *ti*, being turned by the Biscayans into *j*, as I have shewn in the Preface to the Irish Grammar,
and

500 OF THE GULE OF AUGUST,

and is of the same signification, as the Irish *bliain*, or the circle of *Belus* or the sun.

I shall conclude with one more observation on the word *ule*: The Irish word, *amhuil*, pronounced *ule*, or *ool*, is annexed to nouns, to form the explicative adjunctive particle, in English, *ly*, as, *fear-amhuil*, or *farool*, manly.

Gean-amhuil, *ganool*, lovely.

Speirthamhuil, or *speirule*, sprightly.

So *bliadhan amhuil*, or *blianule*, an anniversary, i. e. yearly; from whence may be derived, the Anglo Saxon *ule*, or a periodical return of a festival: *amail*, *amhail*, in the Celtic, was of the same force and meaning, as the Greek *ἰμαδος*, and Latin *fimilis*, and when suffixed to nouns, betokened likeness, aptness, fitness: it was originally pronounced with two syllables, viz, *a-wail*, and was, probably, soon corrupted to *awl*, *ool*, *uly*; from whence, the English *ly*. I judge, the ancient Irish grammarians, were sensible of this corruption; and, as *bh*, forms a stronger *v*, or *w*, than *mh*, I perceive, they wrote *abhail*, instead of *amhail*, and this forms the English termination, *able*, *ble*. This not being regarded by all writers, the Irish grammarians distinguished such words as terminated in *able*, by a preposite word, signifying, *more apt*; I mean, the preposite *so*, (Arab. *zu*) which forms all such compounds in the Irish, and is to be traced in the Greek and Latin, and, I believe, the origin not known. “*ς*, says Portroyal, is often added (pre-
“fixed) to enforce the sense of a word, as *φάω*, *φάίς*;
“the Lacedemonians rejected it, (as a suffix) as in
“*μῦσα*, *μῦσᾶ*: The Latins termed the aspirate in *σ*, as
“*ὑπερ*, super;” Irish, *so-bar*, from *bar*, upper; *ον*
perfectus,

perfectus, Irish, *so-os*, more perfect than others; *ob-quis fugio*, from *so* and *imi*, to go: *superbia*, from *so* and *borb*, high, lofty; *supremus*, from *so* and *primus*, i. e. *primus*, &c. &c. *amhuil*, and *abhail*, formed the *ilis* and *bilis* of the Latins, as from *doceo*, *docilis*; *amabilis*, &c. it also forms the English termination *le*, when the last letter of the noun, if a consonant, is repeated, as from the Irish, *leit*, half, *lith-amhuil*, not half, a part; English, little; so riddle, middle, &c. &c. &c.

There are other names for the seasons, in Irish, worthy of attention; such are *Abran*, *Abarann*, February; the last month of the year; the first month of *Earrac*, or the spring; in Persian, *bahar*, is the spring, and the month of April; *bahari*, the spring, from whence, the Irish, *earrai*, the spring; and *Aban*, is the month of February, in Hyde's *Mensium ordo antiquissimus*, p. 190; in the next page, in *Mensium ordo Gjelalæi*, it is the month of October; and, likewise, in Mr. Richardson's Lexicon:—This learned author's description of the Persian festivals in the month *Aban*, corresponds perfectly with those of the ancient Irish *Abran*, or *Faoilidh*: “ This
 “ month, says he, in old times, having been the
 “ last of the year, they annexed to it the five sup-
 “ plementary days; on this occasion, they held a
 “ continual festival for eleven days, which began
 “ on the 26th, and ended on the 1st of the subse-
 “ quent month: during this solemnity, amongst
 “ other ceremonies, the **MAGI** used to place upon
 “ the tops of high **TOWERS**, various kinds of rich
 “ viands, upon which, it was supposed, the *Peris*,
 “ and spirits of their departed heroes, regaled them-
 “ selves.”

Certain,

502 OF THE GULE OF AUGUST,

Ceatam, is an ancient name of the month of May, so called, because, in that month, the Druids held their affizes or trials, and the persons condemned to be burned *idir dha teine Bheil*, between two fires of Baal, were first tried by the brehon, or judge, and suffered if the chief Druid confirmed the sentence: In Hebrew, *Sanhedrim Kettana*, was the name of one of their civil courts, and in Arabic, *kitt*, is the written decree of a judge.

These days were called by the Irish, *dubh laoi*, or days of mourning, from whence the *jubilee* of the Romish church, which had nothing (except a similarity of sound) to say to the *jubilee* of the Jews, or the blowing of the horn, or rather the act of blowing, as the word expresses, i. e. the *reverberation of the air*; that was a season of rejoicing and feasting, but our *dubh-laoi*, and the *jubilee* of the Romish church, is a time of fasting, alms, and prayers: the *d* and *t*, of the primitive language, was often turned to *j*, as *tiarna* into *jarna*, i. e. Lord. See Irish Grammar, Remarks on the Cantab. Dialect. See *Mi du* or *Dubh*, p. 1. of this Essay.

Faoilleach, *Faoilidh*, half of February and January; it signifies, the season of rejoicing and feasting; it was the Irish Carnival. *Mi duireadh*, or *Duireadh*, December, or half December, and January; it literally signifies the wet, dropping month, in the Irish language; but I am of opinion, these names are all oriental.

In Hyde's Religio Vet. Persarum, we find the following:

Anni Yezdegherdici 5 dies Appendices.

1st. *Apherin*,

1st. *Apherin*, i. e. *Benedictio, seu Salutatio, in initio Appendicum.*

2d. *Pherruch*, i. e. *Felicitas.*

3d. *Phuruz*, i. e. *Victoria.*

4th. *Ramisht*, i. e. *Contentatio.*

5th. *Durud*, i. e. *Valedictio, in fine anni.*

Ramisht est idem quod *Ramish*, seu *aramish*, i. e. contentatio, quies, uti quando ex cantu & musica animus demulceri solet, ut exponitur in Libro Ph. Gj.

N. B. *Reim*, in Irish, is of the same signification, viz. evenness of temper.

Et tandem *Durud* est Valedictio totius anni, i. e. ejusdem finis, nempe sec. vim vocis *Durud* est apprecatio boni; quæ si fit a Deo erga homines, tum nomine *Durud* subintelligenda est misericordia: si ab Angelis erga homines, tum significatur remissio, seu condonatio: si hominum erga seinvicem tum est precatio, seu apprecatio boni, quæ inter valedicendum adhiberi solet. Et *Durud* avium & bestiarum est laudatio. Ita variè usurpatur vox *Durud* uti & Arabum formula precatio seu benedictio Dei sit super illum.

N. B. In Irish, *druidheadh*, signifies dissolved, absolved, poured out, to operate upon; and this appears to be the root of the Latin *Druidas*, Welsh, *Drud*, a Druid, i. e. the Absolver or Remitter of Sins; so the Irish *Druí*, a Druid, most certainly is from the Persian *duru*, a good and holy man: in the Menses Gjelalæi, *Adur*, is November, fire (*u*).

The

(*u*) This word seems to allude to the Druidical fires of November, *Adur*, was the name of the angel supposed to preside

504 OF THE GULE OF AUGUST,

The learned Hyde, does not explain the other three appendices, but it is evident, the Irish word *aifrin*, the Mafs, is from the Perfic *apherim*, benedictio.

Fearachas, is manhood ; *carrac*, is the fpring of the year, the *faoilidh*, or feafon of rejoicing, which corresponds with the Perfic *Pherruch*, felicitas.

Firfi, is ftrength, power, courage, from the Perfic *Phuruz*, Victoria.



The ORIGIN of our *Culdea* merits a further Inveftigation than could be properly introduced in the foregoing Paragraph, where they are mentioned ; the following Observations on ancient Hiftory, are offered to the Irish Antiquary :

The religion and boasted learning of the Babylonians, are fo blended together, that we hardly know how to feparate them into diftinct heads ; for the *Chaldeas*, properly fo called, were not only the priefts, but alfo their learned men, whofe whole fciences feems to have been fubfervient to the purpofes of fuperftition and infatuation. Thefe Chaldees were, perhaps, more diftinguifhed from the people than the clergy are from the laity with us ; and were as much revered in their country as the Egyptian priefts were in theirs ; and are faid to have enjoyed the fame privileges. (Diod-Sicul. Bibl. l. ii.) They were wholly devoted to the bu-
fines

prefide over fire, and this was, fays Richardson, the firft month of the Perfian year, which commenced from high antiquity at the vernal equinox.

finess of their superstitious religion; and pretended to prophecy, and to the gift of prediction, by the rules of *augury*, the *flight of birds*, and the *inspection of victims*; they explained dreams, and all the extraordinary phænomena of nature, as portending good or evil to men or nations; and were thought, by their inchantments and invocations, to affect mankind either with happiness or misery. Diod. Sicul.

Having, by their situation, been early addicted to CELESTIAL OBSERVATIONS, they, instead of conceiving, as they ought to have done, just notions concerning the omnipotence of the Creator and Mover of the heavenly bodies, and of being confirmed in a due belief and practice of what had been handed by tradition down to men, by *Noah* and his sons, fell into the impious error of esteeming these bodies as gods, and the immediate governors of the world, in *subordination*, however, to the Deity, who was invisible but by his works, and the effects of his power. (Diod. Sicul.) They concluded, then, that GOD had created the stars, and great luminaries, to govern the world; that he had, accordingly, placed them on high, and substituted them his ministers; and that it was but just and natural they should be praised, honoured, and extolled; and that it was even the will of GOD they should be magnified, feared, and worshipped, just as a king desires his servants should be respected in honour of himself. (Maimonid. in more Nevoch). Persuaded of this, they began to build *Sacella* to the stars, to sacrifice to them, to praise them, and to bow down before them; that, through their means, they might obtain the favour and good will of GOD;

so

so that they esteemed them as mediators between god and man. (Maimonid.)

Such was the first rise of idolatry, and the original of the *Sabian* doctrines, which, taking root among the *Chaldees*, at last spread so far, as to keep in darkness, at one time, all the nations of the East. (Univerf. Hist. Babylon).

Properly speaking, there was no such country as *Chaldæa*, nor no such people as *Chaldeans*, as a Nation: they are mentioned in the sacred scriptures, by the word *Chafdim*; the prophet Jeremiah, after predicting the destruction of the Philistines, to be effected by a mighty river overflowing from the North, particularly mentions the people of that river or nation, by the word *Sachaim* and *Chafdim*, that is, the *Scythians*, the men of *Chas* or wanderers; but the *Chafdim* had overrun *Affria* and *Egypt* long before this prophet's time, as is very evident from the sacred and prophane writers. *Chaldæa* was a small territory south of Babylon, abounding with lakes and mountains, bordered by the *Euphrates* on the north and south, and by a great ridge of mountains on the west, extending to the Persian gulf: This spot was allocated to the *Chaldees*, as the north of Ireland was to their descendants, the *Fua Diadamani*, of whom we have treated in the Preface. *Daniel*, who was perfectly acquainted with the *Chaldees*, expressly calls them *Chafdim*, throughout his writing: not only speaking of them as a nation or people, but as forcerers and diviners; as in Daniel, chap. ii. viz. "The king commanded to call the magicians, "astrologers, forcerers, and (*Chafdim*) Chaldeans"

Montanus

Montanus never translates this word, *Chaldei*, but *Chafdi*.

The LXX sometimes write *χουδαίος*, and sometimes *χουδαίος*. Josephus, Antiq. l. i. c. 7, translates *Chafdim* by *Chaldeans*; (10) he says, it is supposed, *Chaldea* borrows its name from the *Chaldeans*, or *Chafdim*.

These *Chaldees*, were *Magician Scythians*, who remained in *Assyria*, and instructed the *Babylonish* priests in the art of *Chaldea*, or of predicting the revolutions of the heavenly bodies.

Bochart proves, that the ancient Greek authors, gave the name of *χουδαίος* to many nations: for example, he says, *modo junguntur Tibarenis, ut cum supra Trapezuntinem & Pharnaciam ponit Tibarenos & Chaldeos, id est, Chalybes; addit (Strabo) enim non multo post; qui assent nunc Chaldaei Chalybes olim vocabantur, eadem in Dionysio legas, & Apollonio, & Plinio, & Valerio Flacco, & Ammiano Marcellino. Bochart* makes this observation in his chapter on *Tubal* and *Mefech*, (chap. II. Phaleg) where he also mentions, that the *Syrians* and *Chaldean* Interpreters, by the word *Mefech*, do always mean the *Phalugi* or *Tusci*; "quem a vide sequi Hebraei posteriores, nomine *Mefech* TUSCIAM, id est *Italiam*, & *Romanorum* imperium intelligunt." I have shewn, in

(10) Josephus certainly borrowed the name from the Greek and Latin Authors: Strabo and Pliny mention the *Chafdim* under the name of *Chaldeans*; I can find no such word in the Sacred Scriptures, and Claud. de 6, Conf. Honor. mentions them also;

Pugna sui Chaldza magno, seu Carmina ritu
Armavere Deos.

Hence, I believe, it is evident, that *Chaldea*, as a country or a nation, was not known to the Hebrews.

in the Preface, that no name could be more proper for the *Pelagii* than *Mefech*, which, in Hebrew, signifies a mixed people, the same as the Irish *Mesk*. *Bochart* thinks the prophet *Isaias* ch. xviii. v. 2. names the *Ægyptians Mefhech*, quia gens traeta, vel in longum extensa: but is it not more agreeable to the Sacred History, that they should be called a mixed people, as *Jeremiah* had foretold; that five cities in *Ægypt* should be possessed by, and speak the Cananitish language? Now, *Gog* is said to be, princeps capitis *Mefech & Tubal*, in terra *Magog*: And, as our learned author observes, *Mefech*, in Hebrew, does certainly imply dilatio, prorogatio, when speaking of time, but when connected with nations, people, &c. will signify peregrinatio. The *Chaldæi* were consequently in the land of *Magog*, as well as about *Babylon*, and it appears to be the general name for the calculators of time, soothsayers, &c. &c. and, from the *Magogian Scythians*, the name descended, with the *Pelagii*, to *Iceland*, and formed the name *Culda*.

Histoire d'Assyrie dont on ne peut fixer la chronologie. Des espèces de *Scythes* errants, sortis du mont *Caucase*, commencent à se repandre dans les plaines de l'*Assyrie*, récemment abandonnées par cette partie de l'Océan, que, pour se faire entendre, il faut bien appeller *Mer Caspienne*. Les *Oans*, plutôt civilisés que ces *Scythes*, parce qu'ils avaient un commerce plus direct avec les *Atlantes* de la Métropole, pénétrèrent, de leur côté, dans la *Chaldée*, ils avaient, à leur tête, le hardi navigateur *Oaines*, dont la Fable a fait un amphybie. (Hist. d'Assyrie. Paris. 1780).

We shall find, in a few pages, that this *Oannes*, *Onias*, or *Ainnis*, was the founder of our *Dadanani*; and that *Colgan's*, Chevalier *Omin*, took his name from hence. In short, *Oannes* and *Chaldees*, are synonymous terms for prophet, soothsayer, astronomer, in the Assyrian, and Magogian Irish language.

The *Babylonians* were famed for learning, particularly the *Chaldeans*, who were their priests, philosophers, astronomers, astrologers, soothsayers, &c. and, in respect of this pretended claim to learning and supernatural knowledge, the *Chaldees* are quite distinguished from the *Babylonians*; and are said to have inhabited a territory peculiar to themselves, next to the *Arabians* and the *Persian* Gulph. (Strab. l. ii. 6.) They were divided into several sects; as the *Orchemi*, the *Borspenni*, and known by other names of distinction, borrowed either from particular places, where different doctrines on the same points were held, or from particular persons, who had doctrines peculiar to themselves. *Oannes*, might have been the Egyptian *Ifts*, or *Ofts*, or both:—The Greeks were better acquainted with the *Egyptians* than with the *Babylonians*, and the *Egyptians* may have imposed on the Greeks, so that nothing certain can be found in the Greek writers on this head. (Univ. Hist. Babyl.)

The *Chaldees*, taught, that the world was eternal; that it never had beginning, and never should have an end; they acknowledged a Divine Providence, and owned, that the motions of the heavens were not directed by chance, or performed spontaneously, but by the guidance and direction of su-

perior agents: They are universally allowed to have been perfect astronomers, and to have made such progress therein, as to have not only discovered the exact motions of the heavenly bodies, but also certain influences they have over things below; and to have thence been able to foretel what was hidden in the womb of futurity. (Diod. Sicul. libl. 1. 2.) In short, they were musicians, poets, and physicians. Such was the learning of our *Hibernian Druids*. They were remarkable for the manufacture of fine linen, and for embroidering: In these arts, the *Magogian Irish* also excelled.

But these *Chaldeans*, *Babylonians*, and *Egyptians*, originally sprung from the *Scythians*; (as we are informed by the author of the *Histoire d'Assyrie* [Paris] 1780).—*Diodore*, *Herodote*, & après eux *Bosquet* & *Rollin*, ont eu la population de l'*Egypte* antérieure à celle de l'*Assyrie*; ce qui les a engagés à commencer leurs histoires par celle des sujets des *Pharaons*: Plaignons ces hommes justement célèbres de n'avoir pas été assez physiciens pour voir le néant de leurs systèmes: aujourd'hui que la théorie du globe est mieux connue, nous savons que l'*Egypte* inondée par le Nil, ne put être habitée, que lorsqu'à force de patience & de génie, on a fait un lit à ce fleuve, & prévenu par des digues puissantes les ravages de ses inondations périodiques.—Suivant ce principe je dois comment des *Ethiopiens*, des *Syriens*, &c. fatigués dans le second âge du monde par une population excessive, allèrent s'établir dans les sables du *Delta*, qu'ils fertilisèrent; mais ces *Syriens*, ces *Ethiopiens*, &c. &c. si prodigieusement antérieurs aux habitans des rivages du Nil n'étaient pas eux-mêmes

mes des peuples indigènes: ils descendoient de la nation primitive du CAUCASE. Nous avons donc une foule d'Histoires à traiter, avant d'en venir à celle de cette *Égypte, si orgueilleusement ignorante; mais qui a fait croire l'Europe à son antique sagesse, grâce à l'audace d'Herodote; à l'éloquence des Bossuet, & à la crédulité des Rollin.* (Tom. i. p. 22.)

N. B. *Geasad*, or *Ceasad*, in the ancient Irish, implies *forcery, divination*: this might have been the root of the Hebrew *Chafilm*. In the Chaldaë Lexicon, by Buxtorf, we find, *gazar* *decidere, discernere, decretum, Prædestinatio, Fatus, decretum divinum: Gazarin Haruspices, quasi Sectores dicti. Præterea usurpant Hebræi: etiam de decreto divino, quod homini, aut rebus humanis tanquam inevitabile impositum est: item de influentia ex astris indeclinabili*: hence, the English words to guess, a star-gazer. I take the Chaldaë *gesber*, a bridge, to be of the same root, that is to say, the work of a forcerer; as the Irish word *draochad*, a bridge, is derived from the Irish *draoch, druch, magick, forcery, Druidism*.

DESCRIP-

DESCRIPTION
OF THE
BANQUETING-HALL,
OF
TAMAR OR TARA;
WITH
A PLAN OF THE SAME,
FROM
AN ANTIENT IRISH MANUSCRIPT,
IN TRINITY COLLEGE, DUBLIN. (a)

THIS valuable fragment is in the collection lately presented to Trinity College by Sir John Sebright; it appears to be the fragment of a fragment; the writer takes notice, that the description

(a) This hall was appropriated to the king's household or domestics: The royal banqueting-hall, in which the monarch with his family, chief Druid, secretary, &c. dined, is described in the Translation of Keating's History of Ireland, p. 135. It is an interpolation of the translator, from the Psalter of Cashell, he says.—When that work falls into our hands, we will give it a place in our Collectanea. The liberties this translator has taken with Keating, give great room to suspect his authority.

TAMAR

DESCRIPTION, &c. 513

scription of the palace, and of the royal apartments, are wanting; and from some other work, he gives a very short account of them.

O. R. I. G. I. N. A. L.

Suidhiugh Tighi Teamhra, canlasta indiu amai
bae la Con cead cath, agus Teach n Airt agus Cor-
mac, agus Cairpri Liffeachair, agus Teach Cathair
moir agus Teach gach Righ ro fallnai Tamar co
Niall naoi ccleach airulaedan fo tri, agus ro giall
hiu do fo tri.

Samlaid bae Teach Laegaire Mac Niell iar ceia
ifin ro siacht trian tigi Cormac, tri cead troighead
hitaig Laegaire, coecad imdhaigh ann; coecat fir
in gach imdaigh, coecad airel easib, XX fir in
gach airiul, XXX cub: a airddi suas, VII tre diu
immon Raith, VII ndoirsi foraib, LLL comol na
timcholl fri sin tfluagh, L Cornn clasach nordha, L
leastar finnruini forsin.righraidh feifin, LL nool inna
dabhaigh, V cub: a chaindelbrai, IIII torfi airedh
fir, VII rannaire, VII ndailemhain fir, in charpait
foraighthaig immo thenid fo chuairt, In *Druí* In
Druith accommat, agus in chleasamnaigh agus in
airfiti no Orfeasal, na ma ifin tigh sin. In tfluagh
olceana ifin fortaigh imontech dia necht-air itir in
da muir, acht in ti do gairt o Laegaire do cum an
tighi sin, &c. &c. &c. &c.

Suigiugh

Tamar or Tara, was also called *Aicbill*, or *Aikills*. In the
Preface of an ancient code of laws in my possession, it is said,
Loc dan Liubursa Aicill aireac Tamar, i. e. the place where this
book was written, is called *Aicill*, or noble Tamar. The
Græcian *Achilleon*, *Troia*, *Iliacus*, *Iliacogens*, &c. have a won-
derful Affinity with our Irish names of the royal seat.

514 DESCRIPTION OF

Suigiugh Tighi Teamhra la Cormac ria funn. ba
 sain son, IX cead traigheadh a Teach, VII indiu
 ind Rath immon Teach, LLL imdhaigh ann, LLL
 aireol caiffibh, LX fir in cach aireol, X cub; a
 tealla; tri IX cub; a fordleas, LLL Cornn com
 nol, XV cubail, XV dorus, mili no othard Cor
 mac cach laei, ceatn motha fearti-fuadh, aefina,
 agus rinnola di' or agus argut agus cairphtit, agus
 cochuc agus cairreadha in sin.

TRANSLATION.

The palace of Tamar, (*b*) was formerly the seat
 of *Conn*, of the hundred battles; it was the seat of
Art, and of *Cairbre Liffeachar*, and of *Cathar Mor*,
 and of every king who ruled in *Tamar*, to the time
 of *Niall* of the nine towers, formed or constructed
 on

(*b*) Tighi Teamhra, is the genitive of Teach Tamar, or
 Teach Tamar; *teac*, in the modern Irish, implies a dwelling,
 but originally signified a house of stone, a royal palace; in
 Arabic, *Tekbe* is a royal residence, and *Tak* an arched build-
 ing; and this is the reason it is commonly added to such
 names as express a tower vaulted at the top; as *cleach-beac*,
cuill-ceachtbeac, &c. See the preceding Essay. Of the names
Tara, *Tarack*, and *Tamar*, I shall treat at large in a future
 number of this work, wherein the several names of places in
 Ireland, which cannot be derived from the Irish language,
 will be shewn to have existed in remote times in *Judea*,
Phœnicia, &c. and most certainly to have been introduced by
 oriental colonists; and shall only notice here, that at the tri-
 ennial assembly of the states at Tamar, the chronicles and ar-
 chives of the whole kingdom were read and compared; and,
 that in Arabic and Persian, *Taarick* implies Chronicon, An-
 nales; whence the Greek and Latin *Archion*, *Archium*.

On three, for he had vowed to build three towers (*c*). Such was the palace of Laogaire Mc. Neill, which was but the third part of the palace of Cormac; for in Laogaire, his time, it was but three hundred feet square, contained fifty apartments, and fifty men in each, fifty barrack rooms or dormitories (*d*) for guards, and twenty men in each, and the height thirty cubits; seven *diu*, i. e. casts of a dart, the diameter of the *rath* surrounding the palace, and seven entrances; one hundred and fifty common drinking cups, fifty curious gilded drinking horns, fifty cups, curiously engraved for the use of nobles only, one hundred *ol* (*e*) (of Metheglin) daily served in the Vat, five cubits the height of the candlesticks, and four flambeaux in each.

Seven astrologers, seven historians, and but one Druid, one mimic, or comedian and professor of music: (*f*) No more were allowed in this palace: one

(*c*) Arab. *Taamur*, a tower, a steeple, a belfry. Richardson.

(*d*) *Aircol*, is a bed, in all our Lexicons, but here signifies a bed-chamber: it is compounded of *ar*, high, and *col*, which is certainly the same as the Hebrew *מלי oli*, an upper room, Psal. civ. 3. who layeth the beams of his *oli*, or of his chambers; hence, *moli*, in Hebrew, signifies steps, stairs.—The palace of *Tamar* was thirty cubits high; it certainly had an upper story.

(*e*) *Ol*, and *olas*, is a drink, but whether it here implies any liquid measure, I am not certain; a drink is no specific measure; *olax*, in Hebrew, is to make merry: I do not recollect any measure of this name in the oriental dialects.

(*f*) *Aon Drui*, *aon druith*, one Druid, one comedian: here is a distinction worthy the notice of the Irish antiquary. In modern times, the word for a Druid is written many ways, as *drabi*, *drpith*, *draoith*, &c. &c.

Airfiti,

516 DESCRIPTION OF

one carriage or chariot only at a time within the court, to prevent confusion : a large body of troops were also within the walls.

In the reign of Cormac, the palace of Tamar was nine hundred feet square, the diameter of the surrounding

Airfiti, vel *Orfeafal*, the chief musician ; the first is composed of *aire*, a chief, and of *pbet* or *peit*, a musician, properly written, *peitil* or *feitil*. Mr. Shaw, in his Galic Dictionary, translates *fibil*, a poetaster ; this is a mistake, he corrects it at *peit*. כֶּתֶב *pbetil*, in Hebrew, is a twisted cord ; such were the strings (we call cat-gut) used by the Irish harpers, and by those of Wales to this day. From this word is derived *Pbatara*, a city in Lycia, where Apollo had a temple and oracle : Apollo's priests were called *Pbatara*, (i. e. *aire-phitt*) hence, says Bates, in his Crit. Heb. an old word *patter*, applied to prayers. The Irish still retain this old word in *paidir*, signifying an oration or prayer ; but now, says O'Brien in his Irish Lexicon, emphatically applied to the Lord's Prayer : *paidirin*, the rosary or beads, literally, the *division* of prayers, from *pbetil*, the Irish word *fidlin*, i. e. a small harp or fiddle.

The explanation of *Airfiti*, by *Orfeafal*, by the Irish author, is well worthy of notice : *Or*, is found, from *o*, the ear, hence, the Latin *auris* : *feas*, or *fros*, is art, knowledge, science ; *feafal*, is the adjective, implying expert, knowing ; so that *orfeafal*, is expert or skilled in the harmony of sounds, a most proper name for a professor of music : In Arabic, *feal* and *fezylet*, is science, art, learning, doctrine, superior excellence. The Latin name *Orpheus*, is derived from *Aire-feas*, chief or most skilled in all sciences. I suppose the word had been written *Orfeas* by some Etruscan author, and was mistaken by the old Romans for a master of sounds or music ; but *Orpheus* is allowed to be a most ancient learned author and excellent poet ; and Horace observes, that the meaning of his leading hills and woods a dance by the force of his music, implies no more, than that by his eloquence, (or *aire-feas*) he reduced a barbarous people to civility. *Aire* is often written *aire* ; thus *airfit* is to be found in most of the Irish Lexicons, under *oirfit* and *oirfid*.

rounding Rath, seven *dis* or casts of a dart; it contained one hundred and fifty apartments, one hundred and fifty dormitories, or sleeping rooms for guards, and sixty men in each, the height was twenty-seven cubits, there were one hundred and fifty common drinking horns, twelve porches, twelve doors, and one thousand guests daily, besides (Fearti Suadh) Princes, (g) orators (h) and men

(g) *Fearti suadb*, the nominative singular is *feart*, which, by the Irish glossarists, is explained to imply any good or virtuous act: *Fearta seile*, an act of generosity: *Feart* is also a region, province, country; and *suadb* is noble. *Feart* is a word of great antiquity, and occurs in the Bible but thrice; Esth. i. and 3, vi. and 9, and Dan. i. 3. *Phartim* is translated nobles; it is, says Bates, in his Crit. Heb. put before the *princes of provinces*; a term used by the *Persians* and *Chaldeans*, whose language we have not enough of, to say certainly what it means. This passage in our Irish MSS. fully explains the word *feart*, for *suadb*, nobles, being joined with it, plainly indicates they were the *provincial princes*, who might occasionally lodge with *Cormac*, or the monarch of Ireland, on occasional visits; hence, *Feart Ullach*, a territory in the county of Meath, anciently belonging to the O'Dooleys, O'Brien. *Suad*, a noble, is the same as the Arabic *Sadi*, Lord: the Heb. *Sadi*, all bountiful, an attribute of God. Gen. xvii. 1, I am *al sad*, i. e. the all bountiful God.

I have often asserted, that the *Iberno-Scythic*, or *Irisb* dialect of the *Scythic*, was of great use in explaining many passages in the Bible, and most useful in the study of the history and antiquities of all nations: the above passage, is a proof of my assertion, and I am not singular in this opinion. In the collection of papers published at Edinburgh in 1738, added to an Essay on the Antiquities of Great Britain and Ireland, we find many minutes of a very learned society of gentlemen in Scotland, who understood the *Irisb* or *Erse* language well; they declare, that by the Irish, they had been able to trace the *Latin* language to its fountains, to illustrate the antiquities

518 DESCRIPTION OF

men of science, engravers of gold and silver, carvers, modellers, and nobles.

§ UIGHIUGH TIGHI MIDHC HU- ARTA AN SO,

Da imdai deac in fo higeachtar ada leithe & triathartha in gach imdai, VI fir deac hi ceachtar ada airetear & ochtur a rannairib & reachtaireib & daileadhmnabih in iarthar in tighhe & dias hi ceachtar ada imdai isin dorus, cead fir huili in sin.

Da bae & da thinne (i) & da muice a proinn rainneadh coecat for ceachtar in da bo, &c. leth do leath & leth illeith naili, Bruidhean midcuarta ainm in tighisin.

On the opposite page of the original, is a plan of the hall, and the site of the tables, with the names of the household, and the joints or parts of the beast allotted to each, according to their rank. The plan is twice the size of the annexed plate, which, being too small to have the names, &c. engraved on it, we have made use of references.

TRAN-

sies of *Greeks*, and the *Greek* language, in which the New Testament was written, to follow the *Greek* language up to its source; and that the *Hebrew* and *Chaldee* languages may receive a great deal of illustration from the *Irisb*; that it gave great light to the languages of *America*, particularly of that spoken about *Darien*, &c. &c.

(b) *Aofdana*, orators, learned men; from *aos* or *aofad*, a community; in Arabic, *yzzet*, and *dana*, learned men: *dau* also implies poetry; in Persic, *dana* is learned, (*doctus*) and in Arabic, *deiwani* is a perfect poet.

(i) *Teimid*, a sheep: Arab. *Tinet* and *Timet*, a sheep of a superior kind, never allowed to go with the rest, but milked at home, and only killed in scarce season by the poor. (Richardson).

TRANSLATION.

DESCRIPTION OF THE BANQUETING
OR EATING HALL. (k)

Twelve stalls or divisions in each wing, (with tables) and passages round them; sixteen attendants on each side, eight to the astrologers, historians, and secretaries, in the rear of the hall, and two to each table at the door; one hundred guests in all; two oxen, two sheep, and two hogs, at each meal, (l) divided equally to each side. The name of the hall is BRUIDHEAN. (m)

AN

(k) *Midbcuarid*, i. e. *teach festa no surme*, i. e. *Midbcuarid*, is a feasting or banqueting room. Vet. Gloss.

(l) See the Bruighs explained in the Brehon Laws, No. x. Preface, p. 34. In Arabic, *burj*, hospitality: In Petfic, *berkb*, feasting, *berkendam*, a carnival.

(m) *Prinon*, a meal at noon, a contraction of *bro*, meat, food, and *noin*, noon. *Pbit* or *fit*, is a breakfast, a snack or short meal, from the Hebrew *pp pbat*, a morsel or mouthful: the Latin *prandium*, is supposed to be derived from the Greek *τρον* and *ιδιον*, i. e. *cibus-mordianus*; but the Ibero Scythic *prain-dia*, a meal in the day-time, appears to be the root of *prandium* and of *vaquidem*. The chief meal of the ancient Irish, was at even; and in the annexed plan, we find the hall was lighted by torches and lamps: This meal was called *cuid*, which implies a meal, share, portion, entertainment, and also a supper. In Arabic, *hadd* and *hyd*, is a portion, part or share; *hadat*, a collection of meat and drink; but *hudas* is the Lord's Supper, with the Christian Arabs: the consecrated wafer is named by them *kyrisset*, from *kyra*, baked bread; of which in some future number.

522 DESCRIPTION OF

plain their various classes, having met with a MSS. in his collection on the subject.

REFERENCES TO THE PLATE.

