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Our ANCESTORS

Scots Picts and Cymry

R. C. Maclagan M.D.



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OUR ANCESTORS
SCOTS, PICTS, & CYMRY

OUR ANCESTORS
SCOTS, PICTS, & CYMRY
and what their tradit-
ions tell us. *By* ROBERT
CRAIG MACLAGAN, M.D

TRUFOLIS
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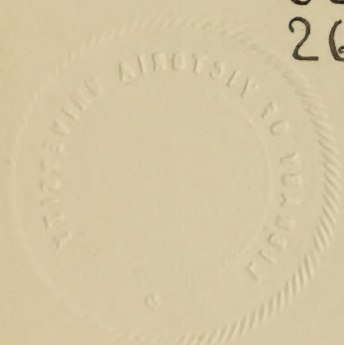
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SCOTS, IRISH & CYMRY
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tells us of ROBERT
GRANT MACLAGAN, M.D.

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“ Hail, Goddess of nocturnal sport,
Dark-veiled Cotytto, to whom the secret flame
Of midnight torches burnes ! mysterious dame,
That ne'er art called but when the dragon womb
Of Stygian darkness spets her thickest gloom,
And makes one blot of all the air !
Stay the cloudy ebon chair,
Wherein thou ridest with Hecat', and befriend
Us thy vowed priests, till utmost end
Of all thy dues be done, and none left out
Ere the blabbing eastern scout,
The nice morn of the Indian steep,
From her cabined loop-hole peep,
And to the tell-tale sun descry
Our concealed solemnity.
Come, knit hands, and beat the ground
In a light fantastic round.”

From Milton's *Comus*.

INTRODUCTION

ACCORDING TO THEIR EARLIEST RECORDS, the Picts of the British Isles claim a Thracian origin. Herodotus tells that the nobles of the Agathyrsi tattooed themselves, and the claim of the Picts to be Agathyrsi is on record, and shows their acquaintance with Thracian tradition. Orpheus, the bard who made trees to dance to his music, was a Thracian, and early Irish story says that the children of Nemed (*nemet*, a "grove") were almost the earliest invaders of Ireland. A dancing grove can only apply to those worshippers who frequented such localities.

The Cotytto of Milton's *Comus* was a Thracian divinity celebrated with riotous proceedings in festivals called Cotyttia. Cotus was the name of a series of Thracian kings extending from a period 382 years B.C. to the time of Hadrian A.D. 76. Strabo (63 B.C.) mentions the Thracian mysteries of Cotytto and Bendis (Artemis), and at the same time speaks of Cotys as a local deity whose worship was accompanied with noise. Suidas (10th century A.D.) tells that Cotus was a Corinthian divinity, and quotes Synesius, who speaks of the "troupe" (*θιασώται*) of Cotus as unchaste. We conclude with certainty that Cotus (masculine) and Cotytto (feminine) are expressions for the male and female of an androgynous divinity; but the Cotyttia applied to them as hermaphrodite.

Eupolis, an Athenian comedian who ceased exhibiting 412 B.C., wrote a comedy called the *Baptæ*, Cotytto being the goddess which these Dippers or Dyers, whichever way we translate the name, held
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in honour. Juvenal (A.D. 60-140) says of them—

“ Such orgies did they celebrate with the secret torch
The Baptæ who wore out the Cecropian Cotytto.”

A scholiast on Juvenal explains that the Dippers were lost to decency and as described by Eupolis represented Athenians who danced in imitation of women and fatigued a female harp-player. This commentator evidently considered harp-playing natural to Cotytto, and in fact uses the name Cotytto as that of the harp-player. Lucian (A.D. 120-200) talks of the reader of the *Baptæ* blushing, and Hesychius (about A.D. 400) tells us that Eupolis, fired with anger against the Corinthians, exhibited on the stage Cotytto, a “ deity of a vulgar sort ” (*φορτικός*, “ coarse,” of an uneducated kind, barbarous therefore). The *Baptæ* were described as *molles*, and curling the hair was sacrificing to Cotytto. The male *Baptæ* were said to imitate the dancing of women ; Horace expressly says the Cotyttia were female orgies. The fact is, we know very little at first hand of Cotytto, but all subsequent evidence goes to prove a belief in the licence of her mysteries as partaken of both by men and women.

That the word *Baptæ* signifies “ dyers ” is certain. Fritzsche, a German critic, held that they got their title *βάπται* possibly because they dyed their garments in the orchestra ; Meineke says a certain measure of support is given to this extraordinary idea, as in a play of Eupolis “ dyeing the beautiful things held holy to the goddess ” is mentioned. That they should have been called Dippers on account of some ritual

INTRODUCTION

immersion would only apply to them a description equally deserved by the frequenters of almost all other mysteries. The same may be said if the dyeing were confined to the hair or to colouring the cheeks, as practices common to a courtesan class. The explanation seems to be found in the comparison of the habit of the British women, of which we are informed by Pliny, that they stained themselves so as to imitate the dark races for religious mysteries, and the rites of Cotytto as said to have been practised by Alcibiades took the form of drinking parties at night and other deeds aided by the licence of darkness.

The "dyers" of the Thracian Cotus-Cotytto may be held convicted of deeds of darkness, and this would be properly expressed of them and their congeners by a term derived from the Greek $\Sigma\kappa\acute{o}\tau\iota\omicron\varsigma$, "darkness," hence Scoti! The very name Cotus, Cotys, lends itself to a supposititious connection. Frequently an initial *s* appears in other languages, Latin having lost it. *Cauda*, a "tail," appears in Gothic as *skauts*. Pliny's *nurus*, a "young married woman," is in O.G. *snur*, a "daughter-in-law." It is a curious fact worth mentioning that Latin *casa*, a "simple hut," a "thatched cottage," occurring in the Candida Casa of Ninian, Whithorn in Galloway, is the equivalent of the Greek $\sigma\kappa\eta\eta$, a "tent," a "booth," a word appearing in the Scottish place-name (Gaelic, *Sgain*) Scone, the locality from which Edward I. carried off the Coronation Stone. Putting in a secondary position philological argument, we advance the proposition that the above is the proxi

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bable explanation of the term Scot. We have shown that the rites of Cotus-Cotytto were subject of consideration in Rome at the commencement of our era, and in fact it is from these commentators that we gather the information we have of the Cotyttia, and we see from Pliny how at the same time mysteries of a parallel sort were carried on in Britain. Such being the case, what more likely locality for the appearance of a name such as we suggest in Scoti ?

Circular dancing we have tried to prove as existing in the earliest British ritual, and for what it may be worth we recall that the Ninian of the White House is also called Ringan. What became the capital city of Scotland, in the near neighbourhood of which is Scone, is called " Perth " ; this in Welsh means a " bush," a " hedge," the same as the protection round the altar of Brigit, made, as Geoffrey of Monmouth informs us, of brushwood. Perth's old name is given as Bertha, with which we compare *perthgæ*, a quickset hedge in Welsh.

CHAPTER ONE
MOON REVERENCE AT THE PRESENT DAY

REVERENCE AT THE PRESENT DAY

LUCK IS AN EXPRESSION COMMON IN EVERYBODY'S MOUTH, and good luck is the hope and desire of as many. Whatever the origin of the word, it really signifies a casualty, something which, even if worked for, whether successful or unsuccessful, has been influenced by chance. Luck which when spoken of without qualification means good luck therefore defines an accrued benefit. It is something which increases directly or indirectly the prosperity of the one to whom it happens.

Taking an average, good and bad luck should happen equally to any individual during the continuance of life ; or if one individual rejoices in a greater proportion of good luck, some other individual is presumably the victim of a like proportion of bad luck—the good of the first tends to increase, the good of the second tends to diminution.

Happenings for good or evil occur to every inhabitant of our little earth, and it would be but natural that the speculative mind should take some object in nature to which to give reverence for its powers of increase, and so, as it were, attract these to himself. One of the commonest of superstitions is that which directs that on first seeing the new moon everyone should turn the silver in his pocket ; and writing in connection with Gaelic ideas, we should remember that the same term, *airgiod*, is used both for silver in particular and money in general. Brand, in his *Antiquities*, tells us, on the authority of Bailey the lexicographer,

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that in some counties in England at the prime of the moon, she was addressed, "It is a fine moon, God bless her," and adds that the ancient Irish worshipped the moon, and that in Scotland, more especially in the highlands, the women make a curtsy to the new moon.

Well, they do it yet. A lady informed us that it was customary on Loch Fyneside to bow to the new moon when first seen, the person bowing or curtsying addressing her, "Lady moon, lady moon, I bow to thee." The reciter had done it frequently, she said, as a custom of the place ; she made no inquiry as to the reason for doing it, and believed it was a relic of moon worship. It is still done there by the young people, probably also by the older. The same custom held good in Barvas in Lewis, the reciter there stating that the people turned their face towards the new moon and made a curtsy. Mentioning this to a young lady in Edinburgh, she informed me that she had a habit of doing it herself. These three instances carrying us from the Lewis through Argyllshire to Midlothian may be taken as an indication of the universality of the habit in Scotland to this day. But that is not the only custom indicating respect to the new moon. In Harris, when she is first seen, earth is taken from the shoe sole—it must be touched by the hand alone—and is put under the pillow that the operator may dream of the future spouse. In Islay they say if a man have something in his right hand (money, etc.) when he first sees the new moon, he will receive a gift

THE PRESENT-DAY MOON REVERENCE

before that moon is over. An independent reciter mentioned the same as the belief in Harris. In Lewis, we are told, whatever it is should be turned over three times, possibly to cover one's good luck for a month—that is, during waxing, full, and waning moon. On the other hand, if one is standing on the road, his hands in his pockets, and sees the new moon for the first time, he will have no work while that moon lasts; and what a man has in his hand when he sees the new moon for the first time, he will get renewed before the moon is out. In Melness in Sutherland it is lucky to see the new moon when one is busy with necessary work, it is unlucky to do so with empty hands or standing or sitting idle; but if seen with folded arms, the seer will be a corpse before the moon is out. A Kintyre man informed us that when a little boy, following the maid to the well for water, she made him lift her empty "stoups," and then called his attention to the new moon, so that he might have something in his hand. A form of address to the new moon comes to us from Islay, "Sud agaibh a'ghealach ur; rìgh nan dul, g'a beannachadh" (Here's to you, new moon; king of the elements bless her). All constellations are naturally feminine in Gaelic. In Bernara, Harris, they have a moon festival. The day when the second moon of spring, *La dara sholus an earraich* is full, is a holiday given up to play and festivity. After nightfall, the young people go out in companies, and turning their faces towards the full moon, bow and curtsy to it. This is pure lunar worship. If we take

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for granted that the moon was the principal object of worship among the "Scots," the Islay form of address has been modified to suit the Christian theology as is that given by Brand, "Lady moon, I bow to thee," which takes no account of a higher power.

Brand says an Irish formula of worship, to which attention was first drawn by a Frenchman, was, when people saw the new moon they knelt down, recited the Lord's prayer, and then cried with a loud voice, "May thou leave us as safe as thou hast found us." Whatever authority Duchesne had for these particulars, the reciting of the paternoster kneeling is to be taken in a Rabelaisian sense, and this is proved by the expressed wish that they should be left as they had been found, a petition only to be made to a power for evil, or, under the circumstances that those making the prayer were afraid that their action would have results entailing trouble on themselves.

That the moon has left traces of her worship among the Gael there can be no doubt. Not that the English-speaking part of our fellow-countryfolk had not like ideas, for, still on the authority of Brand, the first night of the new moon, sitting astride on a gate or stile, they asked the moon to declare to them who should be their husband. In Yorkshire, instead of straddling the gate bar, they knelt on an earth-fast stone.

Brand calls attention to the coincidence that in Gaelic *rath* means good fortune, and also that the word is applied to a circular object—a wheel, he says (*roth*); but it is undoubtedly the Gaelic for a circular

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artificial mound such as is said to have been the dwelling-place of a chief. Now, raths are especially believed to be the habitations of fairies. *Mio-rath*, *mi-rath* is ill-luck, *mi mio* being negative particles. *Mi-rath* literally signifies "not a circle."

The whole superstitions connected, then, with the moon have to do with increase to perfection and decrease to extinction, and this influence is ascribed to it as connected with moisture. Brand quotes a publication of 1637 in which occurs the following question and answer. *Q.* "Wherefore is it that we gather those fruits which we desire should be faultless in the wane of the moon, and geld cattle more safely in the wane than in the increase? *A.* Because in that season bodies have less humour and heat, by which an innated putrefaction is wont to make them faulty and unsound." Newton's *Directions for Health*, 1574, tell us that "the moone is ladie of moysture," and Shakespeare in *Hamlet* calls her "the moist star." Another authority tells us, "Whatever man would have to grow he sets about it in her increase, but for what he would have made less he chooses her wane."

As samples of the power ascribed to the moon, the coupling of cattle and horses must take place with an increasing moon, but timber, peats, and the corns on your toes must be cut during its decrease. There are dozens of individual directions in accordance with the general principle above stated still in the mouths of our countryfolk, but a list of them would not advance our knowledge in the least degree.

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That the dew falls at night is doubtless the principal reason for connecting the moon with moisture in general, a belief existing from the earliest time of which we have record; and as all growth is associated with moisture and the circulation of fluid, and rigidity and contraction are evident in all old age, it is easy to understand how the moon should take first place as an object of veneration in connection with increase and decrease, good luck and bad luck, and moisture supposed to be abundant when the moon is expanding, and deficient when it is contracting.

CHAPTER TWO
A FEMALE PHŒBUS

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WE KNOW, ON THE AUTHORITY OF HESYCHIUS, that what appears as a Greek name, Scotia, was applied to an Egyptian goddess of night equated with the Roman Venus, who, comparatively a recent Roman divinity, was assuredly the goddess of Love in its most sensual aspect. Σκοτία is gloom, darkness. Venus was identified with Aphrodite, a name connected in appearance with ἄφρος, "foam," and so spoken of by Homer, connecting her from the earliest times with moisture. Not the moon, however, but the evening star heralding the darkness was sacred to Venus and Aphrodite, no doubt because night is the appropriate time for sensual love. This was as it should be, seeing that the goddess of the moon, Diana, was one of the earliest of the Roman divinities, probably of Sabine and Latin derivation. Diana, Artemis in Greek, is called φοῖβη, meaning "the shining one," female. Judging, then, from the records we have of the more advanced Roman civilisation, a civilisation all-powerful for nearly four centuries at the commencement of our era in the southern parts of this island, we naturally expect that the Celts of the west would see the same qualities in the luminary of the night as those which had been recognised by Egyptians, Greeks, and Romans, and that they might not improbably adopt the name used by the Romans to characterise an object of worship of their own.

Let us examine the characteristics of Diana—that is, the moon. First we notice that she was also called Jana, of which name the masculine form is Janus, the

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two-faced deity whose name was used as signifying a year. The moon, of course, has two faces as looked at when waxing or when waning ; and as a guess founded upon this fact, we may suppose Janus to represent a male moon. Diana undoubtedly is the female moon, and all her characteristics show that she represents the new moon in its earliest stage. She is represented as a virgin, and as such a potential mother. The chase was a natural source of profit, successful hunting depending a good deal upon luck, and Diana, as the bearer of a bow, the early crescent moon, was naturally made a huntress.

Diana's most celebrated shrine was at Aricia, near the foot of the Alban Mount, the goddess there being called Diana Nemorensis, the modern name of the locality being Nemi. An Irish story tells us that Nemed settled in Ireland Anno Mundi 2850, being, according to Keating, with the exception of Partholon, the first settler in Ireland. Ireland was divided by his descendants into three parts. The name Nemed is undoubtedly connected with a grove, and three is the lucky number, for what the suggested connection is worth—the new moon, the full moon, the old moon.

We believe Janus to be a male moon, and we have found that his name was applied as an equivalent to the word *annus*, a circle of time, showing probably the same idea as in the Irish word *rath*, a circle, and luck. Now we do find a female goddess in Rome, Anna Perenna, a goddess of spring, therefore of growth and good fortune, but pre-eminently the goddess of the revol-

DIANA — A FEMALE PHŒBUS

ing year, the offerings made to whom were made *ut annare perennareque commodeliceat*. Diana, Anna Perenna, and Janus were all old Latin gods of the times before the pre-eminence of Rome, and from a folk-lore point of view we can hardly doubt their connection one with the other. The question then rises, are there any grounds upon which one can found—let us put it in this way—for rejecting the *Di* from the name of the moon goddess, and taking *ana* as the root and therefore connecting it with *ānus*, a ring? Looking upon *di* as *dis*, the inseparable particle which means apart from, implying separation, is not di-ana, a portion disjoined from the circular full moon, the *j* of Janus and Jana also referring to the same particle. Jana = Diana is the new crescent moon; Janus the moon as the imperfect moon showing two faces, one during increase and one during decrease; Anna Perenna being the perfect moon, the complete circle.

We seem to find confirmation of the suggestion that Diana is the new moon in what we are told of Diana Lucifera, otherwise Diana Phaselida—that is, the Lycian Diana, Diana of Phaselis in Lycia. She is represented with two torches, and the name of her city is connected in sound at any rate with *phaselus*, a “kidney bean.” The crescent or kidney form, and the two torches representing the points of the crescent, are sufficiently distinctive of what is delineated.

It must not be supposed that we consider the name Ana as specifically Roman; are we not told (in Luke ii. 38) that the Saviour was welcomed by the prophet-

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ess Anna, who “spoke of him to all them that looked for redemption in Jerusalem”? Anna who was thus interested in the regeneration of her countrymen was of the tribe of Asher, doubtless connected with the *asherah*, the “grove” of the English Bible, the representative of and equivalent of Diana Nemorensis, the female potency, and was the daughter of Phanuel, the “shining sun.” Anu was a male Assyrian deity. There is an Anna in India, and Anna was a name for Dido, a surname of the Phœnician goddess of the moon, worshipped as the protecting deity of the citadel of Carthage.

We should judge from this that Ana, Anna, Anne was almost a common possession of the religions of the world as known to the ancients, and that what we know of it in Latin history owes the peculiarities of its details to the influence of the local language.

All this must be taken as an introduction to what we have to say of the evidence of Celtic moon worship in our own islands.

Geoffrey in his romance of British History makes Ascanius have an illegitimate grandson called Brutus. Brutus unfortunately, shooting a deer, kills his father Sylvius, and for the parricide is banished to Greece, where he collects around him the dispersed Trojans, who choose him as their leader. We need not detail the steps said to have preceded the departure of Brutus, his wife a daughter of the king of Greece, and the Trojan remnant to form a settlement for themselves. What interests us here is that Geoffrey makes them

DIANA — A FEMALE PHŒBUS

happen on an island which had been devastated and was then uninhabited, called Loegecia, a name evidently connected with the Norse *lögr*, the “ sea,” a word used in the Eddas, its equivalent, *ljoag*, surviving in Shetland, Loegecia being the “ sea island.”* On it was an image of Diana which gave oracular answers to those consulting it. Brutus, making an offering of wine mixed with the blood of a white hart, asks—

“ Diva potens nemorum, . . . (asherah)

Dic certam sedem qua te venerabor in ævum,
Qua tibi virgineis templa decabo choris ? ”

Lying on the white hart’s skin, he received during sleep an answer from the goddess directing him to go to an island beyond Gaul, formerly inhabited by giants. There he was to raise a second and perennial Troy (Trinovantum, a name excogitated from the Trinobantes of Essex), the kings of which, his descendants, should govern the whole world.

Geoffrey, desiring to give a satisfactory genealogy to the Britons, made their rulers of Trojan and Greek royal descent and themselves worshippers of Diana, using the classical account of the sacred island off the mouth of the Loire inhabited by a college of priestesses, and calls it Loegecia so as to give the proper local religious colour to his story. Subsequently he calls modern England Loegria.

From the island of the shrine of Diana the wanderers go to Africa, visiting the Azores apparently, the “ mountains of Azara ” (? Fayal), an unknown quan-

* *Scottish Historical Review*, vol. ix. p. 154.

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tity to our author, however, for the Trojans are next found ravaging Mauretania. We may mention here that Claudian in his panegyric on Stilicho says the Moors were not falsely called Picts, which after all expresses no more than when an American calls a man with negro blood in him "coloured." Joined by more Trojans under Corineus, an invented eponymous progenitor for the Cornishmen, naturally a great wrestler, the wanderers enter the mouth of the Loire, where they defeat a king called Pictus, ruler of Aquitaine, a district inhabited by a non-Celtic people, according to Julius Cæsar. These fabulous dealings with the Moors, and the river of the Loire, and country about it, owe their origin certainly to a connection with Pictavia, and, deducing his name of Loegria from a connection with the Loire and Pictavia, we have no doubt it was an invented name for England as a land of Picts (Welsh, *Lliwedawr*). The numerical superiority of the inhabitants of Aquitania over Brutus' Trojans is given as the reason for his retreat from Gaul and his subsequent settlement in Albion—that is, Britain.

Geoffrey wrote his history before 1147, it is believed founding on Welsh story. We quote it merely as romance—that is, romance founded on beliefs which would make it acceptable as local history. According to the sources on which Geoffrey drew, he considered Diana a moon-goddess, the proper principal deity for the ancient inhabitants of Britain.

CHAPTER THREE
NIGHT WORSHIP & FEMALE DANCING

NIGHT WORSHIP & FEMALE DANCING

TACITUS' ACCOUNT OF PAULINUS' ATTACK

on Mona brings us in contact with the part taken by the British female in a religious ceremony. On the shores of this island the Roman invaders were faced by a dense array of men in arms with women dashing through the ranks like furies, their dress funereal, their hair dishevelled, and carrying torches in their hands. No one can suppose that these females were the ordinary British matron of the period,—their association with Druids corroborates strongly the supposition that their worship was of the same sort as that of the priestesses of Sena and the Loire island,—and seeing there is no question of their setting fire to anything when Mona was invaded, their flourishing torches therefore lead to the conclusion that artificial light was of importance in their ceremonies, consequently that they were held in darkness: and the moon it is that rules the night. Now it is a remarkable fact that Tacitus, who wrote in the end of the first century, should use the Saxon word *mona*, “the moon,” for this small island to the farthest west of Britain, and that the first notice of it shows it to us as what we may consider the site of a purely British cultus. It is clear that there is some connection between its Saxon name *Mona* and its subsequently being called Anglesey, *i.e.* Angle's Island. *Mon* in Welsh is a “point,” and we will see that in such names as *Mailcun* and *Peronnik* of the *Graal*, the idea of a “summit,” “something reached by successive steps,” has been connected with

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the moon. We have no doubt that from the earliest times of which we have record Mon, Mona, the Menai Straits, Menevia, all point to a reverend regard for the moon as a source of supply, its grain-ripening power being still believed in by British agriculturists. The Araucanos of Chile do not include the sun in their religious beliefs—the only beneficent deity is the moon.*

Cæsar tells us of the use of woad among the Britons. He says, "All the Britons stain themselves with woad, which produces a blue colour ; and this makes them appear more terrible in battle." But Pliny tells us, writing perhaps a century later, that the wives and young married women "*toto corpore oblitæ, quibusdam in sacris et nudæ incedunt, Æthiopum colorem imitantes,*" which shows us that for religious purposes they imitated the colouring of the dark races. Is it not a remarkable thing that in a future age we should find people called Scoti who, romance-writers tell us, came by Africa from Scythia to this country, or to Ireland more particularly, a name which, if derived from Greek, means the darkness people, and also a people who call themselves Cymry, which if derived from the Greek recalls the *Κιμμέριοι*, who lived in perpetual darkness, and who latterly were supposed to come from the Palus Mæotis in Scythia, the country beyond the Black Sea? The names "Scoti" and "Cymry" are both formed by dropping the Greek plural termination from the words *Σκότιοι* and

* *Mœurs et Legendes*, Van Gennep, p. 347.

NIGHT WORSHIP & FEMALE DANCING

Κιμμέριοι respectively—Σκότι and Κιμμέρι, Scoti and Cimmeri.

In the north-west of modern England we still have Cumberland—that is, the land of the Cumbri. Nor must we forget, while speaking of the Mæotæ, that in what is now Scotland we find in the year 201 people called Mæatæ who are said by the later Greek historian Xiphiline to have inhabited the plains and marshes of the lowlands, where was the “ Myreford ” of the *Saxon Chronicle*. The purport of the name of this ford is in the modern “ Athol ” *ath-faodhaile*, ford formed by the egress of the tide. This is evidently of Norse origin, *vaðill* or *vöðull*, a shallow water, especially places where fiords can be passed on horseback. The Mæatæ make their appearance in Adamnan’s *Columba* as Miathi, a quotation, we believe, of no authority however. Adamnan’s date is 624–703. To explain the position as it appears, we must remember that Gaelic tradition says that the Picts reckoned succession in the female line, and that originally having come to these islands as invaders without women, they had got wives from the Scots, Scots being interpreted as equal to Irish. These “ Scotic ” women were, we have no doubt, Pliny’s woad-stained *nurus*, if the whole story is not imaginative.

In the recent researches made in Miletus in Caria the sculptures discovered on a building erected at the expense of Antiochus IV., King of Syria (175–164 B.C.), show that they represent the Amazons with arms characteristic of the ancient Galatæ, the Celtic invaders

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of Greece and Syria. It is not at all certain what connection the Greeks of that date supposed to exist between the Galatians and the Amazons—whether they considered them as both branches of the Cimmerians, or that the women filled the warrior rôle which they ascribed to the Cimmerians, and the Cimbri identified with them ; but it is certain that the artists of that period (Antiochus iv.) chose to represent the wars between Pergamus (Troy) and the Galatæ either under the form of a combat with Amazons or a combat with giants.* Now let us notice that Geoffrey made the island of Britain to which the Trojans came to have been inhabited originally, and sparsely on their arrival, by giants. Nor, if there is any truth in history, was the female warrior strange to Britain. Was not Cartimandua leader and chief of the Brigantes, no doubt with a husband Venusius attached to her. Cartimandua, however, divorced him for another, though he was “the most accomplished leader after the capture of Caractacus,” she having delivered Caractacus to the Romans—deeds which are good proof of her Amazonian quality. Another female leader was Boadicea, who fought Cerealis and captured Camalodunum, afterwards defeated by Paulinus. These two queens must be historical surely, but the names Scot, Cymru, Cumbrian, Mæat undoubtedly have the appearance of being afterthoughts, the results of a knowledge of Greek and Roman ideas. The name of the Brigantes themselves, instead of meaning “ highland-

* *Revue Celtique*, vol. xxx. p. 69, Reinach.

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er," as is generally supposed, looks much more like an appellation for worshippers of the original of Brigit, called the Irish Mary. Brigit was, from the Irish heathen point of view, a female sage, poetess, physician, and smith, the daughter of the Dagda, the "good god," who, though male, seems to represent the Bona Dea, worshipped by females with secret ceremonial: from the Christian point of view as a saint, daughter of Elathan (*elatha*, "art"), or also, as is said, daughter of Dubthach, literally "blackness." The peculiarity of the worship of Brigit was the maintenance in her sanctuary of a perpetual fire by virgin priestesses.

What is the signification of the name Cartimandua—"goddess of the fire house"? *Cortha* is the Gaelic for a pillar stone, but it sometimes appears connected with the word *cloch*, a "stone," and must therefore be taken as descriptive of the stone. We have in modern Gaelic *caorthonn*, a "fire-wave," *caor-theintidhe*, a "flash of lightning." We thus see that *caor* is applied to "fire," doubtless from its red colour, for *caor* is a "berry," *caorthann* the rowan tree with its red berries. *Tech*, gen. *tige* a "house," *caor-tech*, "fire house." "Mandua," seeing the frequency with which *m* and *b* replace each other under the influence of aspiration, we suggest should be *bandea*, a "goddess." We would therefore spell Tacitus' Cartimandua, *Corthebandea*. If this is right, *cloch coirthe* means the "fire-house stone." That the pillar stone appeals to the popular fancy as representing the phallus there is no doubt, and with this explanation, the *cloch-coirthe* is a stone

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representing the abode of fire. Corthe is also spelt *carthe*. As in Christian times Brigit was compared to the Virgin Mary, so we may suppose in Roman times the Dea Brigantia (there are four inscriptions in Britain on which she appears) would be compared with accepted Roman deities, Diana or Venus, according to the views taken of her ritual ; and when we see that the individual spoken of as Cartimandua's husband was called Venusius, in this case she represented Venus. Reasoning on these lines, we suggest that the queen of the Brigantes represented a female sacred hierarchy having probably the same ritual as those funereally-dressed, torch-flourishing furies who met Paulinus on the Menai Straits. When Mona, Anglesey (Mona = also the Isle of Man), came to be pronounced Mena, the modern pronunciation of the name of Anglesey, the other isle became "Man." What we are told of the priestesses of the former agrees in character with the Latin *Mænades*, the Bacchantes, and we know, according to Juvenal, that the matrons who made invocations to Priapus in the temple of the Bona Dea were styled "*Mænades Priapi*." Pliny calls Mona also Monapia, and Holder calls attention to the resemblance of this name to that of Ptolemy's Menapii on the east coast of Ireland, Μανάπιοι, like Scoti—Σκοτιοι. This "Mon," "Men," "Man" must be "Moon." Mananann, *Gael*; Manawydan, *Welsh*; "the son of the sea" is undoubtedly the Moon personified as male. Orosius, when he says that Ireland "a Scottorum gentibus colitur," adds that Mevania (Menavia) "æque a

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Scottorum gentibus habitatur." Orosius wrote about 417. Carausius, Admiral for the defence of Britain in the latter part of the third century, but for some time independent ruler of the country, was a Menapian, and the men of Allectus, his lieutenant, successor, and slayer, were, when defeated by Asclepiodotus in 296, called Picts. In the parish of Monzie, Perthshire, was a large pillar stone with three uprights of smaller size round it called "Kor" stone. The Irish *coirthe*, a pillar stone, also appears as *carrthadh*, which recalls that St. Patrick's "strong man" was called MacCarthaigh, and with this fact falls to be compared the Welsh *cawr*, a "giant."

As in other mysteries, the word *corthie* probably expressed what we may call a composite idea. *Chors*, Latin; whence *cohors* is an enclosed space, a courtyard, and *chorea* and *chorus* stand for dances in a ring. In Welsh *cor* is a "circle," a "college"; "Choir Gaur," the "giant's dance," is O. Welsh for Stonehenge. On the authority of O'Curry, *cor* (*car*), a "twist," means in O. Irish "music," and was applied to a dance, and is now the modern Irish Gaelic for a reel. *Koroll* is a "dance," *koroller* a "dancer," in Breton: the latter is used as a family name. In Wales and in Ulster we have Bangor, *ban-chorea*, a "circular dance of women" (*Religio*, p. 204), and in the Welsh Triads Bangor is one of the three "choirs" of Britain. We cannot claim circular dances as a specialty of these islands, but the dance at Stonehenge was only one of many. In the north-west of Scotland, Pictish territory, Miss McLagan

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points out, in her *Chips from Old Stones*, that there are at least five places of the name Auchorthies, meaning "the field of the ring of stones." Achadh is a "field" undoubtedly, but a more literal translation of Cor-ty is "circular house," a (reel) dance-house. Cor is also applied to a bout of wrestling. Shortly, we may say that in this we have traces of a religious reverence, on the one hand for what was represented by the rowan, and the oak, and the Irminsul, but also of the Corybantic dance of the British women from the earliest records. Some of these Auchorthies are in "Kincardine," called, as we believe, from its inhabitants, the word deriving from Welsh *ci*, a "dog," and *cerddin*, Breton *kerzin*, the "rowan tree," the "rowan tree dog." The name Angus, CEngus, unicus, the "only one," a well-known Pictish royal name, confirms our belief in the individuality of what was represented by the rowan and the oak "glans."

There were Adamnans other than the author of the *Life of Columba*: one called son of Alddailedh, the other in 730 located at Rath-maige-ænaigh; the former translating "son of the servant of the meeting," the locality of the other being the "enclosure of the field of the Fair." Another Adamnan is mentioned by Bede as Adamnan of "the monastery of virgins called the city of Coludi," virgins of doubtful reputation, who on the death of Ebba the abbess became even more wicked. The place, Bede tells us, was destroyed by fire as a judgment. Coludi has been identified with Coldingham, and in that part of the

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Lowlands there is a family name, now Pringle. This is evidently a shortened name, the old form being, as shown in the Exchequer Rolls of Scotland in 1391 and 1481, "Hoppringil." Coludi of Bede can scarcely be anything else than a derivative of the Latin *coludo*, meaning to "sport together," but also meaning "having a secret understanding." Finding the Scotie name Adamnan as an actor in the story told of these female devotees at any rate in no way raises objection to the probability of its being traditional. Bede quoting Edgills as the source of all his information about Coludi is absolute proof that Bede had it from one narrator and knew nothing of it himself. The name of the monastery of *Coldingham*, and for the matter of that of *Coldstream* also, may have something to do with the word Coludi. We hold it as probable that there were many colleges in pre-Christian days throughout the country. We now almost convincingly suggest that a Broch was a Corthie, a dance-house, a sort of temple in fact.

The monastery of *Coldingham* was founded about the year 1098 by Edgar, son of Saint Margaret, and constituted a Priory of Durham; it was dedicated to Mary, a female. The monastery of *Coldstream* was founded for Cistercian nuns, a religious order of 1098, at the same time as the monastery of *Coldingham*, by Cospatrick, Earl of Dunbar, and his Countess Derder, a Pictish female name. Cospatrick died in 1166, sixty-eight years thereafter. Swinton was given to *Coldingham* by Edgar in 1098, and Little Swinton was *con-*

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firmed to the nuns of Coldstream by the Prior of Durham in 1419. We are inclined to ask what influence the story of Coludi in Bede may not have had on these female dedications and foundations. In 1528 James v. granted the lands of Hirsell and Graden with their fishings on the Tweed to the Prioress of Coldstream, Isobel "Hope-Pringle." If, then, our suggestion of the connection of these *col* dedications is correct, we might expect that there would be a corthie for the meetings, and though this might not have been capable of demonstration, as it happens it is. On a platform of Cockburn Law about a mile from Abbey St. Bathans, 250 feet above the river Whitadder, is what the late John Stuart pronounced to be a true Broch. It is called Edins Hall, and whatever that may mean, *Edinburgh* was called *Arx Puellarum* (*ἡδονή*, pleasure; properly, sensual pleasure). Let us shift our ground right across Scotland to the south-east end of Harris. At Rodel there is said to have been a church dedicated to St. Clement founded by David I., the brother of Edgar, in 1124. The present building is an object of curiosity, says Macculloch in his *Highlands and Western Isles*, as the only ancient Catholic structure which remains entire throughout the western islands. It is rendered still more curious by some extraordinary sculptures on its front which do not bear description. The sculpture Macculloch alludes to is still there—that of a dancing female; its equivalents in Ireland being described as "Seelah (Julia? Cicely?) of the jig," also called "hag of the castle." As the figures so

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described appear on religious buildings, the "castle," we hold, is euphemistic for the protuberant labia majora represented.* Considering the whole position, it suggests that the Coludi foundations to Mary on the one hand and of a monastery of nuns on the other are the product of a more refined religious feeling, such as we would expect from the sons of the Saxon Margaret, pointing back, however, by name to observances still traditional in their locality. The same is the case with this church of Rodel, Rowdil, Rodill, Roadilla, the "church of the reel (dance)," Gaelic *ruidhil*; *ruideis*, "frisking," "capering." Native speakers, according to information we have from the Rev. Nicol Campbell, Tarbert, Harris, pronounce it as at present written, with a somewhat accented *d*, Rod'el. Compare this with the Latin *rota*, a "wheel," *rotulare*, to "revolve"; modern Irish, *rothal*, a "wheel," *roithlean*, anything revolving on an axis; Welsh *rhod*, a "wheel." *Roth* is not a Gaelic word apparently in origin, and in Cormac it appears as "gloss" to *circul*. The dedication to Clement is no doubt to Clement of Alexandria, who wrote *Στραμματεῖς*, *Stromata*, *i.e.* coverlets made of miscellaneous pieces of cloth, the fine garments Bede tells us about as made up by the women of Coludi to "gain the friendship of strange men." We have in the chronicle of Lanercost in the year 1281 a description of the style of dancing to which these dedications point back, when the parish priest of Inverkeithing revived the rights of Priapus, collecting young girls

* *Folk-Lore*, vol. xxi, p. 344.

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and compelling them to dance in *circles* to Father Bacchus.*

Family names are said to have become the fashion owing to an ordinance of Malcolm Canmore, the husband of St. Margaret; at any rate, it was about that date that the custom became usual. Northumbria at that time, especially its east coast, was firmly in the hands of the Teutonic invaders, and what more natural than that the dominant race should bestow a descriptive title on the *nativi*?

The word *hopp*, signifying to skip, bound, dance with joy, is common to all the Teutonic languages. *Hopp-danz* is in Norse a skipping dance; *ring*, *hringr* is a circle; *ringl* in Icelandic is "craziness." *Hoppringle* seems to be a term for what we may call a reel-dancer carried down to our own day as a patronymic. *Hringr hof* would be a literal translation of the Gaelic *corthie*, and we may compare with it, possibly, Hopkirk. In Islay is Kyngarry (Coinigarry, Kinnigarry), which looks like the "enclosure dogs." Perhaps a forced conclusion, but Captain Thomas tells us that the tradition exists that here was a *tigh mhagaidh*, which means a house of mockery, scoffing; and Islay folk connect with it a proverb which says, "Cha deachaidh ceann riamh air tigh a mhagaidh" ("There never was a roof on the mocking house"), a saying peculiarly true of the *corthies*. That it is said that in the *tigh mhagaidh* the seats were so arranged that those who sat on them fell through into water-barrels placed beneath, and so

* *Scottish Historical Review*, vol. vi. p. 177.

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were jeered at, is merely evidence of a more modern endeavour to explain an older story.

Other Teutonic translations of Gaelic names may be found in ancient Northumbria ; we instance Armstrong as a probable interpretation of the name commonly written Turnbull, which certainly was and is Trumbul, presumably from the Gaelic *trom*, "heavy," and *buille*, a "stroke." Another Saxon name from the same district as the Pringles is Haig, represented by the family of Bemersyde in Roxburghshire. Compare this with A.-S. *haga*, an "enclosure," the Scottish *hack*, *heck*, a "rack for hay," formed of bars, like a fence.

CHAPTER FOUR
SCOTS NOT ONLY IRISH

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GILDAS IN HIS *HISTORY* SAYS THE SCOTS
came a "circione" and the Picts "ab aquilone"
(para. 14). *Circius*, a Gaulish word, was applied to
a wind blowing in Gallia Narbonensis, therefore to
the Romans a west-north-west wind. "A circione"
as an indication of a geographical direction, de-
scribes accurately the airt from which dispossessed
Britons were likely to come, and we have no doubt
that they had made for themselves settlements in
Ireland, of which were Oirghiall, the Carlingford
Peninsula, "*Murthemne*" of Cuchulainn, a name
equivalent to "*Moray*," a settlement "of seamen"
(*muir*, the "sea"). We know that the Britons of
Cornwall, driven out in post-Roman times, turned
eastward and settled the present Brittany, and it is
equally likely that men of the same kidney settled
Oirghiall (Argyle) in Alba as well as Oirghiall in Ulster.
All this points to the Scot of early history not being
an autochthonous Irishman, but a Celt, to use an old
name, such as we first meet historically as a Briton, a
Celt who did not call himself a Scot but had the name
given him as classificatory—as we say Quaker, Bap-
tist, Mandæan, etc. Later in Britain they were also
called Cymru, Cumbri, and Strathclyde Britons, Wæ-
las by the Saxon; and the fact that when patrony-
mics became the fashion, the family from which the
Scottish patriot Sir William Wallace sprang had
called themselves Wallas shows a Cumbrian-Strath-
clyde British acceptance of the connection with the
Welsh, while the only people who call themselves

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“Scots,” *e.g.* Sir Walter Scott, are found in the same ancient Brigantia. Another of the strong evidences in favour of this proposition is the otherwise hardly explicable speaking of Alba as Scotland if Ireland ever was Scotland in a distinctive sense. No doubt Adamnan’s *Vita Columbæ* always prefers “Scotia” for Ireland, using “Hibernia” as an alternative term; but that fact, as well as speaking of “Gaelic” as the “lingua Scotica,” which it was, is a marked evidence of the artificial character of the *Vita*. When we consider that it professes to be written by an Irish Scot who never left Britain, spending his time apparently between the northern half of Ireland and the western islands of Scotland, and find him speaking of the vinous fermentation as a familiar fact, one pauses to criticise; and consideration recalls that the “Life” was discovered at Reichenau, a German locality in the vine country, of which the very name “Rich-meadowland” suggests its notoriety as the source of abundant and famous vintages, certainly familiar to every local scribe.

“There may have been holy secrets hidden within, which in no wise could come to the knowledge of men, far more numerous than those which, like some little droppings at times, escaped as if through a few fissures of some vessel full of the most actively fermenting new wine.”

This passage alone is proof of the MS. being native to the place in which it was preserved, Reichenau.

Charlemagne’s “Scotus *Erigena*,” the founder of the

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University of Paris and afterwards of Oxford, has had his patronymic translated Ayr-born, though usually Eri-(=Ireland) born. Anyhow, it is hardly sufficient to quote "Scotus Erigena" as a positive proof of Scot meaning Irishman; and indeed, if it did, why add born in Ireland to "Scotus"? If Ireland was Scotland, what sense is there in Claudian's statement referring to Stilicho made in 400, "when the Scot raised up the whole of Ierne"? It was not as if Ireland was being invaded by Stilicho to rise universally in opposition, but Stilicho defended Britain from the Scots, who were also invading Ireland.

The Scots, Albanic, Manx, or Irish call themselves Gael and their language Gaelic; they must have done so before the writing of the *Vita*, and they do it yet. When in 431 Palladius was sent to carry Roman Christianity to this country, he was sent to the "Scots believing in Christ." The statement of the partial (?) Christianity of these so-called Scots, calling themselves Gael, which we should take as an equivalent of the classical Κέλτοι Κέλται Γαλάται, we accept as probably correct; they were at that time divided between the old Bacchantic ritual and a Christian one. As Christianity and literature made progress, the Christian, with his male deity and monogamy, with the self-complacency of the convert, sniffed at the old faith as lascivious and spelt the old "Cel" "Gal," with an added *d* as in the Breton *gadelez*—*gadalez*, "debauched," "lascivious," we suggest from Greek καθολικός, "general," their women being common to all. Gaedheal is used

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in Ireland at this moment for the Roman *Catholics*. The name for the Celtic inhabitants of Alba and Ireland is also written Gaodhal—*gaol* being applied both to “love” and “kinship”—and the name of their invented eponymous ancestor is written *Gathelus*. When Gaelic history came to be written under Christian auspices, the Irish as Scots were made to sojourn in North Africa, as Geoffrey made his original Britons do also. A relationship of the Gaedheal with the *Getulian* seems to have been “in the air.” The idea was supported, possibly suggested, by Claudian’s (A.D. 400) description of the “*leves Mauros, nec falso nomine Pictos*,” his next line mentioning Stilicho’s slaughtering of Scots.

Bœce (1465–1536), the “Geoffrey” of Scotland, though he wrote nearly four centuries later, makes Diana the earliest of our gods, speaking of “Scots,” however, not “Britons.” King Fynnane, Boece says, was the first to institute prelates and clerks, and he gave them a special place of meeting in the Isle of Man. Bœce’s idea in constructing his History seems to have been to teach good government by comparing the actions of reputable and disreputable heads of the State. Fynnane, a religious character, was succeeded by Durstus, his son, a scoundrel. Brought into the temple of “Diana,” and having sworn the most binding oath that could be devised, to treat certain of his captains with tender friendship, he carried out his agreement by asking them to a banquet and slaughtering them. Fynnane is the “white one”; he established religi-

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ous instructors in Mona (as we suggest, the moon island), while his son, who was given to "drounknes and unbridelit lust," has a name invented from *druis, Gael*. "lust." Bœce thus continued a connection between moon worship and lascivious practice. Stories like this are not, as they say, "sucked out of the writer's fingers." They have always some source of origin, and Bœce's source in this case is Tacitus' account of the attack on the Isle of Anglesey, Mona. It seems fair to draw the conclusion that Bœce already had, for reasons sufficient to himself, come to the conclusion that the torch-waving women and druids of Anglesey in A.D. 61 were worshippers of Diana, and that it was in accordance with historic probability that he should make the Scots worship the same deity, while he had the authority of Orosius for making the Isle of Man a Scottish dependency. Do we owe the name Scotland being applied to the country of the *Brigantes* to the belief that they were the original *high-landers*, and therefore Scots, and was this conclusion in any way at variance with historic probability? Bœce calls the Galwegians "Brigandis," and defines the locality as divided by the river Cree, which falls into the Bay of Wigton. *Re* in all Gaelic is the "moon," and we have little doubt that the name Cree is connected with that luminary. We must not forget that St. Ninian is said to have converted the Southern Picts and to have settled himself in Whithorn, undoubtedly in Galloway. Ninias, Ninian, and Nennius, the name of the historian of the ninth century (?), are, in meaning, connected with

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the Gaelic *aon*, "one," often written *ean* and in compounds *ein*; and if the nominative of the saint's name is, as has been suggested, Ninia, it appears to be the female form of the male Nennius. He was, according to tradition, a Briton, a prince, born in the fourth century in what was afterwards called Cumbria. He is said to have been driven into Ireland and to have founded a monastery at Clonconnor. If Ninia is the original form of the name, it is to be translated as "the female single one." The church of this personage was called Candida Casa, "the white house," because, say the hagiographers, it was made of stone, a custom unknown to the natives, though not one hundred miles away by sea was to be seen the Roman wall with its mile castles and its fortified stations built of stone. The locality retains the name Whithorn to this day, a name which connects it with that of the companion of the brown bull of Cualnge, the "Finn-Bennach," "the white-horned" (pointed)—what but the moon? Whitherne, Whithorn, Candida Casa, we suggest, are connected with Ptolemy's Leucophibia, the name being accepted in the one case as compounded of *λευκός*, brilliant, and *φοῖβος*, radiant; the other, *λευκός*, and *οἶκος*, a house. The latter suggestion is made by Camden.

Ninia's church was said to be dedicated to St. Martin of Tours, who was a Pannonian, a Hun, by descent, and we are told became the warrior-bishop of the town of Tours in France. Martin was to all appearance the pattern for early British Christianity. Martin, however, means "one connected with Mars," the god of war, and

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turres—that is, *towers*—were as common as milestones from Newcastle to the Solway Firth. If the dwellers by the river Cree were not moon worshippers, what are they likely to have been? The name “Ængus,” Angus, is equivalent to “Monad.” It is one of the commonest Pictish names that have come down to us traditionally, and in the case of the founder of St. Andrews is spelt *Hun-gus* = a Pannonian? In connection with the river Cree, we call attention to the Creones of Ptolemy, whose country, according to Chalmers, extended from what is now called Loch Duich, between Ross and Inverness, to the Linne-Loch. The south side of Loch Duich is still inhabited by MacRaes, and the ferry between Skye and their country is called *Caol-rhea*. There are MacRaes also in the neighbourhood of the Cree in Galloway.

For onlookers an amusing attempt has recently been made to get official recognition of what to all appearance is a groundless claim to a hereditary headship of the Kintail Macraes. The proceedings have made prominent the fact that another sept called MacLennan is in the same district. *Leannan* is a “concubine,” but the name is translated—correctly, we think—“son of Finnan’s servant.” Finnan means “the white one” (the moon). This, we hold, is corroboration that Macrae is to be taken as being Moonson. As Finnan is a Gaelic saint, we may ask how he comes to be in that galley? We must, to make what follows comprehensible, take stock, so to say, of the characteristics of the moon.

CHAPTER FIVE
CHARACTERISTICS OF THE MOON IN
FOLK-STORY

CHAPTER FIVE

CHARACTER-

ISTICS OF THE MOON IN FOLK-STORY

THE SUN IS THE GREATER LIGHT AND THE

moon the lesser ; the light of the moon, however, is shared more or less by the stars. The divisions of time called day and night have no preponderance one over the other, the greater and the lesser light each dominates an equal space of time ; but if we want to reckon a shorter period than a year, we have the new moons, visible to all, to count by. But the moon, not like the sun, has, as we have already pointed out, periods of apparent expansion and contraction, and a period of completion. We have thus the young moon, the mature moon, and the decrepit moon. These three stages, we suggest, are the reason of the number "three" being pre-eminently the lucky number, the complete number.

On a clear moonlight night with a brisk breeze and a few clouds passing over the sky, the moon seems to cross the firmament with the rapidity at which the clouds are really moving. Comparing the new moon to a hollow vessel, little imagination is needed to think of it as a boat and the sky as the water, through which it is floating, the sea itself. This is comparing it to a vessel floating in water ; but vessels hold water and other fluids, thus the moon's connection with moisture is in every way recognisable.

The full moon is noticeable for its breadth, and "moon-faced" is a well-known Eastern simile for female beauty. *Gwynneb*, Wel. "the face," *gwyn*, "white" =whiteness =(Gaelic) *gealach* =moon, the

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white one (κελ κελτοι, the white-haired folk, *geal-toi?*).

The moon is not of an even brilliance ; its surface is darkened in places, and the marks on it have given cause for their comparison with other things—e.g. the “man” in the moon, the “hare” in the moon. The fact that the man is in the moon and that the moon is female has given rise apparently to the by no means edifying story that he had debauched his sister. This story is current among gipsies, and has been noted in Borneo, and was the belief of the Irish.* We have suggested that the “correct” (?) spelling of the name Gael with a *d*, Gaedheal, shows a connection with the Breton *gadal*, “debauched,” “immodest.” In Breton *gad* is a hare; and referring to the hare in the moon and the supposed connection between the man in the moon and the moon as his sister, we quote the following from Brittany, said of a woman in the family way, “*Taped e hi gad d’ei*” (“Her hare has been caught”). *Gad*, “a hare”; *gadalez*, “an immodest woman,” “a libertine.” The writer had it from a Cymric-speaking Welshman that in his native place when an “accident” happened to a young woman the remark would be passed that a Scotsman had been there. It will be seen in this case how the Gael “Gaedheal” and “Scot” are connected, and the reason of the connection. Everyone knows the expression, “As mad as a March hare,” and those who have had opportunity of observing the animal at that season will easily understand

* *Etrusco-Roman Remains*, Leland, p. 90.

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its significance from the extraordinary antics the hare performs leaping about, how a connection should be drawn between the action of an amative hare and a Corybantic dance. Cæsar tells us that the Britons thought it improper to eat "leporem et gallinam et anserem"—the hare, hen, and goose. The timid nature of the two first is generally accepted as a sufficient reason for the not eating them, founding on the common belief that something of the characteristics of what is fed on will become characteristic of the eater—a belief not entirely dead in this country, as it must be held to explain the preference shown by the uneducated for beef rather than mutton.

Cæsar having put on record the British idea as he understood it with regard to the hare, knowing as we do how that in literature one writer copies the other, and there being so little on record about the Briton before his day for others to draw upon, it would scarcely be strange if the hare figured somewhat largely among subsequent authors. Having said this much, we would call attention to one use of the hare for other purposes than food among the Britons. In the year A.D. 62, Boadicea, widow of the king of the Iceni, a people on the Germanic side of Britain, rose against the Romans, but was defeated in a great battle. The author to whom we owe an account of this, Dion Cassius (A.D. 155–230), left a history of Rome in 80 books which has come down to us in a fragmentary condition. A certain Xiphilinus, at the command of the emperor Michael VII., made an epitome of Dio between the

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years 1071-1078 (during the reign of William the Conqueror, to give an indication of date to the general reader), an epitome somewhat notorious for the carelessness of its construction. It is to Xiphilinus' epitome we have to refer the following information. He makes Boadicea deliver a long harangue to raise the courage of the Britons under her : " When she had said this, she produced a hare from the folds of her robe, using it as a means of divination ; and when it ran towards the crowd, which foreshadowed good luck, they all rejoiced and shouted aloud." The hare ran towards the crowd and not from it, the omen suggesting to the timorous to follow the example of the hare and, facing the danger, attack the Romans. Boadicea having appealed to her people, then addressed herself to a divinity : " I thank thee, O Andraste, and call upon thee once more as a woman to a woman." Having pointed out the difference between herself and other female rulers—Nitocris queen of the Egyptians, Semiramis queen of the Assyrians, Messalina and Agrippina, and Nero, who, she says, though he bore a man's name acted like a woman—Boadicea went on to say : " I am queen of the manly Britons, who neither know how to till the ground nor carry on manufactures, but are skilled in accurate modes of fighting, and think it no harm to have all things in common, children and women as well. For these reasons their women are as strong and warlike as their men, and it is as queen of such men and women that I pray to thee now and ask for victory and for safety and freedom from men who

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are violent, unjust, insatiable, and impious—if, forsooth, it is right to honour such persons with the name of men who are accustomed to wash themselves in warm water, to eat prepared dainties, to drink unmixed wine, to anoint themselves with myrrh, to sleep on beds of down, to lie with concubines no matter of what age, and are wholly given up to fiddling and such follies. I certainly have no wish that I or you should be longer ruled over by Domitia the daughter of Nero, but let her slave-drive the Romans as she sings and plays. . . . As for thee, O queen (Andraste), may you alone bear rule over us.”

First let us consider that Cæsar’s statement as to the eating of hares being improper was made 54 B.C.; that Boadicea lived a hundred years later than that, and her historian, Dio, a hundred years later still; while Xiphilius’ epitome, which gives us our information, was composed nine hundred years after Dio’s death. It must be clear to all that when, under these circumstances, a verbatim report of this barbarian queen’s address is put before us, we are face to face with what the historians considered possible; and not with reliable facts. If Dio could invent a speech, he could also invent an augury. Cæsar said that though the hare was not eaten; it, as well as fowls and geese, was reared for the “pleasure and amusement” of the Britons. The keeping of the hare in captivity is almost an impossibility. The poet Cowper’s pets are, we believe, the only ones on record. If Cæsar had said rabbits, we could have understood it; and, not hesitating to have an opinion

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of our own, we are certain that the "lepus" Boadicea took out of her robe—if the incident is historical—was a *lepus cuniculus* (*lapin*, French). We can see in almost any farmyard, where there are children especially, rabbits, hens, and geese, but where will you see hares, hens, and geese? Be it hare or rabbit, it was the possession of long ears that has connected these animals with the moon, not in Germany only, but in other places among races of every colour. In India, the hare in the moon is an accepted type of Buddha; and so far as Germany is concerned, in Swabia still we believe, children are forbidden to make a shadow rabbit on the wall, as it would be a sin against the moon. Let us now consider the name of the goddess to whom Boadicea—"Victoria," as her name implies—addressed herself. Judging from experience—and we should suppose that all students of folk-story must agree with us—the tendency of human nature is, when a strange name comes in its way to pronounce it in accordance with a familiar word to which it bears some resemblance. This really constitutes folk-etymology. Dio told of the rabbit which instead of running away ran towards the people, and Dio-Xiphiline calls the goddess Andraste (Ἀνδράστη, also Ἄδράστη). Accept *an* as a negative particle [*drēstēs* (δρηστικής δραστής) = runaway, *αδραστος* from *διδρασκω*] and the name Andraste Adraste might have been applied to the rabbit which did "not run away." Boadicea—we stick to the usual English spelling—is scarcely likely to have had any acquaintance with Greek, and for this reason is not

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likely to have invented an omen with a Greek reference; therefore we suggest that we owe the whole rabbit story to the inventive powers of Dio-Xiphiline, founding on the statement of Cæsar concerning the pet rabbits of the Britons and the connection of these long-eared animals with the moon. Celtic philologists have made out a connection between our goddess and somewhat similar names occurring in Celtic inscriptions, the nearest to which is Andarta of the country of the Vocontii, the modern Vaison, about twenty miles north of Avignon in the south of France. Founded upon Indo-European etyma (Sanskrit *dhars*, Greek *θρας θαρς*, Gothic (ga)*dars*), seeing Andraste was asked to grant victory, the conclusion come to is that the name Andraste means "irresistible," "unconquerable," though if the Greek roots quoted are valid, and *thras*, *thars* mean "courage," Andraste should apparently mean "courageless." Compare Icelandic *purs*, "a giant." Contenting ourselves with what we believe to be certain, that the goddess worshipped by Boadicea and Cartimandua was the moon, and the Gaelic moon goddess was "Buanann," the "everlasting," and therefore "indestructible," we see a good reason why she should be appealed to under the circumstances. Andraste is said to have demanded human sacrifices. The same savage disposition is ascribed to Athene, while her face made on men a strange and fearful impression—that credited to the Gorgon's head. The original signification of her attribute *γοργονειος* is supposed to indicate that the moon represented

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the face of night in a mysterious dark and fearful power such as that ascribed to Hecate and the fearful Brimo the "terrifying," a term applied to other darkness deities. Her destructive power was owing not alone to her gorgon-headed shield but to her piercing and destructive glance—*γοργωπις*, as she was called, "the gorgon-eyed." She was also Gorgophona "of the fearful light," and Deine, the "one causing fear." She and the moon were both called *γλαυκωπις*, the "gleaming-eyed" or the "blue-eyed," blue being the colour of the atmosphere, the night atmosphere—for is not the owl, the bird of night, called *γλαυξ*, "gleaming" ? *

Gealtaire, a coward, *gealt*, a lunatic, *gealtacht*, insanity. Cowards were said to fly—*geltacht*, flying. At the battle of Ventry (= White Strand) Irish romance tells us that Gall (= foreigner), son of the "spreading-haired raven," Fiacha Foltleathan, showed both his frenzied courage and his cowardice by fleeing from the battle to the Glenn-na-n-Gealt, the Glen of the Lunatics. The bird of night with the wide-spreading locks is evidently the moon. Gall was an Ulster man, and only fifteen years of age. Call that days, he was the full moon, Ides, hence his lunacy and also his frenzied courage and his cowardice.

The sun, of course, might be considered indestructible as well as the moon; but the moon grows rapidly and dies as quickly, and reappears again with certainty. There is a classical *Adrastēia*, *Nemesis*, a god-

* *Der Böse Blick*, Seligmann, vol. i. pp. 150, 167.

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dess who rewards men for their good deeds, and an Adrastus, a king of Argos, who is said to have turned so pale from grief on the death of his sons-in-law, Tydeus and Polynices, that he never recovered his original complexion : this " pallor Adrasti " certainly links the name with the white-faced moon, and may have influenced the form taken by the name of the British goddess spoken of by Dio-Xiphiline. In the " Virgin of the World " of Hermes Trismegistus, Adrastia appears as the name of the deity of the " penetrating eye," thus connecting her with Nemesis and Adrastus of the pale face who built the temple to her in the neighbourhood of Thebes. Adrastus received from Hercules a horse begot by Neptune on Demeter. The horse was called Arion, a daughter being born at the same time of whom the name was not communicated to any but the initiated. Arion was " Adrasteo pallore perfusus." Arion was endowed with speech and the gift of prophecy, and as Nemesis, as Adrastea is styled " ineffugibilis," the " unavoidable," the " inevitable," she was probably the unnamed sister of Arion, and as the daughter of the sea and the earth, Neptune and Demeter, the moon. Arion having the right foot of a man, evidently represents something two-sided, therefore probably the waxing and waning moon considered as male and female. Xiphiline's Andraste is to all appearance more Greek in conception than British.