TABLE

1. *Marcaigh no Araidh*, cuinn doib & moer. Masters of the horse, the head and marrow to them.
2. *Citeare & Timpanaich*, muic formán doibh. Harpers and minstrels, (some part of the hog, I know not which).
3. *Breitheamhain lonchroichti doib*. Brehons or judges.
4. *Suiltri & Taman*, (p) lonchroicht no pfrimh-ekrochat doib. Herald's and tamans.
5. *Ollamh file*, (q) loarce do; *ansfruth*, cam cnaimh. Professor of the file, the thigh to him; *ansfruth*, crooked bones, (shins of beef).

6. *Bruagh*

(p) *Taman*: *Taman* is the latter part of the Hebrew compound *charum*, a magician; *taman*, i. e. to hide; this expresses the dark doings practised by these conjurers in their caves, or in the *adyta* of the temples, with the obscure ambiguity they used to return to their deluded clients; it implies purifications, lustrations, &c. wherein they undertook to expiate crimes, and to avert evils and plagues, by crimes more black than any others, viz. by idolatrous rites and arts magic. (Holloway, Orig. Phys. and Theol. p. 223). In the *Carribean* dialect, *taman* is a servitor to the priest.

(q) *Ollamb*, *Ollabb*, or *Ollapb*, we find the word thus written in the various MSS. *Allupb*, in Phœnician and Hebrew, is *doctor*, *magister*, *princeps*, *director*; in Persian, *ulem*, a learned man; a doctor, in Arabic, *allam*, omniscience; *alan*, *ylm*, knowledge.

Pbeta,

6. *Bruigh S' aire trifu*, laracc doib ;
The bruigh and chief of the Drifu, student
or File.

7. *Ogtairfaire*

Phela, in Hebrew, relates to any thing which is beyond common, as to knowledge, excellence, power. Our Irish *filea*, were philosophers, composers of (*neimeadb*) odes, anthems, &c. they were also judges in spiritual causes under the Druid; they were ominators; hence, *fal* an omen.

In Hebrew, *pbilita* iudicium, *tephilla* oratio: Chaldee, *precatatorium*, *oratorium*: In Syriac, *pbil* acutè, *pbil-pbel* subtiliter differuit, (de re aliqua, ut in scholis fieri solet). *Pbile-pbel* disputatio subtilis, acuta; subtilitas, acumen in disputando & dijudicando: In Æthiop. *fal* omen, *sabal-fale* ominator. *Fale-fale tybab* (in Irish, *tobair fail*) fons sapientiz, *Titulus Sti. Pauli*: Chaldee, *pbilea* interpretatio, sententia allegorica & parabolica: Syriac, *wephille* symphoniz: Arab. *fali* elevatus, O quidam vir interpretum divinationis: *faat*, a soothsayer; *febl*, excelling in any profession, especially poetry: Persic, *fal* an omen; *filek*, the *Magi*; a small number of the ancient Persians were so called, who adhered to the tenets of Zoroaster; they fled from the Arabians, in the seventh century, to the Isle of Ormuz, and soon after took refuge at Surat and Guzurat, where their descendants still remain under the name of *Parfi*. (Richardson). This is the *Phallon* of the Greeks: according to Diod. Sicul. they derived this deity from Ægypt, and mistook his attributes for *ball* pudendum; which *Bapt. Passerius* very properly corrects, and derives from the Hebrew *Pbala*; from whence *nipbla* arcanum, mysterium. (Lexic. Ægypt. Heb. p. 15. 84).

No word in the Irish has been more mistaken by the moderns, who have classed the *file* with the *bard*; *file is neime uasal*, agus *easop is neime an eclais*: the *file* and the *bishop*, are both *neime* or holy men, says the old glossarist; and certainly our *file*, was the *pbiliu* or *ignicola Magus* of the old Persians. (See Hyde, p. 361). I am of opinion, the Greek *φειλοσοφω* is derived from this word *file*, compounded with *so-fear*, i. e. *σοφια*: *so* in the Hiberno Scythic, is a preposit, signifying aptness, goodness, excellence; (Arabic, *zu*) and *feas* is science, art, &c. *so* forms many of the Greek and Latin com-

524 DESCRIPTION OF

7. *Ogtarsaire macfaosma a tanaisi*, cam cnainh doib;

Young forcerers to succeed as vacancies happen; shins to them.

8. *Faisbir*

pounds, with the same force of expression, as *Σολομῆς*, superbe; Irish, *so-bor* vel *borb*. *Σόφισμα*, commentum; Ir. *so-fisamb*. The opposite to *so*, in the Irish, is *e* or *mi*; for example, *breith*, sense, judgment; *so-breith*, sound in judgment, sober; Lat. *sobrietas*; Gr. *σωφροσύνη*: *ebreith*, out of his senses, drunk; Lat. *ebrietas*; Gr. *μῆθη*.

The modern glossarists say, *pbile* or *file*, is derived from *bal*, a man of erudition; whence, *bol*, a poet, art, skill, eloquence; *bolachd*, poetry: but this *bal* and *balg*, are evidently from the Syriac *bal* mens, animus, cogitatio; Chaldee, *bal*, cor, animus; *balab* consiliarii, from whence, *βουλα* consilium, and not from *βω* and *λάω* (video). Arabic, *belg*, eloquens: *Bilga*, was also the name of an order of priests with the Chaldees; ad hoc, ordo ille sacerdotalis, cujus observatores *Belgite* dicti (Castell).

In Persic, *Pulkenjik*, is a comic poet.

The *ansrubh* was so named from *srubh*, knowing, discerning, and *an*, good, great. *Srubh*, in the modern Irish, is a man in religious orders, though not yet promoted to holy orders. (See Bishop O'Brien's Dict.) It was sometimes written *suitb* or *saitb*, which O'Brien translates, a tutor. The Irish *bar*, when prefixed, being equal to *an*, *bar-suitb*, is certainly the root of the Greek *Πατριάρχης*, who, as Potter observes, was certainly a person in holy orders, and was allowed part of the sacrifices, together with the priest; this is evident, from an Inscription on a pillar in the *Anaceum*;

TOIN ΔΕ ΒΟΟΙΝ ΤΟΙΝ ΗΓΕΜΟΝΟΙΝ ΤΟΙΝ
ΕΞΑΙΡΟΥΜΕΝΟΙΝ ΤΟ ΜΕΝ ΤΡΙΤΟΝ ΜΕΡΟΣ ΕΙΣ
ΤΟΝ ΑΓΩΝΑ ΤΑ ΔΕ ΔΥΟ ΜΕΡΗ ΤΟ ΜΕΝ ΕΤΕΡΟΝ
ΤΩ ΙΕΡΕΙ ΤΟ ΔΕ ΤΟΙΣ ΠΑΡΑΣΙΤΟΙΣ.

Thu. says, from *σῖτρον* frumentum, but *barsaitb* is an old word for a bishop, and *bardbinn* a mitre, in the Irish language; from the Druidical word here quoted.

8. *Faisbiri* (r) & *comail*, colptha doib;
 Augurs and their dissecters. — —
9. *Aiktire saor* & *saor chrann*, & *rath-buinnithir*, hir
 croichti doib;
 Architect, carpenters and rath-builders. — —
10. *Carnaire* & *buinnire*, (s) midh-mir doib;
 The sacrificing priest and his attendants. — —
11. *Rinnaire*

(r) *Phasar* occurs but once in Hebrew, Eccles. viii. 1. but often in Chaldee, in Daniel, to interpret: There are three words, *pharas*, *phasar*, and *pharat*, which have some affinity in sense, as hath *phatach* also; and it would be hard to say that any of them, or if any, which of them, was not genuine Hebrew. Bate's Crit. Heb.—N. B. All these words are common in the Irish, signifying soothsayers, forcerers, prophets, and interpreters of dreams; as *faisiri*, *foras*, *forat*, *fais-beach*, *faitig*, &c. &c. Dr. Keating gives the title of *foras-feasa*, to his History of the Antiquities of Ireland. *Foras-focal*, is an expositor or interpreter of words, an etymologicon. The Arabic word *fariz*, is translated by Mr. Richardson, *distinct speech*. *Foras* sometimes implies a preface in Irish; that is not the sense of the word; it means an index; the Arabic *febris*, is an index, a canon, a rule; and *foras*, in Irish, is also *law*, foundation: the word here implies an interpreter of dreams; and the forcerer, or he who divined by twigs, sticks, or arrows, was named *crannfaisitboir*, from *crann*, a stick or arrow; hence, *crannfaisine*, forcery.

Comail, is a dwarf in Irish and Arabic; it also signifies *perfectus*, *perfecta sacrificia*; and I believe here signifies those employed in dissecting, being classed with the *faisbiri*, augurs or interpreters.

(s) The *Carnaire* was the principal *sarcificulus* of the Druids, so called, say the glossarists, from *carn* flesh, and *aire* a chief in science; *carneach* is translated a heathen priest, in our modern Lexicons; they were both *neimeadb*, and classed with the *files*. The Rev. Dr. Clever, first chaplain to his Excellency Lord Temple, has so very learnedly explained these two words, in his notes on the *Decretum Lacedaemoniorum contra*

526 DESCRIPTION OF

11. *Rinnaire & neasciothri*, loatan doib.

Astronomers and genealogists, or diviners.

12. *Cairen-*

tra Timotheum, Edit. Oxon. 1777, p. 26. that with his permission, they are here inserted:—It must be first understood, that *neimb*, in the Irish, implies law, poetry, science, and holiness; and a glossarist of the twelfth century, thus explains the word *neimb*: *Cia neimeadb is uaisle? File, an eaclais neimeadb n'Eascep.* i. e. who are superior, *neimbe? File*, and *neimeadb*, bishop, are both *neimeadb*; Hebrew, *neum arcanum*.

“Nomum ideo sic dictum fuisse, conjicit Aristoteles, quod, quum adhuc literas nescirent homines, leges cantare consuecebant, ut memoriz eas perpetuz mandarent; & proinde cantilenas antiquitus vocari nomos; neque multum ab hac conjectura abludit Aristides Quintilianus. Sed profecto mirum omnino esset, si vetusta adeo invaluerat vox *νομος*, pro *lege*, eam nusquam in isto sensu apud Homerum reperiri; cui *νομος* acuitur, & denotat pasuum: Cum quo quidem sensu Nomi Etymon conjunctius esse videtur.

“Nomum primum hymnum fuisse in *Apollinem* conscriptum plurimi testantur auctores. Porro a Proclo traditum est, *Apollinem* a nomo appellari *Νόμμος*, lege *Νόμος*. Eandem adstruunt sententiam Poetzæ.

———— καὶ ὄνομα Αἰώλων
ἵ ἀνδράσι χάρισμα φίλοις
ἄγγελτον ἐπέσοια μέλας,
ἄγγελμα καὶ Νόμος.

Pindar, Pyth. 7.

Κλειρὴ τ' ἀγγελιαὶ Αἰώλωνος Νομίω.

Theoc. in Idyll. 32.

Φοῖβος καὶ Νόμος κιαλόσκομος, ἵξ ὅτι
καίου,
Ἐξέτ' ἐν' Ἀμφισυῶ ξυγέτιρας ἔτραφεν
ἴππους
Ἡδὲν ἐν' ἔρωτι κηπαύματος Ἀθάλατο.

Callim. Hymn. in Apoll.

“Eadem

12. *Cairemhain & tornoire-reamhur*, nimhda doib.
Shoemakers and turners in coarse wood.

13. *Cuislin-*

“ Eadem de causa Pan etiam dicitur Νόμος apud Schol.
ad Aristophan. Aves. 746.

Παρί νόμος ἰσθῆς ἀναφανω——

“ Ἦναι Νόμος ὁ Φιδῆς. Quocum facit illud Phornuti ; Νόμος, παρὰ
“ τὸ νόμον. Unde Nomum existimo fuisse primo carmen, quod
“ ἐν νομαῖς (in pascuis) cantabant pastores, Apollini dicatum,
“ qui et ipse olim pastor Admeti oves pascebat. Porro Car-
“ niis, feriis itidem Apollini dicatis, solenne illud habebatur,
“ ut νόμος, aut potius νομός, concinerent Καρτίως. Καρτίως,
“ etiam appellabatur Apollo, ἀπὸ τῶν κάρτων, ἧγυρ ποροβάτης.
“ Hesyck:

“ Sed nomī certē, utcunque de origine ejus statuerint viri
“ docti, duplex erat notio. Quarum altera designabant mo-
“ dum Musicæ, cujus generis magnam fuisse copiam apud
“ Græcos notissimum est. Plut. de Mus. Altera, *Ποσειδῶν*,
“ quandam speciem, quam supra aliquā ex parte descripsi-
“ mus ; cujus quidem ea fuit conditio, quum ex Reipublicæ
“ auctoritate *festis diebus* caneretur, ut non tantum materiam,
“ sed et musicæ numeros ex consuetudine præscriptos haberet.
“ Harmonia *Nomī* fuit continua, quippe cujus carmen erat
“ hexametrum, atque adeo rhythmus gravissimus.”

Ὁ μῦθος νόμος, γράφεται μὲν οὕτως Ἀπὸλλωνία. *Nomos* quidem in
Apollinem conscriptus, a quo appellationem sumpsit. *Nomi-*
mus enim *Apollo*, qui ita appellatus est quod veteribus choros
constituentibus, & ad tibiā vel lyram *Nomon* canentibus,
Cbrysaëmis Cretensis primus stola usus insigni & accepta ci-
thara, *Apollinem* imitatus solus cecinerit *Nomon*, qui cum eo
genere vehementer probatus esset.

Est autem *Dithyrambus* incitatus & multum furoris cum
saltatione ostendens, ut vehementioresque affectus compara-
tus. *Nomos* contra per affectus & numeros leniores remitti-
tur, *composito gradu*, & *magnifico* incedens. Videtur autem
Dithyrambus in rusticorum lusu & *bilaritate*, inter *potula* re-
pertus esse. Photii Biblioth. p. 986. Edit. Stephañi.

From this learned and accurate description of the Greek
Nomoi, we can readily discover the reason of the modern
Irish

528 DESCRIPTION OF

13. *Caislinnaigh*, colptha doib.

Pipers.

14. *Scolaighe*,

Irish making distinctions in the word *neamb*; as *neamb-mall*, or *naombran*, an anthem or hymn. O'Brien's Dict. *Neamb-beadb*, a poem; *neamb*, is heaven, bright, noble, holy; *neambidb*, divine; *neamb-maais*, the office of the Druidical prayer and adoration. In Persic, *nemaz*, prayers, devotion; *namutenabi*, divine; all which are derived from the Hebrew נֵאֵם *neam*, sermo. elocutio.

In Irish, *kéarn*, *karn*, an altar; *karn-duais*, the prize-lau-
rel; *karn* or *karn-airrdbe*, a trophy; *keirnins*, a small harp;
kearnach, a priest; *kearnaire*, a sacrificulus, before the esta-
blishment of christianity in Ireland; i. e. a sacrifice to *Kar-
neios*, Apollo or the sun, named by the Irish, *Crian* or *Grian*,
from whence *Granneus Apollo*. In Arabic, *heren* the rays of
the sun, the upper limb of the sun. (Richardson). In Per-
sic, *giryana* a sacrifice. Tartar and Scyth. *gbiun*, *gbiurn*, the
sun; hence the Irish *goor*, light, *gorm*, warm, a firebrand:
Pers. *gurm*, hot: Arab. *jerm*: Irish, *garann*, to warm; *gair-
tbeas*, the glittering reflection of the sun from the sea; *griam*,
to scorch: Hebrew, *cor*, fornax.

N. B. The number of *aire*, in this list, is suprizing; they
were all diviners, augurs, and forcerers: *Aire*, a forcerer,
and *colas*, knowledge, form the Latin *airiolus* or *bariolus*. In
Arabic, *aurif*, knowing; *arrauf*, a soothsayer; *aul*, art, sci-
ence. It is astonishing, that *Vossius*, who was so good an
Hæbreist, should not have looked into the Arabic; his Ety-
mologica Linguæ Latinæ. is a disgrace to all his other works,
and exposes him to the censure of every school-boy, the least
acquainted with the Arabic: in this example, he derives *ba-
riolus* from *fariolus*, i. e. *bædus*, *fædus*, vel ab *balando* quia *ba-
litu*, quia *balitu* solet mortalem animam quasi excludere, ut
recipiat divinam: sed primum malim: and this he borrows
from *Scaliger*. Every word in Arabic and Irish, which im-
plies arts, science, knowledge, do also signify poetry, for-
cery, augury, &c. &c.—And as the learned Van Dale ob-
serves, apud Ethnicos ergo *sortes* erant varii generis, milita-
res, politicæ, divinatoriæ, &c. &c. (De Oraculis, p. 289).
So had our Irish monarch several classes of forcerers, which
we expect to be able to explain in our next number.

14. *Scolraighe*, leas croichte doib.
Royal scholars. — —
15. *Cearda*, (t) hircroichti doib.
Braziers, tinkers, &c. — —
16. *Gobainn*, moel doib.
Smiths, meat without bones to them.
17. *Toathaish*, milgittain doib.
Augurs. I cannot distinguish if this word is
toathaish or *tuathaish*, both imply augurs,
forcerers, and diviners. See *Tuatha dada-*
nann in the Preface.
18. *Saercarpas*, milgittain doib.
Carriage makers and wheelrights. — —
19. *Cleasamhnaigh*, colptha muic doib.
Kings jesters. — —
20. *Cainte re muir*, nimdha doib.
Lecturers on navigation. — —
21. *Dorfaire righadh*, dronn doib.
Royal porters or door-keepers, the chine to
them.
22. *Fidhcheallaigh*, (u) colptha doib.
Chefs players. — —

23. *Deoch-*

(t) *Ceard* signifies any mechanic: *Perficè herd*, he made; *ker*, a mechanic, art, commerce; *kar*, a trade; *Kerdagber*, God, i. e. Conditor—Lingua Indica, Gentoo, vel Indoſtan; *ceirdeor*, a tradesman; *keriar*, *faſor*, a mechanic. Hyde Rel. Vet. Perf. p. 134. Millius Ling. Indoſt.

(u) *Fidhcheallaigh* or *fithchillaigh*, chefs, a word corrupted from *fill-cluithiagh*, or chefs-players: *Fill* is the game at chefs, ſometimes written *fithcill*, to diſtinguiſh it from *fall*, another game on the tables, which are called *taibble-file*: *Phil* is the Arabic name of chefs, from *phil*, the elephant, one of the principal figures on the table. The ancient Iriſh were expert at chefs, and at *taibb-liofg* or backgammon: In Perfic,

18002

23. *Deochbhaire*, leascroichti doib.
Cup bearers; they were also called *bachlamhal*, from *bachla*, a cup: Perficè, *bekawul*, cup bearer to the king: Arab. *bukla*, a cup.
24. *Humaidid*, (*w*) and *Oinmite*, Hercroichti doib.
Appraiser of viands, &c. and his tribe: *amaidd*, i. e. *amainn*, i. e. *oisigid*, an office. Vet. Gloss.
25. *Leighi & luamha*, (*x*) maol doib.
Physicians and inferior clergy, solid meat to them.
26. *Luamhaire*, no *luar-remuir*, (*y*) milgítain doib.
Sea pilots.

27. *Crea-*

scuik is a kind of trick-track, backgamman, or draughts. Richardson.

The Irish had another game on the tables, called *falmer-mor*, wherein there are three of a side, and each throws the dice by turns. The rustics of Connaught play backgammon to this day remarkably well; and it is no uncommon sight, to see tables cut out of a green sod, or on the surface of a dry bog; the dice are made of wood or bones. Martyn, in his Description of the Western Isles, tells a story of Sir N. Mc. Leod: being at play at *Falmer-mor*, the turn of the game depending on his movement, he was at a loss, till his butler whispered and told him the movement that won the game; p. 320. I find the name of the elephant, in Irish, was also *fall*, as *fall fogblach na fear-feirne*, fall, the robber or taker up of the *fear-feirne* or chess men.

(*w*) *Amad*, Heb. Chald. estimavit pretium vel mensuram alicujus rei. Castellus, *Ormsith* Chald. populares tribus.

(*x*) *Luamb*, comprehended all the inferior ranks of clergy under the Druid: After the establishment of christianity, *luamb* was the name adopted by the abbots and priors. We read of *luamb Lis-moir*, the prior or abbot of Lismore, &c. In Arabic, *lubem* implies wise men, sage, excelling in virtue.

(*y*) *Luar re muir*, in Perfic, *lur*, is the channel of a river, harbour, &c. but the Irish adjective, *re muir*, of the sea, sufficiently explains this title.

27. *Creacaire*, cam cnamh, no, colptha muicci.
Carvers. —————
28. *Fuirseoire*, (z) colptha muic doib.
Masters of the ceremonies: Maitres de hotel.
29. *Braigtoire re muir*, nimhdha doib.
Naval officers. —————
30. *Druith righeadh*, drommona doib.
Royal mimicks or comedians. —————
31. *Araid*, cam cnamh doib.
Bridle-makers. —————
Moer, cuinnid doib.
Stewards. —————
32. *Suithiri*, muicformuin doib.
Brewers. —————
33. *Aireforgill*, lonchroichte doib.
See the titles of honour in No. X. of this Col-
lectanea, Preface, page xxxii. where the sever-
al degrees of *aire*, are set down in order: the
word signifies chiefs, nobles, and diviners. —
34. *Ruiri-rioghan*, & *ri-ruireac*, leascroichti doib.
The queen's knights, and king's champions.
35. *Aire-ard*, loarc doib.
The aire-ard, or chief augur. —————

Cli,

(z) This word is to be found in the Irish Lexicons, at *fuiras*, i. e. an entertainment: There is great reason to think these people distributed the meat and drink at the funerals of any of the royal family. The Hebrew word *pbaraf*, implies to break, to divide, and as Mr. Bates properly observes, to deal out. Isa. lviii. 7. is it not *pbaras*, (to deal, to divide) thy bread to the hungry. Jer. xvi. 7. Neither shall men *pbaraf*, (deal out) i. e. their bread to them, i. e. to comfort the mourners; neither shall men give them the cup of consolation. The funeral feasts were to cheer up the mourners, a custom still kept up in Scotland: Bates Crit. Heb.—it is a universal custom still in Ireland.

- Cli*, camnach doib.
 Third File. _____
36. *Aire tuif*, cam cnamh doib. — —
 The tuife forcerer. _____
- Seancha*, (*a*) loarc doib,
 Antiquaries and genealogists, the thigh or
 round of beef to them.
37. *Aire deasa & dos*, & *macfuirmi*, & *aire eachta*,
 colptha doib. *Aire deasa*, & *dos*, (*b*) are the
 fifth

(*a*) *Seancha*. This very common-word is peculiar to Ireland: The *Seanchas* were called antiquaries, because they repeated or renewed what had been recorded of the histories and genealogies of the kings. In Hebrew, *shen*, a renewer, from whence, *shena*, a year, to repeat, change, alter; *l. shenim*, tongues, languages; from these roots are derived, the Irish *sain*, unequal, more than one; *saine*, sound; *finne*, the elder in years; *fian*, a voice; *fian-meid*, an accent; *sean*, old; *seinn*, to sing; *sean-gal*, wife; *sean-mor*, a sermon; *sain-fios*, and *sean-sean*, etymology; *sean-anuidbe*, a glossarist; *sean*, knowledge; *sean*, old; *seanach*, knowing, crafty, cunning; hence it is the name of a fox: *sean*, mystery, a charm; *seanam*, to defend from the power of enchantments; *seanta*, *seanacht*, so blessed, from the power of charms; from whence, *seanach*, holy, and the Latin *sanctus*, holy, a saint, i. e. one who has the power of defending from enchantments:—Arab. *shenn*, a charm, a mystery, craft, trade, profession; *shenn*, old; *senat*, a charm: Persic, *sen*, old.—N. B. The Irish bards say, that the river *Seinni*, was the second that burst out in Ireland, (for they pretend to assert the exact time of the breaking out of each spring, lake, &c.) and was so called, as being the oldest of the most considerable streams, the first being a trifling effort of nature.—Now, *Sbeni* is the name of the second river in Genes. ii. 13. To *Seinni*, they added *ain*, water, fountain, and formed *Sbannon*. Our antiquaries were also satirists, and often expelled for their invectives. Heb. *sheninib*, a biting word.

(*b*) *Dos* was also an order of the Druids; they were the operators or executioners of a sacrifice, from which is derived

- fifth and sixth file, and *aire eachta*, all augurs and diviners: In some copies, we find *macfaasna*, which I take to be a corruption of the Hebrew *mecafaf*. Deut. xviii. 10.
38. *Fochlochir* & *aire deasa*, croichti doib.
The seventh file, and aire deasa or augur.
39. *Cuthcaire* & *cracaire no cornaire*, midh mire doib.
Huntsmen and horn-blowers. — —
40. *Ruthbugi* & *oblaire*, milgитай doib.
Old men, and oblaire or sophisters. —
41. *Aire*

rived the Latin *sacer-dos*, a priest: in Heb. *dafs* strangulavit; Arab. *das*; Perf. *dasb* coadjutor; in Arabic, *dasan*, dedicavit, munus altaris; *defis*, roasted, toasted: In Perfic, *destyar*, is a coadjutor; (such was our *Dos* to the Druids) *dezsb-khym*, an executioner: in Irish, *deasam*, to roast or bake. I am of opinion, that the *aire deasa* was the chief of the *dos* or *das*, and that they were both sacrificers and augurs; though here ranked with the *file*: Every order of the *file*, bore the same name in the order of the Druids; they were distinguished by the prefix *sagab*, in the clerical order, and in the laity, by the simple word, or by the prefix *an*; hence, *sag-airt*, Ir. a priest, and *sacerdos* Lat. The Greek ἱερός, sacer, præstans, magnus, is from the Scythic *iris*, religion, law, faith; Perfic, *berai*; which forms the Greek ἱερα; but the root signifies in Irish, a record or chronicle, an æra of the festivals and ceremonies due to God. ἱερός, sacerdos, is probably the same as the Irish *Iris-tus*, magnus in rebus religionis, or compounded of our *dos*; from whence, the Greek Δεξία majestas, splendor, gloria, dignitas, sententia, opinio, mens, Plat. Ponitur pro axioma vel propositione rata. Aristot. ἱεραμοστος vates deorum, from the Scythic *iris*, religion, faith, and *maibhm* a theorem, a hard and difficult expression or word. ἱερός sacer, divinus, augustus, has the same force of expression as the Irish *agb-usad*, explained in No. X. of this Collect. Thus the Irish *eascope*, a bishop; in Arabic, *teffekuf*, created a bishop, is evidently the Irish *tus-eascope*. The further explanation of these words, is referred to the Ecclesiastical History of ancient Ireland.

534 DESCRIPTION OF

41. *Aire eachta & cana*, cam-cnamh doib.
Aire eachta, fourth file. — —
42. *Muirigh & clasaigh re uuir*, nimhtha doib.
Admiral and chief navy officers. — —
43. *Reamaire*, (c) mael doib.
Ambassadors or messengers, solid meat to them,
44. *Dalbhairi*,

(c) *Reamaire*: The word implies interpreters, prognosticators and travellers; I have therefore translated it ambassadors. In Hebrew, *barim* from *rimab*, which signifies to project, to cast, to deceive, and when applied to actions of the mind, to deceive, from whence projectors and deceivers are synonymous to this day. From the word *oram*, the epithet of the devil in the serpent who tempted Eve; hence *Hermes*; the prince of frauds, tricks and cunning; also the god of arts and sciences; likewise the interpreter or messenger of the gods: *ἑρμηνεύω* to interpret.—So (says Hutchinson) they applied the attributes this Hebrew word expresses to *Hermes*, and emblematically made him a head and wings to it; but he was not made for thinking; that is all imagination: they have confounded the attributes of one god with another, and the emblems, so that at last they knew little further of their god, than the image they saw, and talked and writ accordingly. Upon such blunders as this, the later languages, and consequently all the knowledge in them is founded. Confusion of Tongues, p. 92.

In Irish, *eirim* is an interpretation, a summary, index, but *reamaire* is a traveller, from *reim*, a step, a way, a road; hence, *Mercury* was the god of the travellers. *Reaman* is prognostication; *ream-lon*, a viaticum; *ream-rad*, a preface; *reim-ambuil*, bearing great sway, from the Hebrew *rim*, to exalt; *reaman*, from the beginning of all things, hence, Arab. *Rebman*, God: Perf. *Reaman* and *Raiman*, the Devil. The Irish *eirim-mianadb*, to interpret, i. e. to explain the *mind* or mind of one person to another, bids fair to be the root of the Greek *ἑρμηνεύω*. The stones set up in honour of *Hermes*, were called *margam*: *marg* in Irish, is commerce, hence,
margad

44. *Dalbhairi*, mael doib.

Sorcerers.

45. *Reachtair*, (*d*) mael doib.

Secretaries or scribes.

C. C. C. C. *Coindeall*, candlesticks: Arabic, *kendil*,
candle, lamp, chandelier: Chaldee, *kandil*,

D. *Dabac*, vessel with beer, to drink. (*e*)

L. *Lochrann*, a lamp suspended by a chain next the
door.

46. *Herlar*

margad, a market: *margoir* is a merchant; quære, if this be not the derivation of his name *Mercurius*? The Scholiast upon Appolonius says, *Kadmilus* was a name of *Hermes*: from the Irish *Cadmus primus*, and *eolas*, knowledge.

(*d*) *Reachtair*, scribes. See *Scriobam* in the conclusion.

The Irish words *raichtim*, *racam*, *scribim*, *screabam*, to turn up the ground, to dig, are the roots of the Latin *scribo*, Belgæ *schreiben*, wroeten: Ang. Sax. a *writan*, to write, and probably of the Greek *γράφω*, the written decree or sentence of a judge. From these roots, proceed the Irish *ratbeoir*, *raightbeoir*, a boor, a countryman, a plowman; *reachtair*, a judge, a scribe.

From the preceding synonima, it appears evidently, that the ancient Irish received all the names for writing, book, &c. &c. from the orientalists; and in my humble opinion, the word *du*, ink, is a strong confirmation of it. *Ink*, says Skinner, a Belg. *inck*, *inckt*, *enckt*; Fr. G. *encre*; Ital. *inchiostro*; hæc a Lat. & Gr. *encaustum*, *atramentum* autem consonis aliquantum vocibus sed diversæ prorsus originis; Hisp. *Tinta*, Teut. *Dints*, *Dinten* appellatur, hæc a Lat. *Tincta* pro *Tinctura*. *Du* is sometimes written *dubb*, from whence the Persic *dubir*, a writer, a secretary.

(*e*) The drink of the ancient Irish kings and nobles was *meadb*, *meith*, or *meitbaclan*, i. e. *mead*, or what we now call *metbeglin*, i. e. fermented *meith* or honey; it was also named *mil-deoc*, or sweet drink.

That of the chiefs and of the household, was *suith*, or *suith-bruith*, i. e. beer; called also, *cuirn* and *leann*.

That

46. *Herlar caich.*

Area for spectators.



That of the common people, was *chlaba*, or *baine-claba*, *meathar*, or *biotbrân*, and *cin-cis*, or *kin-keesb*: The last is a fower liquor drawn from bran; I know not its derivation.

Meadb or *meibeac*, was a very ancient liquor made of honey; it was used by the Ægyptians, their country abounding in bees, and not producing vines, as we are assured by Strabo, Ptolemy, Herodotus, and Moses:

In Hebrew *prû mebak*, is pleasant, agreeable, sweet, corresponding to our Irish *mil-deoc*. In the Brehon laws, I find great attention was paid to the property of bees, and to the making of *meath* and *sutb*, or beer.

In Persic, *mayè* is ferment, rennet; in Irish, *meig*, whey, any ferous liquor; *mei*, wine; in Greek *methu*.

In Arabic, *mebran* is honey.

Cuirm, strong beer; Phœnicè *chamar*, vinum; Gr. *Képa*; Lat. *curmi*; (Welsh; *kwraw*), * *Sutb*, sometimes written *suitbir*, and *suire*, beer: The word implies fermented liquor, but when joined with *bruitb*, (brewed) denotes beer, or a decoction of *orn* or barley: It was in general named *sutbb*. In Hebrew, *setaf*, to steep, to seeth; but *sbet* is drink; *sbeti*, drinking, a drinking bout. Eccles. x. 17. for strength, and not for (*sboti*) drunkenness; hence, *misbti*, in Hebrew, a drinking bout, an entertainment, a feast; in Irish, *meisti*, *meisce*, *misga*. 1 Sam. xxv. 36. He held a feast in his house, like the feast of a king, and Nabal's heart was merry within him, for he was very (*meishti*) drunken: Thus the convivium vini of Ahasuerus in Esther, is named *mishti*.

In Persic, *mest*, *meisti*, *mestane*, *meigusar*, drunken.

In Arabic, *muskir*, *meskir*, *museken*, drunk; *mukbesim*, very drunk; from whence, we say, in English, as drunk as *mac*.

Sutb was also the liquor of the Egyptians; called by the Greeks *ζυθος*; by the Latins *xythum*. *Dubium num vox ea ac res ipsa a Gallis, an Ægyptiis: Sed Ægyptiis assignat Plinius. Vossius.*

Hoc

* Vinum in Lingua Hindostanica est, *an gurri ciraal*, i. e. red gwi; in Irish *cuirm caoral*, red cuirm or wine; Arab. and Pers. *chamar*.

Hoc (*xybium*) maximè utuntur Ægyptii. Hieronymus.

As in Hebrew, so in Irish, *sub* betokens strong drink and mirth; *bi go sutba*, (be ye merry) is the compliment at this day of every peasant, at his entering an alehouse.

Meatbar or *meadar*, other wise called *biotbrán*, implies a ferrous liquor, made of sweet milk, fermented some days with sour milk; it is usually given to the harvest labourers in Munster. I have drank it often, and found it a pleasant and cooling drink, not unlike cyder. *Biotbrán* certainly did once imply strong drink. In Arabic, *bita* is wine made of honey: *batt* signifies intoxicated: probably this is a corruption of the Irish *bac*, drink.

Cblaba, or *baine-claba*, milk, four milk: this is also a Hebrew word, *כלב* *cblab*, rich, fat, unctuous matter, whether of flesh, corn, wine, oil, &c. Bate's Crit. Heb. Gen. xlix. 12. teeth white with (*cblab*) milk: The word is often used in Heb. for milk. Gen. xviii. 8. He took butter and (*cblab*) milk, and the calf he had dressed and set before them. Jud. iv. 19. She opened a bottle of (*cblab*) milk, and gave him to drink. Prov. xxx. 33. The (*mits*) churning of (*cblaba*) milk, produceth (*bema*) butter: Here also we find the Irish *meatsacan*, fresh churned butter, meat, mead, or *migh*, *maigh*, a churn, and *eim*, *iom*, or *im*, i. e. butter; hence, the Arabic, *bemet*, a churn. *Baine*, the Irish word for milk, is certainly of Hebrew descent. *חלב בנה* *chal-bani* is the Latin *galbanum*, a *milky* distillation from the herb *fennel-giant*, in yellowish drops, and white within. *Gal* and *ban*, in Irish, imply white, and milk: The *galbanum* was one of the ingredients in the holy perfume which was burnt in the Holy of Holies, and which it was death to imitate. Exod. xxx. 34. from whence the Greek *λίβανος*, frankincense.

There are many places in Ireland named *Galbani*, probably from the quantity of wild fennel growing there. In Persic, *binu* is thick milk, or rich milk; in Arabic, *le-ben*, new milk: Heb. *laban*, white.

Bita, in Arabic, as I have before observed, means *meath*, or wine made of honey, and *batt* is drunken. *Bita* and *bital*, in Irish, imply any inebriating liquor. *Ufca* is a distilled spirit: in Persic, *ufkesb* is a strong spirit made of hemp, says Richardson, and in general any strong drink; it is the Irish word *ufca* or *ufacht*, strength, power: *Ufca-bita* was the
ancient

of a dart; the same word occurs in several parts of the Breton laws, as a land measurement, and is always explained in the same manner, viz. by *umcor fleascaig*, the cast of a dart. This name, I apprehend, at length, signified a greater space, and was applied to a certain square measurement, like the English acre.

The Irish *idiu*, the cast of a dart, is certainly derived from the Hebrew and Chaldee יָדָה, *idab*, jacere, projicere, jaculari, as in Jeremiah 50, v. 14. All ye that bend the bow, shoot at her, (that is, *idu*, jacite contra eam.) Hence the Hebrew *iad*, a hand; that is, the instrument whereby any thing is thrown, or cast forth. From this root are derived the following Irish words, viz. *iad*, *id*, the hand, a ring worn on the hand; *idna*, missile weapons; *diad*, *doid*, *miad*, *mad*, the hand; *idir*, a certain space; *idionnoir*, a protector, a guardian; *dideann*, a fort, factory, protection; *did-deanam*, to defend, to protect, to take by the hand.

The ancient Irish often wrote this word *indiu* and *indiugh*, (a cast of a dart or stone) making the letter *i* nasal; the Arabs do the same, as from *eed*, the hand; *andauktun*, to cast; *andaux saukbtun*, to cast; *andauze*, a cast; *neezeb andaukbtun*, to dart a javelin; and that this was also an Arabian measure is evident from the word *andauzeh*, which signifies both a cast and a measure.

I am of opinion, that the Irish *idiu*, a certain measure of land, is the root of the old British *hide* or *hyde*, e. g. a hide of land; and that this is one of the many words retained by the Britons not to be derived in the Welsh, which gave cause to that great Welsh antiquary Mr. Lhwyd, to say, that the ancient Irish had certainly been the primitive inhabitants of Britain, until expelled by the Gomerian Celts or Welsh.

Chamberlain observes, that the distribution of England into *hides* is very ancient: the *hide*, says he, denoted a measure or quantity of land, containing so much as could be yearly tilled with a single plough.

Beda calls the *hide* of land *familia*, and defines it to be so much as was sufficient for the ordinary maintenance of one family.

540 DESCRIPTION OF

Crompton says, a hide of land contained one hundred acres, he adds, that eight hides made a Knight's fee, which make it 120 acres. (*Jurisd. fol. 222.*)

Sir Edw. Coke notes, that a Knight's fee, a hide, a ploughland, a yard land, and an oxgang of land, do not contain any certain determinate number of acres.

Spelman says, the word *hyd* is not derived from the *Asiatic hyd* as Pollidore thinks, from a *cow's hide*, but from the Sanscrit verb *hyden*, i. e. *tegere*; but this verb is certainly from the Magogian-Scythian or Irish *idjon* as before in *idionoir*, a defender, protector, guardian, &c.

Quantitas *Hydæ* in diffidio est, (adds Spelman) Anglice per *hydas* distributio perantiqua est: non *Aluredo*, licet istam multifaria insignit divisione tribuenda. Occurrit enim *hydarum* mentio in L. L. Regis *Ina* (qui supra 100 annos *Aluredum* præcessit) cap. 14. & *hydarum* nomine antiquis cognoscuntur 12 ille portiones, quæ 12 Josephi Aramæi comitibus in Glastonienfis monasterii territorio feruntur assignatæ.

From this word was also formed the Saxon *Hidagium*, a tribute collected from every *hide* of land. These are all derived from the old Irish *iod-agh*, and *iod-beirt*, an offering, a sacrifice, a tribute, from *beirt*, a gift, and *iod*, a certain quantity of land; the word compounded is written *iodbbeirt*, and pronounced *ioveirt*; this sounds very much like the Arabic *isra*, sacrificing. See *iodhbairam*, in the Irish dictionaries.

The *hidagius* is also evidently the old Irish *iod-agh*, or tribute to the *agh*, or holy uses; whence *bagius sanctus*, a Greek *ἀγιος*, says Spelman. See *agh* explained in Collectanea, No. X. p. xv.

In like manner the Anglo Saxons adopted the Irish druidical or ecclesiastical division of Ireland, into *cir* or *kir*, which were circles of certain extent, round each *mon*, *man*, or *sanctimon*; the Saxons first wrote this word *cire*, and afterwards *schire*, forming the latter from the Saxon verb *schiran*, to cut or divide, whence the English *shire*; the druidical *cir* still exists in the *circles* of Germany.




N. B.

N. B. The word *realtaire*, which I have translated *secretary* in the preceding pages, implies also, a substantial farmer; it likewise signifies a prince or judge, according to the following explanations in the lexicons, viz. *realtaire*, i. e. *cleireach*, a writing clerk, a secretary; *realtaire*, i. e. *righ no breith-eamb*, a prince or judge; *realtaire*, a farmer: and amongst the modern peasantry, this word signifies a dairy-farmer; one, who rents a great number of cows of the landlord, with a proportion of grazing ground, at a certain annual rent upon each head of cattle.

In the Arabic I find *rauкаures*, i. e. a writing-farmer, called also *zemeendar*, a man of consequence, who receives a temporary farm from the prince of a large district, which he lets out in subdivisions, and accounts for the revenue; his jurisdiction and powers is very great. (*Richardson's Arab. Dict. at the word farmer.*) This without doubt was the old Irish *realtaire*.



Plan of the common Eating Hall of TAMAR
 or TARAHA *from an Ancient Manuscript*

1	43	44	45	31
2	13	C ●	22	32
3	14	C ● 	23	33
4	15		24	34
5	16	C ●	25	35
6	17	D 	26	36
7	18		27	37
8	19	C ●	28	38
9	20		29	39
10				40
	46	L 	46	
11				41
12	21		30	42

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OF THE

KISS OF SALUTATION;

OF CURSES, &c.

THE kiss of salutation is universally practised in Ireland, except in the metropolis: it is of Oriental origin, and at one time, was common to all polite nations. “Est Persis in more osculare cognatos ? maximè dixisse Cyrum cum saltem & intervallo temporis alii alios videant, vel a se invicem aliquo discedant.” *Cyrop. edit. Hutchinsf. p. 43.*—“Tradit, ni fallor, Herodotus, Orientis morem fuisse, ut æquales in occurfu invicem osculum darent, qui inferiores essent, manum ejus, qui dignitate prætabat, oscularentur, qui humillimi, sese incurvarent.” *Vossius in Maimonede de Idol. p. 6.*—“Nec vos negare potestis, qui contra nos scandala ponitis, dum aliqui vestrum & non intellectas proferunt lectiones: ut auferant etiam illud, quod inter omnes homines solet

solet esse commune, salutationis videlicet officium. Nam & vos ipsi aliqui in perfunctoria salutatione oscula solita denegatis." *Optatus*, l. 4.

The Latins made three distinctions of kisses, viz. the *osculum* between friends; the *basium* was a kiss of respect, and the *suavium* between lovers: but Tiberius in order to check the progress of vice amongst the Romans, prohibited the kiss of salutation. Pliny tells us, that men were allowed to kiss the women near of kin. "Non licebat id fœminis Romæ bibere. Cato, ideo propinquas fœminis osculum dare ut scirent an *temetum* olerent—hoc tum nomen vino erat." Lib. 14. c. 13. "*Oscula officiorum* sint, ut, cum peregere advenientes osculamur, *basia* pudicorum affectuum, ut patris erga liberos, *suavia* libidinum vel amorum; sed discrimen id minimè observatur." *Vossius*. The French academicians make the same distinction, "les peres & les meres baisent leur enfans au *front*; les amis se baisent à la *jouë*; les amans à la *bouche*; on baise la *main* d'un Evêque à l'*offrande*; la *robe* d'une princesse, & la *main* d'un Seigneur à qui on rend la foi & hommage." *Furetiere*.

The church at length made *osculum* to imply eulogia, benedictio. Hen. Imper. Paschalis P. P. speaks of the osculum in ore, in fronte & oculis.

Hieron. & Greg. Tour. of the osculum *genuum* & *manuum*. Anastasius of the osculum *pedum* pontificis. And Amalarius explains the osculum *pacis* of the church. "Ordo Romanus, cum dixerit *pan Domini sit semper vobiscum*, mittit in calicem de sancta—interim Archidiaconus *pacem* dat Episcopo prio-

ri, qui & ultra dabit juxta se stanti, ac deinde per ordinem cæteri, atque populus osculantur se in vicem osculo Christi—observandum porro tertio die ante Paschatem die, quæ Cænaræ Christi Domini dicimus, ab ejus modi osculis abstinuisse, ob mæsttiam Christi passionis, unde in Ordine Romano, dicitur *agnus Dei absque osculo*. l. 3. c. 32.

The Jewish rabbi's and commentators are much divided about the kisses so often mentioned in S. S. In the Bereshit Rabba, sect. 70. the *nesbik* or kiss is thus explained: "Omnis osculatio est *nesbik* * *te-phalut* (i. e. ad fatuitatem, i. e. fatua, stolidia) exceptis tribus quæ sunt

Nesbik Pberkim, osculum magnificentiæ & dignitatis.

Nesbik Pberisuth, osculum separationis vel discessus.

Nesbik Koributh, osculum propinquitatis.

In Shemot-Rabba, the *te-phalut* is said to be osculum fatuum, lascivum, unde in Glossa explicatur per Pharuzuth, protervia, lascivia, unde susceptor (ait Buxtorff), Drusium in hac voce *te-phaluth* impigisse, & pro ea legisse *tephuth*, osculum precautionum, deinde transfero *Nesbik Pberakim* osculum compitorum vel biviorum." That is, what we call in Irish, *easgai braic*.

* *Nesbik* in Hebrew implies a kiss, from the same verb, that is, to approach, to come close; in Irish *neasachd*, i. e. contiguity; *neasa*, next; *pog-neasachd*, is a kiss pressed hard upon the lips.

Pleiser

Pfeiffer in his *Antiquitates Ebraicæ*, makes no other distinction than the *oscula licita & illicita* †.

That the most ancient Irish kissed the beard, according to oriental custom, I think is evident from the following words;

IRISH. *Bus*, a mouth, a kiss.

Pus, the lip, a kiss.

Pbusog, *feusog*, a beard, compounded of *pbus* and the Hebrew *zak* or *zakan*; for the proper name of a beard in Irish is *grinn*, *greán* or *ulcha*.

PERSIC. *Bus*, *buz*, the mouth, lips, a kiss.

Fusb, a beard; *anfusb*, a great beard.

And Joab said to Amasa, art thou in health, my brother? And Joab took Amasa by the beard (*zakan*) with the right hand to kiss him. 2 Sam. 20. 9. The venot says, that among the Turks it is a great affront to take one by the beard, unless it be to kiss him, in which case they often do it. (P. r. p. 30.) Our Lord reproaches the Pharisee who invited him to eat bread (Luk. 7. v. 45.) that he had given him no kiss, whereas the person he had been censuring in his heart, had not ceased kissing his feet, from her entrance into the house. It is visible by the contrast (says Harmer) that our Lord supposes, between the womans kisses and the compliment, he had reason to expect from the Pharisee, some other kiss of salutation.

† The reader may consult also Herensmid in *Osculologia*, Kempius de *oculis*, Salmuthus, &c. &c.

When beards became unfashionable, the Irish naturally kissed the cheek, or the lips, a custom that still remains amongst all people of equal rank.

The modern Irish have but one word to express a kiss, viz. *póg*; those of the middle age had three, viz. *póg*, *meam*, *salút*: the first implies the kiss of salutation, given on the *poc*, *puc*, *póg*, that is, the cheek; a word derived from the Syriac *pacca*, the maxilla or cheek bone; or from the Chaldee *pog*, the cheek, from whence *Beth-pbage*, i. e. *domus buccæ*, the temple of the *cheek*, or of the *trumpet*, because the cheeks are puffed out in the action of blowing. See *Bernbardus* in sermone ad milites templi. Perficè *pej*, the cheek.

The *meam* of the Irish, was the *osculum lascivum* of the Jews (the Irish *suamb* or Latin *suavium* did not express the meaning of *meam*;) it was the obscene *membra* or *mumafs* of the libidinous Arabians.

The *salutb* or *folutb* was the *osculum salutationis*, made by kissing the tips of the fingers to every person they met; from whence *lút* now implies respect; *dean do lú*, make your bow or courtesy. The common salutation of the man or woman of the house, to a person entering, is still made by *faillte*, i. e. welcome, I salute you; *cuirim failte*, (i. e. *salút*) I greet you. The Slavonians like the Irish, use *pog* to kiss; to which they add the word *lips*, as *pog-liubgljnje*; but the salutation is expressed by *fala*, welcome,—*fala Boggu*, gratiæ sint Deo,—*faliti*, laudo. The Welsh have corrupted the word to *arfolli*, welcome.

The

The old French word for a kiss was *pocq*, and *poki*, to kiss; the Welsh say *pocyn*, and the Cantabrians *pot*; but the Irish word *faillibin*, signifying an idle, foolish, babbling, intermeddling fellow, explains the *osculum pharise* of the Jews.

The salutation of the Irish at parting is *slàn leat* or *leat**, i. e. peace and health be with you; this is evidently a corruption of the Hebrew *שלום לך*, *shalom lach*, the ordinary salutation of the Jews, and which is used by our Saviour, in the gospel, to his disciples. The root in Hebrew is *shalam*, he was perfected, or made perfect; the Irish *slam* has the same signification; Punico-Maltese, *shama*, i. e. salutatione. (*Dizion. Ital. e Pun.-Malt. dal Agius de Soldanis.*)

Sela is a word in the Irish language, which I must here notice though out of place.

Sela, i. e. *foileodb*, i. e. *fiol*, i. e. *gac fortan*, that is, *sela* or *foileob* or *fiol* expresses every praise and thanksgiving that can be given by the creature to the Creator. *Vet. Gloss.*

Siol, *gac fortain on tuinn Dbe*, that is, *fiol* is every praise that can be poured forth to God; C. O'Conor, Esq; from ancient MSS.

Let us see if the modern Hebrew lexicographers have explained this word better than our old Irish glossarists.

* *Leachd* is the proper word, when implying to take in the hand, or about you, in possession, as *beir leachd sin*, take that (thing) with you. *לכד*, *lachad* in Hebrew, signifies the action of taking with the hand. (*Solem. Deylingii Obs. Sacr.*)

Lexicon to the synagogue service. Anonym.
 סֶלָה Selah, "it hath been usually by many looked
 "upon and taken only for a note of Musique, but
 "I conceive there is more marrow in it: it may
 "be derived from *salal* he lifted up, or exalted,
 "and so is a note of exaltation or lifting up the
 "heart, soul, and mind, with the voice in the
 "praising of God—or it may be taken from
 "*salab*, he did throw down, lay low and level,
 "and then it will imply the deep humiliation of
 "the heart."

PARKHURST.

Selab, "a word which occurs above seventy
 "times in the psalms and thrice in Habbakuk. I
 "would interpret it after many learned men as a
 "note requiring our particular attention, as a N. B.
 "mind, attend to this. It literally signifies strew
 "or spread it out, i. e. before the eyes of your
 "mind that you may thoroughly consider it."

BATES.

Selab, "to toss, to heave up, to cast down,
 "throw up and along. Pf. 68. 5. Sing unto God,
 "sing praises unto his name, extol, rather throw up
 "(scil.) the voice and hand to him, i. e. lift up or
 "swell the voice to him and where Selah occurs, that
 "elevation in the voice and music should be used,
 "and perhaps those very words last cited were then
 "sung. Pf. 3. 5. I cried unto the lord with my
 "voice and he heard me out of his holy hill Selah,
 "i. e. now add the exaltation, i. e. exalt him that
 "rideth on the heavens, and so it would be equiva-
 "lent to Hallelujah, Prov. 4. 8. *Sel-selab* exalt her
 "(wisdom) very much and she shall lift thee up."

So

So likewise in Irish *Siolam* is to throw about, to scatter, but it means to scatter with profit, i. e. to sow the ground with seed: and *Siol* signifies seed, an issue, a tribe, a clan, from *Sbil* in Hebrew a son*.—Many of the old clans had this word prefixed as *Siol-Malyre*, *Siol-Na-Macne*; &c. &c.—But *Seillon* is an old Irish word signifying a base in music—a chorus, hence it is the name of the humble bee, from its noise; and it is probable it was a Hebrew word now lost, signifying a chorus, or the striking up of some musical instruments.

The Irish have another salutation at parting of great antiquity and not to be explained without the assistance of the oriental languages: it is this, *Slan leat gan basc gan barn* †, i. e. health and happiness to you without *basc* or *barn*.

Basc is *barn ort*, i. e. *basc and barn* to you, is a great curse. The words are obsolete in the Irish language; they are not to be found in the modern lexicons and we must refer to the oriental tongues.

In Hebrew *bazach* illusio, derisio, ludibrium; *buz*, contemptio; *bazab* despiciere.

In Syriac *bassna* despectio, contemptio, *basa* contemnare.

In Arabic *baskat*, malum & periculum; *baskb* in adversa incidit. *Al-basky* stultus, vecors. (Qui Arabica

* See Hutchinson on the word *Shilu*, where he explains it, the emblematical copulation!!! Vol. 6. p. 210. 213.

† Sometimes they say *Sith-leat* or *Si-leat*, i. e. peace be with you; this is the Hebrew *Selati*: the burial service of the Jews is thus, "Let his soul be bound in the garden of Eden. Amen, Amen, Amen." "*Selati*."

Arabica ignorat.)—*Barm* molestiam & mærorem animi inde concepit, *bazab* vir depressit se, *gibbus* pectoris, timor.

In Persic *buran* cutting, *beran-dakhten* to scatter, *beran-gikhten* to extirpate, *berenj* torment, *berwend*, *perwend* a cut-throat, a murderer.

But the most bitter curse of the Irish is *croidbe cradbsa dbuis*, signifying *the fluttering of the heart to you*. This conveys every idea of the Hebrew חרדת *chradat*, that is, to tremble or flutter as the heart in a fright, or through care and solicitude, or ground in an earthquake. (Bates Crit. Hebr.) In Irish *Cratha Talmhain* is an earthquake. Thus in Exod. 19. 18. it is said, the whole mountain (*charad*) quaked greatly, and in 1 Sam. 4. 13. his heart (*chrad*) was trembling for the ark of god, and in Hof. 11. 10. it is said, the children shall (*chrad*) from the West; they shall (*chrad*) flutter as a bird from Egypt and as a pigeon from Assyria. The versions (says Bates) have none of them hit upon the sense of the passage, but the vulgate.

The Jews used this word also to denote their fear and awful obedience to the Almighty, as *le-chradatb aleim* in *trepidationem Dei* (Castellus) hence it is the Syrian name of the Crocodile, the sight of this devouring animal causing the heart to flutter.

I flatter myself that I have by this time convinced the reader, that the language, manners, and customs of the Irish, differed from those of the Welsh Britons; and that if Ireland was peopled first from Britain, as it most probably was, the language brought into Ireland, was that of the mixed

mixed body of Canaanites or Phœnicians, who had been masters of Gaul as well as Britain, till expelled by the Gomerian Celts.

Let the reader only compare the grammars of the Welsh and Irish languages, and he will find as great difference in the syntaxes, as between the Latin and Hebrew. Now this would not have happened, between a colony and its mother country, distant only a few hours sailing, (and between whom a correspondence was certainly kept up, inasmuch that in later days, the princes of each country, intermarried;) again, the British antiquaries have all noted, that the tenets of the Druids of Ireland, were different from those of Britain, and that the former committed their doctrines to writing, which was forbid to the latter. See Rowland, Borlase, &c. And, that great master of the Celtic dialects, Mr. Lhwyd, observes, "That the Irish have preserved their letters and orthography beyond all their neighbouring nations, and do still continue the same." (comparat. Etymology. T. 1. Obs. 8.) The fact is, that the Magogian Scythic (Irish) and the Gomerian Celtic (or Welsh) were both dialects of the Hebrew, and at first the same: the latter has been corrupted, by their running from the fountain head, and the Irish restored by Oriental connections.

I shall therefore take the liberty hereafter of omitting the word Celtic after Ibero and in future distinguish the Irish dialect by the name of Scythian, Magogian-Scythian, or Pelasgian-Irish.

CON-

C O N C L U S I O N ;

MISCELLANEOUS.

IN the preface to this number, I have attempted to prove, that the first inhabitants of Britain and Ireland, were a colony of Magogian-Scythians mixed with Phœnicians and Ægyptians, who first settled in the Greek islands under the name of Pelasgi. These Magogian-Scythians settled very early in Palestine at Bethsean, thence named by the Greeks Scythopolis. This city in the time of Joshua is said to have been in the possession of the Canaanites or Phœnicians (Ch. 16. v. 11, 12.) who were so strong that the children of Manassah could not drive them out: but it will be found that Bethsean was founded by the Scythians, consequently in the time of Joshua, Canaanite and Scythian were synonymous names. In the days of Jeremiah, the Magogian-Scythians are again described as the people who should overflow Palestine. Ch. 47. v. 2. that Prophet says, Behold the waters (nations) shall rise up out of the North, and shall be an overflowing flood, and shall overflow the land, and all that is therein. Accordingly we find the Scythians kept possession

possession of Bethsean to the time of Josephus, and from the holy scriptures we can trace a communication between the Canaanites and Scythopolians from the time of Joshua, 1400 years before Christ. See Reland's *Palaestina*, tom. 2.—Bocharti, *Geogr. Sacra*. Onomasticon of Brocardus, Hieronymus & Josephus.

The city of Bethsan, was very early distinguished for the manufacture of fine linen. In *Midrasch Coheloth* memorantur, fol. 92. 1. *lina tenuia quæ veniunt Bethsane.*—*De linificio Scythopolis* vide *codicem Theodosiarum*. leg. 8. (Relandus.)

Now as the Irish and Scotch have ever been remarkable for this manufacture, if we shall find the names of the materials, machinery, &c. belonging to this art, to be the same in the Irish language and in the Chaldee, Hebrew and Arabic, I believe the reader will allow, it will be a strong argument to prove that the Scythian ancestors of the Irish, were descended from the Scythopolians of Palestine.

IRISH.

Lin, Flax. This word is supposed by most glossarists, to be of Celtic origin: it is a mistake, for it was the old Chaldee or Phœnician name of flax and cotton. Rabbi Simeon was named *Pikul-lin*, i. e. *goffyparius*, a *vendendo goffypio dictus*. *Glossa* in *Talmud Berach*, fol. 282. but it is evident he was also the dresser as well as the vender of cotton, for *pakel* or *phakel* in Chaldee

IRISH.

Chaldee is decorticare, Corticem detrahere, from whence the Irish seical and feical, a hackle for combing flax. 𐤍𐤏𐤋, lanut, Chaldee, linteum, ad abstergendum corpus post lotionem, Græco λίντιος.

Lin is the diminutive of the Arabic liha, the bark or fibres of a tree; Cantab. lihod, flax, from whence also our lea-bar, bark of a tree, and the Latin liber, a book, because made of bark, which we have mentioned in another place: lea-bar is corrupted in English to barc, from the Irish barc, a little book, i. e. lea-barc: thus we say barc-lann, a library, instead of leabar-lann.

Canach, cadus, caonur, canur. Cotton. Chaldee, kina, a wild tree. Pliny l. 12. c. 11. Arabiæ arbores ex quibus vestes faciunt, Cynas vocant, folio palme simili; Chaldee kidda, the casia alba or the castus.

Cotin. Cotton. Arab. cotin; khennur, any soft or withered plant.

Maogcairce. Bastard cotton. Chaldee, magg, Junci species, karach glabare fe. Rabbini ad fructus transferunt, quando mature, tegumenta sua abjiciunt & quasi calvescunt. Unde *mesbkarku* COTONIA MALA & sorba, ex quo calvescunt, scil. matura sunt & decimas dant. Maaseroth c. 1. Buxtorf 2129.

IRISH.

Maoigreann. Cotton. *Manicairce,* fine cotton. Chald. mecha, hatched, beaten, prepared for spinning or weaving.

Tobblinta, tolanta. Fine linen. Arab. thaub, lintum, pannus, vestis; plur. athveb and thiab, cloth, linen, vestments, hence the English web. The T being aspirated in Irish, loses its sound, thus tholanta is pronounced holanta, which is probably the English word holland, i. e. fine linen, i. e. thaub, pannus, linta, linteus: the Dutch being remarkable for this manufacture, may perhaps have received their name from this word. Our tobh-linta seems rather from tob, good, in order, and linta, threads of lin; tob, in Hebrew, good, in order, series: hence the Irish tobir, i. e. tob-bir, a well of spring water; Heb. tob-bir, good water.

Anur, anurt. Narrow coarse linen, made chiefly in Munster for meal-bags and peasants shirts: it is also called bandlamh and contractedly bandal, because always made of the breadth of a certain measure named bandlamh; Pers. nerd, a small sack for meal; newerd, a weavers beam: Arab. aner, thread, yarn, fila coagmentata: Chald. nart, a little sack; Æthiop. anmo, a web.

Bandl-amb. A cubit, the length of the measure spoken of above; Chaldee and Pers. bandl,

a mea-

IRISH:

a measure; Heb. Ch. and Syr. amh, a cubit; i. e. the arm from the elbow downwards. (Bates Crit. Heb.) quanta est a brachicis flexu, seu prominentia exteriori usque ad medio digiti summitatem. (Schindl.) hence lam, in Irish, the arm from the elbow to the tip of the finger, it now implies the hand; Arab. said, a cubit; al-said, the great cubit, probably forms our Irish slad or flat, i. e. a yard, the breadth of our finer linens.

Seol, beart, anurt-seol. A weavers loom; Chaldee azela, a weaver; azali, a ball of yarn: Arab. fels, thread; silk, thread in warp; hanut, a loom; berdi, the cotton of Papyrus; bett, a web in the loom: Persic berdu, a beam; berdi, weavers reeds; bart-asten, to weave, to spin; to twist; Æthiop. ana-mo, a web.

Tocaras, saebrais, tafsculac. A reel, from To and cras; Heb. tuh, to weave; Arab. tessik, reeling yarn; tuzulzul, a reel; tuzleek kirdun, to reel yarn: Pers. terist, a weavers beam.

Crois sbocras. A reel. Pers. chere; chuhretia dook, a reel.

Geabb, geamb. The boll of flax, from whence global, canvas; Heb. gibbol, was boiled; ~~lxx. gabbol, was feeding;~~ the Hebrew is compounded of ghabab, to be round or bunched, and halah, to ascend,

IRISH.

and so expresses in the whole, to protuberate, as flax does, into boll or pod. (Holloway.) hence the Irish coc-hull, to pod; gabhail, to bind; gabhla, shot out, as branches of trees; gablugadh, propagation, genealogy, from lugd, people; giobal, coarse, knobby linen, i. e. canvas.

Faitb, faitbs, faib, figb, fibg, fuitb, fuan, clo, ce-lo, keat, kealt, lin, keirt, oige, breig, keadac, dil-lait, cloth, linen cloth, (pannus Lat.) *

Faitbs, expressly means linen cloth; fuitbis, a linen rag; Heb. phesheth, flax, from phush, to luxuriate, spread, or extend itself; the name expresses the lusty increase of this flouring herb. (Holloway.) T. phachat, cloth, sewed, (Schindl.) In Irish, fas, (fawsh) is vegetation, and the combing of flax or hemp is called cnap-fas; or knobby flax, of this the Irish make a coarse cloth called cnap-fash; for winnowish sheets, &c. Heb. phatil, filum, panniculus contortus; Chaldee phitaga; findon, linteum,

* From the threads being numbered by scores to form the required breadth of the cloth; the weaver, when he extends the warp, at every score makes a figh, that is, a knot wove round them, hence fighed, to weave, to twist and also the number 20, written fighid or fighean, from whence the Latin viginti. When the peasants ret their yarn, it is usual with the ignorant, to make a score or notch on a stick at every twenty wounds, and hence the English score, q. d. Skianer, lignum incidere.

phatal

IRISH.

phatal duplicavit torquendo—funiculus duplicatus & contortus, fascia ex filis implexus contorta; begir, pannus; phekiah, glomus; phekaris, linum, vestis carni proxima; Syr. phatea, textura; phetach, tibicinæ textrinæ, vestis discolor; phatal torfit; Æthiop. fatal, fila contorsit; fatale, filum; gebyratfatyle, pannus; age, gossypium, linteum; Arab. fatal torfit; aifa, cloth, whence Ma-afir, the name of a country remarkable for a kind of linen cloth; fekh, interwoven; fekhet, a garment of one piece worn on holidays at Mecca; fitil, spinning; kitin, cloth, chait, thread; man-dil, cloth; kafyh, thick cloth; leh-leh, cloth of small thread; Pers. kir-bafé, fine linen or cotton; kertè, a linen shift; kar-gir, coarse cloth; Phœnicè cau, thread; oigin and orgin, a weaver; Chinese, pi, phic, nomen clavis, (i. e. literæ) pannorum & telarum panni. (Fourmont. Clavis Sinenf.)

From these oriental words are formed, *Fish-doir*, *figbi-doir*, *oigbras*, *casatboir*, *tocasor*, *ciófi*, *breabadoir*, *urachar*, a weaver; Chaldee kouva, kui, phikaguith, weavers, glomi; gerad, (*گرد*) kirus, shetah, a web; tishettin si texueris; Heb. arag, garrar, a weaver; koh, mekoh, linen, yarn; Phœn. orgin; Arab. cazis, caik, chaiq. harar; Pers. taziden, to weave.

Sna,

IRISH.

Sna, snab, gibnim, feisag, thread; Chaldee, nim, thread; Æthiop. sana, thread, sana-salé a chain, gybira a web, a loom, gebyrat fatyle, a web of linen cloth; Syriac, feshl, thread; Arab. sina, thread, twisting, kiyab, the woof; snatir, thread, du al-snatir, rete cui gossypium intexatur.

Cnaib, canaib. Hemp; Arab. kunib, kunou, abik.

Gasda, sli, slin, frac. The slay or comb; Chald. falla, firiak, kirus; (see seol;) Arab. angauz, késhk.

Srac. Is the Chaldee kirus reversed, i. e. furik.

Oigbreas. A web; Chaldee, kirus textura.

Oig, oigan, cig. A web; Phœnician, orgin, a weaver.

Tantboir, uinnic, toir-tain. The woof; Heb. tora; Arab. ner; Perf. neir.

Shabbra, shabb-ara, twice. The warp, (stamen.) Heb. shliab, set in order, equally distant one from another.

Dlub. } Warp: { Chald. M. ticha, kirus, the web.

Toçbar. } { Perf. kunagh, arish.

Toçbaras. } { Phœnician, cau, fine thread.

Smdl, tiorsf, isof. The shuttle. A. shemlelet, swift as a weaver's shuttle; shimal, a fragment of cloth, a reaper's handful; turist, a shuttle; P. shumal, to and fro. P. desè, a weaver's clew; also, two slender pieces of wood belonging to a weaver's loom; destè, a weaver's loom.

Gor, gor-muin. The beam, (jugum.) Heb. m-gor; Perfic. kargah; Chald. garedith.

N. B.

IRISH.

N. B. *Muin* is the sloe tree or blackthorn, of which the beam is made.

Caimis. A linen shirt; Arab. kemys, hence the French chemise.

Some remarkable NAMES of ANIMALS.

Sealc, seilg, &c. A hunting dog; *sealgaire*, a hunter, a fowler, falconer, &c. &c. Arab. *saluki*, a hunting dog, so called from *Saluk*, a city of Arabia Felix, from whence also the Arabians had the *al-druh*, a coat of mail. (Bochart. *Canum vitia et virtutes.*) in Irish, *dreach*, a coat of mail; *dreachda*, a troop so armed.