We find in Welsh *Andras*, " enemy," " Satan," " the devil." On this subject "*Andras*," Baxter, in his

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Ancient British Glossary,* tells us that amongst our Britons of the present day “Andras is a popular name of the goddess Malen or ‘the lady,’ whom the vulgar call Y Vall—that is, Fauna Fatua—and Mam y Drwg, the ‘devil’s dam,’ or Y Wrach, ‘the old hag’; some regarded her as a flying spectre.” “That name corresponded not only with Hecate, Bellona, and Enyo, but also with Bona Dea, the great mother of the gods and the terrestrial Venus. In the fables of the populace she is styled Y Vad Ddu Hyll—that is, Bona Furva Effera; and on the other hand, Y Vad Velen—that is, Helena, or Bona Flava.” Malen, says Spurrell, is “what is made of iron,” and he calls her Bellona. In Brittany, according to Sebbilot, all evil is connected with the moon. The characteristics of this Welsh “Lady” correspond in many particulars with the Irish Badbh. Her name Malen, as meaning “made of iron,” makes her “siderea” belonging to the constellations, and connects with the Greek σίδηρος, “iron.” As a flying spectre she is connected with the Manx druid Melinus (*melyn* = “yellow one”), who flew in the air, but fell to earth at the command of Patrick; and as we know that iron mould in Welsh is known as “ystaen *melyn*,” she was evidently rusty in part, an evident fact to those who look at the full moon, this suggestion being supported in every particular by her name Y Vad Velen, as Baxter says, “the good yellow one,” though he gives an alternative for Velen—“Helena.” *Maldod* in Welsh is “levity,” “dalliance,” and *maldodi* is “to fondle,”

* *Celtic Researches*, Davies, p. 617.

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“to act with levity.” Baxter says she has another name, Y Vad Ddu Hyll, which he translates “the good gloomy exceedingly wild” (*effero*, to “make wild” mentally). Being addressed as good was doubtless with a view to appease one whom they had cause to dread; the gloominess was her characteristic as a deity of night, and the making of people excessively fierce is explained in our present day by speaking of such as *lunatic*; and we must remember that *sideratus* being “planet-struck,” iron-struck as it were, was also used as well as “moon-struck.”

In the Breton tale of Peronnik l'idiot he starts to seek a golden basin and a diamond lance which were in Kerglas. Among the dangers which he had to overcome was a terrible black man, with many eyes, guarding a fearful valley. He was chained to a rock, but armed with an iron bullet which returned to him when he had thrown it. Peronnik rides through a wood on a thirteen months' old horse, and by the help of a yellow lady, who turns out to be the plague, kills the magician and acquires the magic basin and lance. The black man with the many eyes and the returning iron bullet is the night sky with its stars and the moon. The thirteen months' (say thirteen days, Ides) horse upon which he rides through the wood is the waxing moon, who is the yellow lady and likewise a plague (she appears as such in Ireland), the basin being the full moon in its fourteenth day.* Notice that the bullet is *malen*, a “thing made of iron,”

* *West Highland Tales*, Campbell, iii. 151.

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though it is also described as a "gold basin" to accord with the word *melyn*, meaning yellow. The name of the hero himself is evidently connected with the French *perron*, defined by Littré, "espèce de palier où l'on monte par plusieurs marches"—the moon likened to a platform arrived at by degrees, and Peronnik (the full moon) starts as an "idiot," a "lunatic," and "half-starved"—let us say as thin as the new moon. The lance does not come up for consideration here.

The imagery which appealed to the reciters of and listeners to the story of Peronnik is of a period other than when the moon was considered as diabolical, but as the dispenser of good, like the cauldron of the Dagda, in Irish.

Now let us look at her as an evil spirit, *Mam y Drwg*—that is, literally, "the mother of evil." Maelgwn ("Servant of the Bowl"), king of Gwynedd (Gwenith = wheat), dispossessed Taliesin ("radiant front") of property he owned in Arvon, "ploughed land," "corn land." Taliesin pronounced his curse upon Maelgwn and all his possessions, whereupon the Vad Velen came to Rhos (=the wooded promontory), and whoever witnessed it was doomed to certain death. Maelgwn saw the Vad Velen through the keyhole in Rhos church, and died in consequence. We may mention that the predecessor of Radiant Front was called Iron Front (Talhaiarn).* Here is the description of this Vad Velen :—

* *Mabinogion*, iii. 392.

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“ A most strange creature will come from the sea marsh of Rhianedd

As a punishment of iniquity on Maelgwn Gwynedd,
His hair, his teeth, and his eyes being as gold ;
And this will bring destruction on Maelgwn Gwynedd.”

Mabinogion, iii. 377.

This verse is ascribed to Taliesin himself, and it will be noticed that he makes Y Vad male. The bard, whoever he was, regarded the Vad Velen as connected with Peronnik, Perceval (F. *percer*, “ to pierce,” *aval*, “ downwards ”), the Seeker of the Basin, on seeing which through the keyhole of a church (!) on a wooded promontory Maelgwn died forthwith. Mailcun, Maelgwn, is in Nennius (A.D. 796), and apparently also in Gildas, where he appears as Maglocunus and is called “ Dragon of the Island.” He is said to be “ as if soaked in the wine of the Sodomitical grape,” and to listen to his own praises “ rung out after the fashion of the giddy rout of Bacchus by the mouths of thy villainous followers, accompanied with lies and malice, to the utter destruction of thy neighbours ; so that the vessel prepared for the service of God is now turned to a vessel of dirt, and what was once reputed worthy of heavenly honour is now cast as it deserves into the bottomless pit of Hell.” If this is not senseless declamation, it surely alludes to a Bacchic rite, the locality of which was an island and the object of it a “ vessel ” of some sort—the vessel sought, no doubt, by the knights of the round table, the *perron*, the Holy Graal. *Mail*, a “ bowl,” *cwn*, “ summitas ” (*Zeus*). Maelgwn, then, in Welsh is the “ bowl

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of the summit," *i.e.* of the *perron*. The name, whatever its meaning, appears in Brittany at the present day as "Malguenac," which they pronounce Malgenec, and which is found under the Breton form of Maelgannac and of Melguennec in charters of the thirteenth and fourteenth centuries.* The Welsh myth seems to be nearer the real significance of this "Vat Velen" than others, but Mailgwn's sickness appears in other forms. Geoffrey of Monmouth (1110?-1154) has it. He says that a certain Heli (= "brine" in Welsh, but *heulo* is "to shine") was king of Britain, who reigned for forty years and had three sons: Lud, Lug (= *lux llinet* = painted); Cassibellaun, servant of Fellan (= moon); and Nennius, the single one. The first rebuilt the walls of London, the "New Troy," and his name remains in Ludgate Hill, which led from the gate at which he was buried. His brother was the opponent of Julius Cæsar in his first invasion of Britain (54 B.C.). Nennius is a pure invention, and appears as leader of the men of Canterbury. The British and Roman forces encountering each other at the mouth of the Thames, during the engagement Nennius met Cæsar in "single" combat. Nennius attacked Cæsar, who stretched out his shield to receive him, "and with all his might struck him upon the helmet with his drawn sword, which he lifted up again with the intention to finish his first blow and make it mortal; but Nennius carefully prevented him with his shield, upon which Cæsar's sword, glancing with

* *Emigration Bretonne*, p. 197.

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great force from the helmet, became so firmly fastened therein, that when by the intervention of the troops they could no longer continue the encounter, the general was not able to draw it out again. Nennius, thus becoming master of Cæsar's sword, threw away his own, and pulling the other out, made haste to employ it against the enemy. Whomsoever he struck with it, he either cut off his head, or left him wounded without hopes of recovery." In spite of Nennius' activity after acquiring the sword, Geoffrey next informs us, "Cæsar had wounded him in the encounter, and the blow which he had given to him proved incurable; so that fifteen days after the battle he died, and was buried at Trinovantum, by the north gate. His funeral obsequies were performed with regal pomp, and Cæsar's sword put into the tomb with him. The name of the sword was *Crocea Mors* (Yellow Death), as being mortal to everybody that was wounded with it."* Nennius is the full moon. Cæsar's sword that stuck in his shield is the sickle in the breast of the Irishwoman seen by Ronait, Adamnan's mother, and this interpretation of the incident is made indubitable by the euhemeristic touch that Nennius died "fifteen days" after the fight. Nennius' helmet is the night sky, already explained. As the time of Gildas is earlier than any of the stories we have of the Graal, dating about the middle of the sixth century, it seems sufficiently clear that Maelgwn's name probably euhemerised from tradition subsequently

* Geoffrey's *British History*, iv. cc. 3, 4.

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formed, by its use as translated, a basis for such romances as that of the "Round Table" and "Search for the Graal." The tales were parables, modified by the fancy of reciters, but all fixed in the essential of having to do with a vessel of some sort and a round object (the full moon) conceived of as a table, a perron, a full bowl.

In Ireland we find the Vad Velen as the "Buidhe Chonnail," also called Crom Chonnail. O'Curry records "the most curious and precise reference to this pestilence." It occurs in the life of St. MacCreiche (son of plunder), who was a native of Clare and of the same race as the O'Conors and O'Lochlainns. This Crom Chonnail was about the year 544, according to O'Curry. Everything in the tale takes on a thoroughly church aspect: the saint is asked to ward off a plague from the Kerry men because his mother was of the Ciarraigh (Kerry *ciar*, "dark coloured," "black," ? Scoti), but the disease was attacking them in the plain of Ulster. The distance to be covered was considerable, Clare being in the south-west of Ireland, Ulster in the north-east; accounted for by MacCreiche's cousins, sons of his mother's brother Cuilcinn ("of the occiput," ? magian tonsure), coming westward and attacked by the Crom Chonnail dying of it. The saint seeing them dead raised his bell, called by a name which O'Curry translates "the fair-sounding" (*Finn-faidhech*), which might mean the "fair promising, prophesying," and immediately thereafter "a fiery bolt from heaven coming towards them, it fell on the Crom

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Chonnail, so that it reduced it to dust and ashes in the presence of the people." *Crom* means something bent, appropriately enough a maggot, a worm, and the *Crom Dubh*, translated the "black maggot," is connected with the first Sunday in August, and so this *Crom Chonnail* was supposed to be a deleterious maggot.

O'Curry explains that *Connall* signifies literally the "yellow stubble of corn," in the modern spelling *connlach*; but *connadh* is firewood, and *connlacht* is "contracting," "shutting up," "hoarding," showing that all these words have some connection with storing, harvesting, and probably to this we must look for the *crom dubh*, "the black hook," of the first Sunday in August, harvest time—? *Croim-scian*, "a crooked knife," called also a *croman*, which also means a fisherman's gaff, *crom-dubhan*. Anyhow, O'Curry tells us that the disease was called *Buidhe Chonnail*, "stubble yellow," which reminds us of Geoffrey's *Crocea Mors*, Cæsar's sword, which in Ronait's case was a sickle. Instead of translating the name of the disease by *buidhe*, "yellow," let us remember that "mi *buidhe*" is the month of July, and that *buidheacht* means both "yellowness" and "gratitude"; and Dinneen gives us the following phrase, which seems to the point: "Taid na daoine *an-bhuidheach de'n bhfoghmhar* so" ("The people are very satisfied with this harvest"). This phrase probably expresses the frame of mind expected on *Crom Dubh* Sunday. But why call it a "plague" (*galar buidhe*)? Possibly it is a later name

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founded on the idea suggested by O'Curry that it was a sort of jaundice. The saint is called MacCreiche, "son of plunder," and he functionated in Ulster the special habitation of the Irish Picts.

CHAPTER SIX
THE MOON PERSONIFIED

CHAP. SIX THE MOON PERSONIFIED

IN GAELIC *CRUTHNECH* IS A "PICT," *CRUTH-necht* is "wheat"; but it is noteworthy that *κριθή* is barley, according to Pliny the most ancient aliment of mankind, in support of which dictum more than one variety has been found in the lake dwellings of Switzerland. It belongs peculiarly to temperate regions, and if correct that brewing was introduced into Britain by the Romans, that Roman soldiery should be connected with it by name is not to be wondered at, especially when we remember that one of the earliest commanders who penetrated into the west was *Cerealis*—Plautus' (died 184 B.C.) name for beer being "Cerealis liquor." The Welsh *cwrw*, also *cwrwf* and Cornish *coref*,—on the principle of dropping the termination of declension,—are highly suggestive of the Latin *cerevisia*. Poseidonius, however, writing in the first century A.D., says the Celts used a drink *κορμα*, and Dioscorides, writing a little later, gives *κουρμι* as a kind of beer drunk in Spain and Britain; and with this there seems a close analogy to the Gaelic *cuirn*, applied both to the ale itself and to the feast at which *cuirn* was drunk. The Tungri situated on both walls in Britain claim to be descended from the Cimbri, and we advocate the acceptance of a connection between the Welsh name Cymry as applied to themselves, as well as with the name Cumbria still retained in that of Cumberland and the Cumbrae islands. This name is Latinised as far as Wales is concerned (*Cambria*), and Giraldus has a *Camber* as the name father of those inhabiting *Cambria*, the "re-

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gion which lies beyond the Severn." For what the analogy in tradition is worth let us note that another name for the Tungri seems to have been Aduatici. The Aduatici were neighbours of the Belgian Menapii, already alluded to, settled in the district afterwards called Flanders. In French Flanders is the town of Cambrai, and the point we wish to make is, that tradition ascribes the invention of beer to a certain Gambrinus, a king of Flanders. The Latin name of Cambrai was, if the identification is right, Camera-cum.

We have tried to prove, and are ourselves satisfied, that the historical Albannic Pict was a tattooed soldier originally. If to this fact—if fact it is—we add the consideration that Julius Cæsar, having dissipated the plunder of the world which had been laid up in the coffers of the republic, compelled his successor, Augustus, to seek funds for maintaining the army (Luke ii. 1). This resulted in a universal land tax, generally amounting to a tenth of the produce (tithe), though sometimes amounting to a fifth, and in others falling to a five per cent.* The law of the empire was that the portion of its subjects which paid the land tax could not be allowed to escape the burden under any circumstances, even by entering the army.

The tradition of the "plague of the harvest" in Ulster seems to have arisen from a recollection of the exactions of the invading Picts, and it is just possible

* *Greece under the Romans*, Finlay, p. 58.

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that it was some remembrance of this which accounts for the story of Cæsar being connected with the Crocea Mors.

The significance of "yellow" from a folk point of view is fairly well shown in the following information from the island of Jura. Our reciter said the meaning of the name Darroch is *dath riach*, "varicoloured"; it is the same as MacIlriach, and both names are common in the island of Jura. The following local rhyme refers to the names common in the island: Buidhe, Dubh, and Riach ("Yellow," "Black," and "Striped") :—

" DhIura an domhain,
Agus diu dathan an domhain ann,
Buidhe, Dubh 's Riach."

This as it reached us means, Jura of the world, / and of the colours of the world there, / Yellow, Black, and Striped. / But yellow and black are well known as "the Devil's livery," and for "domhain" we should read "*deamhain*" = devil. The verse reads, therefore, Jura of the devil / and of the colours of the devil there / yellow, black, striped. We have all heard of the Paps of Jura, and we shall consider the Paps of Anna, the mother of the Irish gods, of which Cormac speaks. What is the meaning of the name of the island? Armstrong gives us *iugharach*, a female archer, a huntress, an active female; *The Highland Society's Dictionary* gives *iubhrach*, "a stately woman," which is also explained as "boat or barge," with the spelling *iurach*, *cymba*. Jura stands, therefore, for the moon island, the island of Diana, and its inhabitants seem

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to have chosen for themselves names alluding to an appropriate tartan—appropriate, at least, where the moon and the devil are supposed to be connected—striped yellow and black.

Let us look at the evidences of the recognition of the lunar brilliance among the British Celts.

Solus is the usual Gaelic for “light,” and it seems a natural conclusion to draw that the word has some close connection with the Latin *sol*, the sun; but the word is specifically applied to the moon—*an solus lan*, “the full moon”; *caochladh an t-solus*, “the change of the moon”—and has nothing to do with the solstice; *an solus ur* is the new moon. The Latin *Luna* is in common use in Gaelic in *Dies Lunæ*, *Diluain*, “Monday,” and is itself derived from the root of *luceo*, “I shine”; *lux*, “light,” and *lux*, or its Celtic equivalent, appears in Irish romance as a personal name, “Lug,” and having regard to the use of the word “solus” = moon, it is specially applicable to the personified moon. This suggestion is supported by *luan*, a Gaelic word for the kidney; kidney-shaped and crescented are synonymous, and the locality of the crescented kidney is also called *luan*, the “loins.” The Celts of Britain had a “*sul*,” distinct from the Latin “*sol*,” sun, and this is peculiarly clear in the dedication of Bath to Sula Minerva, a Brigit manifestation, the patroness of Bath. *Sul* is the root in *suil*, the “eye,” having the same significance as the *bra-mani*, the “brow-moon,” of the Icelandic.

The light of the moon is white, and this seems carried

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forward into the word *luaithe*, "ashes," a word also applied to dust, and dust is light in another sense; "dust and ashes" are naturally spoken of in conjunction.

The moon travels with swiftness under certain circumstances, as we have said, or at any rate appears to do so,—*luath*, "swift," *luas*, "swiftness," *luan*, a "lad," a "nimble moving one," a "greyhound," *lua*, "foot,"—and this may account for *cu*=dog being so frequent a name in Celtic romance: *Cuchullain*, *Curoi*, etc.

The broad face of the full moon is signalised in the Welsh *lleuad*, "the moon," Gaelic *leud*, "breadth"; Welsh *lled*, "broader," *lleuad*, "the moon at its broadest." *Lloer*, Welsh for the moon, *lleuer*, light, splendour; and we also find *llyr*, "the sea." We have a fabulous character who sailed across the sea, was a merchant, and specially acquainted with the ebb and flow of the tide, in Welsh called *Manawydan*, son of *Lyr*, in Gaelic called *Manannan*. As *Mona* is the Saxon for moon, so *Man* is the Danish—*maane*, "the moon." The names for the father and son (*Manannan mac Lir*, *Lögr*, the sea, a name used in the Eddas*) tend to confirm the suggestion that *Mona* and *Man* are names of Teutonic origin connected with these localities when we first make our acquaintance with them.

The moon's connection with water seems to appear in *lua*, "water," and *lua* is also used for "an infant,"

* *Scot. Hist. Rev.* ix. p. 154.

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a small child. *Lu* is "small," thus *luada*, *ludan* is the little finger. There are a number of words which suggest the carrying out of this idea: *luchd*, the "folk" (compare Saxon *leod*, "folk," and English *lewd*), not the great ones of the earth, *luch*, "a mouse," "a small animal," *lusan*, "herb,"—that is, a small plant,—*lusca* (Lhuyd), "infancy." *Lusan* has been applied to the phallus, and Lhuyd gives us "*luibhsanchosach*," in which the plural of *lus*, "a plant," represents the fingers, the expression being applicable to the hand and fingers as well as, literally, to the feet and toes. It looks a little far-fetched to suggest that all these are comparisons with the lesser light, but the Welsh gives us *lloeran*, connected with the word above, for the moon, meaning a "lunette," a spot; and with this "*lloeran*" there can be surely little dubiety in connecting Lhuyd's *luibhrigin*, "I clothe with mail," with which again we compare the Latin *lorica*, Gaelic *luirigh*, mail, a body protection composed of scales, spots. There is another word for a "scale"—*lann*, applied to a griddle, the Scottish "girdle," a "round iron baking plate." *Lann* is also an enclosure, a house, and specially applied to a church.

According to Tighernach, there was a dynasty of Leinster men who reigned over Ireland from 522 B.C. of the number of 30, the number of days in a month, the last of whom, called Cathair Mor, the "Great Seat," died A.D. 166. He is said to have divided his hereditary kingdom of Leinster among his sons, to some one of whom all the later Leinster families trace their pedi-

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gree. The Four Masters give A.D. 122 as the date of his death, and inform us that he was killed in the battle of the Field of Fortune (Magh-hagha) by the *Luai-ghe* of Temhair, the "moon men" of Tara (*luan* = moon), and that he was the son of the helmet-bearer ("Phelim"), "truly originally blue" ("*Firurglas*"). We have also notices of "seats" (*cathair*) in the heavens prepared for Irish saints, but it is evident that the Irish king Cathair Mor owes his origin to a moon myth. It is not compared to an enclosure merely because the full moon is a round clear spot in the heavens, but because it visibly contains within its circumference the dark spots we know to be elevations and depressions of its surface. Is not this idea clearly signified in the letter Bede gives us as written by Ceolfrid to Naitan? "We are commanded to observe the full moon of the Paschal month after the vernal equinox, to the end, that the sun may first make the day longer than the night, and then the moon may afford the world her full orb of light : inasmuch as first 'the sun of righteousness, in whose wings is salvation,' that is, our Lord Jesus, by the triumph of His resurrection, dispelled all the darkness of death, and so, ascending into heaven, filled His Church, *which is often signified by the name of the moon*, with the light of inward grace, by sending down upon her His Spirit."

If its aspect as an enclosure with contents could be so applied, is not the *lonn*, "bright," of Lhuyd the same thing as *lann*, *luin*, a "sword," a "blade," appearing in Gaelic, Manx, and Scottish, as the "Dark

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Smith of Drontheim," "Loan Maclibhuin," *i.e.* "blade," or "bright," son of polishing? * The same allusion to brightness appears in Lhuyd's *luacharn*, modern *lochran*, a "lamp." "The Highlander eyed the blue vault, but far from blessing the useful light with Homer's or rather Pope's benighted peasant, he muttered a Gaelic curse upon the unseasonable splendour of *M'Farlane's buat* (*i.e.* lanthorn)." †

Sebillot in his *Paganisme Contemporain* tells us: "According to the ideas of dualistic creation applying in Brittany to so many beings and things, the sun is the work of God, the moon that of the devil." The survival of this in the Brittany of to-day seems to be the survival of the position taken when the Romish Christianity superseded "early Celtic," as we believe "Scottish," ritual. Lhuyd gives us *lubrach*, "leprous," and it is interesting to find in the story given by O'Curry of the founding of Emania, the prehistoric capital of Ulster, which, in spite of all the Gaelic derivations suggested for it,—"Neck Pin" town, for example,—contains its own evidence of the worship of the moon, if not native to Ireland then carried across by the Scots of Mona and Man. The female founder of this, called "Macha," her "of the Plain," the moon, represented in the flower-sprinkled (starry) sky, being desirous for her own purposes to disguise herself, smudges her face with rye-dough ("agua rota") in order that she may appear as a leper. O'Curry

* *West Highland Tales*, l., lxxiii.

† *Waverley*, ii. 229.

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guessed *rota* = "red colouring matter"; *rotha* = wheel; leprosy is not red. The characteristic change on the face of a leper was, according to the writer in the *Book of Leinster*, to be imitated by smudging rye-dough on the face of a woman desirous of disguising herself as one of these unfortunates. In stories connected with the moon, the disfiguring marks on its otherwise brilliant surface were likened to smudges, and so could be spoken of as disguising the moon's beauty when a disguise fitted the exigencies of the narration. Though successful in destroying her beauty, yet her "bright eye" still attracted the onlooker, and we know that *lux* was in Latin specially applied to the bright eye. When the representative of a male divinity, Patrick, was invested Archbishop of Armagh and Primate of Ireland, the worshippers at the two-mile-distant Navan (Emania), the heathenish abode of the moon, Naomhan Macha, the "Holy one of the Plain," were said to have been already destroyed by the three Collas. (*Col*, "incest, "lust." Compare *Coludi*, the nunnery mentioned by Bede as destroyed by Heaven on account of the licentiousness of its inhabitants—*colonæ ludi*?)

The weapon of Diana as *Luna* appears in Gaelic as *luban*, a "bow," *lubam*, "I bend." What is the connection of the dancing game "Here we go Loobin Loo, here we go Lubin light" with this?

It has been mentioned that *re* is Gaelic for the moon. Rhea (*Ῥέα*, *Ῥηη*) is the mother of the gods, according to Greek story. That her name is connect-

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ed with ῥέω, “to flow,” “gush,” has been suggested, and would correspond very well with the idea of fortune in a full stream, and so personify luck; and as the daughter of Uranus (οὐρανός, Lat. *urina*), the suggestion may be favourably considered. So far as the writer knows, there is no suggestion of Rhea having any special charge of good fortune. The connection between the Gaelic *re* and the Greek *rhea* we shall not attempt to unravel; we wish, however, to point out a connection of this Greek mother of the gods with Diana, and with the “mother of the Irish gods.” In the Glossary ascribed to Cormac, king and bishop of Cashel, killed in 903, according to the Annals of the Four Masters, we find the following: “Ana i.e. mater deorum hibernensium (Iath n-anann .i. Eiriú .i. Anu mater deorum, ut gentiles fingunt, ‘the meadow of Ana,’ really, the night sky, .i. Ireland .i. Anu the mother of gods as the heathen conceive). It was well she nursed *deos* i.e. the gods: de cuius nomine dicitur *ana* i.e. plenty (and the) *Da chich Anainne*, ‘Two Paps of Ana,’ west of Luachair nominantur, ut fabulaverunt.” We must compare this with Cormac’s other statement: “Buanann nurse of the heroes, i.e. be n-Anann from their similarity to each other, for as the Anu was mother of gods, sic Buanann erat mother of the heroes i.e. a good mother. Aliter Buan-ann (.i. daghmatair ‘good mother’ B.) the *buan* i.e. is *bon* i.e. from *bonum*, as is said *genither buan o ambuan* ‘*buan* is born from *ambuan*’ i.e. good from evil. The *ann* that is in *Buanann* denotes mater.

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It is this that is in *Ana* (*Anand B.*) i.e. mater deorum. Buanann then (means) a good mother." (Compare "Boadicea.")

The first thing that strikes us is the question how much of this is derived from *ἄνα*, a vocative used only in the phrases *ὦ ἄνα*, contracted *ὦνα*, and *Ζεῦ ἄνα*, and always as an address to gods. "Dea ana," "goddess," "mistress," Diana, Dana; for though *ἄνα* is the vocative of *ἄναξ* "lord," it is female also, though less commonly, and is only applied to gods. Cormac's deity is female, and according to him she takes the place in Ireland that Rhea does in Greece. The two hills Cormac mentions retain the name still; they are in Kerry, and recall to fancy the two points of the crescent moon. Stokes, in his note in the translation of Cormac, identifies Ana and Danann.

In the reference to Buanann we must take Cormac's word for it that *buan* means "good"; we certainly know that it means "lasting," "constant," "persevering" (Meyer), and *buaidh* is "victory," "success"—a result, we may suppose, of perseverance. *Ana* is still used in Ireland for "prosperity." Armstrong gives it as obsolete for "riches," "fair weather," a "silver cup." His authority for this last can scarcely have been Cormac, but we find the same in the Glossary: "Ana i.e. small vessels which were at the wells under the strict laws, unde dicitur *damaid ana* for *lindib*, 'they assign vessels to pools'; and it is of silver that they used to be oftenest; ut Mac da Cherda dixit on Cnoc Rafann:

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This great rath whereon I am
Wherein is a little well with a bright cup (an),
Sweet was the voice of the wood of blackbirds,
Round the rath of Fiacha son of Moinche.

Now, for the drinking of weary men thereout they were left over them, at the wells, and it was by kings they were put at them, (in order) to test their laws."

In the "Lady of the Fountain" of the *Mabinogion*, the only metaphorical part of the narrative deals with a silver bowl attached to a fountain, the sprinkling of the slab of which is followed by a storm of rain, thunder and lightning, which stripped the leaves from a large tree growing over it. The way to the fountain was shown by a black giant—clearly a night-sky parable. The fountain slab and the silver cup are the moon in various phases. The great tree with its leaves stripped from it by the storm is the star-sprinkled sky, as is also the black giant with his iron club who shows the way to the fountain. The storm having passed over, the tree resumes its leaves and presents its usual fine-weather aspect to the next seeker of the silver bowl.

The connection of the moon and vessels appears clearly enough in the Gaelic *easca*, "the moon," and *eascar*, also *eascra*, a "cup," a "goblet," and both of these words seem to have for their root *eas*, a "waterfall," a "spring"; *easca* is a "sedgy bog." The moon is the source of moisture, as we have pointed out. In daily life the source of water supply is a spring or well; the moon, therefore, is comparable to a spring. If the full moon represents a spring, then the new

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moon may be taken to represent a silver cup placed beside it. From a parable founded on this analogy we have no sort of doubt arose the story of the silver goblet placed beside springs.

Large expanses of water within the Gaelic bounds—such as Loch Awe in Scotland, Loch Neagh in Ireland—are accounted for by a spring, a covered well having been given in charge to a keeper. The keeper neglects, when the well is not in use, to keep it covered; it overflows and becomes a torrent (*eas*), and floods a large part of the country, now the site of the loch. The keepers of these wells are always female. This is not only to be considered a result of comparing a spring to the moon and saying Diana, Luna are female, therefore springs like the moon should be in the charge of a female; but a like allusion underlies this story, as is to be seen in the continental idea that storks are the providers of children, which they bring from wells and marshes. The connection of females and cups and wells, as distinguished from males and wells, is marked in the story of the “Conception of the two Swineherds,” which is an introduction to the much-talked-of tale of the Cattle Raid of Cooley. When Medb, queen of Connacht, and Fiachna, the son of Dare, each take a worm from a spring, the woman makes use of a cup, which the man does not; but a cup (vessel) being an essential of the story, he is told that he is to get a “ship with treasure,” doubtless the luck-bringing new moon.

It is now a good many years since the writer pro-

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posed to explain the Irish name Diarmait as connected with *eurmat* (Toland), *eurvad* (Legonidec), "good luck," and we would now translate it "god (dia) of good fortune," as it is a male name; Diarmait and Grainne of the Fionn legend being the moon and the sun—a male moon, we admit, and a female sun. Readers of Gaelic tradition will remember that Diarmid died after being wounded by a boar he was hunting because Fionn (white) would not give him a drink of water. Toland tells us that the Irish peasant calls a dolmen, a flat stone supported upon three others, a bed of Diarmait and Grainne. Possibly there may be a confirmation of this statement, which the writer, however, has never come across, but we can at least see some support to it in the following: "On the slopes of Slieve Croob, one of the Mourne Range, is one of the finest cromlecs in the country, known as 'LeganannyCromleac,' the cap-stone of which is eleven feet long."* Was this name, or others like it, taken as meaning *Lecan Danæ*? Joyce's translation of this sounds quite as probable when he tells us that *annagh*, *anna*, appearing as a termination *anny*, *enny* = "marsh," and that "*legananny*" means the "hollow of the marsh." *Eanach* is undoubtedly a "marsh," but it must really be a question of the situation which of those suggestions applies. Marshes are generally in hollows (*lagan*, a "hollow," a "little lake"), but this is a very different thing from the huge flat stone and its ponderous supporters on the slope of Slieve

* *Journal Anthro. Inst.* xxxix. p. 225.

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Croob, and takes no account of *leac*, a "flat stone." Giraldus Cambrensis gives us a story in which a Welshwoman who had a quarrel with Henry II. appealed to what she called "Lechlavar" for vengeance on the king while on a visit to St. David's. The Welsh name for the stone is translated "the speaking stone," and was a flat slab of beautiful marble, ten feet long, six broad, and a foot in thickness, being used as a bridge over a stream and worn smooth by the feet of those passing over it. There is another speaking stone, the Lia Fail. An Irish king, of the name of Conn, trod on a stone at Tara which shrieked under his feet so loudly as to be heard throughout Bregia—that is, East Meath. Now as the talking stone of Wales under which water ran was to avenge the Welshwoman on Henry while walking over it, we can scarcely doubt that there is a connection, first, between the Irish story and it; and secondly, that stones do not speak, and that therefore some other explanation of *lavar* than "speaking" is necessary, and we find that explanation in the word *llafur*, "tillage," and in South Wales, "corn." Regarding dolmens as druidical altars (and the dolmen was probably quite as much an antiquarian puzzle in the days when both these stories originated as it is at this present moment), they were probably looked upon as altars upon which the firstfruits of tillage were to be piled. And as we know for certain that the single stone monument, the menhir, played a part in certain observances connected with marriage, is it not almost a

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certainty that the cavern formed by the trilithon connected with King Conn would be regarded in somewhat the same light, and "*fail*" is, according to Dinneen, at the present day a "sty," a "resting-place," figuratively a "bed," the bed of good luck, as represented by tillage and of the sun—the Lechlavar, and Lia Fail? There is a regal Lia Fail in Westminster not a trilithon, of quite a different origin.

The connection between Cormac's Buanann and tillage has survived to our own day in the Maighdean-Bhuana, otherwise called The Old Woman. It is the last sheaf cut, dressed up to represent a female figure, and pledged at the harvest supper as "the one who has helped us with the harvest," and sometimes it is preserved till ploughing for the next crop has commenced.* The wording of the toast is peculiar. One can hardly say that the last sheaf—or any of the corn, in fact—had helped with the harvest more than any other equal quantity of the grain; but when we notice that a "hook" was a part of the outfit of "the maiden," we see in those days previous to reaping machines what had helped them with the harvest, and, may we say, what represented the maiden moon.

Cormac's Buanann seems to have equalled Ana as the *Badb* who has come down to us as a war goddess. War, of course, is poetically described as the "harvest of death," but we have in Irish story an instance of the use of the sickle as a weapon of war. Adamnan,

* *Folk-Lore*, vol. vii. p. 78.

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the historian of Columba, travelling through Bregia, the "spotted" country, with his mother on his back, saw two opposing forces, of which a woman of the one party was seen dragging a woman of the other by an iron sickle fixed in her breast. This historic incident(!) was the prime reason for the subsequent exemption of the female from hostings. As at the West Highland harvest supper it was the presence of the sickle that received acknowledgment, so it is also in this Ronait story, but the sickle in both cases represented the moon. We must remember that the Morrigan the Badb is described as the daughter of Buan—naturally, if she is the same as Buanann.*

It is noteworthy that in Irish Gaelic *buanna* means both a "bondsmen" and a "soldier." The sort of soldier must have been a long-service man, the lasting nature of both conditions of service being apparently the reason for the appellation. In Scotland the "buanna" is called a hind, but a servant whose services he has to give to his employer at harvest time is called a "bondager."

The Annals of the Four Masters tell us that in the tenth year of our era a certain Cairbre Cinncait ("Shipman-cathead") reigned in Ireland as chief of the Aitheach Tuatha, who had slain all the nobles of Ireland. Those surviving of the governing class were an unborn child with the daughter of the king of Alba, another with the daughter of the king of Britain, and another with the daughter of the king of the Saxons.

* *Revue Celtique*, i. p. 46.

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During Cairbre's reign there was a famine of grain and fruit, and the cattle were milkless, a probable result of the presence in Ireland of persons greedy of grain. Cairbre was succeeded by a son whose name, Morann, is derived from the two words *Mor*, "great," and *find*, "white," says authority. This son at first was born hooded, but the hood when he was put into the sea till nine waves passed over him contracted and formed a collar round his neck. From this collar he was called Morann mac Main ("Morann, son of treachery"), though the peculiarity of the collar was—put on the neck of the guilty, it contracted and choked him; but if on the neck of the innocent, it expanded. An explanation of this collar has been given.* *Main* is an English word for the sea, and, as we have seen, Morann was dipped in the sea. The connection of cats with Isis worship will be considered, and the successor of the "Cat-headed" is described as great and fair, uncircumcised, but treacherous. Treachery is the principal accusation of the Saxon by the Celt, and it is of interest to notice that *Lot*, a fabulous king of the district Lothian, in Anglo-Saxon is a "trick," "deceit." *Aitheach*, the same as *athach*, means both a "giant"—hence Morann, the "great one"—and "waves"—hence the dipping in the sea. *Aitheach* is a "peasant," "tenant," connected with *aithe*, "money lent on interest," says Stokes. These *Aitheach Tuatha* are said to have been servile tribes from *tuath*, a "district," a "tribe"; but also *tuath* is "left-handed," *i.e.* "northern." So

* *Perth Incident*, p. 150.

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we have food for the romancist in such names as Tuathal, "northman," the posthumous grandson of the king of Alba alluded to above; and Tuathal who formed the central province of Meath and received the oaths of the princes of Ireland that they would never contest the sovereignty with him or his race; and Tuathal son of Ardghus, chief bishop of Fortrenn in 863. Morann was notorious for the accuracy of his judgments, and the story of his collar takes also the form that he was born with no mouth or any apertures like St. Mo-bi. He was given to two men to be drowned in a slough, one of whom, however, said to the other, "What shall we do with the boy?" who answered, "We shall leave him in a box on the top of the stone of the smith's door." Morann here is considered as a palladium of some sort enclosed in a case, and doubtless used as a swearing relic, of which the usual resting-place would be an altar stone. *Maen*, Welsh, a "stone," *maoin*, Gaelic, "wealth," a precious stone therefore; and why he had no mouth is accounted for by the Gaelic word *maen*, meaning "mute." In northern fable, the Brisinga-men was the necklace of Freyja, otherwise called Mardöll, "the one diffusing a glimmering in the sea," *the beautiful gift of the seven sons of Mimer (*memor*, Latin), the great Norse smith, and there can be little doubt that this Brisinga-men plays its part in the story of Morann.

As *buaidh* means "victory," surely there can be no doubt that to translate Buanann as meaning "the vic-

* Rydberg's *Mythology*, p. 558.

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torious" is probably quite as correct as Cormac's "good mother."

There is a Gaelic goddess, the Bodb. The name is connected evidently with the word *badhbh*, what in Scotland we call a grey crow, a royston crow—that is to say, a roistering crow, "noisy," "blustering." This quality appears in explanations of "*badhbh*"; it is applied to a scold, and also designates that which is commonly known in English literature as a "ban-shee." The grey crow, of course, has a light-coloured body, and its wings, tail, and head are black. It is this light body which has specialised, as it were, its connection with the word *badhbh*, for early Irish references to it tell us that it is a battle bird, a "pale (*ban*) ravenous bird." Meyer gives a quotation in which it is addressed as "*sebhcaide sulghorm*," "hawklike blue-eye." The latter is scarcely characteristic of any crow, and hawklike can only be justified from its predatory character and solitary action and from its living upon flesh—generally carrion, however, in preference to the worms and vegetables affected by the rook. The blue eye recalls at once the Norse Norns, not the three Par-cæ, but the Norn who, according to the prose Edda, determines the fate of each man from the time of his birth. This again connects the Norns with the "female phantom attached to certain families and appearing sometimes in the form of scal (scold) crows." The three principal Norns, called Past, Present, and Future,—say the new moon, the full moon, the waning moon,—sit by Urd's well and determine the fate of gods

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and men. "Where the carcass is, there shall the eagles be gathered together," and as Meyer explains Badhbh "genius of battle," so the poetic imagination has drawn comparison between the silent empress of the night and the majestic figures of the Norse Fates down to the chattering grey crow feasting on the carrion of the battlefield, and Irish Gaelic romance has happened to pick out as the name of its goddess of victory the term specially applicable to the grey crow. The sources from which our native historians have got their inspiration are difficult to localise when we see that in Savoy there is an early inscription which mentions "(C)athubodua," a goddess of battle, to say nothing of the queen of the British Iceni, *Boadicea*.* As there were three Norse Norns, so the Irish had three sisters: Macha (Heavenly One of the Plain)—see Navan Macha above, whose name appears as the founder of Ard Macha, Armagh; Badb; and the Morrigan, "Great Queen," also called Ana, but all three being impersonations of one object, *i.e.* the moon.†

Hennessey quotes a tale in which Eriu, the name of Ireland, is identified with the Badb, Dana. If our reasoning is right, to speak of Eriu (the moon) as an island, and so comparable to Anglesey and Man, the comparison would be sufficiently consistent.

In Irish romantic history the forces of Eremon and of the tribe of Dana met at the hill of Uisnech. This is traditionally the central point of Irish domination,

* *Revue Celtique*, i. p. 32.

† *Ibid.* pp. 36, 37.

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and, whatever the reason for applying the name, we have no hesitation in connecting it with *wisce*, "water," *wiscnach*, "watery." At this elevation the Milesian chiefs saw approaching them a woman "gently red (*minderg*), large, black-browed": "the hosts wondered with constant observation of her behaviour and changefulness. At one moment she was a broad-eyed, most beautiful queen, and another time . . . a beaked, white-grey badb." Eremon asks her where she came from, who was her usual husband, and what was her name; and she answers, "From the ardent (? *digraisi*) tribe of Dana I have come, and the heroic son of the sun is my husband, and Eriu is my name."* She does not call herself the moon in this case, but her black brows, her broad eye, her grey-white appearance, her changefulness, undeniably identify her with it; her spouse, the sun's son, refers us back to the man in the moon, her brother. *Eire*, "Ireland," *eire*, Gael. a "burden": compare the burden carried by Adamnan when crossing Bregia, mentioned on p. 81.

* *Revue Celtique*, i. p. 48.

CHAPTER SEVEN
THE MOON PERSONIFIED
CONTINUED

MOON PERSONIFIED—*CONTINUED*

THE OLD MYTH OF IO, BELIEVED BY THE ancients to have been the moon, represented as in the form of a white cow driven by the jealousy of Hera to wander over the whole earth, with whose name apparently the largest island belonging to Greece, *Eubœa*, is connected, seems to have parallels in Gaelic story. Did not Colman, on the ritual of his church, the Scotie church, being rejected by the Northumbrians in 668, according to Bede, retire to the island of the White Cow, supposed to be the island of that name in Lough Ree ("moon loch") in the Shannon, where there is a loch of the White Cow now? If Eire means the moon, then minute identification of the locality of Colman's place of retirement is unnecessary. It may have been to Ireland at large. We are told he went at first to Io-na; and if the island were nominally connected with the moon in his day, the subsequent passing of him over to Ireland may have been a mistaken identification of the moon island. Seeing that the name Iona is of comparatively modern application, it is within the possibilities that to one conversant with Greek fable Iona may have appeared quite a good name for Inis-bo-find, the Island of the White Cow. Let us consider what we are told of the most notorious cow of the Gael. She was called, according to some, Glas Gaibhne, "the grey cow of the smith" (*σιδηρος*, iron, *sidereus*, L. starry); she was the property of Lon mac Liomhtha mentioned above (p. 72), who, of course, was a "De Danan." This single cow yielded a sufficiency of milk

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to support Lon (*lann*, blade, enclosure), first maker of iron weapons in Ireland, his family and dependants, and was coveted by all for her well-known good qualities. She could not be stolen during the day, but for her own safety she betook herself to a mountain fastness during the night, and her shoes were reversed to mislead those who tried to follow her. She finally came into the possession of Balor of the Evil Eye, a Fomorian—that is to say, one living “under the sea,” or a “giant”; a man of a viking breed. From an object of veneration she came to be regarded as representing the Evil Eye.

This same mythical cow was also said to be in the possession of the nuns of Tuaim-daghualan—that is, the female devotees of the “hill with two shoulders,” the crescent moon. There were nine score of them in one house, and they all got a sufficiency at one milking. Nine score nights equal one hundred and eighty nights—roughly, the number contained in one of the six monthly periods into which the Celtic year was divided.

The reversing of her footsteps while travelling at night, we conclude, alludes to the reversed position of the waning and waxing moon.

A like cow is said to have been in the possession of the followers of Fionn, the Fenians. She supplied all of them with abundance of milk, and wherever they camped there was a cow-house erected for the “glas,” a circumstance said to account for the frequency of such names as *Ardnaglass*, the “hill of the grey.” We

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translate it "grey" here because, as we have pointed out, *glas* represents the appearance of the sky, consequently anything from blue to grey. This reminds us of the colour of the *badh*, grey crow; and in the battle of Magh-Rath, the "field of the circular enclosure," we are told that over the head of Domhnall, son of Ainmire, victory was shouted by

"A lean hag, quickly hopping
Over the points of their weapons and shields:
She is the grey-haired (Mongliath) *Morrigu*."

The Glas Gaibhne is also called the Glas ghaidhlinn, the "grey forked one"—*gabal*, a "fork"; *gabhlán*, a "swallow," from its forked tail, a parallel meaning to the hill of "two shoulders."

Being grey-haired was a peculiarity of the horse of Cuchulainn. It was the *Liath Macha*, the "grey of the plain," which pulled the chariot of this Gaelic warrior, and which in the last morning of his existence "thrice turned his left side" towards his master. The waning moon shows a defined edge on its right side, so that the story-teller meant that the dark side was that which was toward Cuchulainn. Surely this is wrong if Cuchulainn was the sun. As we have identified the Morrighu or Great Queen with the moon, we must take note that she is said to have preceded a herd of cows in the shape of a "short hornless red heifer."* A heifer is a full-grown young cow (*samaisc* is the Gaelic), a "cow in her third year," not bulled. As she is hornless, this is the moon in its second quarter, nearly full. The Morrighu has a good deal said about her tresses,

* *Revue Celtique*, i. p. 48.

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the term used being *mong*, "long hair" of the head or beard, a "mane," the same term being applied to a morass. Macha, the founder of Armagh, under the title of Macha Mongruadh,—that is, Macha of the Red Tresses,—is sometimes called Morrigan; but there is another Morrigan called Mongfind, "white tresses." Both have some connection with the feast of Samhain, the autumn equinox, said to have been called anciently *Feil-Moing*, now the feast of All-Hallows. The Pantheon at Rome, the edifice to "all the gods," was in the seventh century dedicated to the Virgin and All Martyrs, but the festival held on the 1st of May was subsequently altered to the 1st of November. The dedication to all the martyrs has taken firm root, but it is interesting to notice how a vague recollection of its connection with the virgin goddess has continued in this Gaelic tradition.* That the head hair of the Great Queen should be described both as red (*ruadh*) and white (*find*) is contradictory; authority, however, can be quoted for the moon "coming up red."

Rhys gives us a story of a certain Ruadan. He was the son of Bres, a Fomorian, and his mother was Brig, daughter of the Dagda. Ruadan, sent as a spy into the camp of the invaders of Ireland, the De Dananns, having accomplished his task, had tried to kill the Danann smith, but had been wounded by him, and only returned to the camp of the Fomorians to die at his father's feet. Ruadan undoubtedly means the "red one." The face of the moon with its peculiar

* *Revue Celtique*, i, p. 54.

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markings justified its consideration as *pictus*. In Welsh, *Peithwyr* is applied to the Picts of Galloway in one of the most authentic poems of Taliesin. *Peithio*, "to scout," *peithas*, a "scout"; *peithwyr* would then mean either Picts or Scouts. In Manx Gaelic *peeikear* is a "spy," a "scout." Ruadan, then, was a Pict and a spy, and his genealogy is interesting as connecting him with the characteristics we find in the moon. He was the son of Bres, one of those who lived "under the sea," a *Fomorian*. All the stories in which such appear point to this name being applied to a Teutonic stock, and with the Teutons the moon was male. *Breis* in Gaelic is "increase," "profit" ("ag dul i mbreis," increasing, growing, as in pregnancy; the same word occurs in Welsh *breisghau*, *breisgio*, "to become large," *bras*, "gross," "fat"). Thus, whether in Gaelic or in Pictish, Ruadan's father was remarkable for increase in size. His mother was *Brig*, "female force," who again was the daughter of a male Bona Dea. We claim Ruadan as a red moon. Rhys's story goes on to say that on his death his mother introduced into Ireland then for the first time the practice of "keening" for the dead, on which account Rhys says that his name does not mean "red," but is derived from the Sanskrit *rud*, "to cry," "howl," a word cognate to Ruadan being the Latin *rudo*, "to roar." The incidents in the story refer both to *ruad*, "red," and *rudo*, "I roar." Rhys draws a parallel between Dylan, a brother of Llew = "light," who reached sudden maturity, betook himself to the ocean,

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and in fact was of the same nature as it. *Dylan* is "fluid," the "ocean," with which we may compare the Gaelic *tuil*, a "flood," a "deluge." *Dylan* is the same as *Manannan*, the navigator who traded between Britain and Ireland—as we said, a male moon. *Dylan's* father is the moon, and a *famaire*, a "giant," a "large fish," a "swimmer," which, if we spell it *fomaire*, will show its connection with the viking Fomorian *Bres*, who has become a giant from his habit of increase, *ag dul i mbreis*. His mother, *Brig*, is the heathen *Brigantia*, in essentials the *Bona Dea*; and we note the old spelling for autumn, harvest time, is in Gaelic *fomhar*, now spelt *foghar*, also signifying in Gaelic "noise," "proclamation" (compare *Brig's* keening). At the *Brugh* on the *Boyne* were two hills called the *Cirr* and *Cuirrel*, the "comb and brush" of the *Dagda's* wife—that is, of the *Morrigan*.

Referring back to the incident of the red heifer which led the herd of cows into the ford where *Cuchulainn* was fighting *Loch*, son of *Ernonis* (? *Fear an inis*, "The man of the island"), there are two or three facts which seem to us to indicate that the close connection between *Cuchulainn* and the *Morrigan* leads to the conclusion that the hero—"the greatest hero of all Scots"—does not represent the sun, as is supposed. He and *Loch*, which in modern Gaelic means a "loch" and is applied to the groin,—*loch-lein*, the "lap," the "front of the skirt," also what it covers,—were fighting in a ford when, owing to a quarrel which had taken place between *Cuchulainn* and the *Morri-*

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gan, who was in the form of a red-haired woman driving a cow which had caused him to fail to recognise her, she, in fulfilment of a threat of revenge, in the form of an "*escongón*" made "a triple twist round Cuchulainn's legs, so that he was lying down prostrate across in the ford." Though then wounded by his opponent, Cuchulainn rose and "struck the eel, so that her ribs broke in her." *Eascon* is an "eel," but the word used is *escongón*, which we would translate *easconan*—not the "eel," but the "eel-one"; *easca* is Gaelic for the moon, *eascon* is also appropriately to its habits, *eascu* "stream-dog," so that there can be no hesitation in translating the Gaelic word used in the *Lebor-na-huidhdre* as the "eel-one" or the "moon-one." As Cuchulainn had stove in her ribs, the eel-one was not the full moon but a moon of the form to be described as *eascra*, a "cup." Having been a red-haired woman leading one cow at the time of the quarrel between her and Cuchulainn, she now becomes a red heifer leading a herd of cows; being described as hornless and as red, it appears that the moon is spoken of as in its third quarter.

"Cuchulainn drove to the west the wolf-hound (*mactire*) that collected the cows against him; and cast a stone out of his sling at it, which broke its eye in its head." We have pointed out before that Cuchulainn's name may be considered as signifying *Cu'c'aollain*, "dog of the son of Faolan." *Faol* is a "wolf," *faolan* is the "wolf-one"; a wolf is also called *faolchu* and *cu-glas*, and it has even been called

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glaisean, the "grey one," the "grey dog," and *faolchu* we believe to mean the "pale dog." *Mactire*, which Hennessey translates "wolf-hound," positively does not mean a "wolf-hound," it is "wolf" plain and simple; but Hennessey was writing about what he thought history, and wolves collect cows for their own use only. Cuchulainn blinded this *faolan*, "wolf-one," and in the story of the siege of Howth we are told that of the three blemishes of the Ulster men one of them was that of "Cuchulainn the Blind."* Cuchulainn with another cast broke the heifer's "*ger gara*." Hennessey translates this "leg." The words seem to mean "short rough." Cuchulainn himself was blind, but evidently only under particular conditions; he struck the left eye out of the grey dog who rounded up the cows against him, he broke the left ribs of the cataract-dog, and also the "*ger gara*" of the red heifer. *Cearr* is "wrong," "left-handed," so that the two Gaelic words may mean the "rough wrong side," "left side," and, as we can suppose, Hennessey translated it "leg," believing it to be equivalent to *cearb*, a "rag," a "limb," an "excrescence." We consider our guess no farther afield than his, and looking to the other things we feel confident in suggesting its connection with the rough left side of the waning moon.

There is still another incident affecting the death of Cuchulainn connected with the left side. In spite of the endeavours of the Grey-of-the-Plain and of the

* *Revue Celtique*, xiii, p. 61.

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Great Queen, Cuchulainn had to meet his doom. "But before he approaches the foe, he meets with three female idiots, blind of the left eye, cooking a charmed dog on spits made of rowan trees, creatures of hateful aspect." These idiots were blind of the left eye, there were three of them (we suppose because the moon had gone through her three stages), the dog they were cooking was *Cuchulainn* himself, and the wood of the spits was that of the red-berried rowan tree. He has to partake; the excuse for not refusing is his chivalrous character, which rather than smirch, he would eat the unclean food handed to him from the witches' "left hand." So he went to his destiny. As the waning moon has two points, to that fact the plurality of spits is to be ascribed. Idiocy and *mania*, *lunacy* are not the same, but we are told that Neman the Badb could inspire fear to such an extent "that a hundred warriors died of fear and trembling in the middle of the fort and encampment," and that one of the effects of this fear was *geltacht*—that is, lunacy (*gealach*, "the moon"; *gealachtach*, "lunacy"). Here there can be no manner of doubt that we have to do with the moon, and this is the more certain that, as Hennessey says, "according to the popular notion, it affected the body no less than the mind, and, in fact, made its victims so light that they flew through the air like birds."*

Curious to say, in the Irish tale of "Suibhne gelt" who flew from the battle of Magh Rath, "the field of

* *Revue Celtique*, i. p. 43.

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the circular" (fort? luck), as a lunatic, he has evidently the Teutonic name of Sweyn. This falls to be equated with *svein* and other spellings of the English swan, while the Gaelic word for the bird, *eala*, fits in with the *yealtacht* (gh = y), "lunacy," while the large white constellation compares with the bird. In the tale of Suihbhne we are told that the favourite locality of the lunatics of Ireland is Glen Bolcan, that is the glen of "Vulcan" the smith, the iron worker.

The story of the Swan Knight Helias who spent his life in the endeavour to rescue his six "twin" brothers and one twin sister from their enchantment, we consider as later in form. Helias is to be taken as the sun and the seven others the days of the week regulated by the moon. The sister, we suggest, represents Freya's day (Friday), Venus day (Vendredi), the other six days being considered as male. The enchantment made them swans; in Gaelic they would have been lunatics = *geilt*.

Referring to the word *rath*, meaning both a circular something, and luck, we find that girdles have a prominent place in saintly story in Ireland. There is a saint Mobhi, who is described as flat-faced with no nose, and was baptized "Brenainn," the "burning-one"; his father was *Finnlug*, "White Light," Mobhi being a name given to him by his parents. He appears in the Calendar of Cœngus as "flame of a victorious world," a qualification which we may compare with Buanann (p. 74) meaning the "victorious one," all of which supports the idea that the moon is responsible

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for suggesting his peculiarities. The name given to him by his parents—that is, not by the Church—is certainly phallic, and the description of his “girdle” makes this all the more clear as it is connected with “rushes” and “hair”; though the translator of the Martyrology of Donegal gives it quite a churchy tone when he says that the original Irish means “it was never opened for gluttony, nor closed on falsehood,” though the latter statement is also said to mean “it was not closed on a red cloak,” the word for a red cloak being *lua*, glossed *bratderg*. Zeuss* mentions other saintly girdles, the first of which is the girdle of Finnan,—that is, the “white one,”—the name of the king who first instituted prelates and clerks among the Scots, and to whom he gave a place of meeting where they assembled annually in the Isle of Man, according to Bœce, who further tells us that the most powerful oaths that could be devised were sworn in the temple of Diana by Fynane’s lascivious son. Also the girdle of John the Baptist, made of camel hair; and the girdle of the serpent. All are protections to the wearer against woman, and the writer says of the serpent girdle, “ad stellas me magnificavit,” and his last lines are, “sub pallio meus rex mihi, adhuc superest rex . . . sub cucullule Mubii. Mucholmoc me amavit propter intellectum, propter scientiam; propterea me amavit, quia est firmum cingulum meum.” The vacant space in the Latin has “fotrochlanib,” which on looking to the context may possibly mean

* *Grammatica Celtica*, p. 995.

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“under evil receptacles,”—*lan* = *lann*, compare *leabharlann*, a “bookcase,”—the rest of the line being “under the covering (hood) of *mo bi*” (*Mobhi*). *Mo bhi* in modern Gaelic would mean simply “my food.” “*Cingulo nova nupta præcingebatur, quod vir in lecto solvebat.*” *Mucholmoc*, i.e. *mo Cholmoc*, “my young Colum,” was an Ulster man, and is specially called *nalainde* “of the Lann,” according to the notes to the Calendar of Ængus,—“of the receptacle,” that is to say, or it might mean of the Church. This Christian saint is of course a later development than the heathen worship of Dana, but the imagery of the girdle is of the same origin as that of the *rath* of Macha—taking, however, more account of the adoration of the male power, and confusing moon worship and reverence for the female power Brig.

The connection of the moon with water, moisture, and with the sea at large, has been already insisted on. Among the Celts of Britain and Ireland we find a deity called “Nud” and “Nuada” in Wales and Ireland respectively, the name Nuada being applied in Ireland to the “druid” of Cathair Mor. The oldest form we know of this name is Nodons; under Latin influence apparently it becomes Nodens, and according to the inscriptions remaining we find armour and a ring (*armatura, anilum*), objects dedicated to him. He has been supposed to be a Celtic Mars, and Stokes has suggested that the name is connected grammatically with *nauda*, “produce,” “property”; and Rhys follows this up and makes him “the rich god,” the

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“one who enables others to enjoy riches.” There is nothing in this, except perhaps the suggestion of the connection with Mars, militating against an identification with the moon; but even the dedication of his armour by Flavius Blandinus suggests the connection between *sidereus*, starry, glittering, and the Greek *σιδηρεος*, made of iron. That this deity was worshipped in Britain is thoroughly established by the known presence on the northern side of the Severn estuary of a sanctuary of the god divided into three small cells, and on the tessellated pavement there are representations of Tritons and fish, while lying loose were figures of dogs or wolves, to the number of at least thirteen. The situation of the sanctuary and the figures on the pavement make the connection with the sea unquestionable. We have pointed out how the markings on the moon have been supposed to resemble somewhat the tawny grey colour of the wolf, and supporting this we find in Welsh poetry that Nud, Nudd, is claimed as the “superior wolf lord.” There was a deity of growth known to the Romans, *Nodotus*, so called from his connection with the joints on corn stalks; and the points in the heavens at which the four seasons begin are astronomically the *nodi*, “knots” or “joints.” Growth, of course, means increase, increase means riches, and our whole argument has been that the apparent growth of the moon is symbolic of increase generally. If *Nodons* is, as Rhys has suggested, the one who enables others to enjoy riches, his special characteristic is also that of the

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moon. In Welsh poetry Nodons is accepted as being identifiable with a certain Nudd Hael,—that is, Nudd the Liberal,—while in Ireland Nuada, as the name there appears, is characterised as “of the silver hand.” That the old Irish reciters should have got up a story of his being a king of the people of the goddess Diana (Tuatha De Danann) who had lost his hand and had it replaced by a silver one is of no value except for his connection with the goddess; the silver hand is, after all, but another way of expressing the Welsh *hael*, “generous,” “liberal.” He came to Ireland at Beltane and died at Hallowe’en—that is, the period of growth and the securing of the results—which suggests a correspondence with Buanann the victorious and the present-day Maighdean bhuaana the harvest maiden. Nuadh in Gaelic is “new”: thus *as an nuadh*, “anew,” “over again”; *athnuadhadh*, “act of renewing.” The Gaelic “Nuada silver hand” is therefore the “new moon.”

Let us return to the Welsh Nudd. He is not silver-handed, but there is *Lludd* who is “of the silver hand” (*Llawereint*). This recalls *Loth* (in Lothian); also the German *loder*, meaning to glow or burn; applied to the flame of love, *loäerasche*, “light white ashes.” King Loth was a male moon, and this guess is supported by the near neighbourhood of *Slamannan* and *Clackmannan*, carrying down to our day the name of the district Manand, from which came Cunedda (*Cu’n etha*, “corn dog,” the *Cruithneach*, Pict.) and his descendants who drove out the Liethali from Dimetia,—

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that is, South Wales,—one of whom is called *Caswallawn Law Hir*, “the servant of Faolan Longhand.”