Partolan fixed his residence at *Inis Samer*, say the Irish poets; here he killed his greyhound named *Samer*, from whence the island was so called, (Keating, &c.) Arabic, *sem & sem sem*, is a greyhound, a hunting dog; consequently the root of the Irish *famer*.

Gibne. A greyhound, because of the circular form of his back, when springing on his game; Heb. *gibban*; Lat. *gibbosus*.

Nearaid. A hunting place; stocked with wild boars; Perf. *nariden*, to hunt.

Madadb, cu, gadbar-greacb, sagb, cich, cuib, gione, luan, colidb. Are the general names for dogs in the Irish language; Arab. *sugmaudch*, dogs; the *gadar-grec*, was probably brought

IRISH.

brought from Gadara, a city of Palestine, long in the hands of the Greeks; Arab. hatar, a dog; al-kalati, Arab. Canis est parvo corpore, membris contractis, ab Hebræo kalat, quod significat membra habere contracta, (Boch.) this is the exact description of our Irish colid, a name always given to a little cabbín cur; sunt et qui Zagari appellant, (Bochart) sag, is a general name in Irish for a bitch, probably from the Heb. saga, to multiply; Arab. fug, a dog; (plural fug-mauḍeh, Richardson.) In Hebrew, caleb is a dog; Alcamus derives the Arabic calib a dog from celib, a rabie furorem et delirium, from foaming at the mouth like a mad dog; we have already shewn the Irish chlaba, milk, to be the same in Hebrew, having the teeth white with chlab, Genesis;—this explains the Hebrew caleb, a dog; the Irish masdith or masdi, a lap dog, (Arab. mauḥṭè) is strangely metamorphosed into the English mastiff; the Irish cu and cuib is from the Arabic chupeh a lap-dog, (according to Richardson.)

Buacal sealgariac. The hunting horn, Arab. booka shukkar; buacail bo is commonly explained by the Irish glossarists, to be the herdsman's horn; but I think it is the Arabian book-boorè, or musical horn, and the Ir. a'rc or adharc, a horn is certainly the Arab. rawk.

Caor.

IRISH.

Caor. A sheep; Heb. car, a lamb; Ir. ceat, a flock; Arab. kut.

Ceis, keis, kaois. A sow, (Suf.) Hebrew chafir, a sow, ab oculi angustia; Irish, cais oculus, the eye; Arab. kaas and chifron, a hog. Nulli in Judæa sues, nulli Yubulci; Gadara, ubi porcorum duo millia, Græca fuit urbs, non Judaica, sus, chazir dicitur, quia teres et rotundus, (Bochart.) Irish, casar, round, curled, frizzled; these agree with Bochart: but the more proper derivation seems to be from casadh to bend, to wriggle about, a motion natural to the swine; casair is a glimmering light, which answers to the Jewish interpreter's explanation.

Neas. A weazle; Perf. nughchè, a weazle, neshi, a hedge-hog; Arab. nifa-nis, a female marmoset.

Neimisbigb. Ants eggs, igh eggs; Arab. hemat, an ant.

Nimb. A serpent; Arab. naim and naemut. N. B. there are no serpents or snakes in Ireland.

Aiream. To number, airi one, airis many, numeration, ex. gr. airisne na bliadhana sa truim do banbha broinigh, i. e. numbering of days sits heavy on breeding women. Under the word numerus, Plunket in his MSS. dictionary of the Irish language, has the following words: "aiream, amfir-
"dhutiarfa, andàn, açant-cas, achmhang,
"beann, coimde, comardod, com-freag-
radh,

CONCLUSION;

“radh, cefól, diorna, ead, eagar, eagar-
 “ord, eifb, forlion, gleas, lon, macn’uimir,
 “macionran, meann, meit, meid, martha,
 “mac-iomad-lion, mac-iomad-morán, ord-
 “maith, ord-deas, rim, riom, riom-scollad-
 “arann, rann-femh, fuim, fuid, tamas,
 “tocire.” In Shawe’s dictionary of the
 Irish, under the word *number*, we find,
 “uimir, nuimhir, ionran,” and under the
 word to numerate, “meafam, cuntam,”
 and in all the dictionaries we find *cead*,
 an *thead*, to signify *primus*; and *ceadamus*
imprimis; to which I shall add some words
 in general use, in Munster, signifying to
 count, or reckon, viz. *córrigam*, *meafam*,
 and *aireagnadh*, i. e. *air*, *number*, and
eagna knowledge, from whence the English
 reckon.

SCHINDLER, under Numerus:

HEBREW and CHALDEE.

casas,	facus, facan,
chesebon,	saphar, pl. mesapharim,
cesil, also the name of a	tacan, tacaneth,
planet,	tacona, numerus, arith-
Hhara LXX <i>u</i> , unus,	metica, astrologia,
abhar, unus,	pharat,
eshebon,	taban,
mecas, micesa,	ah, unus,
mena, mana,	chad, unus,
metacaneth,	achad, primus.
e-tachana, astrologia, nu-	
merus,	

Numerus,

Numerus, Arabic, shumaur, hissaub, husb, add, adud, ydaud, taadaud, ta-addud, adeed, adoedut, yddut, hisè, husbaun, bool, mur, murreb, susnut, al-hhor, gumla, macani, mudde, menah; one by one, erim, eekè eekè, numeratio, add, rukum, nu-waud, muhaufibut, deen, husboun; urum, signs, ciphers, the tips of the fingers.

Ancient Persic. Arafî, numerum five quantitatem generatim appellant. (Rheland de vet lingua Perf.) Modern Persic, shumar, number, shuamar-den, to number; Arab. bè hissaub, without number, innumerable; in Irish airim-eisbe.

There can be no doubt but that the Irish cesòl is from the Hebrew cesil; the Ir. ead from the Arab. add; the Ir. tocire from the Chaldee tacan, &c. &c. and that the Irish airimeisbe, innumerable, was the real Scythic word and its meaning, which Herodotus explains by ari, i. e. unum et maspus, i. e. oculus. No name could suit the Scythians better than innumerable, and hence, John in the Revelations, ch. 20. v. 8. compares the descendants of Gog and Magog in the four quarters of the world, to the sand of the sea.

It has been shewn under the word Cuig, that the Irish glossarists explain that word to signify the number five, and also a circle; from whence I conjectured, the ancient Irish made their aiream, or numeration, by the fingers of each hand. In Arabic, we find urem the tips of the fingers, erim one by one, which is the exact meaning of the Irish aiream, to numerate, and in the catalogue of Hebrew, Chaldee and Arabic words for numerus,
we

we find very many similar to the Irish words preceding. Airi a number, makes airith in the plural, and meith or meidh to reckon, forms the Greek Ἀριθμητικός; and airith and meafadh forms Ἀριθμῶν, numeratio. The Irish nim, facere, facio and aire numeratio, forms the Latin numero. Cib or Cip, the hand, and air number, forms ciphair or cipher. Johnson and Chambers derive cipher from the Hebrew sephar, number, enumeration, but the Hebrew sephar, comes from seph, rotundity; from whence it signifies a bowl, and is the root of the Irish speir, a sphere. Seph is also a wheel, whirlwind. Isa. v. 28,—“their wheels like a whirlwind.” Sephir, implies a number, whether by memorial, monument, book, letter or voice. (Bates Crit. Heb.)

The Hebrew פ which stands for 5, implies the wide or circular opening of the mouth, and expresses the ejaculation O! as, **וַיִּשַׁח** פ O ye heavens! The Greek πηλο five, is from the Hebrew **פנה** pen, a wheel; **פנה** pene is also to turn about, to revert, &c. The Æolian πηλο, five, derives from **πηλο**, bulla, gutta, quia rotunda. The Irish cuig, (five) from **פ** chag or chug, in Hebrew a circle. But what demonstrates the explanation of my Irish glossarist, is, that the character to express 5 in the Indian and Arabic numerals, is O, which is the character of a cypher, formed says Chambers, thus O.

It is also remarkable, that in the Irish, mair is a finger, formed of am and air, used in numeration, fang a finger, and air numeration, forms finger; ad in Irish numeration, and al great, forms adal a finger; figh

figh in Irish is a form, shape, manner, painting, a resemblance, and air numeration, form figure.

The ancients certainly had various methods of expressing numbers by the fingers, as we find by the following authors: Plin. lib. 34. N. Hist. "præterea Janus Geminus a Rege Numa dicatus, qui pacis bellicque argumento colitur, *digitis ita figuratis*, ut trecentorum sexaginta quinque dierum nota, per significationem anni, temporis & ævi, se Deum indicaret."—Quintilian, l. 11. c. 3. "Alii igitur *digitis complicatis* numeri, alii constrictis significabantur."—Mart. Felix Capella, de nuptiis—"in digitos calculumque distribuit," and lib. 7. "digiiti vero virginis recusantes & quadam incomprehensæ scaturignis nobilitate vermiculati, quæ mox ingrassâ, septingentos, & decem, & septem numeros, complicatis in eos digitis, Jovem salutabunda subrexit."—Sidon Apollinar, l. 9. Epist. 9. "Chrysippus digitis propter numerorum indicia constrictis, Euclides propter mensurarum spatia laxatis."—Tertullian, Apologet. c. 90. "Cum digitorum supputatoriis gesticulis assidentum est."—C. Plin. junior, l. 2. Ep. 20. "componit vultum, intendit oculos, movet labra, *agitat digitos*, computat nihil."—Seneca, Ep. 88, "numerare docet me Arithmetica, avaritiæ accommodare digitos." P. Ovid, l. 1, Fast. "seu quia tot digiti, per quos numerare solemus."—Plautus, Milite, Act 2, Sc. 2.

"Ecce autem avortit nixus læva, in femore habet manum,
"Dextera digitis rationem computat, feriens femur."



L. Apulejus,


L. Apulejus, l. 2, Apolog. " Si triginta annos pro decem dixisses, posses computationis gestu errasse, " quos circulari debueras, digitos aperuisse; cum " vero quadraginta, quæ facilius ceteris porrecta " palma significantur, ea quadraginta in dimidio " augeas, non potes digitorum gestu errasse, nisi " forte triginta annorum Pudentillam ratus, binos " cujusque anni consules numerasti."—Refertur Orontis, Artaxerxes regis generi honore spoliati dictum. " Principum amicos videri similes com- " putantium digitis, nam Arithmeticoorum digiti, " qui modo decem millia, modo unitatem repræ- " sentant."—Nicarchus an ancient Greek poet, in Antholog. l. 1. c. 9. Ep. 5:

" Quæ secla vidit cervo plura, quæ manu sinistra
" Senium numerare iterum incæpit."

And the venerable Bede mentions this method of enumeration in his time. " Cum dicis unum, minimum in læva digitum inflectens, in medium palmæ figes; cum duo, secundum a minimo flexum ibidem pones; cum tria, tertium similiter inflectes; cum quatuor, eundem minimum levabis; cum quinque, secundum similiter a minimo eriges; cum sex, tertium elevabis, medio in medium palmum defixo; cum septem minimum super palmæ radicem ceteris levatis impones; cum octo, medium; cum novem, impudicum e regione compones; cum decem, unguem indicis in medio pollicis ortu figes; cum viginti, summitatem impudici inter nodos indicis & pollicis arcte figes; cum triginta, unguis indicis & pollicis blande conjunges; cum quadraginta, interiora pollicis lateri applicabis; cum quinquaginta, pollicem ad palmum inclinabis, &c."

I do

I do not recollect to have met with any author, that points out the time, or cause, of the Romans adopting the letters for ciphers. Chambers tells us, "they were originally seven in number, C. D. I. L. M. V. X. which are all formed by describing a circle, and drawing two lines through it, crossing each other at right angles, in the centre." if they had been formed from this figure C 100, would have been a D reversed, thus , and I, one, would have been a cross +, and how he could make out M, I cannot perceive: in Hebrew  Mem. stands for 40, and M in Greek for 10 thousand; it is evident, they did not borrow from either of these.

Monsieur Furetiere explains the Roman numerals much better, "The Romans," says he, "originally had but five figures to express numbers, which served instead of ciphers. I. signified one. V 5. X 10. L 50. C 100. They had no idea of numbers exceeding a hundred thousand. The C or mark for 100, was always turned towards the I. Thus CI made 1000*, and I C 500. When a stroke or bar was drawn over these cyphers, they then expressed so many thousand, thus  was 5000, &c. Many learned men differ in opinion of the use of this bar or stroke.—The origin of the Roman Cipher, is from the method of counting with the fingers; thus for the four first, the four fingers represented that number IIII. and for five, the V was

* In the Gothick, M stood for 40 as in the Hebrew; R for 100 and X for 600.

adopted,

adopted, as representing the middle fingers closed, and the index and thumb only extended. As to the X it is a double V, one of which is reversed; hence the progression is always made by one to V, and from V to X. A hundred was marked by a capital C." (—but why with C Monsieur F—? it is, because C is the first letter in the Scythian word *Ceann*, i. e. the head. See p. 476.) Since the first institution of the Roman numerals, two more have been added, formed, either by breaking the first, or by the convenience of the scribes. They have made D stand for IJ, i. e. 500, and M for CIJ or 1000, because the last bears much resemblance to the Gothick M, so that at present, there are seven Roman ciphers. The Hebrews and the Greeks never used any other ciphers than letters of the alphabet.—As to the Arabic ciphers, they run on thus 1, 2, 3, 4, 5, 6, 7, 8, 9, to which they added a Zero 0 which stands for nothing, without another figure joined with it, therefore the first nine are called significative figures.

Monsieur Le Moine professor at Leyden, thinks the word *Zero* is Arabic, and corrupted from *sifra*. Others derive it from the Hebrew *ezor*, which signifies a girt or belt, because it represents that figure. (See *Chiffre, Zero*, in Furetière.)

We need only cast our eyes on the ancient Indian character in the annexed plate, (plate 2.) to be satisfied that 0 or the circle of the tips of the fingers, counted once in this form, according to our Irish glossarists expresses 5, and the second hand being counted in the same manner, was expressed

pressed by 00, contracted into .o, called by the Irish *deigb*, *deicb* and *deib*, i. e. ten, i. e. *da-cuig*, two circles.

The learned Court de Gebelin derives the Greek *daetylos*, Latin *digitus*, and French *doigt*, a finger, index, &c. and its corruption *dix*, from the Celtic *deic*, *deig*, ten, because there are ten fingers on the two hands; and hence, says he, *dextérité*, *adroisè dans les doigts*: *adroit qui est habile à employer les doigts*. From *dek* a finger, the Greeks made *deikò* to point out, and the Latins *indico*, &c. &c.

The ancient Irish had numerical characters of two kinds, one resembling the Roman, except the X, which was formed of two C. thus XC or CX or C and this was also their *Cor-so-casan* or *Boustrapbedon* mark, as much as to say, turn back, or begin a new reckoning, as all nations do from ten: the other character was Arabic, resembling those of Jo. de sacro Bosco, in the annexed plate, and exactly the same as those given in Dr. Bernard's plate of the *Hispaniorum ex Arab.* A. D. 1000. We have added, for the satisfaction of our readers those of Planudes, those of the ancient and modern Indian, the Arabian, and the ancient Saxon.

Of the origin and antiquity of the arithmetical figures, we cannot find a better account than that given by professor Ward Phil. Trans. No. 439. Most writers, says he, who have treated of the rise of figures, have thought that they came first from the Persians or Indians to the Arabians, and from

them to the Moors, and so to the Spaniards, from whom the other Europeans received them. This was the opinion of J. Gerard Vossius, John Greaves, Bishop Beverige, Dr. Wallis and many others. And the Arabians themselves own they had them from the Indians as both Dr. Wallis and Greaves have shewn from their writers.

But If. Vossius thought the ancient Greeks and Romans were acquainted with these figures, and that the Arabians took them from the Greeks, and the Indians from the Arabians! For the proof of this he refers to Tyro and Seneca's notes, and the treatise of Boethius de Geometria. But as to the notes of Tyro and Seneca, they seem to have no affinity with these figures, either in the number or nature of them; for they are not limited to nine, but are many times that number, and all different in form. Nor are they simple signs of numbers, but complex characters of several letters of those numeral words which they stand for in the Roman language like our short hands*.

D. Huetius imagined the Arabian figures were only the letters of the Greek alphabet, corrupted and altered by ignorant librarians. And he thinks it probable, that the Indians had them from the Greeks, and the Arabian writers may not have known it—but we find the Greeks used only letters of the alphabet.

J. Scaliger, G. Vossius and Mabillon thought that these figures were not used long before 1300.

Wallis

* See Gent. Magazine, vol. 18. p. 6, 7.

Wallis has offered some arguments to prove, that Gerbertus, a monk, who was afterwards advanced to the papal see, and took the name of Sylvester II. had before the year 1000 learned the art of arithmetic, as now practised, with the use of nine characters only (whatsoever their form then was) from the Saracens in Spain, which he afterwards carried into France. These characters, however, were known for a long time after, only to such artists, and principally used by them in astronomical calculations; the Roman numerals being still retained in common use to express smaller numbers. Nor has he given us the figures used by any of those writers, before Joannes de Sacro Bosco, who died in the year 1256, and Maximus Planudes who flourished after him. Mr. Cope (in the same Transact.) exhibits the Indian and ancient Saxon arithmetical figures; he and Wallis then enquired at what time they were introduced into England. And they inform us, that the English had them from Spain, whither they were brought by the Moors, who had them from the Arabians and the Arabians from the Indians; and that they were first brought into England about the year 1130.

If the Irish had borrowed their figures from the English, they certainly would have copied them, but we find them perfectly to correspond with Dr. Bernard's table of the Hispaniorum ex Arabico.

The numeral letters of the ancient Irish are very like those of the Palmyrians given by Swinton in the *Philos. Tr.* v. 48. and engraved also in

Bernard's tables. M. Furetiere observes that in the Roman numerals the C or mark for 100 was always turned towards the I. The Phœnician numerals for 100 was 𐤀𐤁. See Bernard's tab. The Palmyrenian numerals for 20 was 𐤀, that of the Irish two C^s viz. 𐌆C or 𐌆C. See plate 2d.

Dr. Shaw, in his travels through Arabia, observes, that, "not even the first operations, in
 "either numeral arithmetick or algebra, are now
 "known to one person in twenty thousand, notwithstanding their forefathers, if we may judge
 "from the name *, seem to have been the inventors of the one, as they have given to all Europe
 "the characters of the other. However the merchants, besides being frequently very dextrous in
 "the addition and subtraction of large sums by memory, have a singular method of numeration,
 "by putting their hands into each others sleeve, and there, touching one another with this or that
 "finger, or with such a particular joint of it (each of them denoting a determined sum or number)
 "will transact affairs of the greatest value, without speaking to one another, or letting the standers
 "by into the secret. Yet still of a much more extraordinary nature, (provided we could be equally
 "assured of the truth of it,) is the knowledge, which the Thaleb of this country are supposed to
 "have in numbers; they pretend to such a powerful insight into the nature and quality of them,

* Jabar est reductio partium ad totum, seu fractionum ad integritatem, et hinc Algebra nomen habet.

" that

“ that by differently joining and combining them,
 “ they can bring to light a variety of secrets.”

These Taleb were well known in Ireland: I shall have occasion to speak of them in another work. *Talbba* or *Dalbba* in modern Irish is a forcerer, and I think I have met with the very amulet, these Taleb disposed of in Arabia, to break the force of charms, which has been mistaken by the Irish for a circular Ogham alphabet.

The names of the numerals in Irish, Dr. Parsons thinks were the root of the Latin, Greek, and all European numerals; he thinks the Welsh *pedwar* and the Greek *Teffares* are derived from the Irish *Ceatbar*: it is certain, that Vossius, is equally absurd in deriving *τετρας* from *πέντε*, but Scaliger says the ancient Greeks, had *πέντε* pro *πέντε*. But, why says the doctor, should the Greeks be driven to such a shift as to say *πέντε* after *πέντε*? as if we should say, one, two, three, and another, for four, and then come to a simple name for five. He then proceeds to twenty called by the Irish *figbid*, and says it is found spelt variously as *ficbid*, *viebid*, *vigbent*, *figbind*. And here, he endeavours to derive the Greek *ἑξήκοντα* from *figbi*, with much the same success as Vossius in deriving the Latin *viginti* from *ἑξήκοντα*.

I have never met with the letter *v* in the Irish, with the force of *V*, the *bb* was always substituted for it: or the number 20, written *figbind*: the Latin *viginti*, I think, expresses the *figb*, or twisting of the hands or 20 as before explained, to be the quintus or fifth part of a hundred, and so the

tens

tens run on, triginta, quadraginta, &c. up to centum a hundred, (the Irish ceantra:) thus 500 is quingenti, i. e. quinque—ceantra.

References to PLAT. II.

- A. Ancient Indian figures—Gent. Mag. 1749.
- B. Modern Indian do.—from Tav. l. i. c. i.
- C. Arabian do.—from MSS.
- D. Figures of John De Sacro Bosco,—from Dr. Wallis, which are the same with those of Roger Bacon's calendar in the Cotton library, except the 2d which he has like 7.
- E. Figures of M. Planudes,—from Dr. Wallis.
- F. Spanish figures of the year 1000, from Dr. Moreton's tables.
- G. Irish figures from MSS.
- H. Arabian, Persian and Indian figures of the year 800, from Moreton's tables.
- I. K. Numer. Indorum e Græco, A. D. 716, from Moreton's T.
- L. Numerorum Notæ ex Sidonio—Phœnicibus, from Moreton.
- M. Numero—Palmyren. ab Swinton.
- N. Irish Numerals from MSS.

NAMES

PLATE II.

Numerical Characters from various Authors collated with the Irish.

old Span. Irish.

Ref.	A	B	C	D	E	F	G	H	I	K
1	1	q	1	1	2	1	1	1	2	1
2	v	z	y	z	u	z.7	2	u	2	u
3	w	e	w	3	w	3	3	w	3	2.
4	f	y	f	e	f	e	e	f	8	2.
5	o8	y	o	g	f	1.4	4	f8	2	e
6	47	3	g	o	4	6	6	4	e	5
7	v	9	v	^	v	1	1	v	o	3
8	v	z	^	8	^	8	8	1	e	6.
9	9	c	9	9	9	9	9	9	e	2
10	o	q.	t.	10	10	10	10	1.10	10	o.

L (1) 1. (9) mmm (10) - p + p (19) mmmmm -

(20) N N z z. (90) - NNNN. (100) 101.

(900) 101111111.

M 1. 11. 111. 1111 (2) 5. 1y. 11y. 111y. 1111y.

(10) 2. 2. (11) 12. (20) 2. 3. (30) 23.

(40) 33. (50) 233. (100) 21. 21. (500) 2y.

(1000) 221

Fig. 2	Gr.	Ir.	FacCom
	8	8	8

Irish.

N 1. 2. 3. 4. 5. 5. 6. 7. 8. 10.
1. 4. 11. 111. 7. 7. 12. 112. 1112. X.

20. 40. 40 50 50 70 80. 90

XX. o. f. 1. 4 7. 7 8

100 200 300 400 500 900 1000

C.K.h M b.e 5.p. 4 X m

TABLE I

Summary of the results of the experiments on the effect of the concentration of the solution on the rate of the reaction.

Concentration of solution	Rate of reaction	Time taken for completion
0.1 M	0.05	100
0.2 M	0.10	50
0.3 M	0.15	33
0.4 M	0.20	25
0.5 M	0.25	20
0.6 M	0.30	16.7
0.7 M	0.35	14.3
0.8 M	0.40	12.5
0.9 M	0.45	11.1
1.0 M	0.50	10

The results of the experiments show that the rate of the reaction increases with the concentration of the solution. This is due to the fact that the number of molecules of the reactants per unit volume increases with the concentration, and hence the frequency of collisions between the molecules increases.

0.1	0.2	0.3	0.4	0.5
-----	-----	-----	-----	-----

The above table shows the effect of the concentration of the solution on the rate of the reaction. The rate of the reaction increases with the concentration of the solution. This is due to the fact that the number of molecules of the reactants per unit volume increases with the concentration, and hence the frequency of collisions between the molecules increases.

PONIANT.		ETHIOPIAN.	
ah	1. Ici.	1.	Ahadu.
il			
en	2. Ni.	2.	Kyly. (Ir. Keile a couple.)
ric			
th	3. San.	3.	Sylyfy.
Bu	4. Xi.	4.	Rybyng.
	5. Go.	5.	Hamyfy *.
	6. Rocu.	6.	Sydis.
	7. Xici.	7.	Sybyng.
	8. Faci.	8.	Symini.
	9. cu.	9.	Tyfyng.
	o. Giu	10.	Afyry.
	.o.	20.	Afyra.
	10.	100.	Myty.



Roa	Tika	New Guinea
Lo-R	S-aren	Javan
Dea		Malay
Hua		IA. of Madagascar
E-ry	Tikai	IA. of Malicolo
Ka-nd	Ridi	IA. of Tanna
Wa-s	Wagi-ang	New Caledonia
Rua	Tahai	New Zealand
Lhua	Une	IA. of Savu
Rund	Oona	Malabar
Rund	Ocate	Teleng

(primus) is supposed to be derived from *pro ante*,
ie compound of the Irish *bro* and *tus* : and *disruptus*
and *traith* order, series.

nus) in the lingua Sacra Graentham seu Kirendum
to be from the same root as the Irish *bro* first,
al, order, series, or *tamas* numerus.

: Dachnici, appears to be the Irish *fai*, princeps
ghan.

ring the Indian names of the numerals in the
eader will allow, that there is a much greater
dee, Persian and Irish, than with the Greek.

Atbar-nimb, a viper, i. e. the twisting nim; Arab. naim, naemut, a viper. The Irish athar, to bind, to twine, is from the Heb. athar, circumcingere, hence the Irish atar, a bonnet, a hat; Heb. atara, from whence tiara. (See Nim, a serpent.)

Ambas, a foldier, a hero; Hebrew amaz, fortis fuit; Arab. amazir, a brave, undaunted man, (Irish amhafir) hence the Irish amhafan, a centinel, a guard: quære, is not this the origin of the Greek fable of the Amazons, said to be women of Scythia, who dwelt near Tanais, a word the Greeks have derived from α and $\mu\alpha\zeta\alpha$, i. e. non mamma, without paps. Strabo denies that there ever were any Amazons. Pliny and Mela make mention of those of Scythia.

Ambra, *ambrag*, noble, great, good; Perf. am-rugh, noble; Arab. amera, umer, princes, nobles.

Ana, Continuance of fair weather. (O'Brien and Shaw.) Arab. ain, continuance of bad weather—rain with little interruption for several days. (Richardson.)

Amba, a plebean; Arab. ammet.

Ambaon, plurality, twins; Arab. ummani, plurality of kindred.

Aireac, a learned man; magus, a chief, a force-rer; Chaldee, arche. Chaldæus reddit Kiriath Sepher, i. e. urbs literarum, Kiriath arche, Græce πολιτ γραμμάτων. (Bochart.)

Barann,

IRISH,

Barann, a royal standard; Perf. perend.

Bunaitim, to build; bunafear, a builder, an architect; Arab. bani, a builder; Perf. benafer, an architect; bunyadker, a builder,

Bi, *biib*, life, spirit, soul; Ægyptice, bai, the soul, from bith the Latin vita.

Beth, a house, city or dwelling; Heb. beth, Bethsena, the ancient name of Scythopolis in Palestine,—Saine, a district of Ireland so called,—Dun-saine, a town in Meath; dun, beth, and baille, in Irish imply towns, cities, villages; in Arabic dun, beth, belad, a city; balid, an inhabitant; in Irish, bhfhuil se ambaile, is he at home; i. e. does he inhabit here.

Boga, a bog, a marsh, a swamp; Arab, bawgha.

Baile, a clan, a tribe, a town; Ar. balid,—bulud, a permanent settlement, a city; Etruscan, vol, vola.

Ball, a stain, a spot; Heb. bal, he spotted, mixed, stained.

Barrachas, men of great sway, superiors, soldiers; bairach, compagnie de Janissaires, composée de 60, ou de 100 hommes. Voyage de Kleeman. Berich, Heb. a soldier,

Cruitboir, a harper; Arab, cuthaira, a harp; Heb. kothrus,

Bean-do-bath, a syren, i. e. a woman of the sea; Arab. benatu' P'behr, syrens, also dolphins,

Gliab,

IRISH.

Clab, a basket, a cleeve: Heb. calab, Amos, 8. 1. a calab of summer fruits.

Caoiné, cine, (keena) and cicbe. The IRISH CRY, or lamentation for the dead, according to certain loud and mournful notes and verses, wherein the pedigree, land property, generosity and good actions of the deceased person and of his ancestors, are diligently and harmoniously recounted, in order to excite pity and compassion in the hearers, and to make them sensible of their great loss in the death of the person whom they lament. This is the Hebrew *cina*, or *kina*, כִּינָה i. e. lamentation, crying with clapping of hands; (*planctus ploratus*) 2d Sam. 1. v. 17. *Sephir Cinoth*, i. e. liber lamentationum (*Jeremiæ.*) Chaldee, *cina*, to depress, to grieve, to humble one's self. Persian, *khunya*, melody, song; Arab. *khenin*, crying through the nose; *khan*, a singer, a cryer, an invoker; Chinese, *kien*, *clavis rerum in abyssum corruentium*; *doloris*, &c. &c.

The Irish are remarkable for this brutish custom, as it is called, of crying over their dead, for making costly burials, with great feasts, in so much, that the quantity to be eaten and drank at funerals was regulated by the Brehon laws, according to the rank of the deceased.

This custom the Magogian Irish brought with them from the east; as soon as any of the ancient
Jews

Jews departed this life, the corps was washed and perfumed, wrapped in a shroud, and laid in a coffin. In the mean time, people from all parts, that is, as well those of the same city or town, as adjacent places, came to condole with and comfort the relations of the deceased; and as the multitude was very great in the house of the deceased, where great lamentations were made, as likewise in the streets, through which the corps was carried to the grave, and that in both places, people were very splendidly treated and feasted, and minstrels attended with instruments of music, so the expences thereof often amounted to such an excess, that many of them were thereby impoverished; insomuch, that several not being able to undergo such vast charges, absented themselves from the city, under some specious pretence or other, for fear of exposing their credit. These *cina* or lamentations together with the multitudes of people attending the corpse to the grave, were esteemed of so great moment amongst them, that they accounted those accursed, who were deprived of either of them; this we learn not only from their tradition, but from several texts of scripture; for instance, in the 22d chapter of Jeremiah, that prophet, speaking of that infamous king Jehoiakim, declares from the mouth of God, that at his funeral there should be heard no sad cries and lamentations of his brothers and sisters, nor of the rest of the people: and in the 5th ch. of Maccabees, it is said, that the ungodly Jason was not mourned for. (Buxtorf, Synag. Jud. & Muret's funeral rites.)

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The cina of the Irish is performed, while the corpse is carrying from the house to the grave; the lamentation in the house is called tóradh-bas or tóradh. Toir, is a burying ground, that is, the place of lamentation; it is derived from the Chaldee taradh, affligere, lachrymantes; Syr. torathwa, ululatio, whence the Irish toireamh, an elegy; Arab. terjim, a monument to the dead; tyrrek, a christian burialground; tarikhi, an epitaph, an elegy: Chaldee, bas, ægrotare; Heb. baas, putruit, fæ-tuit; Arab. baad, wuz, wuz-wuz, fooz, death.

St. Mark uses the term *θηροβασις*, (which signifies, a tumultuous body of people, a turbulent, violent meeting,) to express the state of things in the house of Jairus, when his daughter was dead. Ch. 5. v. 38. The Greek word taken in this sense, surely does not correspond with the idea of mourning and weeping of the relations of the deceased. St. Mark says, Jesus being come to the house of the ruler of the synagogue, and seeing (*θεροβασις* translated) the tumult, and them that wept and wailed greatly; and when he was come in, he saith unto them, why make ye this ado and weep? (why make ye this *θεροβασις και κλαιετε*.) I cannot avoid thinking this Greek word is used here for the Hebrew or Irish torath-bais, especially if we consider that Jesus was here addressing a Jew, the ruler of the synagogue.

The assembling together of multitudes to the place where persons have lately expired, and bewailing them in a noisy manner, is a custom still retained in the east, and seems to be considered as
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an honour done to the deceased, says Harmer in his observations on several passages of scripture. This ingenious and learned author had seen a MSS. of Sir J. Chardin's, from whence he gives the following passage. Sir J. quotes Gen. 45. v. 2. "*And he wept aloud, and the Egyptians and the house of Pharaoh beard.*" "This is exactly the genius of the people of Asia, especially of the women; their sentiments of joy or of grief are properly transports; and their transports are ungoverned, excessive, and truly outrageous. When any one returns from a long journey or dies, his family burst into cries, that may be heard twenty doors off; and this is renewed at different times, and continues many days, according to the vigour of the passion, especially, as these cries are long in the case of death, and frightful, for their mourning is downright despair, and an image of hell. I was lodged in 1676, at Isfahan, near the royal square: the mistress of the next house to mine, died at that time. The moment she expired, all the family, to the number of 25 or 30 people, set up such a furious cry that I was quite startled, and was above two hours before I could recover myself, for it was in the middle of the night. These cries continue a long time, then cease all at once; they begin again as suddenly, at day break and in concert. It is this suddenness which is so terrifying, together with a greater shrillness and loudness than one would easily imagine: this enraged kind of mourning, if I may call it so, continued 40 days, not equally violent, but with diminution from day to day; the longest and
and

and most violent acts were, when they washed the body, when they perfumed it, when they carried it out to be interred, and at making the inventory, and when they divided the effects: you are not to suppose that those that were ready to split their throats with crying out, wept as much; the greatest part of them did not shed a tear through the whole tragedy." (Chardin's MSS.)

This is the exact description of an Irish wake and funeral, and if an Englishman should happen to be circumstanced in one of the great towns of Ireland, as Sir I. was at Ispahan, I believe he would likewise say it was an *image of bell*, and if he was a Greek scholar, he might possibly call it a *ἀγῶνα*, if he happened to hear the Irish talk of their toradh-bais.

The making a kind of funeral feasts was also a method of honouring the dead, used anciently in the east, and is continued down to these times. The references of commentators have been, (adds Harmer) in common to the Greek and Roman usages, but as it must be more pleasing to learn eastern customs of this kind, I will set down what Sir I. Chardin has given us an account of in one of his MSS, and the rather as some particulars are new to me. "The oriental christians still made banquets of this kind, (speaking of the ancient Jewish feasts of mourning, mentioned Jer. 16. v. 6. 7. and elsewhere) by a custom derived from the Jews, and I have been many times present at them among the Armenians of Persia. The 7th verse speaks of those provisions which are wont to be sent to the house of the deceased, and of those healths that are
drank

drank to the survivors of the family; wishing that the dead may have been the victim for the sins of the family. The same with respect to eating, is practised amongst the Moors, where we find the word comforting made use of, we are to understand it, as signifying the performing those offices." In like manner he explains the bread of men mentioned Eezk. 24. v. 17. as signifying the bread of others; the bread sent to mourners; the bread that neighbours, relations, and friends sent to the funeral. (Harmer v. 2. p. 138.)

The Persians, Scythians and Tartars are said to leave the bones of the dead scattered in the fields, yet they appear to have reckoned nothing more sacred than the burying of the dead. Herodotus in his fourth book, tells us, that Darius son of Hytaspes, no being able to bring them to battle, because of their rapid flight, sent one of his principal officers to them, to know when they would stand a battle, to which they answered, *we have no towns to defend, but when you advance as far as the graves of our fathers, your master shall be witness with what courage and resolution we can fight*; with which answer, Valerius Max. observes (l. 5.) they for ever cleared themselves of that foul blot of monstrous barbarity, which was before thought to be so natural to them, since a more pious reply could not have been made by the most civilized people in the world. This passage in Herodotus, says Muret, proves that they did bury their dead.

I shall say nothing of the funerals of the Greeks; they were the most whimsical people in the world in their funerals and mournings; but I cannot pass over the opinion of that polished, civilized Greek, that

that stoic philosopher Chryſippus, born at Solas, who approved of ſome barbarous nations, that eat the fleſh of their fathers and mothers and beſt friends, and ſays it was one of the greateſt demonſtrations of piety, to give their relations a burial in their own bellies. And what ſhall we ſay to Homer? he has very particularly ſet down the honours that were done to Patroclus. Achilles having ordered the army to be ranged in battle round about the wood-pile, only cauſed twelve young Trojan gentlemen to have their heads cut off, beſides a vaſt number of oxen, horſes, dogs, &c. &c. &c. which were butchered and thrown confuſedly on the corps of his friend, and laſt of all he himſelf having cut off his hair, caſt it into the flames, and at this ſignal the army ſet up the *Pilli-lilli-lu*; but the Greeks were a poliſhed and learned people, and the Iriſh are barbarians, for crying over their deceaſed relations, and for viſiting annually their *aire-ee*, or patrimonial *ee* or burying place, for ſuch was the ancient name, now turned to *acerua*; and this was the Ægyptian name, which gave birth to the Acheruſian lake, acroſs which, the inhabitants of Memphis paſſed to what is called the *plain of mummies*, and this firſt gave origin to the Grecian fiction of Charon's ferry boat, the Elyſian fields, the infernal judges, and that long ſtring of nonſenſe, ſo poetically wrought up by them.

IRISH.

Gobb-ail, a place enclosed with ſtones, but not covered over head. (O'Brien.) The Phœnicians and Hebrews called the three ſtones placed in the centre of the great circle of ſtones, (like
our

IRISH.

our druidical monuments) Kobhe. See Cooke's enquiry into druidical temples, p. 31. al, in Irish, is a stone, therefore cobh-ail, is the stone Kobhe of the Phœnicians.

Cobb, a cove or harbour; Heb. chaph, maris portum.

Cotba, *cotban*, a cough, a difficulty of breathing; coto, the swelling in the neck of the Indians on the borders of the Cordeliers: a name probably given by the Spaniards. Q.?

Cutban, *cuan*, a harbour; Phœnice, cothon; Heb. chuz.

Crabba, devotion, religion; Heb. craa, genu flexit, craiath, curvationem; corab, the inward thought; to bring an offering to the Lord.

Ceirt, an apple, the apple tree.

Κετρίαν, τὸ Ἰνδικὸν μήλον. Hefychius.

Rhelandius, de Vet. Lingua Indica. Non Indicum sed Medicum erat illud quod Citreum dicitur sive Persicum. *Citreum* & *ipsum Persicum makum est*, scribit Macrobius Saturn. l. 3. At unde nomen Citrei? Fortè ex Persico Zert, Zort, flavus, color Citrinus. Sed *κέτριον* & citrus Africana alia arbor est, & longe diversa ab Citrone Persica. There is something very extraordinary in the name of an apple, in all ancient languages. Ceirt or keirt implies magic, forcery, in Irish, as ceirt-thosaice, ceird-draoicheact; Chartim magician in Hebrew, the Chartim were religious, says Bates, but of what particular sort does not appear. Uhall or uphall,

uphall, another Irish name for an apple, is of the same root as upha or uptha, a witch; tar-upha in Irish is the teraphim of the Jews; so likewise the Hebrew tapuach, an apple, the root is puach, which in Irish is an evil demon, a buck goat, a satyr. Now piyuk in old Persic is copulation, matrimony, &c. and we find the natives of Canaan had a temple to their god, under the attribute of Beth-Tapuach. Jos. 15. 53. Mr. Hutchinson thinks this word puach expresses all the action of the spirit, in supplying fire, &c. if that be the sense, the word should have been phuach; the Arabians have certainly so written it, viz. tuffah, an apple; tuffahu' l'jinn, the demons apple, i. e. the mandragora, or mandrake; tuffahi-mahi, the moon apple, i. e. the citron, orange, or lemon, but tapuach in Chaldee and Arabic implies chamomile, mandrake, the herb Aaron, or wake robin, the golden apple, &c. Hutchinson in his trinity of the Gentiles, says, "This was that species of a fruit which our first parents, by persuasion of the devil, through the serpent, eat, and was ever after among the heathens sacred; among the later heathens, to several of their gods and goddesses, as were many other species of trees and fruits. I cannot think Mr. Hutchinson has hit upon the right meaning of Beth tapuach, for as he very properly observes, where you find the Jews forge a number of stories about any word, you may be sure there is something of moment contained in it, which they endeavour to hide.

IRISH.

Cuinde, a can; *cuinneog*, a small churn.

Κάνδυ ποτήριον Βαβυλωνίων, Κύμβιον. Hesychius.

Relandius de veteri lingua Indica; Vox. condou; Perf. hodie saccum frumentarium notat, & kindi notat cantharum sed condy genus vasis, seu pateræ, qua vinum libabant Perfæ; cadah poculum majus e quo vinum bibitur. Hibernicè cuadh.

Cuire, a soldier; *cuirithi*, soldiers, the royal guards; Heb. cori, guards, patrolus, 2 K. 11. 4. hence the Irish ceann-cuire, an officer of distinction; *cuirailte*, a meeting of the states—these were the kerethites of Solomon; Arab. kourilte, a meeting of the states.

Caor, a fire brand; *caoras*, lightening, a thunder bolt; Heb. charas, the solar fire. He hath commanded חַרָּס (charas) the solar fire, and it arises not. Job. 9. 7. חָרָה, charah, he burned, he was kindled; Arab. kurkaura, thunder, lightning; Perfic, cheragh, to blaze, a candle, a glaring light.

Cuirm-ascaoin, excommunication. Shaw's Irish Dictionary. This lexiconist thinks *cuirm* here is from the verb *cuiram*, to put, to send, &c. this is a mistake; the druids of Ireland had three kinds of excommunication, viz. *cuirm-ascaoin*, *cuirm-nid*, & *cuirm-suimide*; *ascaoin*, is a curse or malediction and was the greatest excommunication; *nid*, implies manslaughter; and *suimide*, want of respect to the church; חֶרֶם, *cherem*, in Hebrew is, devotum,

I R I S H.

tum, anathema, hence the charma Bæotiae locus execrandus in quo absorptus Amphiarus. See Bochart. Geo. Sacr. 473. In Chaldee cheram, res devota, anathema. Cherama, res devota sacerdotum. Charem, excommunication. Maimonides distinguishes the different kinds of excommunication of the Jews by Cheram, Niddui and Shammata, under Shammata, Vossius and Buxtorf note, sic volunt Judæi, illud Anathema Maranatha, cujus Apostolus Paulus meminit, esse idem cum hoc Shammata.

Coi, coice, a mountain; Arab. cou.

Ceasta, keasta, iron ore; keasas, the same; hence Mount Caucasus; Persæ quo nomine Caucasum appellant? cou cas, i. e. ultimi litera in S mutata, coucas. (Reiland.) The Scythians named it casim: see Isodor. Origin. l. 14. c. 8. Satis norim quanto opere mutaverint nomina barbara Græci & qui ipsis eruditionem suam debent, Romani; quare & in voce Caucasu eandem mihi rationem observandam existimo. (Reland. de Vet. Ling. Persic. p. 155.) A fragment of history informs us, that the original founders of a Tartarian, Mungalian, and Scythian nation, called kajan and dokos, got, by a particular fate, among the Cuhistanian and Caucasian mountains, which before were uninhabited, and after their sojourning there, for about 450 years, being become so very numerous, that they were forced to look

IRISH.

out for a larger tract of land, they were at a loss how to find out a way to pass the mountains; when a blacksmith, pointing out to them a place abounding in rich iron ore, advised them to make great fires there, by which means the ore melted, and opened them a broad passage out of these mountains. In commemoration of which famous march, the Mungols celebrate an annual feast and ceremony, which they call coike-gaura, (in Irish, gour, is a blacksmith,) in this ceremony, they heat a piece of iron red hot, on which the Chan or Khan strikes one blow with a hammer, and all the persons of rank do the same. Here is the foundation of the fable of Prometheus's being fastened to Mount Caucasus, and his deliverance from thence by Vulcan. The gou or smith was always a person much respected by the Scythians, Persians, Irish, &c. See Strahlenburg, p. 417. Herbelot. Hist. Gen. des Tartares, p. 74.

There are iron mines in Armenia named Et-kufas, and kufas means any thing made of that iron, as a spear, sword, &c. (Richardson.) Keafas and kasla in Irish, is iron ore, so also keis is a spear, a sword, &c. kaissi, polished iron; kafar, the iron head of a hammer; kaf-gearam, to hew or cut down with a kas. The modern Tartars add tag to the name of every mountain as Imaus-tag; in Irish teidhg, is a mountain.

Gou,

I R I S H.

Gou, gabb, a blacksmith, a farrier; Persic, *gao*, the famous blacksmith of Ispahan who defeated the usurper Zohak. N. B. There cannot be a more expressive word in the Irish than *sahac* (*saithac*) for a usurper, i. e. one who thrusts himself into the place of another by force of arms; Slavonicè, *koblar*, a farrier.

Duan, a poem, canto, rhyme; *duan-mordha*, an epic poem; *duan-tachd*, poetry, versification; *duanaighe*, a rhymers; Arab. *divan*, a compleat series of odes or other poems by one author, running through the whole alphabet; *Gassani*, *Saouthi*, *Zemremi*, &c. among the Arabians, and *Hafez*, *Giami*, &c. among the Persians compleated *divans*. (Richardson.) *divanè*, Arab. a perfect poet.

Duan-airiac, duan-arteach, a senator; *duangaois*, Police; Arab. *divan*, a royal court, a tribunal of justice, revenue, &c. a council of state, a senate, a *divan*: the Asiaticks say, that Solomon (son of David) had a *divan*, in which he judged not only men, but likewise *peris* and *genii*, or demons, over whom he exercised a despotic authority.

Duadb, a village; *duam* and *daim*, a city; whence *Tuam*, the name of many noted towns and villages in Ireland; Persic, *dih*, a town or village. The ancient name of Adrianople in Thrace was *Uscu-dama*, according to *Am-mianus*, i. e. in Irish *uisce-daimh*, or the watry residence, town or city; the Irish *uisce* or
uiske

I R I S H.

uiske is from the Heb. **יִשְׁקָה**, *iska*, he gave to drink, or caused to drink; Chaldee *ishaki*, to foak in water; *shakia*, adaquatio; *ma-sheki*, aqua.

Dar, dair, darac, an oak, i. e. the temple of the druids; *dear, dar*, a house, i. e. a temple, hence Killdare and many other dar and derry in Ireland; Arab. *daraz*, an oak; *deir*, a monastery, a christian church; *deir-magon*, a temple of the magi. No word in the Irish language has been more mistaken by our modern topographers than *dair* and *derry*; thus also *meas* is said to be the acorn, or any other fruit; in Arabic, *mezz*, is a pomegranate; *mazu*, an acorn, fruit in general; but it originally implied the sacred fruit, that is, the acorn of the druids, and the pomegranate of the Asiatics.

Damb, learning.

Damboide, a man of great learning, a schoolmaster, from *oide*, a teacher *damhta*, a student; *aice*, a society; *aice-damhta*, an academican; *daimheach*, a schoolfellow.

DAIMHIATH, a powerful clan; *daimh*, connection, consanguinity; *ta daimh agam leis*, I have a regard for him, I live in social friendship with him; Persic *dem*, society, from *dem*, breath, as breathing together, (Richardson.) Quære if not rather from the Scythic *daimh*, blood, connection, consanguinity; Arab. **DAWIYET**, the order of the KNIGHTS TEMPLARS.

Corracb,

Corrach, a low fenny piece of ground; Arab. kerker, level, soft ground; Irish, carcar, a large shift formerly swathed round the women's body; Arab. kerker, a woman's shift.

Dubbar, a word; dubhart cad, a holy pious prayer; Heb. dabar, a word; Quære—is not the Irish dubhart cad rather the same as the Hebrew dabarim chadim of Genes. 11 and 1. and the whole was of one mode of prayer, worship or rites, as Mr. Hutchinson has explained it.

Diã Taith, the deity Tath. (Vet. Gloss. Hibern.) Theuth & Menas, utrumque acceptum ab Ægyptiis, a quibus in Diis maxime colitur Theuth, tanquam artium, & scientiarum repertor, & in hominibus Menas, quem omnium hominum primum in Ægypto regnasse asserunt. (Herodot. Diodor.)—post mortuos semideos primus regnavit Mines. (Africanus ex Manethone.) Irish, menn, i. e. follus, first born, ancestry, stock, origin. (See Taith, p. 469.)

Duruth, droth, a carpenter. (Vet. Gloss.) druth-loireachd, any kind of carpenters work. Perfic durudger, a carpenter.

Di an ceacht, di an coach, i. e. Deus Salutis; ainm suite leighis Eireann, Di an na cumhacta; ceacht, i. e. cumhacta. (Vet. Gloss.) that is caech or ceacht is the deity supposed by the physicians of Ireland, to preside over health; deus salutis; ceacht is strength, vigour, power, and has the same signification as cumhachta.

IRISH.

hafta. חַכּ cach, in the Hebrew occurs only as a noun, and is construed strength, ability; the inward ability or vigour. (Bates.)

Dagb-da, i. e. *dagb-dè*. The god Dagh; thus described in an antient Irish glossary, dia soineamhail agna gentib è, ar do adhradais Tuatha Dedanann do, ar ba dia talmhan doibh è ar mhead a cumhafta, that is, dag the god of prosperity of the Heathen Irish, worshipped by the Tuatha Dadanann; he was the god of the earth, and supposed to have great power.

דַּג Dagh, in Hebrew is to be fruitful, to multiply, or increase, and it is spoke of people, fish and corn, hence דַּג dag, a fish, from their great increase, דַּגִּים corn of any sort. Dagon, i. e. fertility; the name of the Philistine idol, by which they attributed all their plenty and increase from the earth and sea, to their god, the heavens. Horace describes this deity, in form of a woman and a fish, “definit in *“piscem mulier formosa superne.”*—Jud. 16. 23. “The lords of the Philistines gathered together to offer a great sacrifice to Dagon, their god.” 1 Sam. 5. 4. he is described as an image of human form. It is certain that the Irish druids had no such image, and by Dagh, meant no more than the angel presiding over the produce of the sea and land. Yet the word seems to refer to the power of Belus, as doigh or daigh fire, dagham to warm, to singe, to burn. Dagh good, prosperous; it is written dagh and deagh, and enters into a multitude

tude of compounds. Deaghd, deachd, divinity, god-head. Doig-liag, the touchstone, loadstone, or magnet, which probably was supposed to receive its virtue from Dagh, the deity of the earth; see Faniul. Dagon being represented as a deity, in the form of half fish, half man, there is great reason to think the latter part of the name, viz. On, is that deity mentioned by Helladius Besantinus, recorded from his writings by Photius, Bibl. p. 1594. "Narrat verum quendam *Oen* in rubro mari visum, habentem cætera membra piscis, caput & pedes & manus hominis, & ostendisse Astronomiam & litteras. Quidam dicunt illum natum esse è primo parente α^{ω} , & testari nomen, hominem autem omnino esse, piscem vero videri, quod piscis pelle indueretur." Now the ocean being expressed in Irish by the words, aighen, an, ain, &c. the compound Daghan or Daghon, would imply the deity presiding over land and sea, and most probably formed the Ægyptian Dagon. And, as in old Arabic, dakaa signifies earth; and there is reason to believe, taga in antient Etruscan did the same, I believe dagh in old Irish was terra; Plunket in his Irish dictionary writes it duthaig, from whence duthaghan, duthan, a nation; duthcaghias, duthcas, the place of one's birth; Duthaidh, duthaigh, a land, a country;—but, the Irish word du, (the former part of this compound) is land, country, region; consequently taig, or daig, is the same as the Arabic dakaa, and Hebrew dag, land, earth, &c.

Dagon,

IRISH.

Dagon, frumentum, unde Dagon dictus Azotiorum deus. *Σιρανα* illum vocat Philo. Bibl. & falluntur Hebræi qui apiscibus dictum volunt; itaque nomen a forma non habuit sed ab inventionione frugum. (Bochart in Hieroz.)

Diud, *doid*, *diut*, *doit*, i. e. mann-draoic, i. e. diud, or doit, is burnt wheat, or an inebriating grain.

Doit. A grain of inebriating quality, that grows amongst corn. (Shaw. Lex. Inebriation, miosg,) draoic, to inebriate, cuiram air an draoic.— (Shaw's Lexicon.)

Diut-cearn, i. e. suitche cearn, i. e. the ember carn. (Cormac. Gloss.)

Dio-lanlas, i. e. diud-lanas, fornication. (O'Brien.)

Diud-an. Giddy, intoxicated. (Shaw.)

Druib, i. e. druc, i. e. meir-dreac, i. e. diraoth isidhe, i. e. alosgadh ba dior di air fit aoth no teinne. (Gloss. Cormac,) i. e. druc est meretrix & sic vocata est, quia pudendum ejus adustum fecit in cineribus.

Druictor. A fornicator.

The word *diud*, is one of many in the Hiberno-Scythic dialect, which may tend to explain some Hebrew words in the Holy Scriptures. I mean not any part relating to the *word of God*, as given by Moses and the Prophets: that, does not stand in need of any other language, if studied in the plain dress, it was left to us: or of any romantic system of philosophy, built on the visionary dreams of our modern philosophers. But, I mean, of such parts as treat of the obscene and abominable ceremonies
of

of the idolatrous Jews, Ægyptians, and Phœnicians, which have been kept alive, with the later Heathens in this remote corner of the world.

The *diute* or *doite*, is a grain that is sometimes found growing amongst the wheat in Ireland, and I have been told by the peasants, if they mix the meal of this grain, in any considerable quantity, with wheat meal, that, cakes made of this composition, inebriates them, has the effect of cantharides, and throws them into a long sleep; in short, that they are for a while quite mad.

Mann-draoic. i. e. mandragora, codhlatan, colbha, codhl-luib, i. e. luib cuiraid codladh trom ar duine antan do nithear lamhnasagadh no crearadh, i. e. mann-draoic, whose Latin name is mandragora, is called codhlatan (sleepy,) colbha (love,) codh-luib, the sleepy plant, because it throws a man into a most heavy sleep, post coitum, vel post illecibras. (Plunket's Lexic. Hib.)

Codalian. Mandrake. (Shaw.)

Doddedig wenn. The women's herb, doddedig. Davis's Welsh dictionary.

In the 30th chapter of Genesis, v. 14. we are told, Reuben went in the days of *wheat barvest*, and found *duda* in the fields, and brought them unto his mother Leah. Then Rachael said to Leah, give me I pray thee of thy son's *dudaim*. And she said unto her, it is a small matter that thou hast taken my husband! and would thou take away my son's *dudaim* also? And Rachael said, therefore he shall lie with thee to-night for thy son's *dudaim*.

And

And Jacob came out of the field in the evening, and Leah went out to meet him, and said, thou must come in unto me, for surely I have hired thee with my son's dudaim. And he lay with her that night. And God hearkened unto Leah, and she conceived.

The Hebrew dudaim is rendered in Arabic tuffahu'l'jinn, that is, the apple of the genii or demon. But, as Mr. Hutchinson observes in his *Trinity of the Gentiles*, p. 308. Tuffa, in Arabic, not only signifies an apple, but also chamomile, the apricot, the herb aaron, or wake robin, the peach, the golden apple, the apple of the mandrake. In Hebrew, taphuahh is an apple, the root is phuahh, whence the Irish uphall, ubhall an apple, and tuphtha, uphtha a forcerer, diviner, &c. as explained in the preface.

Ezek. ch. 23. v. 3. Et fornicatæ sunt in Ægypto in pueritiis suis fornicatæ sunt ibi compressa sunt dudaim earum & ibi contuderunt dudi virginitatis earum. V. 21. Et visitasti scelus pueritiarum tuarum in comprimendo ab Ægypto dudi tua, propterea dudi pueritiarum tuarum,—i. e. recordata es fœditatis adolescentiæ tuæ, quando compresserunt in Ægypto dudi tua. (Montanus.)

This abominable custom was a festival in the Hiberno-druidic calendar, and was observed on the eve of the full moon of September, in which month is placed our ember week. In the south of Ireland, this custom is still retained. On the first day of ember-week, the young men and maids of each village assemble on a green, with bundles of wheat,
peas,

peas, beans, or whatever they can plunder from the adjacent farmers; but beans and peas are preferred. The grain is burnt, or rather scorched in the flames of the straw, and when reduced to embers, it is picked out by the men; then, each young gallant by turns, hides one grain in the embers, crying out, *stríolam, stráilim, tógas mo grainé*, i. e. I'll tear you to pieces if you find my grain; his maiden lover seeks, and great is her chagrin if she does not find it; on producing it, she is saluted by the company with shouts; her lover lays her first on her back, and draws her by the heels through the hot embers, then turning her on her face, repeats the ceremony, until her nudities are much scorched; this is called *posadh-min*, or the meal wedding. When all the maids have gone through this ceremony, they sit down and devour the roasted wheat, with which they are sometimes inebriated; but by this ceremony the maids are sure to fix the *duda*, or love of her future spouse.

The Portuguese observe this festival, by assembling the youth of both sexes over the embers of burnt chestnuts, particularly on All Saints Eve; they name these meetings *magusta*, a word probably borrowed from the Spanish, *mauger de gusto*, a lady of pleasure; or of the old Irish *muc gúsa*, the smoke and ashes of stalks. *Meir-gúsa*, implies the harlot's delight. *Gústa* is also an obscene term of reproach between women, as, a *gústa caligh!* *Darg*, or *drag*, signifies coiens, as *darg boin*, i. e. *go ndearna bo dhair*, give the cow to the bull; see *dairt* in O'Brien's *Lex*. The Africans couple the
male

male and female dates together, at a certain season, and this operation Dr. Shaw says, is called dhukar, which we may render fecundating.

דָּדָא *duda*. Some kind of fruit which Rachael was fond of. LXX mandrakes. Could they but tell us what a mandrake is, we might be the wiser for the translation; they were a fruit which had materials, out of which fruit-baskets were made. (Bates Crit. Heb.) Very good baskets were made of straw! Of the sweet-scented *duda* we shall speak hereafter.

דָּדָד *dud*. To thrust or push forward; *dudaim*, the breasts of a woman; hence *dudim* loves; pleasures of love; *duda* a basket; *dudaim* mandrakes; LXX *μηλον μαυδαγορον*, the apple or fruit of the mandrake; (Parkhurst Heb. Lex.) The Greek melon is very properly explained by Mr. P. for *maathla matha* or *maola matha*, (in Ir.) is the frumentum of grain, particularly of *darac* or acorns, which were the food of the first ages, and the glans Iberica of Spain, long remained a delicacy, and were served up in the nature of a desert. They are said to breed headaches, and ventosities, hence the Irish verb *maolagh*, to be heavy, dull, and stupid. In Arab. *milgh*, a fool.

דְּדַיִם *dudaim*. Mandrakes, an herb in Palestine, distinguished into male and female, bearing a berry of the bigness of an hazle nut; that of the male being of an ochre colour, like the yolk of an egg; that of the female, like the white. Its root is said to bear some resemblance to the human form; and in particular to have small nipples like a mans. Whence Pythagoras called it *ἀνδραπίμορφος*, *humani-forma*.

forma. It is of a most fragrant smell, good against inflammation in the eyes, and causes sleep and forgetfulness. Venus was called from it, Mandragoritis. What use Rachael wanted to make of Reuben's mandrakes, does not appear from the text. But, after all, though this herb and root was antiently so celebrated for carnal uses, among the Heathens, and was reclaimed for spiritual emblems to believers, (Cant. 7. 13.) they are but little, if at all known, or taken notice of by the moderns. (Holloway, Orig. Phys. & Theol.) This author has here described our druidical berry of the Mistletoe plant, and the effect of our diud, henbane.

Dida was the god of love of the antient Russians, according to Nestor. Dida & Lel, i. e. Cupidon. Ces deux divinités étoient en si grande veneration chez les anciens Russes, qu'aujourd'hui encore, leurs noms se trouvent dans les chansons, sur-tout dans celles que l'on chante dans les festins de nôces. (Hist. de la Russie, par M. Lomonoffow.)

Dreac, in the Irish is an image or likeness, hence man-dreac, the image of man, has been confounded for our mann-draic or drunken wheat, and this mistake has given rise to all the impositions of the mandrake plant and its root.

The Chaldee translation has 'beruch pro dudaim, i. e. mandragora. Quidam violas explicant. Gerson explicat אַסְרָאוּנֵן, & סִגְלִי sigili, Sandhedrin. (Buxtorf.)

The Chaldee beruch corresponds with our braic malt or scorched grain. The German Assraunen implies cineribus incantare, and the sigili (violas)
of

of the Sandhedrin, is the same word as our seagal, which signifies rye, or any coarse grain like the doit or diud. The Teutonic word for the Mandragora, is mandragora-kruyt, i. e. baked mandragora. From what authority Buxtorf explains segoli to signify violets, does not appear. Schindlerus says, segol est botrus in Chald. hence segolin mandragoræ, i. e. botris similes; botrus is a bunch or cluster, and such is a sheaf of wheat, or an ear of corn. But Schindlerus explains this word otherways in the Hebrew, viz. proprium, singulare: res charta: PECULIUM; see Ainsworth's explanation of this last word segil, a reserve; what one keeps for one's self. (Bates, &c. Crit. Heb.)

The Algerines and Tunifians use a food named dweeda, much the same as vermizelli; bagreah, differs not much from our pancakes, it is fried in a pan named tajan. (Shaw's Travels.) Here is the Irish duid; the baighean or thin cake the teasan or taosan, an old name for a griddle. The chich pea, when parched, is in great repute, and in that state is called leb-bebby. In Persic libas is love, a spouse, a bedfellow. In Irish leabe is a bed; laobh partial through love, laibhin leven, libh a dowry with a wife. All these words compared with the foregoing, seem to agree with this explanation of the Hebrew duda.

The balsam tree doth no longer subsist in Syria, and the musa which some authors have supposed to be the dudaim or mandrakes of the scriptures, is equally wanting; neither could it, I presume, ever grow wild and uncultivated, as the dudaim must
be

be supposed to have done. What the Christian inhabitants of Jerúsalem take at present for that fruit, are the pods of the jelathon, a leguminous plant, that is peculiar to the corn fields, and by the many descriptions I had of it, (for it was too early when I was in the Holy Land to see it) should be a species of the winged pea. It is certain that the bloom of all or most of the leguminous plants yields a grateful smell; a quality which the scriptures attribute to the plant we are looking after. The whole scene of vegetables, and the soil which supports them, hath not the differences of variety from England, that we might expect in two such distant climates. (Shaw's Travels in Syria, p. 369.) The vulgar Irish name of this festival is salac-pit, i. e. pudendum salacitatum, and is probably the die magni salpitium disertum of Catullus, which has so much puzzled Vossius. Salaputiũ, *vicia*. (Ainsworth.) i. e. pudendum. Suid. genitale.

The mandrakes or duda, in Cant. 7. v. 13. said to give their smell, are certainly different from Reuben's duda. The sweet smelling duda is supposed by Rab. Jarchi to be violets or jessamine; Junius, Tremellius and Piscator call it the lovely flower. Ludolphus says it is the mauz or musa of the Arabians, which produces many heads to one stem, from whence its name dudaim, i. e. many fruits to one lover or mother, the stem.

In the bogs of Ireland grows a very large flower, resembling the garden rocket; its leaves, or rather pustules, are white, it is never seen blown altogether, the young shoots, still being thrown out at

the head, as the lower blossoms decay; it has a fragrant smell, and is sometimes as thick as a man's wrist, it is called *dúd*; our botanists say, from *dud*, ragged; I think it answers Pliny's description of the white *Mandragora*. (See his chapter *de appetentia Veneris*.)

Dudaim non sunt Mandragora, sed plane aliud. (Bochart.) Mandragoræ & Dodaim non idem sunt. (ibid. in Hieroz.)

IRISH.

Fan-eol, finn-iul, iul, the magnetic needle, or mariners compass, called also *béas-maire*, or *muir-béas*, i. e. the sea index; *béas-éola*, the sailing index; *luaim-béas*, the pilots index; *béas-loingseora*, the seamens index; *béas-naoitheac*, the sailors guide, *finnell*, and corruptedly *'nealai*; *finaise-draoid-heacht*, i. e. the druidical fin, or the *finaise* of witchcraft, and sometimes *eol* and *iul*, by which name it is now known in the Highlands of Scotland, in Manx and Ireland; the ancient Irish named it also *badhbh-éola*, i. e. the north-sailor. The name *béas-éola* is undoubtedly the etymon of the French *bouffole* and Italian *bossola*, which *Furetiere* derives from *buxula*, a little box; but the box is a modern invention; the ancients enclosed the needle in a reed of straw, and laid it on the surface of a vessel of water, slung in the ship, (as occasion required) by which the needle kept floating, turned to the poles; this must have been early discovered

IRISH.

discovered, for a common needle will do the same without being enclosed; béas-naoitheac is also the Greek *πέλο μαγνητα*. Many learned authors have asserted, that the Phœnicians had the use of the needle: they say it is mentioned no less than six times in the S. S. under the word pheninim, supposed to be derived from phenith, to be turned towards any thing, to turn the face. Now the Irish word feannam and feancadh have the same signification, viz. to turn and twist about, to turn towards you, from whence fianisi and fiani, (a witness brought face to face.) They say the magnet is described by adamh, ruddy, in Irish, damh, sanguine colour; fionda, cæruleous; da, is colour, hence fionn, red, from whence fionn, wine; Lat. vinum.

Its power, they say, is described by Job in meshek, i. e. attraction; Irish, maifeach, meafach, mealfach. Mr. Cooke thus translates this remarkable passage in Job, ch. 28. v. 18. *Meshek cbecamab mepeninim*, the attraction of wisdom is beyond magnets. Now ceacht, in Irish, is wisdom, but ceacta-cama is the North pole, and *me* in Hebrew is both active and passive when prefixed, signifying *by which*, or *on which* it is done; therefore the passage may be, *the attraction of the North pole on the magnetic needle*. From fan or phen the Irish form fean-laoc, a mariner, i. e. laoc, a champion of the fan. This word is generally used for invaders, and I believe the *fion-laoc-geinte* and *fion-geinte*, which

has been translated Danes, Norwegians, &c: means no more than nautical invaders.

The Persian name of the compass is kebleh-nama, i. e. the book or index of the ship; and ahen-kush, these may be expressed in Irish, by cabla-neimeadh, the ship's director, 'and aithne-cuis, secret knowledge, or aighean-cas, the leader of the ocean.

The Slavonian name is kolo-cep.