The Liethali are those who revered branches, *Θαλλος*, evidently the same as the *Μαιαται* the Verturiones, the inhabitants of *Dimetia* where is *Menavia*, a name equivalent to *Menapia*, the district to which Carausius is ascribed. Caswallawn and Lludd are said to have been brothers. In Irish history there is a Lugh Longhand. As he reigned in the year of the world 3331 and immediately succeeded Nuadh of the silver hand, it is an allowable induction that they have some relationship with each other. Lugh, also written Lugaidh, reigned forty years. He was slain by a certain MacCuill at a place of which the name signifies “Ridge head,” identified with the hill of Uisneach mentioned above. It was in his reign that the Lammass festival was instituted at Teltown near the Boyne. Lammass is called *Lughnas* in Gaelic because Lugh, Lugaidh instituted the games called *Lugnasadh*. It is harvest festival, Lammass, the “loaf mass.” The games are said to have been instituted in memory of Tailte, a daughter of Maghmor (“great plain”), who was the wife of Eochaidh (“horseman”), son of Erc (“arca”). Lugh was succeeded by Eochaidh Ollathair (“horseman all-father”), identified by the Four Masters as the Daghdha (“the good god”). For those who think this history, Tailte is a daughter of a King of Spain. Looking on it as we do as a folk-story, we believe the name cognate with *dailim*, “I give.” In the Calendar of Ængus the 1st of August

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is said to be the feast of the sons *Mochabæ*. According to Stokes, "Maccabee's sons' Feast." Doubtless that was the idea desired to be indicated by the writer of the Calendar, and there were "eighty great thousands" of them. It seems much more likely that in filling up the date of the Lughnasa the name Mac-habeus was excogitated from a name equivalent to "Macbeth," which means "the son of life," and this guess is supported by the name of the next Irish king, who reigned in A.M. 3451, *Dealbhaeth*; *dealbh*, "form," "representation," *beatha*, as if male *bhaeth*, "life."

If we remember that the marriage-time in Greece was the beginning of January and that the same custom has been noted in the Pictish territory of Wigtown and Galloway, some such habit was widely spread in these islands. There is, however, a folk-saying disparaging this arrangement:

"He's a fule that weds at Yule;
When the corn's to shear the bairn's to bear."

The corn harvest in Scotland is rarely before September, nine months after Yule. Hallowe'en, 31st of October, the special period for marriage omens, finishes nine months on the 1st of August, *i.e.* Lughnasadh. Recalling that the Celtic inhabitants of Britain and Ireland commenced one of their half-yearly divisions of time at Hallowe'en, Samhain, we incline to the belief that the root *nas* is really connected with *nascor*, "to be born," Lughnasadh meaning the unbinding of the impregnation looked on as probable from a marriage ceremony at the

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end of October. Lughnasadh, therefore, the "quick delivery," or the month (*lux*) of delivery.

The Welsh Nudd has a son *Gwyn*,—that is, "white,"—King of the Fairies and of the dead, or the other world generally, and Rhys equates him with Gwyn son of Nwyvre, which he says is "atmosphere," the "space in which the clouds float above the earth," the "firmament," the same word as the Irish *neamh*, the "heavens," and *neamhainn*, a "pearl," a "heavenly one," a name applicable to any constellation.

In Taliesin's verse quoted above (p. 57) he speaks of "the sea marsh of *Rhianedd*." *Rhianaidd* is that which is "specifically feminine," and *Rhiannon* is the virtuous wife of Pwyll, and her name means "nymph," "goddess." We hold that *Rhiannon* is the Welsh equivalent of the Irish Brigit. In the story of Pwyll, Prince of Dyved, *Rhiannon* his wife had no children, and the prince was advised to take another to his bed. He pled for delay, and a delay of a year was granted him. *Rhiannon* brings forth a son who though watched by six waiting-women disappeared, and to save themselves they smudged *Rhiannon*'s face with blood and declared she had devoured her own son (the man in the moon?). *Rhiannon* was condemned to a penance—that she should sit at a horse-block at the gate of the palace and carry guests and strangers on her back into it. This was to last for seven years: recall that *Rhiannon* and her six waiting-women also make the number seven. There

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was at the same time a certain Teirnyon who owned a mare, the most beautiful in the world, which mare brought forth a colt every 1st of May. But the colt, like Rhiannon's son, disappeared. Teirnyon determined to watch what became of the colt, and found a "claw" come through the window of the house and seize the colt by the mane. With his sword he cut off the "arm at the elbow," and hearing a tumult outside as the consequence, he rushed out, but seeing nothing he returned to the room to find a beautiful boy. The boy grew with astonishing rapidity, so that by the end of his fourth year he could ride the horses to water, and Teirnyon's wife presented him with the horse which was the colt born on the same night as himself, Beltain. It is evident, therefore, that the colt and the son of Rhiannon are identical, and in fact this turns out to be the case; for when Teirnyon takes the boy and introduces him to his father and mother, the host said, "There is none who is not certain that the boy is the son of Pwyll." It was proposed to call him "the man of the silver hair," but his mother suggested that he should be called "Pryderi," "deep thought," which is an advance in the second generation on the characteristic of his father Pwyll, "reason," *allan o bwyll*, "insane." Rhiannon who carried people on her back, as Adamnan carried his mother Ronait, has the qualities of Minerva more than Diana, and Minerva was explained as the moon by Aristotle (*s.v.* "luna," Lewis and Short). The claw ("the young May moon") sticking to the mane of the colt of Teir-

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nyon (*teyrn*, "lord," "king") is the sickle in the breast of the woman Ronait saw when on Adamnan's back. But we have not quite done with the significance to be attached to the colt. We have called attention as to how Adrastus received the horse Arion begot by Neptune on Demeter (Ceres), and identified him with the moon. Classical references give us two Arions, the one the poet the son of Neptune and a nymph Oceana, and the other of Neptune and the earth. The poet rides over the sea on a dolphin, which demonstrates the connection between Arion the horse gifted with powers of prophecy and Arion the bard; $\Delta\epsilon\lambda\phi\omicron\iota$, Delphi, the oracle of Apollo in Phocis, and $\delta\epsilon\lambda\phi\iota\varsigma$ a dolphin.

Pausanias tells us of the connection between Neptune and the horse. Rhea, the wife of Saturn (Re, Gael. the "moon," and Rhiannon, ? Rhea), having brought forth Neptune, gave some shepherds of Arcadia charge of his education and made her husband believe that she had borne a colt, which the god devoured.* The two Arions are one, and both male moons, and while Pryderi means "deep thought," *prydyddu* is "to compose poetry," and *prydydd* "a poet," which we think demonstrates a certain acquaintance with the same train of thought at any rate as that shown in the Arion fable, if not an acquaintance with the significance of the fable itself. The moon as a poet is probably a deduction from the bow form taken by the planet, and suggesting as it did the

* *Herculaneum and Pompeii*, ii. p. 65.

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bow of Diana, also the bow form of the early harp. Apollo was both archer and musician. This analogy may have had some influence in the case of the Welsh poet Taliesin, who may be supposed to have started life as a *telynor*, a "harpist," but in his full development became the "radiant front" Taliesin, as he generally occurs in tradition.

Baxter gives us the information that *Mam y drwg* had, as fable reported, "a magical horse, called *March Malen*" (Malen's horse, or "iron horse," "equus side-reus" (?)), upon which sorcerers were wont to ride through the air, whence the common proverb seems to have taken its rise—*A gasgler ar Varch Malen dan ei derydd a*, "What is gotten on the back of the horse of Malen will go under his belly"; *literally this seems, "What is heaped together on Malen's horse goes under it" (*deireadh*, Gaelic). More might be said about these night-rides, but here it suffices to show the continued comparison between the moon and a horse. The *Mabinogi* of Taliesin gives us another parable of the moon horse. Taliesin "bade Elphin wager the king that he had a horse both better and swifter than the king's horses. And this Elphin did, and the day and the time and the place were fixed, and the place was that which at this day is called *Morva Rhianedd*; and thither the king went with all his people, and four-and-twenty of the swiftest horses he possessed." After a long process, the course was marked, and the horses were placed for running. Then came Taliesin

* *Celtic Researches*, Davies, ii. p. 617.

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with four-and-twenty twigs of holly, which he had burnt black, and he caused the youth who was to ride his master's horse to place them in his belt, and he gave him orders to let all the king's horses get before him, and as he should overtake one horse after the other, to take one of the twigs and strike the horse with it over the crupper, and then let that twig fall ; and after that to take another twig, and do in like manner to every one of the horses, as he should overtake them, enjoining the horseman strictly to watch when his own horse should stumble, and to throw down his cap on the spot. All these things did the youth fulfil, giving a blow to every one of the king's horses, and throwing down his cap on the spot where his horse stumbled, and to this spot Taliesin brought his master after his horse had won the race. And he caused Elphin to put workmen to dig a hole there ; and when they had dug the ground deep enough, they found a large caldron full of gold. Then said Taliesin, " Elphin, behold a payment and reward unto thee, for having taken me out of the weir (Elphin having rescued Taliesin from a fish-pond), and for having reared me from that time until now. And on this spot stands a pool of water, which is to this time called Pwllbair." We explain this as a representation of a race with the sun and moon as the horses. The course is the sea marsh of Rhiannedd, the significance of which we have considered above ; the king's four-and-twenty horses are the waxing and waning moon, also represented by the twigs of holly, though a leaf of

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holly would have been perhaps a more accurate simile, but you can scarcely strike a horse with a holly leaf. The twelve moons—that is, the twenty-four half-moons—only cover in their year three hundred and fifty-four days, the sun in its year covers three hundred and sixty-five, and thus its rider would pass the twenty-four half-moons in a year's race. The stumbling of the swifter horse is doubtless the winter solstice. The cap thrown down is probably the same as Odin's hood, the vault of the heavens called the "helmet of the sun," and the caldron full of gold is the caldron of the Dagda, the Holy Graal, the basin of Peronnik. What marks the spot is a pool of water called *Pwellbair*, the "caldron pool," *puylh*, "judgment," "intellect" (Lhuyd), "the judgment caldron," Thor's kettle? One thing is clear: that the Vad Velen that destroyed Maelgwn is the same thing as the caldron of gold with which Taliesin rewarded Elphin, of whom the name represents "intellect." Taliesin calls him "Elphin pendefic ryhodigyon"; Davies translates this, "Elphin, the sovereign of those who carry ears of corn." This title of Elphin occurs in connection with his "liberation" in the presence of "deon," translated by both, the "distributor." Deon is also a "dean," *decanus*, in astrology the chief of ten parts of a zodiacal sign. Taliesin presided in Caer Sidi, a Welsh name for the Zodiac.* *Elfed* is autumn; the autumnal equinox, the 21st of September, is *alban elfed*. We draw the conclusion that the race above considered finished at the autumnal

* *Celtic Researches*, Davies, ii. p. 247.

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equinox, the " distributor " being a personification of the harvest, and Davies' translation " sovereign of those who carry ears of corn " is surely right. Elphin seems to be a male Ceres, as the Dagda is a male Diana or Minerva.

The comparison of the half-moon to a holly twig or leaf may be from the rough edge the moon often has before and after it is full, but if we take the Breton and compare *kelen*, " holly," and *kelen*, " instruction," it does not take much imagination to follow the reason for the use of holly in a metaphorical composition of the sort. Holly, as every one knows, is a favourite decoration at the New Year and at Christmas-tide, both in close connection with the winter solstice.

CHAPTER EIGHT

SCOTS & CIMMERIANS. NORTHERN
DARKNESS & MOON WORSHIP

CHAP. EIGHT SCOTS & CIMMERIANS

IN 1882 THE WRITER SUGGESTED THAT THE Scoti had their name from a connection with the Greek *σκότιος*, signifying what pertains to "darkness," "furtive," "occult," and, in connection with the promiscuity of which they were accused, pointed out that *Σκότιοι* was a term applied to illegitimate children, and also in Crete to boys before the age of manhood, because when at home they lived in the women's apartments. This latter fact suggested a connection with what we are told of the Picts having married native (Scotic) women and their descendants counting descent through the female.

Homer tells: "And it (Ulysses' ship) reached the extreme boundaries of the deep-flowing ocean; where are the people and city of the Cimmerians (*Κιμμέριοι*); covered with shadow and vapour, nor does the shining sun behold them with his beams, neither when he goes towards the starry heaven, nor when he turns back again from heaven to earth; but pernicious night is spread over the hapless mortals." Historically the Cimmerii lived to the east and north of the Black Sea, in what was called Sarmatia, and in that part subsequently called Asiatic Sarmatia, the country about the Don, and specially connected with the Palus Mæotis (see p. 20). Xiphiline says the Mæatæ inhabited bogs. According to Herodotus, the Sarmatians themselves were a horse-riding people, descendants of the Amazons by Scythian fathers, whose women rode, hunted, and took part in battle like men. The Scythians called the Amazons by a name signifying

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in Greek "man-slayers," *οἰόρπατα*, which has been translated from Persian, "lords of man." Herodotus looked upon it as Greek, telling us that they owed it to their having slaughtered the crews of three Greek ships in which they were being conveyed. The Amazons landed at Cremni (Taganrog?) on the Palus Mæotis, then occupied by the free Scythians. Possessing themselves of horses, they took to their usual mode of life—that is, the mode of life of Sarmatian women. The Scythians attacked them, but after the battle finding their opponents were women, made a plan which resulted in a connection between the Amazons and a like number of Scythian men. The tribe so formed agreed to settle three days eastward from the Don and three days north of the Palus Mæotis. The men failed to learn the language of the women and the women learned that of the men imperfectly, and thus Sarmatian was a corrupt Scythian.* Sarmatians and Cimmerians thus occupied the same country to the north of the Black Sea, the Pontus Euxinus. As so written, the title means "hospitable sea," from Greek *εὖξενος*, "hospitable"; but originally it was the "inhospitable sea," *ἄξενος*, which accounts for its present name, "Black Sea."

Sarmatia latterly (Ptolemy) came to mean the eastern European plain from the Vistula and the Dniester to the Volga.

The above is to all appearance folk-lore. Assyrian texts, however, show that Gimmeri or Gamir was the

* Herodotus, iv. cc. 110-117.

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usual designation by the ancient Armenians of their neighbours the Cappadocians, while Josephus held the Cimmerians to be the Galatians of Northern Phrygia. The name of the Biblical Gomer, the eldest son of Japhet, is the same word as the first part of *Cimmerian* (Josephus); and investigation associates as the descendants of his three sons (as fabulous, no doubt, as himself) the Ascanians of Northern Phrygia (Strabo) from Ashkenaz, the Paphlagonians from Ripath (Josephus), the Armenians from Togarmah. Ascanius was the father of Brutus, from whence came the Britons,—subsequently Cymry,—connected in Geoffrey's mind probably with Ascanians, sons of Gomer.

History from various sources agrees that Cimmerians slew Gyges, Γύγης (Gugu in the Assyrian inscriptions, Gog in the Old Testament), ruler of Lydia, called Luddi in Assyrian (660 B.C.), while his great-grandson is said to have extirpated the Cimmerians when he founded the Lyddian Empire. Where, we ask, does Geoffrey get his giant Goëmagot and his Caer Lud, the former, according to him, being a native Cornishman, and Lud, the name father of London (Ludtown), if not from Gyges of Lydia and Gyges the hundred armed of Hesiod, Gy son of Gog (Goëmagot) being slain by the ancestors of those who call themselves Cymry (Cimmerians)—that is, the Welsh Britons?

The farther north Greeks went the longer they would find the duration of night, and it did not require a

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Homeric intellect to come to the conclusion that as the farther north one went night became longer, if one went far enough there would be a country where it was night all the time. Homer applied the name Cimmerians to this supposititious northern people. Herodotus tells us that it was the Scythians who set the Cimmerians in motion from the Tauric peninsula; but if some (Tauri) remained, and some moved south-east, is it at all improbable that some also moved west? But the Cimmerian was a Scythian himself, and Scythia in later days included Scandinavia, the country of Getæ; and the term was used for the far northern country not only by Jornandes, historian of the Goths, but also by Greek and Italian writers. The Albanic Picts are said to have come from Scythia (compare *Gaitness* = *Caithness* (*Getæ*), and at one time *Scot* was held to be the same word as *Scythian*), and the Germanic relation with Scythians, though doubted by a few, is almost a certainty. Herodotus tells us that their name for themselves was *Skolot*, which he gives in connection with a story about a cup; and the name has been with all probability correctly explained from the Teutonic *skol*, *skal*, a cup (*schale*), and Scythian statues found in barrows in southern Russia show a cup worn at the belt. *σκυφος*, a "cup," suggests Scythian *σκυθος* as a translation of their other name *Skolot*. The cup, we suggest, was symbolic of their new-moon worship. *Scyth* itself in Teutonic means "shooter," *schutze*, a "marksman"; and if we take the German *kummer*, "grief," "affliction," and postulate a people

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living in continuous darkness, their condition would well deserve to be called grievous. We owe Gomer to the Gammiri as surely as we owe Geoffrey's Brutus to Britons, and it seems reasonable to conclude that the name Gamir, Gammiri, Cimmerii is a descriptive name suggestive of darkness, long nights, and the north, and not a patronymic. If the Cimbri (κίμβροι: β=second μ) were related to their allies the Teutones, or indeed whether they were or not, the similarity of name between them and the Cimmerians may be owing to a Scythian origin, and it is at anyrate a remarkable coincidence that they should be connected with the Chersonese (peninsula) of Juteland, if there was not a supposed connection between the names when the Cimbric Chersonese was first so called.

Josephus, naturally enough writing as a Jew, was the first to connect the Cimmerians with the Biblical Gomer, but he did not invent the name Gimmeri of the Assyrian inscriptions. He calls the Gimmeri "Gomares."

The Cimbri were first identified with the Cimmerians by a Syrian, Poseidonius of Apamea, who wrote in the first half of the first century of our era. Diodorus of Sicily, in the second half of the same century, without committing himself, shows that this identification was generally accepted as correct.* Strabo suggested that the conjecture was not a bad one. Nowadays the principal reason for objecting to a connection between them seems to be summed up in the

* *Revue Celtique*, viii. 514.

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dictum that "it has no value." We would not insist on the proposition that Cimbri were in possession of reliable genealogical trees starting from the Cherroneus Taurica and finishing at the Cimbric Chersonese. We consider, however, that there is no inherent impossibility, or, to put it more strongly, that there is a distinct probability, that the title is of the same significance in both cases. The relationship of the Cimbri and Cimmericii may have been that both were of Scythian origin, both had something common to their religion; to carry the proposition out to the full, that the Cimmericii and the Cimbri were originally from a like, if not the same, locality. Whatever their nationality, we recognise a strong bond of union among all whom we call Catholics—that is, Romanists; and the difficulty of accounting for the application of national names is fairly well demonstrated by the use in Ireland—in some places, at any rate—of the term *Gaedheal* for Roman Catholics only, while in Ulster they call a Protestant an Albanach. That *Gaedheal* = *Catholicus* seems to us probably quite correct. Geil, pronounced like Gael, is Teutonic for lascivious.

The first record of a name in sound approaching Cimmericii is in the Chaldean literature. The oldest people of Mesopotamia were the Sumirs, and slightly junior to them the Accads. They were a mercantile people from the first, but their port of Eridhu, at the then mouth of the Euphrates, has by the gradual elevation of the land, through the probable eight thousand years since its foundation, become separated from

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the seacoast by 130 miles. The neighbouring land, at first swamp and jungle, by regulation of the river was reclaimed, and the Sumirs called it "Edin," the "Plain," and a Sumerian hymn describes it, and Eridhu, its capital city, as the locality of the "Tree of Life," situated in the garden in which Ea walked. The garden of Eden is now spoken of through most of the world, having been spread by the Semitic adoption of Chaldea, as the locality of the origin of man. If one point in this early civilisation has taken so firm a hold on religious thought, is it not probable that others also remain with us, *e.g.* the Christian Easter, from the Sumero-Accadian Ishtar? If Sumerian Istar survives as Germanic Eostara, may not Suomiri survive in Cimmeri and Cimbri?

There was another locality for the Tree of Life, not a Semitic adoption of the place of its own first civilisation as that of the origin of mankind generally, but a Sumerian harking back to its own motherland. The Chaldean epic poem detailing the deeds of Ishbubar (Biblical "Nimrod") seems to be an early version of what were, among the Greeks, the labours of Hercules. The narrative is arranged according to the passage of the sun through the twelve signs of the zodiac. Under Aquarius, the eleventh book, is the deluge legend, of which Xisuthrus is the hero. The knowledge of the legend was acquired in this way. Gilgames had put a slight on Istar, and Anu (Semitic Ana) created a bull to avenge the insult. Gilgames and his satyr-like friend Ea-bani destroyed the

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bull and threw its amputated member at Istar, but the result was the death of the satyr and a mortal sickness to Gilgames. To find a cure, he travelled through the desert of Mas, Northern Arabia, to the twin mountains behind which the sun sets, to get to Xisuthrus, who had been translated beyond the river of death. He plunged into the darkness, and emerged on the shore of the ocean which encircles the earth. Building a boat, and voyaging for a moon and a half (forty-five days), hereachedthewatersofdeath. There he beheld Xisuthrus, though only "afar off," and heard the story of the deluge. His disease was cured, but a serpent at a spring stole from him a twig of the Tree of Life he was carrying back. The twin mountains can hardly be other than the Pillars of Hercules. The northern idea of hell was a cold country, and at anyrate it was a dark place which suggests the north. Here we have Gilgames going by sea to a Cimmerian land of death and darkness where was the Sumerian flood hero, and the voyage, from the peculiarities of the locality reached, must have been to the north, and the description fits in exactly with the country of Homer's Cimmerians.

About 660 B.C. the Cimmerians were in Asia Minor, having been driven back from Babylonia by Assurbani-pal (Sardanapalus). In 650 B.C. the Cimbric are first heard of as invading Italy. Is it a coincidence pure and simple that at so comparatively early a date, and within a decade, we should find these nations with a somewhat similar name moving towards the

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south, the Cimmerians having, it is said, been put in motion by the Scythians? Homer, according to Herodotus, lived about 850 B.C. The date is vague, and the opinion of experts is in favour of his period being older; but the huge army of the Cimmerians in Asia Minor alone shows that they must have been a nationality of standing long before Homer's day. The Gilgames story suggests that the Sumirs considered that they had some connection with the far north, and it does not seem impossible the Cimmerians may have been attracted by the name Sumir. In the oldest monuments, the Accads were in the southern provinces of Chaldea, bordering on the Persian Gulf, so called from the ninth century B.C. The Soumirs were to their north. The Biblical Sennaar is a phonetic variant of Soumir. The Soumirs seem to have been called by Greeks Céphènes from a king Céphée ("Κηφῆνες, ancient Persians").* (Compare σκυφος, p. 118.) The name Soumir is apparently "river" people. (See p. 122.)

Are there any evidences on the north coast of Europe of people who may have been connected with the name Cimbri or Sumiri? As to Cimbri, Tacitus, in his *Manners of the Germans*, is quite distinct: "Adjacent to the ocean dwell the Cimbri, a small state at present but great in renown. Of their past grandeur extensive vestiges still remain in encampments and lines on either shore, from the compass of which the strength and numbers of the nation may still be com-

* Liddell and Scott.

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puted." The locality includes the Cimbric Chersonese and the shores to the west of it. Pytheas the Greek, who made a voyage to Britain about 300 B.C., tells of Thule, where night was six months long, cannot have been the first to give such information to his countrymen; the fact of his starting from Phœnician Cadiz may be taken as strengthening the probability that the navigators of Gades had long before his day been along the north coast of Europe and given an impetus to the Cimmerian story of the early Greeks. Proceeding still farther east, we come upon another people giving strong suggestion of, in their case, Sumirian connection.

The Finns are a widely spread people. They are to be found from the Volga to Lapland. The name Finland is considered (=Fen-land) as a translation of the Finnish "Suomi," Suomenmaa, meaning the "swampy land," its inhabitants, the Finns proper, being Suomi, Suomalaiset,* the appellation, they say, of one portion of their original people, the others being called Akarra-k, which may be compared with Sumir and Accad, the first meaning the "river people," the other the "highlanders."

Kami is the name of a river flowing into the extreme north of the gulf of Bothnia and of that district of the Suomi, and *Came* was a name for Babylonian Sumir. The Suomi and the Magyar are Turanian agglutinative languages both highly cultivated. In this, they are closely allied to the Sumirian of Babylonia.

* *Encyc. Brit.* ix. 216, 219.

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In connection with the latter name, we note that "Ur of the Chaldees" bears the modern name of "Muqayyar," which, so far as sound is concerned, has considerable resemblance with Magyar (Mo'dyor), the ruling section of the Hungarian people.

The early religion of Sumir was a belief in spirits (*zi*) good and bad, influencing all nature, capable, however, of being brought under the power of their magician priests. These powers of nature became deified, and the deity so excogitated was supposed to rule the district, his representative on earth being the priest, who gradually arrogated to himself the powers of the civil ruler. Side by side, however, with the official theology, tolerated though hardly recognised, there continued a popular faith, a black magic, in which the witch and the wizard took the place of the priest, and malevolent demons were propitiated and adored, instead of gods of light. The ritual consisted of spells and incantations addressed to these powers under the cover of night. The central object of worship was Istar, little more than a mistress of witchcraft and evil, quite a different being from the Istar of the official cult. The evident relationship of this popular Sumerian faith with the Shamanism of the Samoyeds, which in some cases is a propitiatory worship of the power of evil, is recognised; and though the form given their name means "Self-Eaters," which of course implies cannibals, it seems not at all unlikely that its etymology is to be sought in a connection with Suomi. The Samoyed is flatter-faced than the Finn, their eyes nar-

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rower, and hair darker, so they are not pure Suomi. In connection with their name for a magician, "Shaman," the Russians use the word "Kam," which may be an indication of the rationale of the difference of initial in Sumir and Cimmer. The widespread belief in the spirits of the powers of nature undoubtedly appears in the gnosticism of the early part of our era, and so found its way into primitive Christianity.

The suggestion that the cold north and the abode of the dead are ultimately connected in Finnish, Suomi tradition, is clearly shown in their epic the *Kalewala*. The contests of its three heroes are always with those who come from Pohjola, the "land of the cold north," and Luonela, the "land of death." Compare the expedition of Gilgames.

There were two large divisions of what the Greeks called barbarians, both to the north of Greece; divisions with less determined boundaries, no doubt, but roughly corresponding to our Northern Asia and Northern Europe—"Scythia" and "Celtica." The Turk, the Magyar, the Finn, are Asiatics or Europeans according to the standpoint from which they are regarded, whether their place of origin or their location, taking for the moment Asiatic as more comprehensively Scythian than at present. The historical Cimmerians, putting aside temporarily the Homeric and mythical, were Scythians, and it is merely a question as to how long it took in those early times to disarticulate part of a population into separate nationalities, and how far we would have to go back to find the Sumir of

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Babylonia, the Cimmer of Sarmatia, the Suomi or Samoyede of Scythia, or the Cimber of Jutland, attaching the same significance and enunciating in the same way the radical of the name by which they are called. Doubtless it would be a very long time, but a belief in such a connection may well have existed when scholarship in Mesopotamia was busying itself with the world-history of the flood and the origin of man in the neighbourhood of the Caspian Sea. Hence Gilgames' legends and the location of Xisuthrus among the most unget-at-able of their Scythian relations.

The Babylonian name for the Scythians, Manda, is of interest. In southern Babylonia at present are the Mandæans, whose name is derived from *Manda*, meaning *γνωσις*. Their religion is a gnostic one, of the style of the Kabala: *Manda d'hayye*, "knowledge of life." The Mandæan son, Christ, is son of the "Second Life," called by a name equivalent to Jehovah, who again is son of the "Primal Life," who "sits in the far north in might and glory."

With the Mandæans the sky is an ocean of pure water, but solid, upon which the stars sail. The Pole Star is the central sun, around which the heavenly bodies move. He stands before the door of the "Third Life," at the gate of the world of light, the Mandæans invariably praying with their faces towards the north. The earth is conceived as a round disc surrounded on three sides by the sea, but on the north by a turquoise mountain, behind which is the abode of the blest, where dwell the Egyptians drowned with Pha-

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raoh in the Red Sea, whom they regard as ancestors. Their true prophet is John, son of Zecharias,—that is, John Baptist,—who, according to them, was an incarnation of an *alter ego* of Manda. Their most important religious ceremony is baptism, which is called for on feast days and on special occasions—after touching a dead body, etc. Their year is a solar one, with months of equal length and five intercalary days, the days of a baptismal festival, during which the baptism is by sprinkling. In other circumstances it is by total immersion. This reverence for water demonstrates their veneration for it as the origin of all things, and we may conclude that the total immersion of the Egyptians in the Red Sea is the reason for the claim made upon them as ancestors. Initiates of Cotytto were called baptai(βάπται), either from the purification ceremonies connected with their festivals or, as has also been suggested, because they dyed themselves: βάπτρης, a dyer or dipper. Compare this with Pliny's statement of the imitation of Ethiopians in their religious ceremonies by the British women (see p. 20). Be it noted that the Mandæans look upon the Old Testament saints as false prophets, which makes it quite clear that the Jewish religion and its developments are objectionable to them. The "Abyss" has two other powers joined with it in a Trinity, the "Shining Æther" and the "Spirit of Glory." It was the latter of these who called into existence "Primal Life," and from whom emanated "Yardena Rabba," the Great Jordan, the River of Life, permeating the whole æther. This

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“Spirit of Glory” (*Mana Rabba*) has frequently mentioned along with him the female potency D’mutha, meaning “image of the father,” the equivalent of the *ἔννοια* (*thought*) of Simon Magus.