The Spanish bruxula, is explained by Laramendi, by adivinar, to divine; this is evidently from the Irish brioc, sorcery, and iul, the needle; the Cantabrians name it, it-faqrata, which in Irish implies the magical dart or feather. Mercury was the Roman deity of commerce, he was also named Æolus. Lucian tells us, he had robbed Neptune of his trident, which seems to point to the word eol and the needle. Ulysses landed on the isle of Æolus, who presented him with a zephyrus put up in a he-goat skin; his companions thinking it to be some hidden gold, opened the skin while Ulysses was asleep, and the wind drove him back to the island from whence he came; it is more probable they broke his nautical compass. (See the 8th Odyss. throughout.) Again Al-kinous the Phæacian, had great skill in maritime affairs, and his son Hælius or Euryalus was a *princeps nautarum*. Hermes was also called Kadmilus, in Irish keadam primus, imprimis-eol, the needle.

The golden or brass cup, which is said by many ancient authors to have been given to Hercules by Apollo or Nereus and Oceanus, and with which he sailed over the ocean, can mean nothing but

but the mariners compass, to the knowledge of which he had at least attained; though I should rather imagine him to have been the inventor of it, by the name *Lapis Heraclius*, given to the magnet. (Cooke's Enquiry, p. 21.) Hercules, or Arcules seems derived from the Irish or Pelasgian-Scythic *arc* or *arg* commander, and *iul* the magnet, or aireac, magick, skill, and *iul*, the magnet: the Herculean stone was so named, says Plato and Euripides, because it commands iron, which subdues every thing else.

It appears that what was called the image of Jupiter Hammon (whose Libyan temple, according to Herodotus, took its rise from Phœnicia) was nothing more than a compass box, which was carried about by the priests, when the oracle was consulted, in a *golden ship*. (Cooke's Enquiry; Herwart de Magnete.)

It is probable, that the famous golden fleece was nothing else; whence the ship of Phrixus (who is Apher or Aphricus, and the same with Jupiter Hammon) which carried it, is said to have been sensible and possessed of the gift of speech; so also the ship Argos which fetched it from Colchis.

To these testimonies I shall subjoin that of the great Homer, who speaking of the Phœacians, and their extraordinary skill in maritime affairs and encouragement of every branch of nautical science, makes Alcinous (or Eol-ceanus, one who knew the use of the *col* or *iul*, as his name declares in Pelasgian-Irish) gives to the shipping of his island the same common character with Argos and the
ship

ship of Phrixus in the following lines, which have puzzled all the commentators; and which either have no meaning at all, or plainly evince the use of the compass amongst that sea-faring people. (Cooke's Enquiry.)

τιτυσομένη φρεσι νῆας.

Ὅσ' γὰρ Φαιήκισσι κυβερνητῆρες ἴσασιν,
 οὐδέντι πηδάλῳ ἐστὶ τάτ' ἄλλα νῆς ἔχουσιν'
 'Ἄλλ' αὐταὶ ἴσασιν τοῖμα καὶ κῆ φρένας ἀνδρῶν,
 καὶ πάντων ἴσασιν πόλιος κῆ πόντος ἀργῶς
 'Ἀθροῦσιν, κῆ λαῖτμα τάχιδ' ἄλλος ἀπυρόσσι
 'Ἡῆσι κῆ νεφίλῃ κακαλομυθραῖ.

(Odyss. l. 8.)

No pilot's aid Phæacian vessels need,
 Themselves *instinct with sense* securely speed;
 Endu'd with wondrous skill, untaught they share
 The purpose and the will of those they bear;
 To fertile realms, and distant climates go,
 And, where each realm and city lies, they know;
 Swiftly they fly, and thro' the pathless sea,
 Tho' wrapt in clouds and darknes, find their way.

I must here leave the reader to his own conjecture, and shall only observe, that the use of the magnetic needle has been so long known to the Chinese, that they have no records or notion of its origin.

IRISH.

Fil, a breakfast after long fasting; Arabic, *fetyr*, the festival of breaking the fast after the Mohammedan lent. (Richardson.)

Iocam

IRISH.

Iocam, to heal; hence *ioc*, misletoe or misfledine, the holy plant of the Druids, which commonly grows on the oak: it was called all-*ioc*, the holy *ioc*, and uile-*ioc*, all heal. Hence the Greek name *ἰϰ* Æol. *βιοκλις* and the Latin *viscum*, and the English oak, from the tree bearing the *ioc*. An. Sax. *aac*, *æc*; Run. *eik*, Belg. *eycke*; Teuton. *eiche*, the oak, which Skinner derives from *οἶκ* *domus*. From *cuir* or *cuirā* in Irish a tree, and *ioc*, is formed the Latin *quercus*, and from the Irish *bhile* a tree, if I mistake not, the Greek *φίλαξ*, (*δρῦς*, Hesych.) Vossius derives *quercus* from *καρχαλί* *quod valet durus, asper*; these appear to be all from the Irish *ioc*, which at length implied the oak, a tree sacred to the ceremonies and rites of the druids. From *fios* or *feas* knowledge, art, science, charm, and *iocas* healing, is formed the Greek *φύσις* and the Latin *physica*, *scientia*, as *φύσις natura* is from *feas* and *fas*; see *Ollam*, in the preceding pages at *Tara*.

Kisb, *Kis*, *Cis*, a dry measure, usually made of wattles; it is at present used for a measure of turf or peat.

Nakki, *Naggin*, *Noggin*, a measure for liquids.

The *noggin* contains a quart English measure, the *naggin* a quarter of a pint: it is now the measure of a dram or glass of spirits, containing a gill English measure.

No words in the Hebrew language have puzzled commentators more than the *nakki* and the *koshi*, in the plural *keshoth* and *menakkioth*.

Kosboth or *Kesboth*, some vessels, says Bates, in the temple, very possibly the patera or goblet,—*Nakki*, *menakki*, the bowl the libation was emptied out of.—The *Keshi* I suppose was the same as the *menaki*—(Crit. Hib.)—But the learned Reland in his *Hierosolym.* does not agree to this explanation, “*tunc enim non mensæ sed altaris Keshuth, videntur dici debuisse. Vasa erant altaris exterioris.—Et profecto conjecturis locus est, quoniam incerta est vocis utriusque significatio **.” In the Chaldee *Kis lignum, Kiafa mensura aridorum.* Arab. *Kafa, Kais mensura quædam.* There is nothing more evident from Reland’s description of the use of these measures, than that the *Keshi* was a pannier to hold the bread, and the *nakki* a measure for the frankincense. Of these more in their proper place, when treating of the weights and measures of the ancient Irish.

Luch, a new born infant, a dwarf, a pigmy. *Bean luchna*, or *bean leona*, a midwife; *Obstetrix*, (Plunket’s Ir. Dict.) Arabic *luka*, a child—hence the *lucina* of the Latins and *lana* of the Etruscans, the goddess who presided over child-bearing. From *luch* is formed the Irish

* This author observes in another place of the same book
Hebrææ radices multæ incognitæ.

IRISH.

luchd, people, offspring, generation. Heb. Lek. Hindost. lugh.

Luchd, merchandize, cargo or lading of a ship. Luchdeifs, sailors, merchants, the crew of a ship.—I take Luchdeifs to be the derivation of Luteci, the ancient people of France, whose capital was Paris; this people were named Nautæ Parisiaci, as appears by an inscription written in the reign of Tiberius, discovered at Paris in 1710. See *Efs*, a ship. Preface, p. 118. and the learned Gabeline. (*Allegor. Orient.* p. 165.) See also the ship *Iſis*, the arms of Paris, (preface.)

Laban, clay, mire, dirt, a brick. Labanach a labourer, a rustick, from his working in the mire.—Perf. Liban a fellow-labourer, a slave. Hebrew laben a brick, supposed to be derived from laban, white, from becoming white, by drying them before they are burnt.—Arab. libn, a brick—consequently the Hebrew interpreters are mistaken in the explanation of laben.

Lith-laith, festivals, the days of lith.

Lith, a festival. Exam. *is ainim dna airmid na Críosaide*
LITH-LAITHE agus laiba follambanta naoimb
Patraice íseadbchimb Kal. April. i. e. Lith is the name the christians give to their reckoning of the lith-laith, or days of solemnity; saint Patrick fixed them on the kalends of April. Vet. Gloss.

Lith-laith, 1. Nollag agus Caísg, i. e. Lith days are christmas and easter. The singular is lai a day,

IRISH.

a day, and forms part of the Greek compound
 πη-λας pridem.

Litbeas, solemnity, pomp. (Shaw) Litheamail
 solemnity. O'Brien. לטיהם Lateihem.
 (which we render their enchantments; LXX
 Φασηματων) magic feats performed on festivals
 with sacrifices, herbs, minerals, &c. It is
 compounded of lahat, flame, fire. The word
 implies that some ingredients were burnt in
 sacrifices, or that they made use of some
 things instrumentally, as emblems of the
 light and as having some lucid parts, and
 powers communicated to them by the light.
 This Hebrew name for the magicians of
 Egypt and their enchantments expresses much
 of their offices and operations (Holloway Orig.
 v. 1. p. 229.)

Mith, lea; Mithbae, i. *Greine*, that is, Mith, and
 Lea, and Mithbae are synonymous names for
 Grian, the SUN. (Vet. Gloss.) Mithrio,
 Mithrusc. i. losga greine, that is, Mithrio and
 Mithrusc are names for the heat or scorching
 of the sun: for its qualities, (Vet. Gloss.)
 In religious matters, the ancient Irish named
 the sun Samh, and Bal; the ancient Persians
 Mihr, which is the true pronunciation of the
 Irish Mithrio, the T being eclipsed.

Originem vocis mithra quod attinet, videtur illa
 esse Persica vox Mihr SOLEM notans, quam vocem
 Græci pronunciarunt ita ut genius linguæ ferebat,
 id est, quum literam æquivalentem Persicæ *be* non
 haberent,

haberent, exprimentes eam per θ (Reland de Vet. Ling. Perf.) Jos. Scaliger and Ger. Vossius think mithra is derived from the Persic mihter, major, præstantior, & simpliciter Dominus; Selden is of the same opinion, and quotes a Latin inscription DOMINO SOLI, &c. &c.

The Persian mihter, Dominus, is the Irish Machtair, from macht, power, strength, whence the English might, and is a word foreign to mith, and mithrio. The words bæ and rio compounded with mith in the ancient Irish, form bærio, which lead me to think that $\pi\acute{\iota}\rho\eta$ in the verses of Lycophron signifies the sun, as many authors have imagined, but Reland denies.

Σηιά καλύψω πύρρον, ἀμβλύων σίλας.

Reland would here read $\mu\acute{\iota}\rho\eta$ and derive it from mir; but Perra is a Coptick word for the sun, as may be seen in Potter's edition of Lycop. and most probably compounded of the Pelasgic-Irish bario.

In Spon we find inscriptions SOLI INVICTO MITHRÆ. SANCTISSIMO SOLI, &c. yet neither the Persians or the heathen Irish worshipped Mith as God; they thought his existing essence was there. Mithræ apud Persas cultum, non esset adorationem divinam non obstantibus eis quæ Græci & Latini in hujus contrarium dicunt. (Hyde Relig. Vet. Perf.) The Persians had other names for the sun, as Liu, Lab, Ruz, Ruzafken, Hazartaba.—At in Religionis negotio Sol præcipue appellatur Mihr. (Hyde.)

(Hyde.)—In the Arabic the sun is named *shems*, *afitaub*, *mitr*, *khoor*, *khur*, *khursheed*, *khawur*, *jawneh*, *zeer*, *tunk*, *hooz*, *iluhut*, *gaw*, *nei-ur*, *bei-za*, &c. &c. from *gaw* and *rio*, probably was formed the Irish *grian*, by adding *an*, a planet, viz *gaw-rio-an*: from the Persian *liu*, the Arabic *iluhut*, or the Pelasgian-Irish *lea*, certainly was formed the Greek $\lambda\iota\omega$ and the Welsh *Haul*.

IRISH.

Macallai, *maccallai*, an echo, i. e. the son of a voice.

The Hebrew name is *Bath Kol* the daughter of a voice. Between *Malachy* and *John the Baptist*, there stood up no prophet, but only they were instructed *per filiam vocis*, which they termed בַּת קוֹל *bath Kol*, and this was the reason why those disciples said, (Acts 19. 2.) We have not so much as heard whether there be an Holy Ghost.

The words in Hebrew and in Irish which imply an echo, do also signify an oracle. Thus *Bath Kol* in Heb. *Berath Kola* in Chaldee, both imply *filia vocis*, & *oraculum*. (See *Shindlerus' Lex.*) The *Urim & Thummim* was one of the four great oracles, from whence the Pelasgian-Scythian-Irish formed *Uire* or *Aire* a prophet, *Tua* a diviner. From the Chaldee *Berath* (if it does mean a daughter, as all the commentators agree, for it is an extraordinary explanation) the Irish formed *Breith-cal*, an oracle; by *breith* we mean a judge, a decree.—From the Hebrew *Nebo-ah* or oracle (in *secundo templo*) the Irish formed *Neabh-raidhte*, the latter compound

compound being of the same sense as Kol a voice. From Ruach-he Kodesh, the Hebrew of spiritus sanctus, they formed Kedruicht, Ruchte, Ruidhte, an oracle, &c. &c.

IRISH.

Meir, Mairdroac, a harlot. Heb. Meur, a harlot; Heb. drak, the opposition of providence to wicked measures—hence the Latin Meretrix.

Mbeic, bbeic, (Wak) bravo! used at the end of a verse of a song; hence the song Paddy Whack. Arab. Weika, bravo! well done; encore.

Mac, a son—Caribbean imakou. Slavon. mac. The Irish have all the Hebrew words for a son, viz. nin, manon, shilo, bar, and ben, but this word mac is applied in the same manner as the Hebrew zacar a male child, because, say the Cabbalists, the word signifies memory, which is as much as to say, *the memory of the father is preserved in the son*; according to that speech of Absolom, *I have no son to keep my name in remembrance*. Mac in the old Irish implies a remembrance, hence macltain in the modern; to ponder, to weigh the memory: In Hebrew imecha to approve on recollection. M. mecha excellent. Æthiop. machaz Juvenes. Machak peperit. Syr. machan fraternitas. Arab. machan brevis homo & agilis. In Irish macan a youth, a stripling; mogh, moghal a man. Arab. makyl, a man, makhyz bringing forth; mac a calf; muhket youth; mekdum a boy; mekh dum an infant. So likewise

IRISH.

likewise in Irish, in length of time, the word *macaim* signified to bear or carry a child, to fondle, and a boy was distinguished by *macamh-ballaich*; and a girl by *macamh-mna*; but the original signification was from *mac*, the memory, and hence *macoimh*, *maccar*, a stranger, one you do not remember, (Arab. *mekkar*) *mac-memna*, imagination; *mac-leabar*, a book, i. e. an assistance to memory, but at present used to signify a copy of a book, as if, the son of a book.

From the Hebrew, *zacar*, is derived the Irish *feicir* or *seikir*, to remain, to rest in one place as a settled family, and the opposite *feichràn* or *seakaràn*, a wanderer, a stroller, whose name and country are not known.

Mas, *meas*, fruit in general; *measal*, a bastard; *meas*, a foster child; *meas*, means procreation in general, hence that Hebrew proverb, "there is no herb in the earth, which hath not a *mazal* (star) in the firmament answering to it, and striking it, saying, grow and increase." The Jews therefore called the planet Jupiter, *mazal*, whose influence they thought of great efficacy and force in generation, hence the modern Jews pay their compliments to a new married pair, by writing the words, *mazal tob*, on their cards, which is to say, good and speedy procreation to you. See *Stukius.de conviv. l.*

2. c. 3.

Nainn,

IRISH.

Nainn, naing. A mother. Persic. Vet. Nanē, mater. (Reland.)

Scriobam. To write, to scratch, or engrave, the antient method of writing was on thin boards, or the bark of a tree polished; hence leabar bark, also implies a book; from these Pelasgian-Irish words is derived the Latin scribo and liber; the participle is scriobt, hence sean-scriobt or scriot an antient writing, and this is the meaning of the Shanscrité, characters of the Gentoos in Hindostan; and from the Irish feachd a stylus, is derived the German schreeb-feder and belg. Schrii fuedu a pen. Liogam, lichtam, is also to engrave or cut in, and hence I believe leigam to read; Latin lego; Hindostan me lechte, I read; probably from reading such engraving.

Dealbam. To write, to draw, to engrave; hence dealbhoir a forcerer, dealbh an image; diolam to write, to number, is like the Hebrew sephir, which signifies a book, a scribe, an account, numeration, &c.

Racam. To dig, to rake, to scratch, to write; hence react-aire, or chief scribes, in the domestics of the kings of Ireland; see the hall of Tarah in the preceding pages.

Grambam, grabbam, grapham. To scratch, to dig, to write; hence the Greek grapho, and grammar.

Ceartaim, creataim. To cut, to write; participle ceart, crat; hence coirt, the bark of a tree, a book; and the Latin charta, paper; Arab. kytt, chat,

IRISH.

chat, litera scripta, chatat scripsit; Hebrew chrath, literas insculpsit, stylo scribere.

Gai, ngdair, ngtair, gitair. A writing from the preceding*.

Rocam, to wroll up; hence *ruka* a sheet of paper, because on the invention of parchment, they rolled up the writing; hence *rochail* a winding sheet; and probably the English *rocolo* a cloak; *ruka* also implies a letter in Irish, that is, writing folded up. Arabic *rekk* a parchment book, *rukim kurdin* to write. The Cantabrians have preserved the word *scribatzen*, to write.

It is to be observed that the same words in Irish and in Arabic, which imply a man of letters or of learning, or of having obtained the art of writing, do also imply a forcerer, a prophet, a noble; for example: in Arabic, *suhr* is a diviner, poetry; *suhir*, a poet; the Irish *saor* has the same signification. Arabic *airooz* poetry, *aire* a poet. Irish *aire* a poet, a chief, a forcerer. Arabic *deewanè* a poet. Irish *dàn*, a poem. Arabic *noois* a writer. Irish *nàs* a noble, a prophet. Arabic *numik saukhtun*, *khutt numooden*, *numnumeh kirdun*, to write. Irish *neim* a noble, *neim* a poem, &c. &c. Observe also, that the Arabic *kirdun* is the Irish *cuirid*, to make, to do. And that the Irish names of pens, ink, &c. are all

* The *ng* in the old Irish is called *n-gdical* or a nasal *g*; it is a soft pronunciation of the Hebrew *y*, which sometimes sounds full, as in *gnath*, *gnac*, &c. It appears to have been the digamma of the Pelasgian Greeks in the middle of words; as, *ἀγγελος* *ango*, *ἄγγελος* *Angelus*, &c. *νεφός* *nubos*.

Chaldee, or Arabian words.—Thus in the description of Tara, we find reachtaire a scribe; this word is compounded of the Arabic raukim, one who practices the art of writing, and aire or aroof a chief, a forcerer. Thus, all these again return to the Chaldee nimas; Greek $\nu\epsilon\mu\mu$ lex, jus, statutum, to the Arabic nemu, magnificatio; namu, arcanum; Heb. nimus Lex. Jus. Syr. Legalitas. Arabic nimas, Arcani participem fecit, exploravit. Nema selectior pars populi. So also our Irish mais, maithis druidism, is from the Chaldee misat. Greek $\mu\upsilon\sigma\iota\sigma\tau\eta\varsigma$. Arab. mistoor, res sacræ. So also our saor, saothar, suidhir, a noble, a man of letters. Chaldee sithar. Arab. firrdar, arcanum. Ras, rae, a noble; raçtaire, a writer, a noble; Chaldee raz, secretum, arcanum; Irish uafal; Arab. afool a noble, a learned man; Irish eac, aire-eac, a noble; Arab. eek, &c. &c. &c. Arab. khutt a writer; kutkhuda a chief; peishenè a forcerer; peish a chief; ain a forcerer; ain a chief; Arab. tunha a secret; Irish tanas dominion. In short, every word betokening a knowledge of arts and sciences, in all the Oriental dialects, and in the Irish, do also imply a nobleman, a chief, one above the common people, &c. &c. &c. Of these are formed the following compounds: sgribhean chirine, feilire chirine, graibh hieronoma, a manuscript.

I R I S H.

Sed and *feod*. A word that frequently occurs in the ancient Brehon Laws of Ireland, for the payment or reward of labour, &c. In the preface to the Tenth Number of the Collectanea, p. 56, I have said, that I suspected *sed*

IRISH.

to have been a piece of money; in perusing Hottingeri, Differt. de Nummis Orientalium, p. 94. I find שֶׁהָדָה shahad, was a coin or piece of money with the Hebrews, Syrians, Carthaginians and Chaldæans. And I believe the *as* of the Irish, another piece of money mentioned in my preface, before mentioned at p. 57, to be the same as the Syrian שֶׁהָדָה assar, nummis minutus Syris. Argentus fuit, tantum pendens, quantum pendunt quatuor grana hordei. (Hotting. p. 105.)

Srutb. Clergy, ministers, (an order of the Druids.) see all the Irish lexicons. Heb. shirith and shiruth, ministry, service, to wait or attend upon. (Gr. ΣΟΤΗΡ.) Exod. 28. 43.—“ they “ shall be upon Aaron, and upon his sons, “ when they come in unto the tabernacle of “ the congregation, or when they come near “ unto the altar to (shiruth) minister in the “ holy place,” as the personal servants of God. Num. 4. 12. The instruments of (shiruth) ministry, wherewith they (shiruth) minister in the sanctuary. Jer. 15. 11. “ the Lord “ said it shall be well with thy (shiruth) remnant;” there is nothing for remnant in this passage, or is it sense. Jeremiah complains, that he was sent to oppose all mankind, without any good to himself or them, being cursed by all; but God tells him he would support him against all opposition, and his (shiruth) ministry should turn out to good,
both

IRISH.

- both to himself and to others. Read the whole chapter. (See Bates's Crit. Heb.) Again, at Exod. 24. 13. Moses rose up, and his (shiruth) minister Joshua.
- Sar.* The fish called mullet; quæ nunc Tyrus dicitur, olim Sarra vocabatur, a pisce quodam qui illic abundat, quem lingua Punica sar appellat. (Servius.)
- Sean-cas.* The law.—Sanna Phœnicibus idem fuit quod Arabibus Sunna, i. e. Lex, doctrina, jus canonicum. (Boch.) see the Xth number of this Collectanea, preface.
- Sliab.* A mountain; Heb. shelab, prominentia; Syr. shelab, a vale between two mountains; in this sense the Irish sliabh is often used.
- Torc,* 1. *tigbearna.* A lord, prince, (Vet. Gloss.) Torcim, regem Persice significat, si fides Joan. Antioch. Malalæ—quod me ignorare fateor. (Relandus de Vet. Ling. Perf.)
- Goimb.* Vexation, affliction, hate, malice, a grudge; this is a very extraordinary word in the Irish it implies also a tribe which you pity and hate, as goimhar; for which reason it is sometimes written for gudhb, to signify a battle, a fight; the latter is the Hebrew גַּד and גַּדָּד gad and gadadh to assault, to attack, so is goimh the Hebrew גוֹיִם goim, the Gentiles, that is, all nations but that of the Jews.—And, as Pool explains the word in the 11th ch. of the Acts, homines incircumcisi, quos Judæi goim vocant. (Synopf. Crit. vol. 4.)

These words and a thousand others could be produced from the Irish language, that were not admitted into the British or Welsh. They had no such word as *nim* for a serpent; *naidir* and *neidir* were corrupted from the Irish *nathair*, i. e. the twisting reptile. A pig or sow was named by the Welsh *huk*, *mokyn*, *turk*, *kynar*; in Irish *muc*, *torc*, &c. but they never admitted *ceis* into the British language. There are many words in common with both nations, because originally they spoke one language, the Scythian; but, if the Irish had not received the aid and refinement of some oriental colony, why does the syntax of the two languages differ so much, as not to be understood, the one by the other people? and yet there was always a strong and natural connexion between them, many princes of Ireland having intermarried with the Welsh; and many were received into this country, when they were persecuted by the Romans and Saxons. In the County of Waterford is a settlement named *Bally Commrag*.

The multitude of oriental words to be found in the Irish language, can be no other ways accounted for, than by confirming the Irish history; that an oriental colony was established in Ireland. They may have been the Scythopolians, or Magogian-Scythians mixed with the Phoenicians. Let us now suppose them from Scythopolis. In the neighbourhood of this colony we find the following cities:

Tebez. Vicus nomine *Tebez*, in finibus Neapolis abeuntibus Scythopolin in tertio & decimo lapide. (Euseb. & Jud. ch. 9. v. 50.)

Tabbas.

Tabbat. Urbs in Menasse. (Jud. 7. 22.)

Tbebes. Vicus distans Neapoli 13 miliaribus Scythopolin versus. (Euseb. in Onomastico.)

Pbella, Pella. Urbem Decapolis & aquis divitem esse.—Diruta est a Judæis quod incolæ recusarent ritus Judaicos recipere. Ant. 13. 23. lib. 2. de bell. c. 19. jungit Gerasa, Phellam & Scythopolin. Christiani omnes divinitus moniti eo fugerant ex urbe Hierosolymitana paulo ante obsidium. (Eus. l. 3. c. 5.)

Pbanca, Paneas. ~~Phana~~, eadem quæ Cæsarea Philippi, quæ Phœnices urbs est, quam Paneada appellant. (Sozom. Hist. v. 21.) Cæsareæ Phillippi quam Phœnices Paneda vocant. (Eus. Hist. 7. 16.) Nomen habet urbs quod Gentes PANIS simulacrum ibi posuerint. Sed Josephus a monte Paneo* (Reland Palæst.—) Belinas etiam scripsisse videtur, P; enim literam Arabes non habent. (Scherif Ibn-Idris.)—In vertice ejus montis insigne templum (Hieronym.) non ibi esset Templum, sed montem uti sacrum in honore esset Gentibus. (Euseb.)

This is the Irish Mon and Belteine.

The Scythopolians by situation, by trade, and by other social intercourses, must have had great

* In Irish *ben, bin*, a high mountain, or rather the pinnacle of a conical formed mountain, as *Binborb*, the proud pinnacle, a mountain in the County of Tyrone; in Welsh *Pen*, as *Pen-man-mawr*, i. e. the pinnacle of the great Mon; but *phan* or *fan*, in Irish, is the sun; whence I suspect this mountain in Palestine was so called, the same as the *Peltine* of the Assyrians and *Belteine* of the Irish.

communication with these neighbouring cities inhabited by Hebrews, Phœnicians, Syrians, and probably by Ægyptians; and in this intercourse, must have adopted much of the Phœnician, Hebrew and Syrian dialects.

Accordingly we find the Hiberno-Scythians have time immemorial, distinguished three dialects, used by them in speech, which have been erroneously thought to have been foreign to their native tongue, called Scuit-bearla, or Scythian dialect, and sometimes gnath-bhearla, that is, the vulgar dialect, or mother tongue.

The foreign dialects they name;

Barla Pheine or Feine.

Barla Fíle or Phíla.

Barla Teibid,

Like the Arabs, having no character, originally, to express Ph, * they used the letter F, as the Arabs write Farfi for Parfi, a Parthian or Persian.

Bearla Teibidb was a mixt Irish, used by the physicians, says Dr. O'Brien in his dictionary. It is certain, that tebid in Irish is a physician, so is tubèat in Arabic, and tabieb in the Hindostan or Gentoo dialect, from the old Arabic word tuba, (natura.) But the Irish have many other names for a physician, and why not name this dialect after some of these compounds, as well as from teibid; viz. Fífioca † a physician, from fis art, science, and iocam to heal, this is the Arabic hakeem a physician; leagham

* See the Irish Grammar, Observations on P.

† Fífioca, i. e. fis, the knowledge of Iocce, healing. I have before shewn in this number, the power of the word fis, in sophos, philosophos.

is to heal, and leagh a physician ; yet we never meet with *bearla-ioca* or *bearla-leagha* ; so also *freapaire* is a physician, from *freapa* medicine, and *aire* a chief ; this is the Chaldee *repa*, *repua*, *medcina* ; *repu* sanatio ; but we never hear of any Irish dialect called *bearla-freapaire* : consequently these distinctions of dialects have another meaning, than that the Irish lexicographers have given them.

Taibid in Irish signifies a squib in speech, according to Shaw.

Teibidh, pedantic. *Teibim* to overcome by argument ; but this is derived from *taiba* in Chaldee, *Vox*, *dictio*, *apud grammaticos Rabbinoꝝ*, (according to Buxtorf.) Elias explains *taiba* to be *vox scripta*.

These dialects then of the ancient Irish, appear to have been so named from the cities of *Tebet*, *Tabbat*, or *Thebes*, *Phella*, and *Phanea*, which were contiguous to the settlement of their ancestors in Palestine.

The Irish *bearla* or *barla* speech, is supposed by O'Brien, to be derived from *beul* the mouth, and *radh* speech ; (a blunder with a witness!) the word is certainly corrupted from *barol*, compounded of *bar* sense, reason, learning, and *ol* to pronounce, say, declare.

Heb. Chaldee and Persic, *bar*, *barè*, sensible, pious, good, and *ale* to declare or pronounce ; and from the Hebrew *bal*, spirit, air, soul, thought, we have the Irish *balradh* speech, phrase, idioma.

From the Irish *bearla* or *barola*, are derived the French words, *parole*, *paroler*, *parler* ; speech, to speak ; and from the Irish *abra* speech, is formed another verb *labradh* to speak, from whence the Spanish *palabra*.

Gnadh,

Gnadh, gnad and nad are the same words, implying nature, therefore the gnath bearla was the natural dialect of the Magogian Scythians, the ancestors of the Irish; Arabic nihaud, nature; Welsh gnawd usual, common; Welsh gnaws. Dr. Davies demands, if this is the root of naws, a word now used to signify nature? Il paroît q'oui, (says Bullet in his Celtic dictionary) & que ce mot est formé de Geni. De geni on aura fait gnaws, ensuite naws. De gnaws, gni, le Latins ont fait leur gnatos, & de naws, leur nascor, natos.

In like manner the Carthaginians had two dialects of speech, the Sicilians four, and the Etruscans three. "Poeni, Punice & Lybice locuti sunt, ut Bochartus ostendit; idque confirmat Virgilius, qui Tyrios bilingues memorat. Siciliam quoque, quod nationes diversi idiomatis eum tenuerint, fuisse quadrilinguam accepimus. Ex eo autem, quod Virgilius, Mantuam Etruscorum coloniam laudans, dixerit: *gentem illi triplicem, populos sub gente quaternos, ipsamque caput fuisse populorum*; conjicit Dempsterus, triplicem fuisse veterem Etruriam— in quibus unius linguæ plures dialecti, ut suspicor, in usu fuere & adhuc sunt. (Gori, Mus. Etrusc. prolegom. p. 54.)

THE ANTIENT
ETRUSCAN LANGUAGE,

COLLATED WITH THE

I R I S H.

S P E C I M E N.

TO attempt an explication of the language of the antient Etruscans, Tuscans or Etrurians, is a bold undertaking, considering the various opinions of the learned, concerning the origin of this very antient people. But as my very learned friend, Governor Pownall, observes, in his treatise on the study of antiquities: “ There is, as it were, a golden chain descending from heaven, by which all things are linked together in a general system ; and that man has powers to trace back the links of this chain, up to the primary principles of this system ; and that the study of antiquities should be pursued in this spirit of philosophy, and the knowledge acquired thereby, applied as the commentary of history.

“ history. That without the aid of antiquarian
 “ labour, without regard to the communities and
 “ growing states of the antient world, we may read
 “ and learn a great deal, but shall know very little ;
 “ we shall continue reading about a creature, that
 “ we do not understand the nature or constitution
 “ of, and shall neither conceive the springs, the
 “ means, nor the ends of its actions.”

The loose and scattered observations we have thrown out from time to time, on the laws, religion and customs of the antient Irish, (never before brought to light,) we hope will be considered, as the materials only of an edifice that may hereafter be constructed on this ingenious and learned author's plan;—unconnected as these parts appear, they are still parts of the whole, and will be of service to the workman that shall undertake the construction of the fabrick.

The authors of the Universal History have paid very great attention to that part concerning the Etruscans; they say, that the Etruscan language must have been the same or nearly so, with the Hebrew and Phœnician. On the contrary, Dionys. Halicarnas. declares, “ nec cum ulla alia gente eam
 “ lingua aut moribus convenire computum est.” And Bochart concludes, “ Tuscum saltem sermonem
 “ à Phœnicia vel Punico fuisse dissimillimum constat.” Dempster, who has treated largely on the Etruscan antiquities, positively affirms, their language had no affinity with the Greek or Latin, whilst Passerus declares it was totally Greek.—*Suspicio totam quoque linguam Etruscorum ex Græca quæ adhuc cruda & inculta esset, processisse;*
 nam

nam vix enim ex omnibus scriptoribus vicinas Phrygias voces superstites habemus, quæ diligenter collectæ, nihil fere cum Etruscis commune habent; —multo plures remanent nobis ex vetere Ægyptia, quæ tamen nihil omnino præstant ad finem hunc assequendum.—That the Etruscan differed from the Phrygian is certain; for the Phrygian was Gomerian, but the Etruscan I think Magogian-Scythian, mixed with the Phœnician under the name of Pelasgian; “and the first Pelasgian settlements in Etruria,” (say the authors of the Universal History) “from what we have advanced, could not have been *many centuries after the deluge, and very few after the dispersion*; and at that time, the languages, or rather dialects of the Ægyptians, Assyrians, Babylonians, Syrians, Arabs, &c. must have approached extremely near to the Hebrew and Phœnician, which the learned allow to have been almost the same.”—“Bourguet and Gori, have adopted a wrong hypothesis in their learned enquiries, by supposing the antient Etruscan language to have been but little different from the Greek; which certainly runs counter to what has been advanced by Dionys. Halic. and Herodotus; these noble historians, whose authority will certainly bear down all that oppose them, must convince every sober and rational enquirer, that the Greek and Etruscan tongues were vastly different.—Bochart destroys his own authority by palpably contradicting himself, and the Etruscan words he produces, as entirely remote from the languages of the East, have been proved agreeable those languages, by Mr. Swinton.