Reasons for connecting the early church in Britain with John Baptist and gnosticism, suggesting that the doctrines preached by the Baptist were different in essentials, having a more gnostic character than our Christianity, considered elsewhere (*Religio Scotica*), are supported by what we know of this Mandæan Church, and we draw the conclusion that Mana Rabba, as being “king of light,” “spirit of glory,” the great Mana, is a survival of the Scythian reverence for the moon, which caused them to be known to the Assyrians and Babylonians as Manda. The moon’s connection with the world of waters being universally accepted, we would suggest that Tacitus’ Germanic forefather, *Mannus*, son of Tuisto, is a survival of the same belief, that the names of the Monas, “Man” and “Anglesey,” islands of the great deep, have the same connection, and that Manannan mac Lir, with his Welsh namesake Manawyddan, are a continuance of it in the names of demi-gods. With the latter fall to be connected Nuada airgid-lamh and Llew Llawgyffes, Nuada (“new (moon) silver hand,” and Light Longhand—*man, mana*, Gael. “a hand”). Clackmannan and Slamannan on both sides of the Firth of Forth, and *Emania*, the ancient religious capital of Ulster, retain the connection in local names. The Gaelic *man*, a “hand,” is suggested as being Latin

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manus. Cormactells us, speaking of “*mand .i. uinge*,” “*mand* i.e. an ounce,” *mann* then is “bright,” i.e. a “refined ounce weight,” quoting as proof “*secht manna oir*,” “seven manna (ounces) of gold.”* The golden coins no doubt were round, and are probably as correctly to be conceived of as “moons of gold” as definite ounces.

It may seem strange to suggest that the name for the Scythians, “Manda,” should mean moon worshipper, and “Mandæan” gnostic, but we do so on the evidences of ancient religions. In the Jewish Kabbala, the supreme deity is called the “Crown,” and immediately junior, but a part of the same ideal, is male “Wisdom,” and they are united by the “Spirit,” a female potency called “Understanding.” This “Understanding” is Aima, the “Great Mother,” also called the “Great Sea”—that is, the Bythos of the Gnosis.

The Roman supreme Trinity when analysed is in reality little different. Jupiter is the creator, Juno represents matter, and the third person is their daughter Minerva, a name derived from the same root as *mens*, the “soul,” the “intellectual faculty.” The connection is particularly evident in the word “*promenervat*,” which equals “monet,” “reminds,” “instructs.” Minerva, therefore, is the thinker. She is a virgin goddess, but a potential mother.

We see the same idea in Greek. Zeus, the most powerful of the divinities, and Metis, the wisest, daughter of Oceanus,—that is, the river that surrounds the

* Cormac, trans. p. 110.

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habitable world,—and Thetys, whose name at least recalls the Nereids, the daughters of the old sea god, had for a daughter Athena, represented as a combination of power and wisdom, “understanding.” Athena also was a virgin goddess, but as to her the serpent, as symbol of perpetual renovation, was sacred, we may also compare her to the new moon, the certain symbol of increase.

We hold that all these point to a universal idea much older than the expression of it among individualsocieties—Greeks, Latins, Mandæans, or Kabalists.

We are told in Irish legend that Irish women fought under the same conditions as men, and that while Adamnan was carrying his mother on his back over the plain of Bregia (*spotted*), they saw a combat of, let us say, Amazons, where one was dragging another with a reaping-hook fixed in her breast. That this is a moon legend, the reaping-hook, the new moon, the breast in which it was stuck, the rest of the orb partly illuminated by the earth light reflection, the plain through which they were travelling, the star-spotted sky, show unmistakably. On the authority of Boadicea, according to Xiphiline, the British women were in the same military position. She said, “They were as strong and warlike as their men” (see p. 48).

The fighting woman was undoubtedly supposed to be a characteristic Scythian institution, and the story of the Amazons, as previously mentioned, represents them as of Scythian origin, and the name has been translated from the Scythian *am-azzen*, a “virago.”

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Greek accounts of them have all the characteristics of a folk-story, starting with a derivation of the name from *αμαζος*, "without the breast." Being warlike creatures, they removed the right breast by burning, pressure, or other means, in order that it might not be injured by the bowstring. Their characteristic weapons were the bow and the "pelta," a crescent-shaped shield. The bow and shield are metaphors like Adamnan's mother's sickle, and the full moon is the breast of which they were said to be relieved, though in Greek sculpture Amazons are represented with no visible deficiency in its development. They were imperfect women, if the matron is taken as the perfect woman; and if we take the moon as representing metaphorically the matronly breast, with its small first stage, its development into the globular full milk-bearing breast, and its subsequent atrophy, it is not hard to see its significance with regard to women in general, and why the female goddess should be represented as the crescent moon with all her potentialities.

CHAPTER NINE
ARTEMIS & APOLLO

CHAPTER NINE ARTEMIS & APOLLO

SURELY THE IDEAL OF ANY PEOPLE WILL be represented by their deity, and accordingly Artemis, styled "Amazonides," represents, we may suppose, the ideal Amazon. In Greek her name signifies the "uninjured," "vigorous," just what we would expect to be characteristic of the virgin Amazons, but this Artemis is a Greek epithet of an object of worship with probably other names, but of which "uninjured" was a special characteristic. That she was a light goddess is certain. She was the sister of Apollo, and though Apollo is regarded as a sun god, the day of his birth was believed to have been the seventh of the month, he was *ἑβδομαγενής*, "born on the seventh day," he was a seven-months' child, *ἑπταμηναῖος*, sacrifices were offered to him, and his festival usually fell on the seventh of a month, the number seven being sacred to him. Immediately after his birth, being fed with ambrosia and nectar, he sprang up and demanding a lyre and a bow, declared that he would make known the will of Zeus to men. What connection has the sun with the number seven, or with a bow or a lyre? The original Apollo, judging from these attributes, was a moon god, starting life with the crescent bow and the crescent harp, the upright sides of which were called "horns," *κερατα*. As the god of health, however, his time has to be reckoned from the seventh to the twenty-first days of the month, including the period of the full moon, the bright shining one; *cortina*, "caldron," is applied to the tripod of Apollo, demonstrating his connection with

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what has been compared to a hollow vessel. Apollo-Artemis is an androgynous moon, having for its female part the commencing and ending seven days of the month, its two breasts, two faces like Janus. That the light given by Apollo and Artemis was identical is proved by Homer's expression, *αγαυὰ βέλεα*, " kindly shafts," applied to the arrows of both, and said to give an easy death, probably in contradistinction to the prostrating rays of the sun. In Macedonia, at Ephesus, and at Sparta, a month was named after Artemis, *Αρτεμίσιος*, corresponding to our March-April, apparently the same as that called the " Elaphebolia " in Attica, meaning the " month of the deershunter," a name for Artemis and easily appreciable in its incidence by the common representations of Diana with her accompanying fawn and bow. Our contention is that the various gods and goddesses are names applied locally and generally in the language of the country in which they are found, to qualities considered inherent in natural objects, and apparent in the powers of nature. At whatever period of history we regard them, these titles were probably the result of long previous recognition and subsequent development.

The connection of Artemis with the moon is sufficiently clear, and of her connection with the evil eye there can be no doubt. Her statue at Pellene was kept enclosed, and touched by none ; when taken from her sanctuary and borne in procession through the streets, those present did not dare to look it in the face, as its sight was destructive to mankind, and where it passed

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trees became unfruitful and allowed their fruit to drop off. When the city was taken by the Ætolians the intruders were rendered incapable of motion when the statue was brought out and held face towards them.

Pausanias tells us that when Astrabacos and Alopecus found the statue of Artemis Orthia, they lost their senses. During an offering to her by the Spartans of Limnai and others, all became confused, and being seized with terror, mutually killed each other, some dying on the altar of the goddess, others being attacked by illness.* Who can doubt that these stories are intimately connected with the supposed connection between the moon and madness, lunacy on the one hand, and the moon playing the part of the evil eye on the other, the evil effect being lunacy (see p. 97)?

The sun and moon regulate times and seasons. Seasons are agreeable or disagreeable. We are thankful for the former, and would propitiate the latter; where life is conscious of the hardships attending it, mitigations should be more steadily cultivated, and where the sun burns and destroys with its rays the kindly moonbeams will be acknowledged with gratitude. The sun and moon are a pair which the most unimaginative might compare to a man and woman. Where the man is a daylight worker, a cultivator, the sun would naturally be male and the moon female. If a predominating female element is postulated, then

* *Der Böse Blick*, Seligmann, i. p. 164.

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the moon would be the greater power, as in the case of the Amazons. Where men were hunters and marauders the moon might be considered male, but where the woman was a huntress and a warrior the attraction to moon worship would be all the greater. The sun may be powerful, magnificent, anything suggesting strength may be attributed to it, but beauty is the moon's special quality, as it is of woman. The longer the nights the more homage is due to the moon; the farther north, the longer the nights. The Finns, the most northern people, are celebrated as magicians, and we find in Gaelic that *tuath*, "north," means also "magic." The Lives of the Saints from the *Book of Lismore* give us in the Life of Finnchua an instance of the use of *tuath* = sinister, the wrists and forearms of certain marauders being burnt with fire, proceeding from the saint's teeth, "so that they were *tuathgerrtha*," "destroyed as by magic." *Tuath-cheard* is magic art, the black art, *ban-tuath* a female magician. The modern Welsh female name Maredud is, according to Loth, Morgan Tut, *i.e.* Morgan la Fée.* It was the Amazons who are said to have first founded Ephesus and were the first priestesses of its goddess, the name of the introducer being given as "Lampedo," a name evidently to be connected with the Greek λαμπέτης, "the lustrous one"—the moon?. A later legend, saying that Ephesus owed its preservation when attacked by the Cimmerians to Artemis, further connects her with the Scythian goddess.

* *Revue Celtique*, vol. xxxiii. p. 254.

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Herodotus, speaking of the invasion of Scythia by Darius, gives a list of the united Scythians, among them being the Tauri, the Androphagi, the "man-eaters" (see p. 125), which may be compared with the translation "self-eating" of the name of the modern Samoyeds and with the story of the farthest north Scythians, called Arimaspi, "the one-eyed," who dwelt immediately to the north of the Issedones, whose collop of mixed beef and dead parent Herodotus describes. Those Arimaspi were identical with the Hyperboreans, who are described as in the same latitude with "men who sleep six months at a time," the truth of which Herodotus would not admit. Another account of the Hyperboreans says they dwelt at the back of the north wind, and worshipped Apollo with sacrifices of wild asses in a land of perpetual sunshine, where the swans sang like nightingales and life was an unending banquet.* The story is quite a good legend, putting the best possible construction on a locality where day and night each lasted six months—the day spent in feasting, the night in sleep. The Delian Apollo worshipped with the sacrifice of the long-eared ass is proof of his lunar connection, and we must remember that sacred things of the Hyperboreans were carried through Scythia till they reached Delos.† Delos was the birthplace of Artemis and Apollo, and is the smallest island of the Cyclades, which owe their name to the fact that they form a circle round it; recalling

* Elton's *Origins*, p. 5

† Herodotus, iv. 33.

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that in the night sky the constellations circle round the Pole star, the northernmost point of the heavens, we have further proof of Artemis and Apollo being night gods, the place of their origin being in the farthest north.

After the Androphagi the Sauromatæ or Sarmatians, Samoyeds, are mentioned, their name later being applied to Scythians in general, and the Melanchlæni, " who all wear black garments from which they take their name ; they follow Scythian customs." Recall the funereal garments mentioned by Tacitus of the torch-waving Corybantes of Mona, and the statement of Poseidonius in the oldest notice we have of the inhabitants of Britain—of the Cassiterides, at any rate—that they " wear black cloaks and long tunics reaching to the feet, girded about the breast : they walk with long staves and look like the furies in a tragedy." It is difficult to accept these black garments as historical ; their description much more resembles an attempt to give their northern wearers local colour.

Of the Tauri, Herodotus tells us they sacrifice to the Virgin all who suffer shipwreck on their coast, that of the inhospitable Black Sea, impaling the head, and according to some, throwing the body down the precipice on which their city was built. This butting of their sacrifices over the cliff may have originated in a conception of what was natural to Ταύροι, " bulls," though the name of their town, Cremni, evidently connected with κρημνίζω, to " hurl down headlong," suggests the perpetuation in the name of an established

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custom. They impaled the heads of all their enemies on a long pole raised far above the roof of the house, "at all events above the chimney," which heads were regarded as guardians of the household. "The Tauri themselves say that this Deity to whom they sacrifice is Iphigenia, daughter of Agamemnon."

Iphigenia is not Scythian; in the sense of "strong born," it is Greek. This quality at birth is only to be known by future development of the subject, and Iphigenia probably owes her name to the same cause which made the Gaelic Finn (*white*) reach his full strength at the age of fourteen—a rapid development only comparable to that of the moon. Iphigenia was the daughter of Agamemnon, meaning the "steadfast," the "very resolute." Herodotus, we can scarcely doubt, used these names as giving the proper meaning deducible from the epithets he or his informants had of the Taurian virgin. The Grecian story of Iphigenia is of the Jephtha's-daughter type. Agamemnon killing a stag in the grove of Artemis, or for some other reason, had vowed to sacrifice the most beautiful thing which the year produced—the year of the birth of his daughter, as it happened. He left his vow unfulfilled. He was called on to fulfil it by the sacrifice of his daughter to Artemis. Iphigenia was brought to the sacrifice, but Artemis interfered, carried her in a cloud to Tauris, where she was made to serve the goddess as her priestess. Iphigenia, in fact, was made an Amazon of the early Ephesian pattern. A stag, a she-bear, a bull, or an old woman was sacrificed in her place. The stag was

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the horned representative of Diana, the bull may be said to be the same with a special reference to Tauris, the she-bear is the representative of the North shown in the classical languages, and in our own day, by use of the word "Arctic" from its geographical connection with the constellation known as the Great Bear.

Iphigenia had a brother Orestes. His name, which if connected with οὔρος a "watcher" may be compared with the decapitated Greeks and others set to watch over the homes of the Tauri, or if with ὄρειτης a "mountaineer" may be compared with the cliff on which the city of the Tauri was situated. Orestes and Iphigenia carried off the statue of Artemis from Tauris. Ultimately it was taken to Brauron in Attica, where Iphigenia died as its priestess. The Lacedæmonians maintained that the statue of Artemis was at Sparta, there worshipped as Artemis Orthia, having human sacrifices offered to it at first. The title Orthia, "upright," "straight up," recalls the high poles and the sacrificed human heads over the houses of the Tauri. No doubt the moon watched over the dwellings of these Scythians, and was at least as high as their chimneys.

We have another Artemis in Callisto. She is variously called the daughter of Lycaon in Arcadia, a name which brings us back to the phonetic connection between λύκος, a "wolf," whose mottled coat has led to its being compared with the moon, and the root appearing in the name λύκηγενής, "light born," a name for Apollo; of Nyceus, connected with νύξ, "night";

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or of Cetus, connected with *κητος*, a sea-monster, in composition the "abyss." Callisto's own name is evidently connected with the prefix *καλλι* = beautiful. She was a huntress, a companion of Artemis, a mistress of Zeus, who metamorphosed her into a she-bear, and was the mother of "Arcas," from whom descended the Arcadians connected either with, or probably both with *ἀρκειος*, "bearish," "arctic," and *ἀρκέω*, "to ward off," "defend," the function of the impaled heads of the Tauri.

It is natural enough that the bull should play a large part among the religious myths of the peoples. It is curious that the term "taurus" both in Greek and Latin is applied to the anatomical region, the perinæum and the organs male and female in front of it. In studying the Cattle Raid of Cuailnge one has considerable difficulty in seeing why the "Brown Bull" should cause the invention of so long and mixed a story. The two personages specially influenced in its acquisition being *Meubh* of *Connacht* and *Ailill*, apparently meaning "instruction," *oilim*, I rear, instruct. *Meubh* is surely "my Eve." The connection of Artemis with bulls is demonstrated by the designation applied to her by Hesychius, *ἡ ἐν Ταυροῖς*, which of course connects her with Scythian Tauri of the Taurian Chersonese. Istar was, as we have said, insulted by Ea-bani, the bull-companion of Gilgames, whose search for Xisuthrus carried him to the north of Europe. The Sanscrit for a bull is *sthurus*, certainly suggesting the use of a Sanscrit word for a Chaldean

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hero(Xisuthrus), the word being comprehensible to the learned only. Xisuthrus was the Accadian Noah, Noah in Semitic meaning "to reside," and Xisuthrus' residence as discovered by Gilgames was in the extreme north of Sarmatia, *i.e.* Scythia. Surely from this we are entitled to conclude that the bull was specially revered by those in the far north, and we see it was the moon which played the part of a bull when we remember that Meubh's own bull, the rival of the Brown Bull, was called the "white horned." We found this guess on that constellation being the only one which could be likened to the horned head of a bull.

There were Amazons in Africa on the borders of the Atlantic, in the Caucasus, in Italy, in India, and Ethiopia.* The Athenians owed to them their religious mysteries. When invading Attica, starting from Pontus, they had to pass round the whole of the Black Sea.† That is virtually a statement that the Athenians got their mysteries as the result of a Scythian invasion. According to Plato, the invaders were led by Eumolpus, and in Christian times Clemens of Alexandria speaks of him as a shepherd and the principal introducer of the Eleusinian rites and mysteries.

Eumolpus, *εὐμολπος*, "good singer." As the first priest of Demeter he was taught by the goddess herself, and being regarded as an ancient priestly bard fabricated poems were ascribed to him. Primarily interested as we are in the Celtic traditions of Britain,

* *Ancient Mythology*, Bryant, iii. p. 461.

† *Ibid.* p. 483.

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we recall that the Gaelic Ossian, Oisín, has been made use of in the same manner. Though by authority his name is translated *fawn*, son of *Finn*, i.e. "the white one," and thus suggestive of Diana and her usual companion, there can be scarcely any doubt that the traditional ballads are ascribed to him by connection with the Gaelic *o s(h)ean*, "from ancient" (*time*).

Demeter, in whose honour the Eleusinian mysteries were celebrated, is a form of the two words *γη μητηρ*, which (compare *δημαρχος*, "governor of the people," Dione, "mother of Ge") should not mean "mother-earth" but "earth-mother." The mainspring of the whole story of the Amazons points to a form of worship in which the female element was predominant, as we suggest was the case in the religious rites of the British Cartimandua and Boadicea.

Eumolpus' mother was Chione, *Χιόνη*, described as a daughter of Boreas the north wind, or the north generally, also of Poseidon,—that is, the ocean,—or of Dedalus, who flew over the Ægean Sea to Sicily and Sardinia islands both. The daughter of Dedalus was beloved by Apollo and killed by Artemis. We may accept it as fact that both Chiones personified the same ideal.

CHAPTER TEN
THE RAVEN & THE DOVE

CHAP. X. THE RAVEN & THE DOVE

WITHIN HISTORIC TIMES AT DODONA, THE most revered of the oracles of Greece, the Asiatic goddess Dione, was worshipped together with Zeus. From the time of her appearance onward the oracular responses were given by her priestesses, who were called "doves." * Διώνη was a female Titan, according to some the mother of Oceanus and of Thetis, both water deities ; according to others, of Uranus and Ge—that is, water and earth ; or otherwise of Æther and Ge—that is, of Æther, son of Erebus (darkness), and Nyx (night), and of the earth. Dione, as an immediate descendant of Chaos, was present at the birth of Apollo and Artemis. Compare all this with the statement in Genesis, " And the earth was without form and void ; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, ' Let there be light ' ; and there was light, And God saw the light, that it was good : and God divided the light from the darkness. And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day. And God said, ' Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.' "

The light as first created was single, and was subsequently divided between day and night ; but night precedes day, as chaos preceded order, and, as we think, we have proved that the original Apollo was as much a moon god as Artemis, Diana. In these

* *Ency. Brit.* vii. 323.

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verses of Genesis mention is made of all those elements ascribed as descendants to Dione. The writers to whom we are indebted for these details were doubtless drawing on some such primitive theory as we find in the Kabalistic "Supernal Trinity," and the first letter of Dione's name in Greek is the Δ used as a symbol of fire called "Mother."* All probability seems to support the suggestion that Chione and Dione, and we may add Diana, are impersonations of the idea of motherhood, potential rather than completed. The dove is certainly the representative of the "Spirit," the Hebrew *Ruach*, which "moved upon the face of the waters"; the primal source of wisdom the female part of the androgynous Elohim, the creator of light (compare *brig* of Brigit = potency). We have it on the authority of Callimachus (396 B.C.) that the Queen of the Amazons (the female deity?) had daughters called Pleiades, those by whom the sacred dance and the night vigils were first instituted. These *πέλειαι* were therefore doves and Corybantes; their ceremonies, judging from what we are told of the "furies" in Mona, being closely allied to those practised in Britain when Cartimandua and Boadicea held supreme authority.

The oracles of Dodona were given by deduction of the significance of the murmuring of the wind through the sacred oak or through the tripods surrounding it, or by the murmuring of a neighbouring fountain or the moaning of doves in its branches. All these sounds

* *Religio Scotica*, p. 100.

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have a reasonable resemblance to one another, and suggest the moving of the Spirit. We have a wind legend connected with the Thessalians, descendants of the Helli of Epirus, in which was Dodona. They had a ruler Æolus whose name is also joined with that of the Æolian Islands, where he taught the natives the use of sails in navigation, and foretold from signs which he observed in the fire the nature of the winds that were to rise. According to Homer, Æolus was the "distributor" (τᾰμίας) of the wind. The name is connected with ἄελλα, "a storm wind," and this fact amidst all the confusion surrounding the name, suggests that he is an impersonation of the source of the oracle, given at Dodona.

The origin of the Dodonean oracle is ascribed to one of two black pigeons which came from Thebes and perching on the sacred oak proclaimed in human voice that an oracle should be erected there to Jupiter. According to Herodotus, on the authority of the priests at Thebes, the story originated by the Phœnicians carrying off two temple women, one of whom was the black dove of Dodona. The dove being called black satisfied Herodotus as to their being Egyptians, and he goes on to explain their name of doves because at first they chattered a strange language. Herodotus was treating the myth as if it were history. We learn that the Cimmerians were called Trerones, τρηρωνες, a word used by Homer for wild doves. When the Argonauts landed in Pontus they found there a stone to which all Amazonian women made

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their vow, and it is described as black (*μελας*). A like worship of Asiatic localisation is indicated by the Ashtaroth of Deut. i. 4, seemingly connected with the two Hebrew words *isha* and *tor*, the "woman dove." Ash-toreth is plural.* We conclude that Asia, not Egypt, was the source of the two-dove story of the oracle of Dodona in spite of the Theban priests. In Gen. xiv. 5 mention is made of an Ashtoreth-Karnaim, the "horned" Astaroth, which reminds us of the horned Isis: Black Madonnas are fairly common, and of course are female and virginal, even if with sons. Black stones are notorious objects of worship, and of these the greatest reverence is paid to the Black Stone of Mecca, the centre of Mohammedanism. We may identify with these objects of worship the doves of Dodona, which were also female and virginal, and the connection with Asiatic worship has its proof still before us in the crescent of the Turanian Turk. Granted the new moon as female, then the head of the black Istar or Madonna, the black stone of female reverence, and the black doves themselves with silver wing, seem to us to have but one explanation in nature, the young crescent moon and the dark and dimly visible globe in its arms, the moon lighted by reflection from the earth. This phenomenon also represents the son in the case of Isis and the Madonna.

Isidore of Seville's statement, "Apud Amazonas sistro ad feminarum exceritus vocabatur," demon-

* *Ancient Faiths*, Inman, i. 310.

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strates that in his time (560-636) the Amazonian was identified with Isiac worship.

The universality of the belief in darkness having preceded light is well shown in the folk-tales connected with the raven. The Zend Avesta, the Zoroastrian Bible, says that the raven "shines with light." The story of the foundation of Lugdunum, when ravens appeared fluttering and filling the trees around while the foundations were being dug, which was the cause of it being called by a name which means "the height of light," and the statement that the Gauls had a word *lugos* meaning a "raven," is not so improbable as has been supposed. Odin had two ravens, "thought" and "mind." Cuchulainn, who is a second birth of Lug (*lux*), had two raven attendants, and in the *Book of the Dun* ravens are spoken of as "lugbairt"—that is, "light-bearing" (giving ?).*

In the *Book of Leccan, bran*, a "raven," a "crow," is connected with *brand*, a fire-stick. All this dimly shows that an animal which is absolutely as black as can be, had a connection with light in the belief of people ranging from Persia to Ireland, and it is curious to find the clearest demonstration of the significance of this in the folk-beliefs of the native Indian tribes of North-Western America.

Bouffon has told us that in time of storm report has it that the raven flies so high and fast that electricity is developed at the point of its beak. The natives on the west coast of Vancouver say that fire was

* *Hibbert Lectures*, 1886, p. 429 note.

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brought to men by the raven, its beak burning. This belief is apparently symbolised by a small red piece of wood being characteristic of almost all representations of the raven, and especially found on the beautiful raven-rattles, exclusively in use by the raven clans of that country. According to these Indian traditions, in the beginning of time the animals lived in darkness, but, by shooting an arrow which stuck in the sky, shooting another which stuck in the nock of the first, and continuing the process, a ladder was formed up which the animals searching for light and fire climbed to the sky. The ladder broke, unfortunately, but they reached earth again, partly as birds, partly as fluttering leaves, pine needles, and part by falling in the less resisting sea.

The Tlingit tradition of the getting of daylight is as follows : Light was in the possession of a great chief, who preserved the material for sun and moon with great care in a box. He knew that the raven would come as a pine needle to steal it. After a long flight, the raven reached the edge of a small pond in the neighbourhood of the chief's house, on which it settled, considering how to effect an entry. The chief's daughter came to the pool for water. The raven proposed marriage, which she refused. For fear of the father, the raven changed to a pine needle, and allowed himself to fall into the pond. The girl, returning, swallowed the needle in a drink of water. Going back to her father, she told him what she had swallowed. Thereafter she conceived, and bore a son,

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which was the raven. The boy grew, and became the pet of his grandfather, who could refuse him nothing. One day he insisted on having a box he espied on the rafters of the house. By persistent asking, he was at last permitted to look into it, and there he saw light. The chief at once shut the box; but by indomitable pertinacity in making himself disagreeable till indulged, the grandchild ultimately got possession of it, and taking it under his wing, flew out of the house. Having now possession of light, he placed the sun in the heavens, and making two parts of the remainder, made one the moon, and broke up the other into the stars.*

The Awikyenoq call the chief first in possession of light *Menis*. In this version the girl blew the pine needle aside, but swallowed some shining fruit. In four days she brought forth a son, who grew rapidly and could speak from the first. By the second day he could walk, by the third day he could manage a canoe (? boat-shaped crescent of the moon). At this time no sun was visible, the moon only. This Indian Cuchulainn now showed his desire for the box on the roof beams, in which was daylight. Finally, he took it with him in the boat, and apparently when about a week old let the light out of the box.

The Tsimschian say daylight was in the house of a chief in a box called *Me*, which had the "appearance of a wasp's nest." The raven stole it, and flew with it to the mouth of the river Nass, where many were

* *Natursagen*, Oscar Dähnhardt, vol. iii. pp. 504, 507-510.

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engaged in fishing. This was evidently carried on at night, as was salmon-spearing, of which the writer has himself had experience. Asking for a fish, and being refused, to avenge himself the raven turned on the daylight.

Another tradition of this tribe says that at first the frogs were the lords of the earth. The raven asked them for food, and they refused, which angered him and made him consider how he could punish them. Knowing that frogs could not endure daylight, he started to find the sun, which having got, he said, "Give me to eat, or I will make it daylight." "Oh," said they, "do you think we do not know that daylight is kept by a great chief?" In order to convince them, he allowed the daylight to peep out a little from under his wings. The frogs, however, thought he was deceiving them, and still refused him the food. Then he made it day, and the frogs crept back into darkness.

In these traditions the box on the roof rafters is clearly the night sky. The black raven is also representative of the universal darkness. The small pond on the side of which he rests must be the moon, also spoken of as the light-holder with the appearance of a wasp's nest—a graphic suggestion of the appearance of the moon, something like a paper lantern, containing, doubtless, the universal light and fire, which when removed from its covering shone forth as sunlight.

The pine needle, the salmon, the canoe, are doubtless the moon in its earliest phases, and the rapid de-

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velopment of the hero, the raven, is a recognisable part of the moon's story, and is accurately paralleled by what is told of the Gaelic Cuchulainn, who reached his perfect development in fourteen days. In the Ukraine we see the same fire-bearing raven closely connected with the evil eye. The operator for the removal of its effect makes the sign of the cross over himself and his patient, repeating, " This is the black raven which comes from the black sea ; its eyes, its beak, its claws and the points of its claws are red. It has driven from . . . the evil glance which had struck him, whether thrown by men, women, boys or girls, or of whatever sort it be."*

All the above might be, nay was, excogitated in its essentials over the breadth of the northern hemisphere; but one of the most interesting items in our information is the calling the wasp-nest box *Me*, and another in naming the chief who owned it *Menis*. (Compare with this the Greek *μήνη*, the Latin *mensis*, the Gothic *mena*, Anglo-Saxon *mona*, Old High German *mano*, Swedish *mane*, Icelandic *mana*, Sanskrit *mas*, and many words connected with measuring and weight, and recall *Mona*, the Isle of Man, and what we have said at p. 130 of the Scythian "*Manda*.") With stories before us such as those of North America, there need be no difficulty in comprehending why moon worship should take precedence of sun worship, even in the north. All the light and fire we have has to be considered as having common origin, that of the moon

* *Der Böse Blick*, Seligmann, i. 376.

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being the same as that of the sun, but night always precedes day.

A connection between the long-eared ass and the moon comes out very evidently in the coinage of Mende in Pallene, the modern peninsula of Cassandra in Macedonia. The head of an ass or the full figure of one appears on its most ancient currency. Mende was a colony from Eretra in Eubœa, and Eubœa probably owes its name to Io, the white cow, into which Zeus transformed the daughter of Inachus, the spot where Io was believed to have been killed being shown in the island. The form, survival of such worship of the moon can take, appears in the modern use by the peasants of Cassandra of the title applied to the ass of "Kyr Mendios," Mr. Mendios. Men-dios, in fact, can be translated moon-god. Of course "Kyr" as Mr. is a debased use of *κύριος*, a lord or master, but when applied to a period of time it means "fixed," "appointed" (*κύριος μῆν*, the "appointed time" of a parturient woman, the ninth month). To the ass was carried over the time-ruling title applicable to the moon god.* Moses' discovery of water by direction of a herd of asses as related by Tacitus, and the ass-headed deity ascribed to the Jews mentioned by Tertullian, are probably indications of the consideration attaching to the moon in the Jewish cult.†

* Abbott's *Macedonian Folk-Lore*, p. 299.

† *Rel. Scot.* p. 94.

CHAPTER ELEVEN

Μήν, ISHTAR, BELTIS, SEMIRAMIS

Μήν, ISHTAR, BELTIS, SEMIRAMIS

LAJARD TELLS US THAT PLURALS SUCH AS Baalim are sometimes used as masculine, sometimes as feminine, and the plural Aschtaroth, which in the Septuagint is rendered by the word Ἀστάρται, also plural, and both feminine, appears to prove that the ancients sought to express the idea inseparable from the divinity of androgynism by using the plural. By this use of the plural, the singulars Baal and Allah could be employed either as masculine or feminine. When the change occurred in theology which divided the male and the female, we still find that in Hosea ii. 8 and in Romans xi. 4 the Septuagint treat Baal as a female divinity. That androgynism in divinity was not strange to the Greek mind is proved by the fact that θεός is both masculine and feminine.

In Accadian the chief god is Engi, also called Elu, Ilu, more generally Bilu (father El?) (compare "Eloi" of Mark xv. 34), whence the Greek Bel. He is said, on a tablet recording the war of the gods, to have been the creator of the moon (*Sin*), of the sun (*Shamas*), and of the Queen of the stars (*Ishtar*). This is evidently somewhat late theology. In the deluge legend he is the chief god by whom the destruction of mankind was effected. His characteristics being force and anger, he is continually represented as taking council of wise and benevolent Hea. Baal is Phœnician, and in Semitic signified "Lord"; and in Canaan, after the introduction of his worship, he was combined with Ash-toreth, the moon goddess—that is, the goddess of fer-

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tility. The Phoenician Baal was a derivative of Bel, the creator, and therefore androgynous. Bel, patron of Babylon, was Belmerodach, and as representing the male sun may be considered as a product of later theology. He seems to have been subsequently identified with the planets Jupiter and Mercury.*

Our principal interest, however, is in the female form of Bel—that is, Beltis or Belat. She was the “mother of the gods,” and the goddess of war, as Bel was the god of force and anger; as a female divinity only, identical with Ishtar; and as Bel was the Accadian *Mul-ge*, so Beltis was *Myl-ita*. Rawlinson tells us that she also was queen of victory and queen of heaven.† She is called on an Assyrian tablet the “flesh of Heaven,” which reminds us that, according to the Gospel of John, the creative word was made “flesh.”

According to Strabo, the temple of Belus at Babylon had on its summit images of Bel, Beltis, and Rhea. Rhea, born in an island, Crete, is of ill-defined personality in comparison with many of the later divinities. She seems to have been the great goddess of the eastern world, and is also described as the “mother of the gods,” the “great mother,” and naturally the mother of the supreme deity Zeus (Jupiter). Whether or not there were three figures on the top of the temple at Babylon, Rhea and Beltis are undoubtedly equivalent one to the other; and if Beltis and Bel were an andro-

* *Archaic Dic.* p. 113.

† Forlong's *Rivers of Life*, ii. p. 57.

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gynous whole, a single object of worship, whatever it might be, would represent all three, and give rise to such a statement as that of the geographer. There is some support to this in the fact that in sculpture Bel was represented as a kingly figure wearing a tiara crested with bull's horns,* the horns representing the crescent moon. The Babylonian moon god (Sin) was called the "strong bull with great horns."† The name of Rhea (Ῥεῖα, Ῥεη; compare Gaelic *re*, the "moon," Welsh *rhi*, what is specific, *rhianaid*, female, *rhianon*, a goddess) seems to be an echo of the benevolent Hea (*æd*, common gender "fire"—*æd* an "eye," Gaelic, Meyer), recognisable in the Hoa, the path, the supreme and secret title of Kether, the crown of the Kabalistic superior Trinity.

As deity of fertility, we cannot but consider what Herodotus tells us of the Babylonian women, though we confess that we do not give the father of history credit as detailing a narrative of fact. The civilisation of Babylon was far too advanced to admit of such a custom, even if proved to exist with the publicity he tells of in primitive and savage tribes. He says that every woman in Babylon was compelled, once in her life, to prostitute herself to a complete stranger. In the temple of Beltis passages were marked out in a straight line leading in every direction, on either side of which the women stationed themselves for the ceremony. He adds to the improbability of this story by relating

* *Archaic Dic.* p. 157.

† *Folk-Lore*, vol. xxiii. p. 276.

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that those who disdained to mix with the commonalty took up their station in the temple with a numerous train of servants accompanying them; but the greater number sat unaccompanied, apparently wearing a crown of cord round their heads. The victim remained in her place till a stranger threw into her lap a piece of silver, accompanying it with the formal remark, " I beseech the goddess Milita to favour thee." Silver being accounted sacred, the smallest piece would not be rejected. The sacrifice being consummated outside the temple, she returned home; and after that, however great the sum, nothing would influence her. He tells us that the deformed might have three or four years to present themselves in the temple, and also that a somewhat similar custom existed in the island of Cyprus. Note that it was " silver " that was sacred to this mythical sacrifice, that metal to which the light of the moon is so frequently compared.

In Greek *μήνη* the moon is used also as the title of a goddess, and *μήν*, a " month," the masculine of the former, was used as the name of a god. We know from Strabo that there was a temple of *Μήν*, surnamed " of Pharnaces," the king of Pontus in historical times—that is, of the district inhabited by Amazons in mythical ages. Pharnaces was son of Mythridates, who died 45 B.C. " By the fortune of the king and by Meen of Pharnaces " was a royal oath, connecting luck and the moon.

Various Ishtars were often recognised as independent. Rawlinson is our authority for Ishtar of Nineveh

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being distinguished from Ishtar of Arbela and both from Ishtar of Babylon, each being addressed individually in the same invocation. Of course they were not in origin separate deities, but as much one as the St. Andrew of Russia is the St. Andrew of Scotland.

The town clerk of Ephesus appeased his fellow-townsmen by recalling as an indisputable fact that the statue of Diana in their possession had fallen down from Jupiter. He was not thinking of a female of sorts born in an island of the Ægean, and living somewhere on the top of Olympus or other such hill, but of a celestial body of which an image was in the temple of Ephesus. Doubtless he spoke of the representation of the goddess as in his day an image which personified her characteristics as then worshipped, the work of some Ephesian sculptor which probably had taken the place, we suggest, of some black stone or aerolite, the original object of worship.

We have mentioned the fact that in Sparta Artemis was worshipped as "the Upright." The Assyrians often represented Ishtar as an upright fish, not unlike a naked female, thus representing the most prolific of creatures, and especially that peculiar to the waters.

Ishtar's descent to Hades connects her with darkness, of course—the same darkness, we need not doubt, as has been characterised as Cimmerian. Its peculiarities as a dwelling-place were described on tablets four thousand years ago, where those who enter were deprived of light, in darkness they dwell, where ghosts

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flutter their wings like birds, and where the dust lies undisturbed.*

The sixth month of the Accadian year, called Elul, in Assyrian Ululu, is always associated with Ishtar, Allat, Astarte, the zodiacal sign called by the Romans *Virgo*. The time of the year of this Elul is said to correspond with our September, approaching the commencement of the half-year in the Gaelic calendar ending with Beltain, the dark period, the virgin period of gestation.

Semiramis, the female founder of the Assyrian Empire, according to Ctesias, reported by Diodorus, flourished about the 22nd century B.C. Looking to all probability, the name given signifies "mother of the Sumiri." There can be no doubt that what pretends to be history in her case is myth, Ctesias himself having written five hundred years after the date ascribed to Semiramis. Semiramis was the daughter of the fish goddess called Derceto (Der-Ketus, $\delta\epsilon\alpha$, Doric for $\theta\epsilon\alpha$, and $\kappa\tilde{\eta}\tau\omicron\varsigma$, a "sea monster"), probably a Greek name for Astarte. The goddess exposed her daughter, who was brought up by shepherds, having been miraculously fed by doves. Her name is said to be derived from Simmas (note the initial S), the shepherd who was her foster-father. Her first husband was Onnes (Oannes, the fish god?), an Assyrian general who committed suicide, when she attracted the attention of Ninus, the founder of Nineveh. On her death she left her kingdom of Chaldea to her son Ninyas, disap-

* Forlong's *Rivers of Life*, ii. p. 108.

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pearing from earth, taking her flight to heaven in the form of a dove. The last king of her house was Sardanapalus, thirty having reigned till his day, son succeeding father. Thirty is roughly the number of days in a month, and we may compare this dynasty with the thirty Brudes who ruled over Pictland.

CHAPTER TWELVE
MÆNADIC RITES

CHAPTER TWELVE: MÆNADIC RITES
IN EUROPE TILL QUITE RECENTLY BIBLI-
cal chronology influenced the ideas of the learned as
to the length of time of the existence of civilisation
as well as of creation. While the Homeric age was
accepted as the dawn of classical, Greek and Biblical
story formed the foundation of all history. Now we
know for certain that speculative theology and a high
degree of civilisation existed before the date assigned
to the creation of Adam and Eve. Classical and Hebrew
theology agreed in making the supreme deity male,
and this idea took so firm a hold that the androgynous
creator perfect in one person disappeared. When the
inherent powers of the heavenly bodies led to their
deification, because Jana was female and had lunar
characteristics Janus seemed of necessity to be the sun.
Apollo and Diana were two and the latter being a moon
goddess the other, Apollo her brother, was held to be
the sun. That they were expressions for the male and
female powers of an androgynous moon seems to have
occurred to few in recent times. True it is Apollo's
connection with night and darkness and death gave
rise to Apollyon being made the equivalent of the
Hebrew Abadan, the angel of destruction. To call the
sun the angel of destruction as connected with dark-
ness has little analogy with fact. It is not in the dark
time of the year the sun is destructive, but in the height
of its glory. The only time it can be connected with
death is in winter ; but for however short a period it is
above the horizon, it is always the same complete and
perfect disc, while ἀπολλῶμι, connected with Apollo

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and Apollyon, signifies "to slip away," "to vanish." It is much less correct to speak of the sun as vanishing when he retires undiminished to rest nightly, and appears undiminished each morning, than it would be of one who is gradually to all appearance eaten away, finally disappearing, as does the moon. It is true that Apollo was supposed to ward off evil, and was made the father of Asclepius, the god of medicine, a power ascribed to him in his period of growth, and is a parallel to the vulgar belief still present with us of choosing the time of the waxing moon for carrying out any operations where increase of health, etc., is desiderated. In support of what we have said of the importance of moon worship in the northern world as known to the civilised ancients, we recall what Diodorus says : that the Hyperboreans worship Apollo more zealously than any other people ; they are all priests of Apollo ; one town in their country is sacred to Apollo, and its inhabitants are for the most part players on the lyre.* The idea of the divinity complete in itself, male and female, had passed from mind, except it may be of the initiates in the mysteries, and remained only in the unpleasant idea of the hermaphrodite, a being, however, which has some place in nature in the "free-martin," an animal twin birth imperfectly developed, with something of the outward characteristics of both sexes. The free-martin not being capable of reproduction, the hermaphrodite is an impersonation of lust credited with the desire of gratified passion only.

When we regard the ordinary course of generation,

* Smith's *Greek and Roman Biography*, i. p. 231.

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we have a certainty that the child is the child of its mother ; if we disregard the restraint of the teachings of morality, this certainty is entirely absent in the case of the father. Primitive culture reckons genealogy by the female. Many primitive races continue to do so even where the father is acknowledged.

Starting with a supposititious creator unconnected with any visible object, seeing that light and moisture are the prime necessities of growth and therefore of existence, the first result of creative energy was the production of light and the division of the waters, meaning putting a source of water supply above the earth. Having created light and divided it between the sun and moon, as civilisation advanced, the beauty, evident growth, evident diminution, and reappearance in its offspring of the moon, invited comparison with the female. That much being admitted, and offspring being from the female only, though requiring the fecundation of the male, it is not to be wondered at that in the mysteries the female power ranked first. In ordinary life, however, the male is the active partner—he must be so when the female is engaged in reproduction ; and the sun naturally doing his daily task with regularity and without apparent change, was just as naturally the representative of male power (that is, of all that is represented by force) as the moon of the female passivity. Let us admit a quantitative equality of mental capacity in both sexes, but qualitatively undoubtedly there is a difference. As between the male and female it should be the “ goddess of the

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household " who should regulate the time of reproduction, and so the impersonation of wisdom was made female—*e.g.* Minerva, Pallas, and the Kabalistic Aima, all potential mothers, as is shown in the name by which Mary is worshipped—" The Virgin."

The similarity between the female and the moon is, however, not all figurative. With a view to the fulfilment of her special and important duty in the economy of nature, a physical-like periodicity is common to the moon and the human female.

If we compare her condition at that time with the analogous period in the lower animals, it should be one of unwonted excitement. Granting the excitement, a reason is plain for applying the term *lunaticus* (moon-struck) to anyone in such a state, the female fact being applied by transference to others. We see this transference very clearly in the fact that the *annual* flux in animals has been called *mensis*. Menstrua and Lunatica, when considered from the standpoint of origin, are identical. In Greek we have the lunatic idea expressed in *σεληνιακος*, epileptic, crazy. There was a Roman *Mena*, the daughter of Jupiter, who presided over the physical condition of women. Surely this is the Greek *Μην*, the *Meen* of Pharnaces, the *mena* of the Goths, and as we believe the word giving significance to the Assyrian name of the Scythians, *Manda*. We cannot but associate the word *Mania* with *lunacy*: *μαίνομαι*, to rage, be furious; *μαινάδι*, the Bacchantes, Mænads; *μαινας*, "causing madness, especially that of love." The Mænads were the priestesses of Bac-

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chus and Priapus, and were styled *Hederigeræ*, "ivy-bearing," ivy being wrapped round the thyrsus and made into crowns for poets as well as at Bacchanalian ceremonies. The Greek name ἑλιξ means twisting round, encircling, and is applied to the tendrils both of the vine and ivy, and to things assuming a spiral form such as smoke or a whirlwind or a dance; the ivy twisting round the thyrsus representing figuratively the Mænadic dance. As a proper name, *Helice*, it is the Great Bear, and used by transference like the word arctic to express the north. The thyrsus seems to connect with θυω, to "offer part of a meal as firstfruits to the gods," especially by throwing it on the fire. The thyrsus itself is thus described: a straight shaft or wand wreathed in ivy and vine leaves with a pine cone at the top; the cone was a female phallic symbol from the earliest Babylonian times, allied with the triangle. In the first centuries the conical form was given to Christian symbols, one of which was in the possession of Lajard, inscribed with the name "Christou." The writer has seen the pine cone as the top ornament of the sounding-board in a Presbyterian church in Scotland. The rod fixed in the pine cone and surrounded by the encircling ivy and vine connected with the meaning given to the Greek θυω, carried as it was by an excited young female, a Bacchanal or Mænad, clearly proves itself to have symbolised the first sacrifice of what we have suggested as a "lunatic."

CHAPTER THIRTEEN
THE MOON AS SPINDLE

CHAP. XIII THE MOON AS SPINDLE

THE CONNECTION OF MANIA AND NIGHT has other support. Dis, Dis-pater, the forefather of all the Gauls, Celtæ, those inhabiting the dark north, was also called Orcus, identified with an Etruscan Mantus and "Αιδης of the Greeks. Orcus has left his name in the Orkneys, Orcades, at the extreme north of Albion, appropriately enough as god of the dark regions, and his wife, originally the wife of Mantus, was Mānia, sometimes termed mother of the manes—that is, the spirits of the departed. Mania was the Roman Proserpine. Horace applies the word "Proserpina" to the attraction of the underworld. Her name is derived from *pro*, "before," and *serpo*, "I creep," by transference a snake, a serpent, applied to the constellation Draco, stretching out from between the Great and Little Bear till close to the Pole Star, identifying the idea of crawling, slow movement (compare the circling ivy) in the dark regions of the north, her Greek name of Persephone meaning "to cause death." Persephone, we must remember, was daughter of Jupiter and Demeter, as we believe originally the earth mother—that is, mother of the earth. Persephone was the waning moon. Mania, the mother of the manes, has the first *a* long; mania, "madness," has the first *a* short. They are supposed to be of different derivations, but it is of interest that the French word *manie* is orthographically identical with the name for "a wax figure made use of in divination." This is a real Persephone in intention, the purport being by slowly melting it to cause the death of a person objectionable to the maker by a

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wasting disease. Figures for the same purpose—made of clay, however (*corp creadha*, Gael.)—were quite recently made in the highlands of Scotland, being put in running water, which would affect them as heat does wax. We believe the waning moon gave the hint to the very-long-ago inventor of this piece of witchcraft.

Mānia was among the Romans a bugbear to frighten children. The man in the moon is probably used at this moment for the same purpose. A generation ago he was a standing warning against the gathering of sticks on Sunday, the seventh day, the original day of rest, when the moon has completed one quarter. The Greeks used for the same purpose a certain *Mormo*, female. The root of *Mormo* is connected with *Moros*, "destiny," who, as a mythical personage, was the son of Night. *μόρος* and *μέρος* both signify "a part," but the former a constituent unit, the latter any portion. With the same root we would compare the Homeric *Moirā*, "Fate," the equivalent of *Aisa*, meaning "fixed decree." *Moirā*-*Aisa* in Hesiod become three daughters of Night: *Clotho*, literally the "spinster"; *Lachesis*, the "disposer of lot"; and *Atropos*, the "inflexible," "not to be turned." The Latin goddess of death, daughter of *Erebus* (darkness) and of *Nox* (night), brother and sister, therefore probably androgynous in origin, *Mors*, has every appearance of being from the same root.

Hesiod's *Moirae* seem to have been invented when the period of a life had been compared to the thread

THE MOON AS SPINDLE

on a spindle. Spinning is not done by three persons. The same individual holds the distaff, twirls the spindle, and not infrequently divides the thread without any desire to do so, and can do so at any moment without difficulty. Of the Moiræ, the "spinster" spins, the "disposer of lot" carries the distaff as indicator for the subject's lot, and the "inflexible" snips the thread with her scissors or weighs it with her scales. There must have been some reason for dividing an operation naturally performed by one person among three, and we suggest that "Fate," "Decree," as an individual to have been considered as comparable to the moon representing the ball or spindleful of thread. There is, in fact, a very evident analogy between the course of a life, a spindleful of thread, and of a moon. Each increases till fully developed and then as steadily diminishes—in the case of the thread till separated from the spindle, of the human life till separated from the body. The Greek Atropos and the Latin Mors, she "who is not to be turned aside" and "death in every form," of course have much the same qualities, but *mors* necessarily means a complete finish of life, and it is noteworthy that *mors* is used to signify a dead body, the empty spindle of the individual existence.

In the Hallowe'en observances of Scotland, a ball of thread dropped into the dark recess of the corn kiln was used for an omen of the life of the holder, and according to Leland,* a bewitched child was cured by

* *Etrusco-Roman Remains*, p. 204.

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the white witch throwing a ball of thread three times into the air. The Italian for a witch is *strega*, which also has the word *strecciare*, to untwist. It is in the Northern languages that we find allied terms: A.-S. *a-streccan*, "untwist," "overthrow"; Dan. *stroekke*, "extend," "fell"; Swed. *sträcka*, Ger. *strecken*, also *strick*, a "cord," *stricken*, "knit"; Icelandic, *stritha*, "harm"? In these languages we see that the drawing out of a thread and doing an injury, felling, overthrowing, are possible ideas from the same root. We suggest, therefore, that the conception shown in the Italian *strega* points to its being of Northern origin, and in connection with this we find in another Latin tongue, the Spanish, *hechicera*, a "witch," evidently cognate with the Teutonic *Hexe*, Swed. *Hexa*, Dan. *Hex*, English hag? ? *higian*, A.-S., to draw out.

CHAPTER FOURTEEN
THE MOON AS EYE

CHAP. FOURTEEN THE MOON AS EYE

AS MENTIONED ELSEWHERE, WE FAIL TO recognise any connection between Apollo and the sun; and considering his association with the number seven, and his being brother to Diana, we have no doubt of his origin as a male moon. As the god of prophecy, we must connect him with Teiresias the soothsayer. Teiresias was, according to some accounts, blind from his seventh year. Another account of his blindness is that on one occasion, seeing a male and female serpent together, he struck at them with his staff and killed the female. In consequence of this action he was transformed into a woman. Seven years later, seeing another pair of serpents, he again struck at them, but this time killed the male, and became once more a man. Comparing the crescent moons, the new moon and the old moon to a pair of serpents, and the moon herself as an androgynous deity, we see how such a story could arise. Relative blindness by those looked on by the moon is easily comprehensible, since we cannot see in the dark—at night, in fact, when the moon may be more or less visible. Another account is that Teiresias lost his sight when by chance he saw Athene naked in her bath, the atmosphere and water both being of the same colour. The same loss of sight that happened to Teiresias was the fate of Ilos, the founder of Troy, who, when the temple of Pallas took fire, desirous of rescuing the Palladium, when he saw it became blind. His sight, however, was restored on propitiating the goddess. In the Ionic *ἰλλος* = eye, Ilos founded Troy on

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a site where a cow given to him lay down, doubtless the white cow Io, of another legend.* We compare the story of Teiresias with the ordinary course of one moon, being marked by phases of seven "years," no doubt in place of days. To settle the question of the relative amatory pleasure in the sexes, Zeus and Hera referred the matter to Teiresias as the only one of both experiences. He gave it to the female. Hera, indignant, struck him with blindness; but Zeus gave him life for seven generations, and a staff which enabled him to walk as well as if he saw, conferring on him also Apollo's special gift of prophecy. In the number of generations granted him, we see the number seven occurring again. Apollo was a god, Teiresias is a long-lived man, his long life enabling him to be credited with participation in more events than were possible during an ordinary existence. Anyhow, it is clear to all that Teiresias most of his time, like the moon, walked in darkness. He had a daughter whose names connect her with the peculiarities of her father. She was called Manto, connected with *μαντεύομαι*, "to divine," but is generally known by the name of Daphne. We confess that the meaning of this name is not clear, but we know that Diana-Artemis was called *δάφνιος* and Apollo had the qualification *δαφνίτης*. The story is that Daphne was loved by Apollo; that when pursued by him and in danger of capture her mother Ge (earth) opened the earth for her, but to console Apollo created the evergreen laurel, with which

* *Der Böse Blick*, Seligmann, vol. i. p. 184.

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he made himself a wreath. This laurel is undoubtedly the same leaf shape with which the Amazonian shields were compared, and which we believe represents the moon, with its somewhat ragged edge after the completion of its first quarter. The story of the pursuit is the result of an attempt to account for some tradition connecting it with the laurel leaf (compare holly leaf of race, p. 109). The rough side of moon = holly, smooth side = laurel.

Recalling that the oracle of Dodona was said to be of Egyptian origin, let us examine what we know of the stories of the worship of Artemis or her equivalent there. Herodotus tells us that the Egyptians held several public festivals, but that the most rigidly observed was in honour of Diana in the city of Bubastis in Lower Egypt. The next greatest was in honour of Isis in the city of Busiris in the middle of the Delta. Isis is Ceres (corn), Ge (the earth), and also Demeter for those who considered the latter Mother-Earth.

Herodotus tells us of the Temple of Bubastis (Diana) that "none is more pleasing to look at than this," that it was on an island formed by two separate canals flowing round either side, leaving the entrance the only part not island. The ancient name of the goddess is given as Pasht, also Bast, Beset, Sekhet. The latter was daughter of Ra, who was "the father of beginnings" and "creator of the eggs of the sun and moon" (Easter eggs). Pasht was cat-headed and bore the lunar horns and the solar (?) disc. She had charge of the Egyptian hell and the management of the immured

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souls, and, as such, was called "Tefnut," cognate with which we suggest the later Greek "Daphne." As the creatress of the Asiatic or yellow race, a race despised by the Egyptians and regarded as impure, she was called Pasht. Is it not curious that we have still Pasch eggs, of course with yellow yolks, an equivalent of which the writer has eaten in Vienna as "Fasching Krapfen," a hollow fritter with a sweet centre? Let us translate it, pasht *crops* (of birds) equivalent to Pthah's eggs of the sun and moon. She was also a protectress (of mankind—compare the white and shell of the egg), and as such seems to have been called Beset. Like Isis and the Amazons, Pasht's instrument was the sistrum, or a "vase," and the cat was sacred to her. Cat-headed statuettes of Pasht holding a sistrum are in existence, as also are sistra with cats' heads on them. The worship of Pasht we suggest as the origin of the Pascal feast, and through that of the Easter (Ishtar) festival of the Christian Church.

On the authority of Herodotus, all animals were sacred to the Egyptians. Specially of cats he informs us that the female having littered being no more approachable, the male cats carry away the young secretly and kill them. The females, therefore, desirous of offspring again return to the company of the males.* This account ascribes to the female cat the most praiseworthy virtue, and accounts for the sacredness to the maiden goddess of the animal whose love was of offspring, not indulgence. He tells another story of

* Herodotus, ii. ch. 66.

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cats of which the keynote seems to be the comparison of sexual love with fire. When a conflagration takes place, a supernatural impulse seizes the cats. The Egyptians, in their anxiety to take care of these animals, neglect to put the fire out, but the cats, making their escape, throw themselves into the fire, leaping over the men. In whatever house a cat dies, all the family shave their eyebrows. This connects the eye and the moon, an example in point being that in Icelandic *bra-mani* and *enni-mani*, both meaning the "brow moon," are names for the eye.

The yellow eye of the cat is specially connected with the moon and with the sun. According as the sun rises towards midday the iris contracts, till, at the height of the sun, at noon, the opening is represented by a nearly vertical line. It is this action of the sun on the brow moon of the cat which originates the story of Zeus' gift to Teiresias of the staff that enabled him to walk in spite of his blindness. A recent writer on cats, Miss Anne Marks,* says in moonlight, curiously enough, it was held that the fulness of the pupil waxed and waned with the waxing and waning of the moon, and in Suffolk there are folk who believe that pussy's eyes dilate and contract with the ebb and flow of the tide. Surely nothing could be clearer than this evidence of the still existing supposed similarity between the eye of Pasht (Puss(?)) and the moon. May not "*pasht*" be an imitation of the sound made by a cat? Have we not in old Gaelic *pangur*, the name of a

* *The Cat in History, Legend, and Art* (Elliot Stock, 1910).

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cat, and is not *whinge* good lowland Scotch for one of the cat's methods of expression ?

Pasht of the Egyptians was also equated with Leto. She also is a name for the mother of Apollo and Diana by Zeus, meaning "the obscure." Not, says Smith, in his *Dictionary of Greek and Roman Mythology*, as a physical power, but as a divinity yet quiescent from whom issues the visible divinity with all his splendour and brilliancy. This view is supported, he says, by the account of her genealogy given by Hesiod, and her whole legend indicates nothing else but the issuing from darkness to light, and a return from the latter to the former. Leto's father was Coios, *κοῖος* (Ionic), equivalent to *ποιος*, the Latin *qualis*, "of what nature?"—in fact, the "great obscure."

The connection of the evil eye with the moon is notorious. The clan to which Finn mac Cumhal belonged was the clan Baiscne. *Baoisg*, *boillisg* is "brightly shining," in Greek *βασκαίνω* is to "bewitch," and modern Greek calls the operating of the evil eye "baskania." Finn's clan name, of Greek derivation, connects him with heathen times, when the relation between the moon and the evil eye was still recognised. *Baoisg* is "brightly shining," *baois* is "libido carnis." Finn's wisdom was got by putting his finger in his mouth; this is metaphorical, and may have its origin in the story of the Fall as given in Genesis.

Horus, the Egyptian deity who has been compared with the Greek Apollo and identified with Harpocrates, whose worship at one time was forbidden at

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Rome, is shown with his finger in or against his mouth. Hari in India reclines on his leaf with his foot in his mouth. In the Haggada, the Hebrew explanatory treatise, Moses as regenerator is said to have sustained himself in his ark by sucking his thumb. "When she beheld my ardent gaze, she put her finger in her mouth and placed two fingers on her bosom. Subsequently she explained that the first signal was the symbol of union, the second of sorrow for the necessary delay of two days before that could be accomplished."*

In each case the symbolism is the same—the finger or toe in the mouth signifies reproductive power. The regenerator of the earth appearing as an infant on the water is equivalent to the "spirit of God which moved on the face of the waters," said to have been when "darkness was upon the face of the deep." *Eo*, the Celtic for a salmon, is connected in the science of the story-teller at any rate with *Io*, the moon, one of the objects of affection of Zeus. The Gaelic Finn and the Welsh Gwion both got their wisdom by cooking a salmon and touching their lips with a finger damp with the steam. Adam got his knowledge of good and evil by the introduction of something into his mouth, and that something was the fruit of a tree which grew "in the midst of the garden."

A salmon incident of the reproductive sort is told of one of Ireland's saints, Finan, the squinting of Cin-

* *Caliphs and Sultans*, Hanley, pp. 106, 108.

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detig—that is, “ugly head.” He was a member of the tribe of the Corco Duibne the ‘tribe of Duben’ (Black-head), and his conception took place by the contact of a salmon, “*rabroind*” of Becnat ban (Becnat, the white), “so that he (the salmon) was her husband.” The word used for salmon is *eigne*, an instance, apparently, of the genitive of an unfamiliar word being used as a nominative, the Welsh *eog* having been strange to the Gael.