“The

“ The Etruscan inscriptions approach nearer to
 “ the oriental languages, in proportion to their an-
 “ tiquity; some of them consist chiefly of words,
 “ apparently deducible from these languages, and
 “ therefore were the produce of the earlier ages.
 “ Others indicate a lower period, by the Greek
 “ words incorporated in them; and lastly, others
 “ demonstrate an age, not preceding the 6th cen-
 “ tury of Rome, by several infallible criterions, as
 “ will very clearly appear to every sagacious ex-
 “ aminer of them.—However the Etruscan alpha-
 “ bet was used in some parts of Italy, and the
 “ Etruscan language spoken, till at least, very near
 “ the Augustan age. This we learn from the ex-
 “ press testimony of Gellius and Strabo, and from
 “ two Samnite medals, whose Etruscan legends
 “ have been lately explained, by a learned Italian
 “ author.

“ That the most antient Greek tongue ap-
 “ proached much nearer the Etruscan language
 “ than those dialects of it used by even the oldest
 “ Greek classics, appears from the obsolete radices
 “ of that tongue; if the Etruscan resembled any
 “ of the Greek dialects, it must have been the
 “ Æolic;—now, that the antient and later Æolic
 “ dialects were evidently different, has been evinced
 “ by Salmasius, and yet the last discovers a con-
 “ siderable affinity with the Hebrew and Phœnician.
 “ Supposing therefore, the old Etruscan language
 “ to have been related to the Greek, as Bourguet
 “ and father Gori contend, every rational critic will
 “ understand this of the first dialects that prevailed
 “ in

“in Greece, which if admitted, will exactly coincide with what we have advanced; but will by no means hold true of the Greek tongue, current in the classic times, at least not so strongly as the former.—If therefore, the learned men above mentioned, mean only that the Etruscan language agrees with that first spoken in Greece, we readily subscribe to their opinion; but, if they are to be understood of the later, or Hellenical Greek, we must beg leave to differ from them.”

It is surprizing that the authors of the Universal History, take no notice of Passerus, who has explained above one hundred words and inscriptions in the Etruscan language, by the Greek; see his *Diss. de Hellenismo Etruscorum & de Nummis truscis Pæstanorum*, in the second volume of the *Symbolæ Litterariæ*; this author replies to Dempster these words, “*ipsa dubietas, cum qua maximus ille philosophus procedere videtur, quamquam & Græcarum Religionum, & patriæ linguæ peritissimus, clare ostendit quantum hæ res occultæ haberentur, & ut ipsos Græcorum sapientissimos aterent.*”

have not yet seen Swinton’s works on this subject; from the perusal of Bochart, Gori, Passerus and Dempster, it is evident to me, that the ancient Etruscan words given by them, have a strong affinity with the ancient Irish, and that doctor Parsons has great reason to assert that the Greek was formed from the Pelasgian, which according to the author here quoted, was an oriental dialect: the reader will judge of my opinion by the following specimens.

Æsar,

ETRUSCAN.

Æsar, Deus; Hibernica, *cafar*, i. e. creator; Arab. *ezid*, deus; *ijra kirdun*, creare, facere.

Mantus, dispater; Hib. *man-tus*, deus summus; *man*, deus, *tus*, primus; Perf. *mana*, *ac-man*, *sjamana*, nomina Dei apud vet. Per-
fias, (Reland) & *man dominus*. *Steuchus*
Eugubinus ex *Theodoreto* scribit *Samaritanos*
Deum appellare *Meniame*.

Arimi, simiæ; Hib. *airisam*, imitare; Perf. *aher-*
man, *arimani*, malus genius; *Syris* *harim*,
simus.

Arse vorse, averte ignem; Hib. *arraife foirfea*, a-
verte occam; adagium est apud Hibernos,
fed arraife ùrso, averte ignem; item, *cur au*
ùrso.

Falantum, cœlum; Hib. *felan*, *faitheamhnas*, ru-
agh; Arab. *fuluk*, *eflak-rukea*.

Capue, cui curvi sunt pedum pollices; Ir. *cap*, *fe-*
nex decripitus, *incurvus*; Arab. *kupooth*,
curvus.

Iduare, dividere; Hib. *eidirim*; Arab. *juda kir-*
dun.

Baltbeus, cingulum; Hib. *balt*, a *ball*, i. e. *circulus*,
rotundus.

Nepos, abliguritor; Hib. *neam-bos*, *neam-aife*;
Ar. *na-oon*.

Hijfer, ludio; Hib. *aiftior*, *aiftighoir*; Arab. *hu-*
zaut.

Lanifsa, carnifex; Hib. *lann-cis*; Arab. *laena-bu-*
daien.

Lucumo, rex; vide Præfat. p. 8.

Tatier,

ETRUSCAN.

Taties,
Luceres, } nomen tribus; Hib. taith-leac, luch-
Rbannes, } taire, reim.

Mantissa, additamentum; Hib. man-taos, man-
taofga; Arab. mustanauk; Scaliger sic dici
vult quasi manu-tenfa eo quod manu porri-
gitur.

Natinare, factiones esse; Hib. ni-teann, nithear-te-
ann.

Neptun, deus maris; Hib. neamh-tonn, i. e. neamh,
deus, sub-deus & ton, mare.

Tiberis, fluvius; Hib. tiobar, fons; is, aqua, tioba-
ris, fluvius fontium, aqua dulcis.

Vadimon, Janus vertumnus; Hib. faidhmon subdeus
prophetarum apud veteres Ibernicos, (Ver.
Gloss.) & Fadheaman princeps scientiarum,
sonat.

Idua, a viro valde divisa; Hib. fidh-ua, i. e.
fadhbh.

ila, oppidum aut Arx, ut Volaterræ, Volcæ, Vo-
lurnia; Hib. baile, vaile; Ar. balid, bi-
lud.

Icanus, deus; Hib. bal-ceann, idem & bor-ceann.
(Vide Irish Gram. Preface.)

ia, farcimen ex pice quadam; Hib. af-ioca, succus
viscosus arbusculæ viscæ (Mifsletoe.)

mina, testiculi porcini; Hib. ball minnan, testicu-
li caprimi.

zana, farcimen longius quam duo hila, Hib. long-
ionar, hilla.

ie, farcimen; Hib. inionar, nionar, hillula:
ornasum.

Africa,

ETRUSCAN.

Africa, farcimen ex sanguine hircino: Hib. fraochan, farcimen ex sanguine cervi: omasum cervi.

Gratilla, pars hostiæ; Hib. greatlach, exta, viscera.

Andas, boreas, septentrio; Hib. deas, auster, i. e. dexter, & andeas, neamdeas, boreas, quia sinister.

Druna, principatus; Hib. druinae.

Damnus, equus; Hib. damh, equus, bos.

Agalletor, puer; Hib. giolla, giollathar, puer, masculinus.

Byrrbus, cantharus, bure sermone vernaculo; Hib. buare.

Sibiter, *ansibiter*, Jupiter—ΣΟΤΗΡ, servator; Jovem hoc attributo servatoris cumulatum fuisse, ostendit sæpe Pausanias, (Passerius) Hibern. Seathar, Deus. Heb. שׁוֹשׁ Shiator, Dominus. Arab. Satyh, Deus. Hibern. An-seathar, Deus maximus; see Sruth.

In this manner, and with equal success, I have formed a comparative vocabulary of all the Etruscan words to be found in the authors before-mentioned, which may probably appear in some future number of this work. And although inconvenient to prolong this publication, I cannot omit a few words more of the Etruscan, because they shew that the antient druids of Ireland, and those of Etruria, agreed in one remarkable custom.

Nersia, *narcia*, *nortia*, *nurcia*, *vel nurtia*; Dea Vulturnensium dicitur, tam varia est librorum fides ut notat Pamelius. Vetus Scholiast. Juven. Sat.

MISCELLANEOUS. 635

Sat. 10. fortunam vult intelligi quæ apud Nyrtiam colitur, unde fuit Sejanus. Errat sane, nam ut verum sit, Nurtiam esse Fortunam, illud tamen ineptum apud Nyrtiam coli—nullus enim locus, quod sciam in Tuscia eo nomine. (Dempster, de Etrur. Regal.)

The antient Irish named the last day of the year nurith, a word explained in the old glossarists, by nua-arith, that is, a new reckoning; it is commonly written nuridh, and nurith. Nuridh, says Mr. Shaw, (in his Irish dictionary) is the same as nua-arith, that is, *last year*. I find it also named nua-iris, that is, the new æra, which was probably written nusia by some Greek or Roman author. The Irish have a proverb still in use, viz. gur mharamaod lân anuarith, or, anuairis, that is, may we be alive and well at the next day of nuarith.—This day closed the druidical festival of Nollag, described . 464; it concluded by driving a nail into a shield, suspended in each arch-druid's house, to denote the number of years of each cycle. This was undoubtedly the custom of the Etruscans, as described by Livy in his 1 Decad. l. 7. "Vulsiis quoque clavos indices annorum fixos in templo *

NOR-

Prima Deorum templa fuere luci: aræ erectæ in montibus, et prisca religio Diis sacrauit; hinc plures in Etruria ad tempus nomina antiquæ superstitionis servant, ut mons Mons Summanus, Mons Cereris: ut fileam de his, quos sæculorum serie ignarum vulgus idiomate suo corruptit, quæ dedicatos fuisse manifeste adparet. Sacra Diis facta arboribus, quas ipsis quoque Diis Etruscorum Religio vit, clare adnotat Plinius: Vetustior autem urbe in
 PL. III. N^o. XII. C c Vaticano,

NORTIÆ Etrusca Deæ comparere; diligens talium monumentorum auctor Cincius affirmat."—Festus Pompei describes the same ceremony, l. 3. "Clavis annalis appellabatur, qui figebatur in parietibus sacrarum ædium per annos singulos, ut per eos numerus colligeretur annorum."

It is evident also, that the old Arabians had the word *nuairis*, to signify a new æra or reckoning, from the Arabic *now-rooz*, still in use, to signify the new year, because *rooz* does not express the word year, but *arij* is an epoch.

Camillus. Mercury; (Macrobius & Servius.) The Phœnicians are supposed to signify Mercury by *Chadmeh*, a name in Irish, implying first of princes.—*Caomab* in Irish is the beloved; but *camleir* is the caduceus; it now implies a crooked stick.

Nannus. The Etruscan name of Ulysses; (Isaicus in Lycophron. p. 185.) Irish, *Naine*, valour, prowess, chivalry;—it is the name of an ancient and noble family in the province of Ulster in Ireland; the large territory of *Cineal Naena*, was the ancient estate of the O'Naines, or O'Naenas, from whom it derived its name. *Monf. O'Neny*, (as he now spells the name) of Brussels, Count of the Roman Empire, is the descendant of this family. (O'Brien's Dict. at Naona.)

Vaticano illex, in qua titulus æreis litteris Etruscis: religione arborem jam tum dignam fuisse, significat. (Gori de Edif. Public. Etruf. p. 51.) See *Nortia*, Preface, p. 125. & *Shaman*, p. 443.

Lans.

ETRUSCAN.

Laris. A tomb, a monument to the dead; Irish liart, i. e. lia a stone, irt death; lothort, i. e. lohort, i. e. feart, a tomb. (Vet. Gloss. Hib.) These words have been mistaken by Gori, Dempster, &c. to signify Dis Manibus, because they are the leading words on the Etruscan monuments.

Lupa. A tomb, a grave; Ir. luiba, leaba; hence the name of leaba graine, leaba dermod, given to those antient monuments, found in several parts of Ireland, described in a former number of this work.

Themys. τῆμισ, an oracle, (Plutarch) Irish tathas, tathas, tathénhas, whence the Greek themis.

Clan. Children, sons, tribes; (filii, nati; Gori,) Ir. clann, children, posterity, tribe, clan or family, a breed or generation. Several of the territories of Ireland begin with this word Clann, distinguished by the family names of the tribes that inhabited them, as Clanbreasail, Clancolmain, &c. The word is a corruption of coic a child; and lan perfect, coiclan, i. e. clan; Arabic kawk a child.

Fann. A temple, a place of worship; Ir. fan, as Fan Lobuis, the church of St. Lobus, in the county of Corke, &c. the word is derived from the old word fan or phan, the sun, the sacred fire; hence fan-leac, a druidical altar, the same as Crom-leac; (see O'Brien and Shaw at Fan.)

ETRUSCAN.

Fanu. A sepulchre; Ir. fadhghan, (favàn) a tumulus, a mole hill, a tomb.

Lar, lares, lartēs. Arnobius acknowledges these words of Etruscan origin; quasi Lauras dictos a vicis, the god or gods who preserved both house and lands, and presided over cities and private houses; it signifies also the chimney, fire-side, a dwelling house, with the modern Latins.—Gori does not approve of this derivation, and thinks they are derived from the Persian art, a hero.—Bullet thinks, that as *lar* in the Celtic implied a chimney, or fire-side, so does feu (a fire) signify a family or house in French, and hence the gods Lares, that is, domestic gods, which they placed over their chimney-pieces. In old Irish, lar is the ground floor of a house, the ground, land, a family; but lere is omnipotent, puissant; whence it became a family name, now written O'Leary; in Persian ler, ler-ler, omnipotence, a name of God; Arab. Leh, God. The Etruscan Lartēs is compounded of the Irish Lere, Omnipotent, and Art, God, hence the Lares were guardian angels of the Romans. Vossius rightly observes, that lar was an Etruscan name for prince, ruler, nam lar Hetrusca vox est, & principem significat, ut docuit Scaliger ad Propertium; hence, in the modern Irish, lere is religion, devotion, and sometimes written leor, as leor-gniomb, and leor-dhoilgeas, satisfaction, and contrition in
pen-

ETRUSCAN.

pennance. *Ex.* neartaídh me a Thiarna chum mo cheanna d'faisidín maille ríá leor-dhoilgeas, i. e. strengthen me O Lord, to confess my crimes with devout contrition! The Irish now write *lar*, *lathar*, the *tb* is not sounded, but lengthens the syllable, as *lâr*; this liberty of the Irish poets of the twelfth century, has hurt the language much; see *Lere* and *Lathar*, in all the modern Irish dictionaries.

Lar, *Iofdamb*. Teagh comhnaighe arigh: agus Patruin airighe gach tigh do reir Paganai. *Lar*, a house, a family, a dwelling, and the patron or guardian angel of each house, according to the Heathens. (*Plunket's Irish Dictionary*, MS.)

The Etruscans were remarkable for medicinal waters; so were the antient Irish and Scots.—*Laudant celebres scriptores Dionys. Hal. Strabo, Varro, & alii in Etruria, medicatas saluberrimas aquas.* (*Gori de Ædificiis Etrusc.*)

An hoc præstas hero, fili Diogenis,
Quod illi ex utre aquam mittis? an hoc te
Jactas?—at hoc pacto utilior te Tuscus Aquilex.
(*Varro in Quinquatribus.*)

Aquælicium dicitur, quum aqua pluvialis remediis quibusdam elicitur: ut quondam, si creditur, manali lapide in urbem ducto. (*Festus.*)

Aquilex, with the modern Latins, implies, he that conveyeth water by pipes, or findeth a spring, a water bailiff.

Manalis,

ETRUSCAN.

Manalis; That which belongeth to ghosts, or to the gods below, that out of which water always floweth. *Manalem lapidem, putabant esse ostium orci*; The door of hell, by which the souls were thought to ascend to this world.

Now **Aiche-leigheas** in old Irish, is a water-doctor, he that healeth by **Aiche** or **Oiche**, medicinal water—and **Aiche-leicc** or the water stone, was a certain stone, the Hibernian sorcerers used to throw into water, to give it a medicinal virtue; it was also called **menal** or **meanadhal-leicc**, the stone of fate or destiny.—**Leicc**, a large crystal of a figure somewhat oval, which priests kept to work charms by. Water poured upon it at this day, is given to cattle against diseases; these stones are now preserved for the same purposes, by the oldest and most superstitious in the Highlands of Scotland. (*Shaw's Irish Dict. at Leicc.*)

Quære, did not **Festus** and **Varro** mistake the sense of the Etruscan **Aquilex**, and **Manalis lapis**?

Plikamnam or *Pblikamnam*. An inscription on a vase or urn—**Gori** thinks it signifies, *vas fuffitus*—In Irish **plíc** or **phlic** is an urn or vase; (**Plunket**) **phlicmheas** a measure for liquids—**phlicneamh** or **phlicneamh**, a sacred urn, or vase for sacred uses—**phlicmeadh**, any measure for liquids (*Shaw and O'Br.*)

Lan. Ianus; **Pater, Iuseorum deus omnium primus**; Irish **Ionn**, **Iehovah**, **dominus**, the Almighty God; this word has been admitted
in

ETRUSCAN.

in the same sense by the Gomerian Welsh. In the Basque or Cantab: Ioun, Iauna, God, Lord. In the Slavonic Iunak a hero (Ir. Aonach) Ionn the head, the upper part. (Shaw.) this word is often written aon by the modern Irish, ao and io having the same sound. If I mistake not, the Irish name of Wednesday, viz. cad-aon, or, dia cadiononn, the day of holy Ionn, was so named from the worship to the omnipotent God, assigned on that day. Ianus primus coronarum inventor fuit. (Draco Corcyræus); Ionn was the same as Baal or Belus with the Heathen Irish, and this accounts for Ianus being esteemed the same as Apollo by the Romans. (See Macrobius Sat. 1. 9.) "Some undertake, says "he, to prove Ianus to be the Sun, and that "he is represented double, as being master of "both gates of Heaven, because he opens "the day when he rises, and shuts it when "he sets. His statues are marked on the "right hand with the number 300, and on "the left with 65, to signify the measure of "the year. Cicero says in his third book of "Etymologies, that Cornificius, calls him "not IANUS but Eanus. In the ancient "poems of the Salii, he is stiled the God of "Gods. He is drawn with a key and a rod. "He has 12 altars one for each month of the "year. Marcus Messala consul, & augur 55 "years, begins his discourse upon Ianus
" thus

“ thus. He who forms and governs all,
 “ united together the nature of water and
 “ earth, which by their gravity always tend,
 “ downward, to that of the fire and spirit,
 “ which by their lightness mount nimbly up-
 “ wards, and these he has confined to the
 “ Heavens; and to these Heavens he has
 “ annexed such an attractive force as unites
 “ and binds together different natures and
 “ qualities.” This passage from Macrobius
 is good authority for the Scythian deity IONN
 being the same as the Etruscan IANUS, or
 EANUS, which was his name and not
 JANVS.

As IANVS was the pater deorum of the Irish and
 of the Etruscans, so was Anu, the mater deorum
 Hibernensium (Vet. Gloss, Hib.) She was called
 Anu, Ana, and Anaine. On a plate of Gori's,
 where the figure is supposed to represent Pomona,
 I read in the Etruscan Inscription IA . . . VI OILAI
 which I take to be IANVI CEILE, and this would
 signify in Irish the wife of Ianus, and probably was
 the Ancharia of the Etruscans and the Anna perenna
 of the Romans—by which name they probably
 meant, mater deorum, in the original language of the
 Etruscans.

ETRUSCAN.

Orthium, an ode, a hymn. The title given by Gori
 to the ancient Etruscan inscriptions called
 the Eugubine tables.—Hujus tabulæ Etruf-
 cæ interpretationi tituli feci orthium, carmen
 lamentabile, quia in tabula Pelasgica, quam
 interpretatus

interpretatus est V. C. Bourguettius, nuncupatur orthium vers. 26, 36, 46, quod hujus carminis numeri quam altissima & intensissima voce ferentur; ὄρθιον enim græci dicunt, quod arduum est, & quam altissima voce elevatum—possunt etiam, ut recte fecit Bourguettius, inscribi litaniae, quia preces ad Jovem cum ejulatu & lamentis altissima voce prolatis continent.—(Gori Museum Etrus. Proleg. p. 53. tom. 1.)

The Greek orthion is certainly explained by Suidas and Plutarch by sublata and intenta voce; and the ὄρθιον of Homer is undoubtedly the same as the Irish Ortha, a poem, a collect, a prayer, an oration, a charm, a prophecy, whence Orthia in Greek signifies vaticinor, to prophecy; (Hesych.) but as O'Brien observes, it should be written Artha when taken in the last sense.—Ortha, i. e. eile (Vet. Gloss. Hib.) Now eile in the modern lexicons, is explained by prayer, oration; but it was a publick oration or prayer to the deity, composed by the Phille or Druid; (see p. 523) and is the same as the Arabic ilahè, ilahe-ut, a hymn; in which language or, implies an oration rythmically composed, whence the Irish oràn a song but, or, in the Arabic also signifies a supplication made with humility, (Richardson) and expresses the Irish laodhan a sacred oration in verse, (made with humility) from whence the Greek λιτανία and the Latin litania, (litany) i. e. supplicatio: thus the Arabic dua, a prayer to Heaven, is turned by the Irish into duan, and now signifies a poem, canto, rhyme; in Persic divan;

divan; a word which originally signified an oration in verse made to the deity, and this oration or prayer was made with (adh or odhi. e.) singing and musick, whence adh, and odh in Irish, and ada in Arabic and Persic, express eloquence, oration, song, musick, notes; this word the Irish compound with ra or radh speech (as adhradh,) to express worship, prayer to God; hence the latin ode, oda, an ode, a song; oedum a music room, adoro to worship, &c. In like manner if I am not mistaken the Irish crom, adoration, or the act of singing the ortha, (from whence cromthea a priest, a prophet) formed the Latin carmen, an ode, a prophecy; and the Bohemian chram, a temple, a place of worship; and from the Irish cuirim, excommunication, (Heb. cherem) the Latin carmen signified also, sentence or condemnation to punishment. (See Cuirimascion.) With great reason therefore the learned Gori concludes his prolegomena on the Etruscan and Pelasgian tables, with these words; “*Ex his tabulis tum Etruscis tum Pelasgicis observare etiam non sine voluptate possumus, Latinae linguae incunabula, quae non solum Graecae linguae, verum etiam Pelasgicae and Etruscae ortum suum & augmentum maxime debet, adeo ut horum quoque indiomatum dialectus censeretur.*”

To this let us add his observations in the first dissertation of his second volume, and those of Dempster in the additions to his second vol. and compare what has been said in the preface to this essay with the short specimen here given, and the ancient history of the Irish, and there cannot in my humble

bumble opinion remain a doubt, but that the ancient
 Ionia and the ancient Pelasgians, and Etruscans
 were one and the same people. "Ab aliis nationibus
 "ortum habere (Etrusci) non potuisse, quam ex
 "Ægyptiis—potro non mirandum, auctores de his
 "Ægyptiorum in hæc Italiam partes migrationis
 "verba non fecisse, nam vetustissimis temporibus
 "ut plurimum facta populorum Iveris non com-
 "mendabentur, vel deperditæ erant antiquissimæ
 "historiæ. Ut autem conciliemus nostram hæc
 "opinionem cum illa scriptorum, qui passim Ærus-
 "cos a Lydiis ortos tradunt, contingere potuit,
 "quod profugi illi ex Ægypto primum confederatis
 "in locis proximioribus Asiæ, & præsertim Lydiæ;
 "& postea, irruentibus aliunde populis, pulsi in
 "Italiam advenerint. Et Plutarchus in Romulo
 "trahit, populos illos in Lydiam ex alia regione ad-
 "venisse; & licet dicat, Pelasgos fuisse ex Thessalia
 "profectos; attamen exploratum est, scriptores,
 "cum eos latuerint antiquissimæ gentium migrati-
 "ones, eas tribuisse sæpe sæpius recentioribus
 "Pelasgis, quorum gesta magis nota erant, qui a
 "Thessalia pulsi, vagi per varias regiones circumie-
 "runt." (Additam. Dempsteri de Etruria Regali.)

Post Aborigines diversis temporibus in Italiam
 trajecerunt Siculi, Umbri, Ligures & Ausones sive
 Aurunci, quos aliqui ante Aborigines advenisse exis-
 timant. Hos Scythicæ originis, ab Ausone Atlan-
 tis filio ductos in Italiam, atque esse Homeri Lae-
 trigonas—Pelasgorum prima sedes fuit Phœnicia,—
 quod vero Tyrreni ac Pelasgi ejusdem generis essent,
 testantur etiam plures veteres auctores, quorum
 loca

loca adfert Bochartus—pro Barbaris habiti sunt a Græcis Pelasgi & Etrusci; Barbari etiam habiti antiquissimi Hispani qui perinde ac Etrusci, a Phœnicibus artes & litteraturam didicere, ut videre est in eorum veterrimis numismatis, atque in edito alphabeto, eorum litteræ eadem fere sunt ac Etruscæ. Turdetani Hispanorum doctissimi, ut tradit Strabo, & ut fama ejus tempestate ferebat, a sex annorum millibus, grammaticam & vetustissima literis inscripta monumenta, quin & poemata, legesque metris conditas, habuere.—Multa tamen quæ Bochartus Phœnicibus tribuit, vereor ne etiam Etruscis tribuenda sint.

SECOND

SECOND LETTER

TO COLONEL VALLANCEY,

ON THE

HEATHEN STATE,

AND

ANTIEN'T TOPOGRAPHY

OF

I R E L A N D.

By CHARLES O'CONOR, Esq.



TO COLONEL VALLANCEY.

S I R,

YOUR reception of an essay of mine, on the ancient inhabitants of *Ireland* in the times of heathenism, encourages me to request your further attention to some additional observations on the same subject. Your own learned researches give me a claim to this indulgence; as you are not so diffident of the authorities I made use of, as some writers of *your* native country, who have obtained great and merited celebrity in the republic of letters. The learned Mr. *Whitaker* of *Manchester*, in particular, has pronounced those authorities, groundless; and it is odd enough, but true, that he has preferred the bare assertions of an obscure monk of the fourteenth century, and even the novel of *OSSTAN*, to all our domestic documents, relative to the times which preceded Christianity in this island. Some learned men of our own country have adopted this judgment, and as they have published it, with additional objections of their own, in the *Collectanea*, I shall, with your indulgence, meet them on the same ground, and endeavour to prove (from their internal evidence alone) the competency of our domestic

domestic documents in affording some useful information, which we should otherwise never obtain. The discussion of this matter between us, will at least, involve one advantage, which is seldom gained from controversy; the Truth must be soon discovered; as in an age when criticism is under philosophic direction, it will take no long time to decide, whether the Pagans of *Ireland* had a local literature and civilization, improved by time in their long repose from foreign interruption; or whether they had been the rudest, as they were the most sequestered barbarians in *Europe*. Decision, for the latter alternative, must doubtless be disgraceful to our predecessors; but Truth though a barren one, is preferable to Error, founded on the inventions, and supported by the claims, of domestic vanity.

This decision is not yet made, and the evidences for a better, will I am confident, prevail, when genius and ability unite, for collecting and examining those evidences: I pretend only to exhibit some, and some I have produced in my former *Dissertations*, wherein I confess that I have fallen into some mistakes, which on the perusal of old manuscripts, put into my hands by yourself and other friends, I have retracted. They are mistakes, however, neither considerable in number, nor weighty in importance. I was not mistaken as to the *principal facts*; I say the principal facts, for doubtless in the examination of the mythological, and poetical matter which envelopes the earliest accounts of nations, we may mistake. Thus it is, and thus it has proved, in our more critical researches,

searches, relative to the remoter periods of history, in every other *European* country, even the most enlightened. It is enough, if we can discover some leading and useful truths, stripped of their false ornaments; and our success on the present subject will be the more complete, if some facts discoverable in our earliest traditions, can be found to correspond with those of the learned and distant nations of *Europe*, who held no intercourse of literature or any other commercial engagements, with the ancient inhabitants of this island.

Among those learned nations, I allude to the *Grecians* in particular. The correspondence between some of their oldest traditions, and some preserved in *Ireland* among the people we denominate *Milesians*, shews demonstrably, that the two nations, had originally the same oriental masters. It proves the early importation of the elements of arts and literature into our Britannic isles; the Phœnicians have certainly traded with those isles, and for the security of their commerce, have, very probably, made some settlements in each.

The elements of arts, once imported into remote and detached countries, may be obliterated, and no trace left of them in the course of revolutions and conquests; and from a civilized state, nations may relapse into their original savage life. No such revolution took place in *Ireland*, from the æra of its subjection to a colony from the continent, to its limited submission to an English monarch, in the twelfth century. In a free and unconquered state, they have not lost the use of the elements imported

by their Spanish or Celtiberian ancestors. In some instances, we find that they made some progress in legislation and arts, and we discover, that in some they made considerable improvements.

What such a nation could have effected, in a long exclusion from any scientific intercourse with *Greece* and *Rome*, presents an object of curiosity; and to take our enquiry from a high principle, the research may be rewarded with some interesting information. You, Sir, have led the way, and have exhibited lights which invite others to enter into it. To know man as a social being under social or civil compacts, he should be tried by facts, and not estimated by any refined theory. To add to our stock of knowledge concerning him, he must be viewed distinctly, on every stage of action; and judged by the influence of local religion, of manners, and of climate, on the action itself.

You need not be informed Sir, that very little can be learned, concerning the old inhabitants of this island from *Greek* writers, who thought very slightly about them, and who in general measured the degree of their barbarism, by the degree of their remoteness from *Grecium* communication. The *Romans* also, who never set foot in the country, have been much in the same way of thinking, and both those enlightened nations, the former in particular, must have received most of their information from sea-faring men, who trafficked here, or occasionally touched on our coasts. Such informers, are generally the least to be depended on; they certainly must know little or nothing of the internal state of the country. The Irish were only known to the
Romans,

Romans, by the battles fought between them in *Britain*.

In this incompetency of foreign testimonies, the antient state of *Ireland* must be as little known; as that of any other northern country, if no credit be due to the documents still preserved in the old language of its inhabitants: and indeed much labour has, of late, been employed, to represent these remains, as the impositions of mercenary bards, on the pride and credulity of barbarous chieftains. It is however very remarkable, that *this sentence before trial*, did not produce its proper effect; in imposing silence on a subject; represented to be of all others; the most unproductive.—Far from it.—To fill up the great void made in time; and that by themselves; imagination, (a powerful instrument in the hands of such writers) was set to work, and soon found materials; the crude tales on *Fin Mac Cumbal*; and other Irish warriors, were picked up, and cast into a new and pleasing form. The principal intention was well answered; and next to *that*, those tales were to serve as the best ground we have, for *Scottish* history. *Oisín*, Fin's (not * Fingal's) son is made the historian. But it is well known, that these tales were at all times taken for what they are; mere amusements for the vulgar, recited in various shapes to this day, among them. They represent

* This name of *Fingal* was not known in the highlands of *Scotland*, till introduced by Mr. *Mac Pherfon*. He was known there as here, by his proper name, of *Fin Mac Cumbal*, or *Mac Cool*, as we pronounce it. See an account of this *Fin* in the History of *Scotland*, by *Hector Boethius*.

Oisín, (not *Ossian*) the son of *Fin*; as a poet as well as a hero, and some poems fathered on him, I have seen, but the language and matter, shew them to be modern compositions, destitute of taste and elegant invention. The more modern inventor has done *Oisín* more justice; but doubtless, any historical fabric, reared on this foundation cannot stand; and yet such was the immediate effect of this novel of *Ossian*, that it was thought a foundation of some solidity. Historical hypotheses varied; and in their nature, variable, were erected on it, and it afforded some diversion, to see each edifice demolished, by a new successor in this art of building.

From these theorists, in history, and those who give them credit, our appeal to the fragments left us by the old natives, will not be deemed unreasonable. They are abstracts from the larger works which escaped the *Norman* combustions, which raged in *Ireland* through the latter part of the eighth century. In no country has literature suffered a greater destruction; it made a change in the minds of the generality, and on the repulsion of the northern Barbarians, some only, of our great men sat down to collect as much as possible of our historical wreck. *Cormac*, king and arch-bishop of *Cashel*, began a compilation at *Cashel* in the ninth century, and he complains of the neglect of his countrymen at the time, relative to the history of their ancestors: *Imprudens gens Scotorum, (says he) rerum suarum obliviscens; acta eorum quasi inaudita sunt.* The rebuke had its effect. The example of that good prince set other compilers to work, and the check given to the common heathen enemy, afforded leisure
and

and patronage for the undertaking. Pity it is, that they confined themselves to epitomes, or that the larger works they had before them, are mostly lost : but to the labours of these epitomizers we owe the preservation of our earliest traditions ; the Scytho-Celtic or *Celtiberian* origin of the antient *Scots*, and their intercourses with the orientals before their arrival in *Ireland*.—The poets, our first historians, have it is true, mixed these truths with the heroic and marvellous, but this was originally the practice (as I have hinted already) in every *European* country.

On the arrival of the *Scots* in Ireland, arts were yet in their infancy, through all the regions of the west. It was only in a long course of time, that local science was improved, and that laws were framed and promulgated in this island. These improvements were the work of the *Fileas*, into whose order, as well as that of the *Druids*, some of our greatest princes have entered themselves, and who in the midst of the fiercest domestic hostilities, enjoyed profound repose for study. Their improvements were doubtless gradual. Some good lights are thrown on particular periods and revolutions, antecedently to the first century of our vulgar æra, when laws were first committed to writing under the patronage of *Concobar Mac Nessa*, king of *Ulster*. The epitomizers of the ninth century, have rendered us this service : in other respects, they exhibit but little critical knowledge. Little credit is due to the catalogue of proper names they give us of Irish monarchs before the return of *Triatbal* the acceptable, from his exile in *North Britain*, years of reigns
and

and genealogies ill-registered exhibit for the greater part, but a mere technical succession, framed without regard to true chronology, or the state of things in *Europe* before the time of *Cyrus* the great, and even for some time after. These kings lived in almost a perpetual state of warfare; and our epitomizers, make no distinction between *legitimate* monarchs and *intruders*, who reigned only by their own party, and not by a national or legal election. The state of civil government under monarchs who alternately killed one another in battle, must doubtless be very defective.

This state of things had a period, and national calamities having arrived at the extreme, during the two destructive wars of the *Belgians*, with their *Milesian taskmasters*, a great reform became the consequence, on the elevation of *Tuathal the Acceptable* to the throne of Teamor, A. D. 130. The *Belgians* (in hatred denominated Attacots) were subdued, but restored to the privileges of freemen and to power also, particularly in the provinces of *Leinster* and *Conaught*. A new constitution, in the order of hereditary succession in a single royal family was established. Reigns of monarchs; the temporary opposition to their administration, the struggles of factions to set aside the *Tuathalian* constitution are accurately recorded, and we meet with a lineal succession from father to son, of ten monarchs the ablest that ever reigned in Pagan Ireland. They flourished during the three ages which preceded the conversion of the nation to christianity. Their history proves the use and improvement of arts and letters among them in a high degree, and it can be
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averred without the hazard of a mistake, that among all the northern heathen nations of *Europe*, the old inhabitants of *Ireland* are singular in transmitting good memorials of themselves in their own language, long before the introduction of *Greek* and *Roman* literature among them.

In my former letter to you, sir, I have given some proofs, that the uninterrupted tradition of the antient *Scuit* or *Scots*, asserting their origin from the *Scytho-Celts* of *Spain*, is well founded. They did not arrive originally from *Britain*, as has been lately advanced on mere conjecture, or equally precarious authority: They spoke the *Celtic language*, in the form it bore among the *Celtes* or *Scytho-Celts* of *Spain*. In time, they improved it, 'till it became an harmonious, copious and vigorous tongue, and continued stationary, in its syntax, after arriving at its classical standard. It could not arrive at this perfection certainly, without the gradual cultivation of it, by letters. It is as different in syntax from the *Gomaraeg* of our neighbours the *Welsh*, as the modern *English*, is from the *big Dutch* of *Germany*; and indeed as different as any two tongues, descended from the same primævel source, can be. What but a descent from different *Celtic* stocks, could produce so little kindred of construction, in the tongues of the *Britons* and *Scots*? Imagination prolific in starting objections, must in the instance before us labour in vain: for you, sir, have foreclosed everydoubt on the subject. Through your learned researches, we discover a great number of oriental terms in the *Irish* that cannot be found in the *Welsh*, and you demonstrate that those oriental words were

were learned on the continent, and imported from it, by a colony of strangers, who made a lasting and final settlement in *Ireland*.

You have shewn that the antient *Scythians*, the most roving people on earth, have wandered into the west, and mixed with the *Celts* of *Spain*, whose language and manners were originally little different from their own. There, these *Scytho-Celts* were visited, and instructed by the *Phœnicians*, and their *Cartaginian* posterity. Thus instructed, a party among them, either too crowded at home, or oppressed by power, or impelled by some other cause, migrated into *Ireland*; hither they imported a particular dialect called the *Phœnian*, in the explanation of which you have made a good progress: Hither they brought the elements of symbolical writing, and letters in a number of sixteen cyphers, such as prevailed even in *Greece* before the additional alphabetical cyphers were invented. Such vestiges with the new lights you have cast upon them, from the oriental tongues, are superior in authenticity to the most antient inscriptions.

Some traditions of the antient *Scots*, relative to their *Celtiberian* original, but omitted in my former letter, may properly have a place in this: The *Braga* and *Medobriga*, the *Hiberi* and *Herminii* of *Spain*, gave an origin, undoubtedly, to the *Breagh*, *Midhe-Breagh*, the *Hiberi* and *Henemonii* of *Ireland*. The *Finey-Breagh* of *Meath*, called also *Clan-Breaghain*, we latinize *Brigantes*, and they were doubtless of the same Celtic stock with the other roving *Brigantes* of *Europe*.

The

The *Hiberni* and *Heremonii*, were the principal royal families of *Ireland*. The former who had their chief settlements in the south, held a correspondence with their parent country, of which we have an illustrating instance at the close of the second century; *Eogan* the great, king of *Adamsfer*, exiled from his country by the *Heremonii*, took refuge under a *Spanish* prince of *Gallicia*, who received him with great sympathy. The *Irish Hibernian*, insinuated himself so much into the favour of the *Spanish* prince, that he shortly obtained the latter's sister in marriage, and after some time, he obtained also, a number of *Spanish* forces, at whose head he invaded *Ireland*, and regained not only his former government, but obliged the then reigning monarch of *Ireland*, to surrender up to him the dominion of half the island.

This revolution, one of the best authenticated in the history of the *antient Scots*, is well worthy of attention. It draws the earlier times into a contract with the middle ages, and it proves that the *Celtic* of *Ireland*, was still intelligible in the kingdom of *Gallicia*.* If the *Milesian Irish* were not descended from a *Spanish* stock, is it credible, that any tribe among them, would apply for succour, to a foreign

* After what has been advanced, on the *Spanish* extraction of the *antient Scots*, it will be vain to assert, that the evidences which depose for the fact, are not to be credited, unless incontrovertible proofs are produced to shew their incompetency.—In vain will it be, to oppose to those evidences, the contradictory hypotheses of Mr. *Mac Pherson*, and Mr. *Whitaker*.—See the Rev. Mr. *Lewis*'s letter to Governor *Pownall*, *Collectanea*, No. 11. Pag. 432. 433.

and

and remote people, who must be strangers to them, and to their language ?

The expedition of the *Scuit* or *Scots* from the Continent, to Ireland, cannot be ascertained with chronological exactness. We are however certain, that it took place, before the several dialects of the *primæval Celtic*, were transformed into tongues of different construction, like those of *Ireland* and *Wales*. From other strong marks in our earliest reports, that migration must come about, some ages before the christian æra. On their arrival, these new comers, though conquerors, were greatly inferior in number to the natives, who were of *British extraction*. It took a long time before their posterity multiplied into numbers sufficient, for attempting any settlement in a foreign land, especially in a country not very inviting, from its inferiority to their own, in fertility. In the third century, and not sooner, they obtained the settlement of a colony in the coarsest part of *North-Britain*, under *Carbry Riada*, the son of *Conary*, 2d, whose chronology (when monarch of Ireland) is well set forth by Primate *Usher*. The motives to that first settlement of the *Scots* in Britain, it may not be improper to mention here.

About the year 256 *Cormac o Cuinn*, the most celebrated of our heathen monarchs, had his authority renounced to, by the *Ultonians*, the constant enemies of his family. After defeating those rebels in several engagements, their remains fled for shelter into the isles and continent of North Britain. Supplied with an excellent militia, disciplined under the famous *Fin Mac Cumbal*, his commander in chief, and

and his son-in-law, *Cormac*, followed his rebellious subjects into the places of their retreat. The terror of his power brought matters to a speedy issue. By consent or force, he obtained from the *Picts*, a settlement in *Kentire* and *Argyle* for his father's nephew *Carbry Riada* abovementioned; Thro' that colonization (under his kinsman) he left no foreign asylum open for his *Ultonian* enemies, whose power in *Ulster* he also curtailed, by stripping them of the territory now called the county of Antrim, with some contiguous districts well marked by *Ulber*. That territory as well as the other in *North-Britain*, had the name of *Dalriada*, from *Carbry Riada* their first vassal sovereign under the *Irisb Monarch*, who vested him with authority. Thus commenced the power of the antient *Scots in Britain*, in the third century, where it encreased by degrees, till they obtained, finally, the sovereignty of nearly the whole kingdom of *North-Britain*, as limited at the present time.

To this first settlement of the *Scots in Britain* under *Carbry Riada*, *Bede* bears testimony. No fact in the annals of *Ireland*, in the most prosperous state of its monarchy, bears stronger signatures of authenticity. But this fact has been contradicted lately by two writers, of the name of *Mac Pherson*, who to the authority of the antients, have opposed their own: Yet the philosophic historian, the profound thinker, and fine writer, * *Mr. Gibbon*, confesses that he has on the present subject, adopted those gentlemen as *bis guides* preferably to all our *Irisb* documents, and to the venerable *Saxon* histo-

* History of the Roman Empire, Dub. edit. vol. 4. p. 262.
rian.

rian. The preference is indeed amazing, especially from a writer, who in other respects, is far from being too credulous. His resigning himself to such guides is not more extraordinary, than it is unphilosophical.

From the testimonies produced in this, and my former letter, addressed to yourself, Sir, I have, I trust, given incontrovertible proofs of the true origin of the antient *Scots*, and of their early initiation into some arts of the orientals. I have, I hope, shewn that this people, on their possessing themselves of this remote island, have not lost therein the use of the elements of knowledge, imported by their ancestors from a country where those elements were taught; but that they made improvements, such as a sequestered and undisturbed nation, might in favourable conjectures, accomplish, and in fact, did accomplish.—Until you took it in hand, this subject has been little attended to, or it was rather wholly neglected. The learned of our country, in general, strangers to our antient literature, and to the language which preserves it, cannot be brought to believe that we had any civilization or literature, till the introduction of *both*, by the first preachers of the gospel. You and I know several learned men, who are of this way of thinking. They reason from a precarious principle of analogy; for finding little memory left of things which passed in *Britain* before its invasion by the *Romans*, they infer that we must be still less informed, relative to affairs in *Ireland*; the argument is not conclusive. *Britain*, a fine country near the continent, being frequently exposed to revolutions from invading strangers, the

the civil œconomy of the indigenous inhabitants was soon dissolved, in the establishments made by new comers ; as these in time, gave way to other establishments, made by fresh invaders. Finally, the *Romans* effaced the memory of all preceding transactions, among tribes they denominated rude and inhospitable Barbarians, and had they possessed themselves of *Ireland*, we may be assured, that we should know as little of its preceding state, as we now know of that of *South Britain*, before their conquest of it.

When *Cæsar* invaded *Britain*, *Ireland* was peopled by *Scots*, *Belgians*, *Domnonians*, *Danans* and *Galenians*. The *Romans* comprehended all, under the name of *Hiberni*, of whom they knew little or nothing. In the following reign of *Augustus*, *Propertius* mentions the *Scuta-Brigantes*, which *Scaliger* has corrected into *Scoto-Brigantes*, but each reading is good : the *Clan-Breogain*, and *Kinea-Scuit*, that is the *Brigantes* and *Scots*, (descended from the same stock) were then the dominant people in *Ireland* ; but it was only in the third century, that the general name of *Scoti* became familiar to the *Romans*, and substituted to that of *Hiberni*. From the time that *Agricola* governed in *Britain*, to the arrival of the *Saxons* in the fifth century, the *Scots*, in frequent alliances with their neighbours, the *Cruthneans* or *Picts*, have often made incursions into the *Roman province*. Through a period of more than three hundred years, they frequently measured their arms, with the greatest people in the world, and in thus signifying themselves abroad, they certainly must be powerful at home. They were divided, it is true,
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by domestic factions; but they were occasionally brought to suspend their internal quarrels, and to unite, not to defend themselves, but to invade others; it is a proof that they were governed by monarchs of great ability and influence. Thus, the annals that have been hitherto preserved, represent them through the reigns of the twelve monarchs of the *Tuatbalian* line, who reigned before the reception of the gospel; and doubtless, no success of political wisdom can be more difficult, than to repress internal animosities, and restore concord among a divided people, in countries especially, where, through defects in the civil constitution, freedom too often degenerates into licentiousness.

Thus, Sir, have I given in this, and a former letter, the outlines of Irish history in its Pagan state; in these desultory notices I pretend to no more.— From the arrival of the *Scuit* or *Scots*, to the *Eamarian* æra, our accounts are so blended with poetic inventions, during the infancy of literature, that most of the reports contained therein are uncertain.— From the erection of the house of *Eamania*, six generations before Christ, we have more light thrown on affairs; but still the genealogies of princes and their succession, have been ill registered. It is only on the conclusion of the civil wars between the *Milesians* and *Belgians*, and the elevation of *Tuatbal* to the throne of Teamor, that exactness in most of our dates and facts took place.

Thus, Sir, you see that I have received almost all my information about the earlier times, from our own domestic documents: foreign writers could
afford

afford me but little, as they knew but little, and even that from hearsay, and precarious evidence. When the monuments I perused, are brought under *critical examination* by *critical ability*, I think, that an edifying part of *European history*, will at length appear. The conventions of *Teamor*, of *Thubta*, and of *Taltion*, will exhibit a people who enjoyed a peculiar and useful, local civilization, and who availed themselves of the advantages attending the fine arts of poetry and music; arts which cultivated uninterruptedly in this island, through a long succession of ages, infer a perfection, which must have a vast influence on the human mind, and human conduct. A philosophic genius, one of our monarchs of the third century, laboured for the establishment of natural religion in his kingdom, and quarrelled with the Druids: he likewise endeavoured in his idea of legislation, to balance the regal, the aristocratic and popular divisions of power, into a system of good government, and he had some success; but it was not lasting; things fell but too soon into their former disorder. Through want of authority to enforce, or of talents to recommend, or perhaps without a wish to perfect what the wisdom of one prince had planned; *Cormac's* legislation did not operate long with vigour. The Oligarchs of *Ireland*, with their subordinate factions, prevailed against it, and perhaps, such a balanced *civil constitution* as *Cormac* intended, cannot remain in vigour long, in any country. It must be suspended, or have but a faint operation among a turbulent people, always in arms, and too often governed more by hostile animosities, than

than by laws: It was too frequently the case in *Ireland*, and in any kingdom thus circumstanced, several barbarous habits and customs are unavoidable. If in some instances this kingdom suffered from barbarous customs, the same reproach may be made *at this day*, to several nations of *Europe*, who boast so much of being enlightened: In a word, the civil evils of *Ireland* were owing to defects in the civil constitution; they were evils which led to anarchy, and ended in it.

Thus, sir, to the testimonies I have produced in my former letter to you, on the origin and local civilization of the antient *Scots* in their pagan state, I have in the present, subjoined some further elucidations; and many more relative to the three ages antecedent to the reception of the gospel might be produced. When we descend to the christian times, a more edifying subject will present itself: Thro'gh the sixth, seventh, and the greater part of the eighth century, when a cloud of Gothic darkness was spread over the western continent, this island became a centre, wherein the rays of true knowledge have been collected. Hither, students from most parts of christendom have resorted, and found an hospitable retreat. In the districts called *Ternous*, the study of the sciences, was free from invasion or interruption, (as happened in the colleges of the *Fileas* in pagan times,) and this security remained inviolate, even in the most cruel exertions of civil warfare. It proves how much our civil vices, have been compensated by great virtues: The fact is glorious, and stands singular in the History of Nations.

You

You see, sir, that in this, as in my former essays on our insular antiquities, I pretend only to outlines, in hope, that genius and ability may be induced to work upon them, and give us an instructive picture of the singular manners and arts of a people long sequestered, in a sequestered island. It may be said that the subject has novelty in a considerable degree to recommend it, as we must confess, that the antient state of Ireland, heathen and christian, has not hitherto been exhibited with the advantages required for rendering history edifying: The materials for ours, have been long dispersed* thro' several countries: Few have had access to them, and fewer understood the language in which they are written: Unfortunately also, some native writers, wanting critical discernment to select the valuable from the useless, in the fragments they perused, have rather produced a disgust to examine, than any curiosity to investigate, whatever may be found profitable in our authentic documents. Such of the latter as fell into my hands, (and for some of the best I am indebted to you, sir) I have, I hope, made some good use of. I have surely gone on better grounds than some living hypotheses writers, who rather diverted than instructed us, in confusing one another.

I made little account of what the Fileas and Bards have left us on the first discoverers of this

* Many of these materials have been lately recovered, and are to be deposited in our own library of Trinity College, thro' the indulgence of a very worthy gentleman, Sir John Sebright, Bart. Trinity College is also enriched with a very considerable collection of our best Irish annals.

island. Like the other European nations in the earliest times, the first inhabitants of this country, led the savage life of herdsmen and rovers, who in a forest island, had great plenty of game, and other means of subsistence, from our fruitful lakes and sea coasts. In a more improved state of society, new tribes of *Belgians* and *Danans* arrived from South and North Britain. These successors are worthy of notice, as they had a form of civil government on the monarchical plan; had bounded territories, and fixed habitations; ultimately, a people denominated *Scuit* or *Scots*, invaded this island, and having more knowledge in arts, than the people they found before them, they soon became masters, and continued in power, with little interruption, till the dissolution of their monarchy, A. D. 1022, on the decease of *Malachy*, 24, the last monarch of Ireland of the *Clan-Colman* line.

The Scots having thus gained an establishment among the old natives, the smaller among the greater number; the former labouring to enlarge their power, and the latter to preserve their property, jealousies arose, and contentions ended often, in bloody conflicts; a state of things very destructive to internal improvements, but unavoidable in times, when liberty was deemed of little value, without property in land, and when ambition had no means of extending power, but by a violent invasion of land. Partial injuries produced a general insurrection in the first century of our christian æra. A cruel civil war ensued; the Belgians under the opprobrious name of *Attocots* [*Ἀτθὰχτῦατᾶ*] seized on the government, set up a monarch of their

own, and expelled the royal Hugonian family, who were obliged to take shelter under their Cruthenian kindred in *North Britain*. Miseries brought to the extreme, produced a reform, and the *Scots* were restored to power under *Tuatbal* the acceptable about the 30th year of the second century; of this great revolution I have made mention before, and I recur to it here, as an useful period for tracing the topography of Ireland, through the antecedent and subsequent times.

Our antient topography may afford but a dry entertainment, to the generality of readers; but no antiquary should overlook it, as its use is considerable in casting good lights on the chronology of revolutions, and of other partial events. Some names of places and districts before the arrival of the Scots in Ireland, are preserved to this day, but most denominations have been lost, in new names imposed by those Scots, as they gradually usurped upon the old inhabitants, and their usurpations from the second century downwards, have been more and more numerous, till they possessed themselves of nearly the whole landed property of the kingdom, before the middle of the fifth century.

From this investigation, it will appear, that since the reform made in Eamania and the succession of Hugony the great, six generations before the christian æra, the Scots were a self-civilized people: That from the second to the ninth century, they were a very powerful, and (as the Roman writers have confessed,) a very martial nation, not an aggregate of woodland rovers, without fixed habitations, till the tenth century, as Mr. Beauford has re-

presented them. Indeed Mr. Beauford is alone in the representation, and he shall be spoke to hereafter, on the present subject of our antient topography.

Of the posterity of those we may well call the indigenous inhabitants of Ireland in their several tribes and cantonements, as they stood in the second century, we have a very antient and curious fragment preserved in the compilations of Glendalough and Lecan: a copy from the former I found in the book of Balimote, and it agrees exactly with the copy from Lecan, taken by the great antiquary Duaid Mac Firbis, whose book (in his own hand writing,) on this and other subjects relating to our antiquities, is now in the possession of the Earl of Roden, a nobleman whose descent from one of the most antient families in Europe, is his smallest recommendation.

Of the afore-mentioned fragment, (correspondent with the state of things in the second century) I here give you a copy; it will prove that in that age, this was a country thickly peopled.

LÉINSTER, first denominated the province of the Galenians.

This province had three divisions, parcelled among the Figdii, the Focmonii, and the Atacdii.

The Figdii inhabited the Fortaugh of Leinster, and Hy-Falgy.

The Focmonii settled in the other parts of Hy-Falgy, in the Fothart Dairbreach, in Almain, and in the old district of the Martinei.

The

The Atacdii on the eastern district of the Liffey, and extending to the sea.

The tribe of Bracradii in Leinster Deasgabar, that is, in Ossory.

MUNSTER.

The Treternii were settled in Moy-Breogan, afterwards called the Eoganacht of Cashel.

The Seamonii, in the Desies of Munster.

The Caratii in Hy-Liathan, and Hy-Macally.

The Bibragii in Corcolaige, or Munster Carbry.

The Narbconii in Fermoy.

The Bantragii in the Munster Hy-Echach.

The Martinei in Muskry Mitaine, in East Fermyn, in Liagtuail, in Tir-Aoda, in Breogan and Hy-Carbry.

The old Ernai in Kerry and Luachar Degad.

The Morcii and Geblinii in Hy-Conall.

The Rudii in Corcomroe.

The Eamaneii in Ormond and Ely.

The Numorii or Umorii in Dal-cas, and the South Hy-Fiacra, (called Hy-Fiacra-Aine.)

The Cathbarrii in Corco-Muchad, Corco-baikin, Corco-Duibne, Corcomroe, and Corco-laige in Ely.

The Duenii in Muskry, and the Ocnii in Hy-Conall.

The Ferunii in the Eoganacht of Ros-Argead and in Aran.

CONAGHT, first called OLNEGMACHT.

The Catragii in Hy-Maney-South.

The Concobarnii and Numorii in Hy-Brune, and the Confines of Loch-Kimney.

The

672 HEATHEN STATE, &c.

The Senkenel in North Hy-Maney.

The Trefenii in the Conmacney from Balimoe to the ocean.

Another tribe of the Numorii or Umorii in Umhal.

The Domnonii in Keara, in Tirawly, and in the North Hy-Fiacra from the river Roba to Drumcliffe.

The Cruthenians, (or painted men) in Moy-Hai, extending from Loch-ke to Bruiol, and to the Shanon.

The Cregrai, in the Leyney of Conaght, particularly in the parts adjoining Loch Teket (now O'Gara's Lake) Ceran, and the Barnas (the Defile) of Tir-olioll, and thence to Moyturey.

U L S T E R.

The Facmonii, and Guarii in Ros-Goll and Iargoll in a district of Tirconall, extending from Easroe to Moy-Ketney.

The Ardufi in Tyrone; a part of the North-Hy-Niall from Sliaw-an-Carn to Lough-Foyle, and thence to the Barnas (the Defile or Strait) of Tir-Aadha, and thence to the river Banna.

The Cruthenians in Ulad and Moy-Cobha.

The Buanii and the Sallii in Dal-Arady.

The Nemlurgii in Orgiall, from Glin to Loch-erne, and from the Banna to Loch-Feval, now Lough Foyle.

M E A T H.

The Ligmanii in the Galeng of East Meath.

The Treogai in West Meath.

The

The Mafragii in Moy-Slecht and Hy-Brune-Breffny, (this misplaced, as Hy-Brune belonged to Conaght.)

The Arbri in Teffa.

The Glafradii about Loch Silen in the Carbry of Meath.

The Conragii about Sliaw-Breagh, and in Morgorn, in Hy-Segan, in Fera-Ros, in Fera-Arda, in Fera-Lorg, and in the two Cremthans.

The Lugnii were placed in Breagh, in Hy-Laogary, in Hy-Mac-Uais, in Ardgall, and the parts leading from the Delvins to Cluan-Erard.

On the first view, Sir, you will no doubt, judge that the above topography, regarding an antient period of Irish history, with a retrospect to the foregoing times (up to Hugony the Great) will require considerable notes and illustrations; were they prepared, it would not be reasonable to expect room for them in a letter, already (I fear) deduced to too great a length. You have here a bare list only of most of the tribes of British extraction, who had separate districts among the Scots in the second century. From that time, the former were losing ground gradually, but yet with hard struggles for their possessions. Irritated by the memory of former injuries, and inflamed by recent hostilities; the encroachments on one side, and the resistance on the other, rendered the destruction of one or other of the parties inevitable. The Scots prevailed. Before the end of the third century, the Heberians of the race of Olioll Olom, reduced the whole province of Munster under their jurisdiction. The
Here-

Heremonians seized on Conaght, and annihilated the power of the Belgians there, as well as in Meath, which extended from the Shannon to the sea. They also subdued and occupied the far greater part of Ulster, leaving Uladh, (now called the County of Down) to the Milesian Rudricians. In a word, the reduction of all the old tribes of the kingdom was complete before the middle of the fifth century. With the loss of power, they lost all consequence; they lived in a state of obscure freedom, and we hear no more of them to deserve particular notice in history.

We should observe on this subject, that as new districts belonging to the Belgians, have been from time to time occupied by new masters, new names have been imposed by the occupants, and the old denominations were at length forgot, in most of those districts. The change to new names began before the first century; the gradual imposition of them is of great use in chronology, and from the first to the tenth century, a more accurate topography than that of Ireland cannot be made out, in any northern country of Europe.

A topography of Ireland, (correspondent with the early ages,) having lately appeared in the Xth Number of the *Colleſtanea*, I must draw upon your patience for attention, to a few observations on that performance.—The author goes on ground, never I am positive, trod before by any writer, antient or modern, and I am very confident he will be left alone in it, even by the followers of the *Monk of Cirencester*. His very first step on this ground, is indeed a stumble, “Little or no knowledge (he tells

“ tells us) relative to this subject, can be obtained
“ from foreign, and not much from our domestic
“ writers.”—Where then, and from what stores,
has Mr. *Beauford* collected his informations? He
certainly is not barren on a subject, which he has
declared barren. With a liberal hand he deals out
facts to us through a number of 172 pages; he
only forgot to authenticate the far greater number,
and his not attempting to authenticate any, would
surely be presuming too much on the credulity of
the most ignorant age.—This conduct in an Anti-
quarian is extraordinary, and cannot be more so,
than his confidence in etymologies, when it appears
with certainty, that he has obtained but very su-
perficial knowledge of the antient language of this
island.—To suggest that he had an intention to
mislead or traduce, would be unfair; and yet,
what apology can be interposed in his favour,
where he charges our old writers with facts they
never advanced, and facts also the very reverse of
which is found, and invariably found in their
writings?—It is a charge that admits of no justifi-
cation, and the best apology we can make for him
is, that he has pronounced with equal temerity and
decisiveness, on works which he has never pe-
rused!

With writers in print, he has not indeed taken
the same liberty of making them say, what they did
not, but he rejects most of what they borrowed
from our domestic documents, and in facts the
most material. Let me trouble you with one in-
stance, among a hundred examples that could be
produced. Our old writers are unanimous in the
assertion,

assertion, that (prior to the christian era) a colony from *Spain* arrived in *Ireland*, conducted by the sons of *Golamb*, surnamed by the Bards *Milea Espane*, that is, the *Spanish soldier or hero*; they add further, that these foreign adventurers have reduced the old natives, under their power, and that * *Heremon*, one of *Golamb*'s sons, was declared king of *Ireland*, and the first monarch of the Scots race: There is nothing incredible in this account, as I have observed before. The memory of so great a revolution, in an undisturbed country for many ages, could be preserved by bare tradition, and it could not fail of being so effectually, in an island where the inhabitants, or the principal men among them had the use of writing in alphabetic cyphers, as well as in symbolical characters. But *Mr. Beauford* rejects this account, and he does so, upon grounds, which are yet unknown to the public. I give you some of his positions in the following order.

1. † The *Bolgæ* settled first in the county of *Meath* under the conduct of *Hugony*, or *Learmon*.—Where is the proof?
2. The *Bolgæ* gave the name of *Heremon* to the province of *Leinster*, and to themselves that of *Heremonii*.—Where is the proof?

* The words of a writer of the eighth century (*Angus the Culdee*) may not be improperly quoted here. *Hibernia insula inter duos filios principales Militis, Heremon et Heber divisa est.*—*Heremon septentrionalem partem cum monarchia accepit.*—*Heremon autem, primus de Scotis omnem Hiberniam regnavit, &c.*

† See *Collectanea*, p. 263,

3. From the chief of the tribe of Heremonii, all the subsequent kings of Meath, and monarchs of Ireland, were obliged to derive their origin, to obtain the dignity.—No proof of this.

4. Heremon signifies a *western country*.—By no torture of words or ductility of language, can this be proved, any more than *Heber* denoting the *most western country*.—It is, in truth, one of those etymological visions, of which old *Buchanan* complained in his time. *Isto enim modo quolibet ex quolibet licebit effingere.*

5. In the beginning of the second century, Heremon, the original seat of the Bolgæ, was divided into two distinct provinces by *Tuatbal Teachtmair*, under the denomination of Northern and Southern Heremon, &c.

I shall not follow Mr. Beauford through 170 pages, in remarking on these capital positions, and the variety of *bitberto unbeard of* facts, which he has established on them. The task would be equally irksome and fruitless; when he exhibits proofs for the authority of those facts, unincumbered with fanciful etymologies, he shall be attended to: but I crave pardon for your attending to me so long, and be assured, sir, that I am, with great truth,

Your very faithful, and

very obedient servant,

March 20,
1783.

C. O'CONNOR.

CURIO's

C U R I O ' s
S E C O N D L E T T E R

T O

C O L O N E L V A L L A N C E Y .

S I R,

ENCOURAGED by the favourable reception given to my first attempt on Irish Antiquities, and highly flattered by the Postscript, I am induced to dedicate this second little production on that subject to you; to you, sir, who have laboured with so much advantage to this country, and so much honour to yourself, and roused up a desire of research on subjects so important, which have lain dormant for ages, and, but for you, would have been still unsought.

On a tour, last summer, I passed through the county of Down, and having heard much of the ancient city of Ardglass, I visited it, and was greatly struck with its situation and remains, a short description of which shall be the subject of the following pages.

If some abler person had the same opportunities that I have, the world would be much advantaged by their observations.

But no one can have a greater respect for Colonel Vallancey's labours than

His unknown, most obedient servant,

W. M.

J. G.

DESCRIPTION

DESCRIPTION of the Antient City of ARDGLASS.

THE town of Ardglass is situated in the county of Down, seven miles south east of Downpatrick; it stands on a high promontary, surrounded on three sides by the sea—on the north by its own harbour, on the east by the Irish sea, and on the south by the bay or harbour of Killough, which running from south to north, at full tide, leaves but an isthmus. Its name I take to be derived from the two words, Ard—high, and Glas—strong. It at present exhibits a striking spectacle of its antient strength and importance, being composed of a number of castles, a ruined church, and a few houses; but what is most worthy the attention of a curious traveller is, a long range of building (also in the castle file) called by the inhabitants, the *New Works*, although they have no tradition for what use or intent this great building was erected, nor do I find that any person in our time has made observations on it. The history of the county Down mentions it slightly, but erroneously.

It is situated close to the harbour, on a rocky shore, and washed by the sea on its north end and the rear; its front is to the west; it extends 250 feet in length, in breadth only 24; the thickness of the walls three feet; it has three towers in front joined to it, one at each end, and one in the centre, which shews the design uniform and elegant. It has (as appears by the corbel-stones and places in the walls where the timbers were lodged) been
divided

divided into 18 different apartments, and the same number above, with a stair-case in the centre. Each of the towers had three rooms, 10 feet square, with broad-flagged floors so contrived and lodged in the walls, that they supported each other without any timbers. Each apartment on the ground-floor had a small gothic door and a large square window, which plainly shews they were shops, or ware-rooms, occupied at some very early period of time by merchants who came by sea (from what country is left to conjecture) but it must have been in summer, and summer only, as their lodging-rooms were over each shop, and could not be habitable in winter, being so exposed to the sea and having no fire-places, as it is remarkable that in the whole building there were but two fire-places, designed by the Architect (but were by him stopped up again with flags) one in each gable. The rooms on the ground-floor have been seven feet high, the upper-rooms but six and an half, in each of which rooms is a small water-closet, the flue of which runs down through the wall and was washed at bottom by the sea; some of the flagged seats remain perfect: this was a piece of luxury our ancestors had no idea of, nor was it till the present century such indulgences came into use. Within 10 feet of the south tower of this building stands a square castle, 40 feet by 30: it consists of two stories, and from the fire-places and other marks, appears to have been the kitchen and dining-hall belonging to the merchants. It is called the Horn-Castle, from quantities of ox, deer,

deer, and goats horns being found about it; which plainly discovers its former use.

Near to this is another small castle called, the Cow'd-Castle, which I understand to be the Cow-Castle, in which were kept, or through it were driven the cows, which made the greatest part of our bartered commodities.

King's-Castle is a large building, now in repair and inhabited; it stands west, and over the principal gate to the land side.

Jordan's-Castle stands in the centre of the town, and appears to have been the citadel; it is a very elegant pile, and though it has stood upwards of 150 years without a roof, not a stone of it has failed; at the door is a fine spring-well.

There are the remains of other castles and gates, whose names are lost. It is some what remarkable, that no two of them are on the same estate, or the same person's property, although all stand on about six acres of ground.

Searching about for inscriptions, or cut-stone, I made no discovery but of this one—a coat armorial, cut on a red free-stone, and much injured by time; it now composes part of the wall of a cow-house, and is placed upside down:



It appears to me to be the armorial bearing of the city of London, prior to the year 1381, in which year, being the fourth of Richard the second, the dagger was added (in the dexter chief canton) to the arms, in commemoration of the rebel Watt Tyler being slain by Sir William Wallworth, Mayor of London, with that weapon.

This

682 CURIO'S LETTER, &c.

This may lead to a very probable conjecture, that a London trading company was established at a very early period in the port of Ardglass, and that the New Works was no other than their bazar, or hall, to which they resorted in summer. —If this can be admitted, that company must have place, in point of antiquity, to any new known.

I observe, that so late as the beginning of Charles the first's reign, the duties of the port of Ardglass were let to farm.

We propose to furnish our readers with an accurate Drawing of the plan and elevation of this curious building, in a future number of this work.











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