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THE CALEDONIAN FOREST WAS IN CENTRAL Alba, but if we consider that the British Isles were on the "verge of the world," as known to the Romans, etc., it is almost a necessity that if there were, and we know there were, seafarers of adventurous dispositions in the earliest times, they were likely to form settlements on Britain's coast even before the commencement of historical notices of our island. While the Britons are said to have been "content with little night," and Ireland is spoken of as "icy" at the beginning of the fifth century, these were poetic fancies. If campaigns had been made in winter, the statement might have been that Britons were contented with short days, while the "icy" character of Ireland is entirely without foundation. The winter climate of Britain, in fact, is notoriously less severe than that of the Continent, and that reason, to those who had practical experience of it, would tempt them to form settlements on its shores. Tacitus tells us of the Suiones, situated in the very ocean, who besides their strength in men and arms also possessed a naval force. He describes their boats as having a prow at each end and not being provided with regular benches of oars, but built for being rowed either way as occasion required; they did not use sails. The conclusion has been formed that these boats were not adapted for distant excursions; but when we consider what was done by the Caribs of America and the South Sea islanders in craft of the same description, the New Zealanders having reached that country from Polynesia in just such vessels, this

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shows the viking when he first appears in history had had forefathers in the trade for many generations. The name Suiones we connect with the Latin *sus, swis*, a "swine" of either gender. Figures of this animal were carried by the Baltic Æstii, whose name we connect with *æstuarium*, a "creek," a "vic," in fact, from whence viking. The Æstii (vikings?) were, according to Tacitus, in dress and customs the same as the Suevi, surely related to Suiones. Their language, however, more resembled the British. We conclude from this that Tacitus' informant had happened upon connections of theirs settled in Britain. This sign of the boar, according to Grimm, as we might expect if we are right in our suggestion of a connection between Æstii and vikings, appears mostly in Anglo-Saxon poetry. Constantine, son of the British Helena, is described as dreaming "covered with the boar sign," which he is also said to have worn on his helmet. On the Oghmic monuments of Cork and Kerry we find mention of the "mucoi Dovia," *i.e.* "the pigs of Duben" (Black-head), and in the *Mabinogion* we have the story of Bran and his fleet, Bran's own appearance evidently that of a black boar's head with its two projecting tusks. We are told also of the Twrch Trwyth, the "shore boar," represented as hostile to King Arthur. It is curious that Juvenal, who wrote about A.D. 96, speaks of the Briton's content with little night immediately after mentioning the Orcades. Orcus, as Latin god of the dark regions, is doubtless the name-father of these islands, showing again the

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tendency to ascribe darkness and blackness to the northern regions of our hemisphere. Orc in Gaelic is a pig, an old word. It seems to occur in a Pictish royal name, Talorgan, the "stout" or "valiant" pig. The Swedish Freyr, the god of the earth's fruitfulness and dispenser of wealth, had a boar, "Golden Bristles," which drew the car of the god with the rapidity of a horse and lighted the night like day: this represented the harvest moon. Bran with his two tusks was the moon in its crescent condition. The dark moon is Bran, accounting for the boar's-head ceremony at Christmas—mid-winter, that is to say; the Gullen Bursti moon, with its accompaniment of waving corn, is the harvest moon; Æstus is the heaving motion of the sea. The increasing crescent moon for the festival of the shortest day and the full moon of harvest time show a belief in its influence at all seasons. The figures of wild boars carried about by the Æstii were, according to Tacitus, the symbol of their superstitious worship of the mother of the gods. Rhea was the mother of the gods, and *re* is the moon in Gaelic.

Maia (*Μαία*), who reared Arcas, son of Zeus and Callisto, was regarded as the wife of Pluto, probably from some suggested connection of Arcas with Orcus. *Arcus* is something bent, hence a bow (compare *cornu*, the spike of a helmet, the tusk of an elephant, the crescent moon, the *o* for *a* in deference to the *o* in *πορκος*, porcus). The shape of the pig, with its high back, short legs, and rooting position of its head, has suggested a resemblance in outline between the half

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moon and the pig. This is made perfectly clear in the comparison of the lith of an orange or apple to a pig. Thus we find "What a beautiful fruit, said he, beginning to eat the 'pigs' into which she was cutting it."* Maia was to all appearance the same as the Bona Dea who again resembles Ops, the wife of Saturn, her name being connected grammatically with *opus*, "field labour," from which come the Golden Bristles of the harvest moon. Note that Tacitus says the *Æstii* were cultivators of corn more than other Germans.

On the opposite side of Alba, contemporaneous with the Maiatai, were the Selgovæ. Can we not connect their name with that of Zealand in Denmark, and of old Selund, Zeeland in the Netherlands? A branch of the Slavs are called Wends, expelled from the Baltic coast by the Goths in the fourth century B.C. A number of them settled in what is now Saxony, and those of them who were shipmen probably formed settlements on other coasts in Gaul and Britain, the former possibly the Veneti. Wend is connected grammatically with the Lithuanian *wandu*, "water," Slavonic *voda*, and consequently indicated those "dwelling on the water." Danish *sael*, Icelandic *selv*, English *seal*, is the name of the animal dwelling on the sea. In Orkney dialect, *selchie* is a seal; we suggest Selgovæ as "seadwellers"—let us say Wends compared with seals. Close to our own day, legend tells us of a clan in the Hebrides, "Ic Codrum nan ron," the clan MacCodrum

* *Dialect Dictionary*, Wright, s.v. "pig."

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of the seals. MacCodrum seems to be the Norse Gut-tormr, "good or god serpent," * and the seals, from whence the clan, were held to be the children of a Scandinavian king. There were those descended from seals in the north of Ireland. It was Ronan, called a Scot, who had adopted the Roman tonsure by A.D. 652 and the Roman Easter; and it was a saint of the same name who, as companion to Findchua of Bri-gobann, had hung for seven years from iron sickles, and who went to assist the O'Neills; and Ronat was the name of Adamnan's mother. In the fabulous early origin of Emania in Ulster, when Macha, the moon, starts to bring back the "sons of scarcity" after making herself of a leprous appearance by smudging her face, she found them cooking a pig. Macha was of acknowledged pre-Christian date, but in the church history the earliest apostle of Ireland, Ciaran (the "dark one"), had for his first disciple a furious boar which helped him to build his cells.

It was the Goths who are said to have driven out the Wends from the Baltic coasts. In ancient Babylonia was a Gutium, and its connection with the farthest north appears in that in its farthest division arose the mountain of the world, the Turanian Olympus, on which the ark of Xisuthrus was believed to have rested. Tidal (called Targal in the Septuagint) was king of Gutium, Goim, translated "nations" in Genesis. In the commencement of the third century we have Getæ, also called Daci, on the Lower Danube.

* *Norse Influence on Celtic Scotland*, Henderson, p. 260.

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These passed in the fourth century into Mœsia (Bulgaria and Servia), from whence their tongue has been called the Mœsogothic, the only dialect of Gothic surviving to our time. These were the Visigoths, western Goths, Gut-thiuda—*i.e.* the Guta tribe, *gut* being the nominative of *gutans*. We have also Gotones, Guttones in the neighbourhood of the Baltic, their name apparently having to Latin ears a connection with the material amber, *gutta* according to Martial. Pliny tells that the Guttones made use of amber as a fuel, and sold it for that purpose to the neighbouring Teutons. The Goths were the great tribe of northern Germany. Of this name there are many traces: Gutaland, Gothland, the island in the Baltic; Jutland—that is, the Cimbric chersonesus occupied by the Hreth-gotan, Reidhgotar (compare Gutan and Jute with the Lowland Scottish *yet* for a *gate*)—and Gothland in Sweden on the other side of the Cattegat and the river Göta, Gotha, between Lake Venner and the Cattegat. The Anglo-Saxons called the inhabitants of Gothland Gætas, Gautar. Finally, Pliny says that Scandinavia, “of unknown magnitude,” was an island in the Codanus Sinus, the Gothic (?) gulf. The name of these people Grimm suggested as connected with the Gothic *guth*, “god.” It is probably too old to permit of a single and positive translation, but when we consider that *thiuda*, the second element in Gut-*thiuda*, means “tribe,” we see a claim equivalent to that of the claim of the Hebrews to being “God’s people.” Let us call attention to another

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local geographical expression, the Cattegat, the strait which separates Gothland from Jutland, Halland. Its name seems to mean the "Cat (boat) gate." *Kati*, says Cleasby, a kind of small ship, and with this name he connects Caithness in Scotland; and *gatt*, properly the "door sill," the "lapping edge over a door," the "union of two planks by the one lapping over the other." It is used, however, simply for a doorway—*utan-gatta*, "out of doors." *Gata*, a "gate," *Kattegat*, the "Kat-gate." We have noted that the Anglo-Saxon name for the inhabitants of Swedish Gothland was Gætas, Gautar. In the latter term we seem to see a term of reproach. Cleasby gives us *gaud* with a secondary meaning, a poltroon; and under the word *gata* he gives us as a law term "*götu-þjofr*," a "thief who has run the gauntlet through a defile." *Götu* is in this connected with *gata*, described as a defile; but in Gaelic we have *goid*, genitive *gada*, or *goide*, "theft," and *gadwiche*, a robber. This suggests a connection between the plunderer and his boat, so that "götu-thief" may be a Kat-boat thief, and hence the settlement in Catness and its connection with Cait, Got, said in the Pictish Annals to be a son of Cruidne (*wheat* (eater)), eponymous ancestor of the Picts. The Anglo-Saxon Gætas of Swedish Gothland are to all appearance the men of the gate—that is, the Cat-gate. *Goim* of Genesis means "the nations," and we have seen that the Goths were the Gut-*thiuda*. Is not this word *thiuda* a likely representative of the word to which the Teutones owe their name? Teutones in this

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way would be the equivalent to the Goim of Genesis, "the tribes," "the nations," a general name for the northern races. If in the case of the Goths they were so called from their worship, were not the Germani descendants of Mannus, son of Tuisto (Mannus, a male moon; Tuisto, a supposititious single ancestor of those of the northern tribes)? The sons of Mannus were, according to Tacitus, the Ingævones (the indwellers), the Istævones (the East folk), and the Hermiones (the worshippers of Hermes the phallus, as were the inhabitants of Upsala and the Saxons to Charlemagne's day), or possibly the "boundary" tribes.

Is the story of Gilgames and his reaching the waters of death, where he beheld Xisuthrus "afar off," located by the presence of these Cimmerians called Goths in the neighbourhood of what, subsequently at least, was called the Codanus Sinus (p. 122)?

Pliny's name for the inhabitants of Gothland in Sweden (Hilleviones) survives in Halland. Connect this with the Norse *hel*, Ulifila's *halja*, O.H.G. *helliä*, a dark cold country, a name corresponding accurately in meaning with Xisuthrus' land of death and darkness.

Indisputable evidence of a connection of the country north of Greece with the Codanus Sinus in early days is proved by the finding of a hoard of coin of the time of Alexander the Great (356-323 B.C.) in the island of Ösil in the gulf of Riga.

Berosus (300 B.C.) tells us that Xisuthrus' flood took

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place on the full moon of the month Dæsia, Desius *—*i.e.* May and June of the Macedonian year. If the name of the Daci ($\Delta\alpha\kappa\omicron\iota$, $\Delta\alpha\omicron\iota$) is connected with this word, their national name may mean, like that of the Menapii, as we suggest, moon worshippers. We know that the Dacians joined with other Scythians in the campaign of Darius against Alexander the Great. On Trajan's Column the Dacians are shown as helmeted horsemen in scale armour. This equipment is the same as that of the Cimbri defeated by Marius 101 B.C., described as wearing mail coats and helmets. That their infantry were drilled and disciplined to form bodies with a defined and prolonged front seems clear from the information we have of their chaining their shields together. These Dacians are accepted as identical with Getæ. There can be no doubt that Caithness owes its name, by whatever grammatical channels, to the Getæ, and it will be remembered by our readers that we have found what seems to the writer presumptive evidence of settlements on our coast in the earliest times of recorded history of others than autochthonous Britons—in Mona as Anglesea ; Lorn as connected with Lothringen, Lorraine ; and the Menapians with the Jutes in Hampshire and Ireland. The Ambrones, Umbri, are later importations ; but Bodotria, the Latin name of the Firth of Forth, is of itself evidence of a pre-Agricolan Norse occupation. Among the writers of Danish matters in the Middle Ages we are told how about the year 791 Edgar appointed

* Cory's *Fragments*, pp. 54, 60.

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Adulf earl over the Northumbrians from the Tees to the Myreford. In Anglo-Saxon *vad* is a ford, *vadum* (compare Slavonic *voda* (p. 198)), and *drygen* is to "dry," *siccare*; **vadu-dryge*, the "dry ford," a name applied to it in Bodotria, possibly, as Mona was to Anglesea, by Cerealis and Agricola's Batavians and Tungrians. If Ptolemy's $\beta\omicron\delta\acute{\epsilon}\pi\iota\alpha$ is a correct reading, the above derivation cannot hold good.

In a previous publication, for reasons given, the writer suggested that the place-name Athole had been carried north by the remains of the Roman garrison of the wall, and fell to be translated from the Gaelic *ath*, a "ford," and *faodhail*, a "hollow formed by but retaining water after the egress of the tide." The Gaelic *faodhail*, we have no doubt, is the Norse *vaðill* or *vöðill*, a "shallow water," a "place where fiords can be passed on horseback," appearing in local Norse names, *e.g.* *vöðla-ping*. If these suggestions are correct, the Firth of Forth has been known from the earliest times of which we have record by a Teutonic name. Is not Brigit worship itself evidence of importation? What we know of the worship of the fair-haired Lithuanians bears to it a striking resemblance. It was conducted in woods, the offerings being made at the foot of great oaks, and down to the fourteenth century a perpetual fire was maintained in the midst of the Pushta. Even to this day large oak trees are treated with reverence both by Lithuanians and Letts. The Lithuanian high priest, who had many gradations of priests under him, was styled "Judge of the Jud-

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ges." The Christian Brigit worship carries on the reverence paid to a heathen goddess who was the mother of Ecne (wisdom), and tradition has handed down to us the name of a certain Brig Brethach, Brigit of Judgment, who was the daughter of Sencha, a chief judge of Ulster, her duty being to correct the errors of her father; she was thus the "Judge of Judges." The principal seat of her worship in Ireland was at Kildare, meaning the "cell of the oak tree," and in her sanctuary till the end of the twelfth century a perpetual fire was kept burning within a hedge of stakes and brushwood. Evidently the druidic reverence for the oak tree ($\delta\rho\tilde{\upsilon}\varsigma$) was not peculiar to Gaul or the British Isles. Druid, in spite of all that has been suggested, and the Irish *druidecht*, "magic," and *druth*, a "fool," a "madman," we are convinced is another generic term founded on the Greek $\delta\rho\tilde{\upsilon}\varsigma$, an "oak." *Drus* in Sanscrit is a "tree" and *duru* is "wood," an "oak tree," and the root *dur* appears in the Celtic *derw*, *darach*, an "oak" (Lithuanian *derva*, and *doire*, a "grove"); connected with it is Welsh *drws*, a "door," Gaelic *dorus*, Cornish *daras*, Lithuanian *durys*, and Gaelic *druidim*, "I shut." *Darach*, an "oak," in Gaelic is also a "vessel," more expressive of isolation than of the material of which it is formed, and the same idea of isolation is found in the Breton *kel*, *kell*, "cloison," that which divides one apartment from another, the Gaelic *cuil*, a "closet or corner," no doubt like the Latin *cella* primarily a barn, the root identical with Welsh *celli*, a "grove," old Irish *caill*, modern Gaelic

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coill, connected no doubt with the instruction there imparted—*kelen* is Celtic for “instruction.” According to Pliny, the reverence for the oak accounts for the reverence paid to the mistletoe, apart from any ideas connected with the peculiarities of the parasite itself.

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ALMOST EVERYONE ADMITS THAT RELIGIONS are progressive, whether the claim is made for them as revealed or not. A religion which has progressed must be that of the educated class of the community. Mere primitive superstitions remain, handed down without special assortment among those addicted to them, while the faith of the more educated is in the hands of a body of expounders and teachers, forming what is called a church. There are traces of the older beliefs in the Babylonian records affecting the less educated class, while their priests had excogitated many refinements. There is a religious stratum in Christian Greece and Rome recognisable as a residuum of their ancient worship, and the same state of affairs must certainly exist, though it is less easy to prove, among those whose written records stretch less far back. We may take it as a certainty that Western and Northern Europe were in the possession of a small dark Finnish race, on which subsequently was imposed a larger and fairer people. This was the case in Lithuania, and the same condition of things was true of the neighbouring country of Scandinavia. The occult observances of the small dark people are generally spoken of now as Shamanism, the term shaman being applied by the Tungus, Mongol Tartars, a race of hunters born amidst the gloom of dense pine-forests, to those virtually magicians. If magical proceedings seem advisable to the Norseman, he says, "Fara til Finna" ("Go to the Finns"). Tungus, the Tung-hu of the Chinese, means the "people," another instance of

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a name equivalent to the *Goim* of the Old Testament. Finns as they are by language and descent, we note here that in Gaelic *fine* is a "tribe" and *finechas* is "heritage," what is "the right of a tribe or family." The term *Scoti*, connecting it with "darkness," might well be applied to consultants of sorcerers.

Shamanism, then, must be looked on as a primitive magic ritual undertaken for the protection more or less of individual consultants, but the fair-haired Indo-European, such as the Lithuanian, being an aristocrat, seems to have advanced a stage. To him we have to ascribe the oak worship—that is, the druidical. Irish tradition tells us that the sons of Nemed preceded in Ireland the Tuatha de Danann—that is, the sons of the grove were followed by the worshipper of the moon goddess as an impersonation of wisdom. Does not Tacitus tell us that the Germans worshipped Isis? There seem, in fact, to be traces of a gradation from Shamanism to Druidism, and from Druidism to "Minerva-ism," to coin a word, with much the same characteristics as the worship of Isis.

The Irish veneration for the shamrock—or rather let us say its popularity as a national emblem—has no doubt frequently been discussed. With whatever specific plant we represent this emblem, it is three-leaved as an essential; whether it be the clover or the sorrel, it is a trefoil in the grammatical signification of the word. It is specially connected with Patricius, and points, one cannot doubt, to the acceptance of his name as meaning the "paternal," though of course

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the Church interprets it as a symbol of the Christian Trinity. We believe that both these ideas are well founded, and here we may say once more that the attempt to fix such symbols to a single idea is a mistake; the more interpretations they are capable of, so long as these are in accord with the purpose of the user, so much the better do they fulfil their intention.

We have demonstrated, we think, the early reverence paid to the moon in these islands. With this reverence we would connect the social distinction permitted to females—Boadicea and Cartimandua, for example—and the traces of Menadic—that is, moon—worship ($\mu\eta\eta\eta$ =the moon, as a goddess Cybele), noted in the attack of the Romans on Anglesey, and probably leaving a name to the Bangors (dance of women) in Wales and Ulster; its isolation being the original cause of the veneration of “the Island, “I,” Iona.

Anglesea and Man both received the name of Mona from the Romans, whether they knew the meaning of it or not (the “moon island?”). Welsh tradition about the “yellow hag” (see p. 54) has come down to us connecting the moon with that colour, and it is interesting to find that in the modern Mona, Ellan Vannin, we are told that *sumrac*, *sumark*, *sumarcyn*, is a primrose; and Kelly says “these flowers are gathered on May Eve and scattered before the doors of every house as a charm against witchcraft, and a cross of mountain ash stuck above the door.” There need be no

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doubt that in the primrose we have a relic of the moon worship, and in the mountain ash that worship ascribed to Patrick and Columba, giving superiority to the male. The Manx *sumrac* is undoubtedly the Gaelic *samharcain*, "primrose," and we may connect that with *samhain*, "pleasure," also "All-Hallows"-tide—*samh*, pleasant; *samhradh*, summer, the yellow corn time.

In a medical manuscript in the Advocates' Library published by Dr. Gillies,* not of great age, however, we find, "Herba S. petris .i. insobairgin," "the primrose," or rather "the cowslip." The Gaelic writer spells the name of the plant in English "cousloppe." The modern Scottish Gaelic is *sobhrach*, *sobhrag*. This is St. Peter's herb, we notice, and according to the *Book of Leinster* St. Patrick is the corporeal Irish equivalent of St. Peter.

Against this *sobhrag*, meaning "primrose," we may compare *sobha*, "sorrel," spelt *sobhadh* by Dinneen, giving us for the same plant *samhadh*, so spelt also in O'Reilly. Sorrel is called in Latin "oxalis," from the Greek *οξύς*, "sharp," "acid," and so we find that *samhadh* means both "sorrel" and "edge"—*samhadh tuaighe*, the edge of a hatchet. Shaw is the oldest authority for *sobha*, "sorrel." Armstrong gives us *sobha ladh*, and refers this to *so-bholadh*, "sweet-scented." Thus *sobhrach* seems to suggest a name derived from its sweet scent, a quality which certainly is not present in sorrel, but certainly characterises the

* *Caledonian Med. Journal*, vol. viii. p. 143.

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cowslip; and this idea of sweetness, gentleness, seems carried on in *sobhraide*, which, translated "sobriety," shows an accepted relationship with the Latin *sobrius*. *Samhas*, "delight," "pleasure," and *Samhain*, "All-Hallows," the end of summer-time, are certainly connected with the *samharcain*, primrose; the Manx marking the beginning of the pleasant (*samhas*) part of the year by strewing the primrose on May Day, while the name *Samhain*, Souin, Souney, as the Manx call All-Hallows, marks the end of *sourey*, summer, a period of comfort, abundance (*souyr*, *souyrid*). With this same word *samh*, pleasant, one would naturally compare Dinneen's *samhóg*, sorrel.

Let us now consider the shamrock. As *samh* is pleasant, so *seamh*, *seimh* is peaceful, gentle, with which we may compare, apparently reasonably enough, Dinneen's *seamrog*, "shamrock, clover; a bunch of green grass; an herb which brings luck to the wearer." Clover undoubtedly is sweet-scented, fattening (Manx *souyr*, fatness, *sourey*, summer), quite a good symbol of summer. For those who desired to have a three-leaved rival to the primrose, the nomination is satisfactory.

In Manx, while *sumrac* and *sumark* are given as primrose, the shamrock is called "trefoil," in Gaelic *lussny-tree-duillag*. O'Reilly gives us *seamar*, trefoil, also *seamrog*, and Dinneen gives us *seamar*, gen. *seimre*, for trefoil and honeysuckle, but for the wood-sorrel *seamrog* and *seamsan*. The *Highland Society's Dictionary* gives us *seamar*, *seamarag*, *seamrag*, English trans-

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lations being three-leaved plants. McAlpine gives it *seamair*.

It is unnecessary to insist upon the three-leaved character of the Irish shamrock. In fact, from the point of view of its symbolic significance, this being admitted, it is unnecessary to consider whether it is an oxalis or a clover, or any other three-leaved plant. Dinneen gives us *seamhas*, "good luck," and McAlpine *seamh*, "an enchantment to make one's friends prosper," and *seam* as an "entreaty," an "earnest petition." We have seen that *seamh*, *seimh* is connected with mildness, gentleness, *seamhachd*, peacefulness, tranquillity; all which connect with *samhain*, pleasure, *Samhain*, All-Hallows, and *samharcain*, a primrose. This connection with tranquillity, we believe, points to the significance attached to the yellow primrose or cowslip, and with the reverence paid to the luck-indicating moon, and therefore to the pre-Christian religious ceremonial in these islands. On the introduction of Christianity and the acceptance of a deity purely male, the primrose lost its sanctity, and its place was taken by what represented a male trinity, therefore a three-leaved plant. O'Reilly gives us as Irish for the little black radical on the bean *seimin a daig*. *Dag* is used in Gaelic for a pistol (gen. *daga*). We suggest that the spelling should be *daid*, father, daddy. He also gives us *seimhim* for the "bog rush," remarkable for its rigidity, its almost bristly leaves, and the dark brown-black heads of flowers. This is the Latin *schænus*, from which we have *schæniculæ*, prostitutes, said

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to be anointed with a perfume made from *σχοινος*, which also means a "rush bed." With the rush bed we would compare Mobhi's "girdle" of rushes,* and the Imleach "swampy ground," the centre of Christian Ireland. *σχοινος* is also a fence (round a garden): compare the fence round Brigit's perpetual fire. Now compare with *seamrog*, a shamrock, *seamrog*, a "small nail," a "peg," also called *seam*, *seaman*, *seamsog*, an early Irish form of which was *semmen* (!), which Macbain connects with *seg*, middle Irish, strength. This very word *seaman* the Highland Society gives us as signifying a little stout person; authority; but also translates it as *paxillus*, Latin for a "peg"; and we may notice that *pax* in Latin is tranquillity, amity, grace, assistance of the gods. The origin of the shamrock seems, therefore, to be founded upon the "peace (*pax*) of God," to which the Gaelic *pog*, a kiss, also refers, and the *seamrog* and the *paxillus* are translations one of the other, the Latin *pax*, "tranquillity," being translated by *seimh*, "gentle," "mild."

The possible transition from the yellow primrose to the trefoil is very visible in Breton and Welsh, where *melen melyn* is yellow and *melchen*, *melchon*, Bret. *meillion* Wel. is clover, trefoil. The affection for the oxalis may be accounted for by a connection being drawn between *Souin*, "All-Hallows," *sourey*, "summer" (Manx), and *sur*, "acid," *suran*, "sorrel," as in Lowland Scots *sourock*.

Another plant is described as *seamar Mhuire*, the

* *Religio Scotica*, pp. 4, 5.

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“Mary shamrock,” particularised as the “yellow wood-loosestrife.” According to Hooker, the yellow loosestrife is *lysimachia vulgaris*, and the connection with tranquillity appears in this, the name being compounded of λυσις, “dissolving,” and μαχη, “battle.” Pliny said that the *lysimachia* tamed horses. The other name for this yellow loosestrife is *anagallis fœmina*, from the Greek αναγελαω, to laugh, the herb, according to Pliny, causing pleasure; but we have no doubt that the allusion is to the subject of laughter shown by Baubo to Demeter. There may be a connection between the colour “yellow” and that of the flower of the *anagallis*, Lysimachus of Thrace having left a notoriously fine and numerous gold coinage. If we connect *sumarcyn* (Manx) with the modern Irish *suairc*, a word which is of the same derivation as the Rig-Veda *svarci*, its proper signification is “brightly beaming,” pointing us back, then, to something which was better represented by a bright yellow flower, like the primrose, than by the green plant called in the “Wearing of the Green” St. Patrick’s “colour.”

Thus far we have restricted ourselves to what may be called history, but Irish romance throws light upon this history.

There is a middle Irish tract in the *Yellow Book of Leccan* of which the subject is, according to its title, the “Settling of the Manor of Tara.”* It deals with the original division of Ireland into five provinces. About the year 545, according to the Annals of the Four Mas-

* *Eriu*, vol. iv. pp. 121-172.

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ters, who give his reign from 539 to 558, and state that he celebrated the last feast of Tara in 554, Diarmaid assembled the men of Ireland, and they referred the question of the settling of the mensal land of the monarch to a certain Fintan, "Fair One," for reliable information, as he had lived before the Deluge, and was still existing. Fintan gives an abridged history of the various invasions of Ireland, and quotes for his authority as to the proper way of dividing it the judgment on the matter given by one who appeared at an assembly of the men of Ireland around King Conaing Bec-eclach. This mighty hero approached them from the *west at sunset*. "As high as a wood was the top of his shoulders, the sky and the sun visible between his legs by reason of his size and his comeliness. A shining crystal veil about him, like unto raiment of precious linen, sandals upon his feet, and it is not known of what material they were. Golden-yellow hair upon him, falling in curls to the level of his thighs. Stone tablets in his left hand, a branch with three fruits in his right hand, and these are the three fruits which were on it :—nuts and apples and acorns in May-time : and unripe was each fruit. He strode past us round the assembly, with his golden, many-coloured branch of Lebanon wood behind him." Interrogated as to who he was, he said he came "from the setting of the sun, and I am going unto the rising, and my name is Trefuilngid Tre-eochair." We will not quote Mr. Best further, but it turns out that the high-shouldered hero was passing through Ireland on the day of

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the Crucifixion of Christ, having gone to see what had happened to the sun and caused the darkness of that day. Trefuilngid has a meeting called of all the inhabitants of Ireland at the end of a forty days' stay, and explains to Fintan how it had been partitioned of old. It was his ordinance that was adopted at Conaing's meeting, and as he gave him some berries from the branch that was in his hand, they were afterwards planted, and became the five famous trees of Ireland. When Fintan then was asked to pronounce a final judgment concerning the establishment of the king's personal possession, he said: "Let it be as we have found it. We shall not go contrary to the arrangement which Trefuilngid Tre-eochair has left us, for he was an angel of God, or God Himself."

The termination of his name, *ngid*, is not organic. Trefuil is therefore evidently neither more nor less than *Trifolium*, and Tre-eochair is its Gaelic equivalent, "*three sprouts*." The three fruits of his branch—nuts, apples, and acorns—become five trees of various sorts, not accurately defined.

In this middle Irish tract we find the passing over from what we may suppose was represented by Fintan, the Fair One, to the worship of a trinity, called by what in the present day is St. Patrick's shamrog, the impersonated shamrog being either an angel of God or God Himself—either, then, Patricius the "paternal," or God the Trinity; a trinity, however, elsewhere represented by Patrick, Columba, and Brigit.

CHAPTER SEVENTEEN
THE WHEEL, MOG RUIH

CHAP. XVII THE WHEEL, MOG RUIITH

WE HAVE SUGGESTED THAT THE ISLAND of Iona (p. 211) owed its sanctity to a connection with Menadic worship, as seems to have been the case in Mona, Anglesea, the latter on the extreme west of England, the former on the extreme west of Scotland. We find a like suggestion connected with an island on the extreme west of Ireland—Valencia Island, off Kerry. This island, under the name of Diarbriu, was the residence of a celebrated wizard of the name of Mog Ruith. One of his putative fathers was Fergus mac Roith. His mother was *Cacht*, a daughter of *Cathmand*, of the Britons of *Man*. *Cacht* is doubtless the same name as that of a king of the Tuatha De, *Cecht*, and is in that of *Dian Cecht*, their greatest physician. *Cecht* (*Cacht*?) means “science,” but the king *Mac Cecht* was also called *Teathur*, a name connected as *Tethra* with the *babh*, the grey crow, which again is evidently *τετραξ*, a spotted bird, vari-coloured like the partridge or grey crow, a bird suitable for comparison with the moon. In her father’s name, *Cathmand*, the moon connection is again evident, confirmed by his relationship with the Britons of *Man*. The druid’s name means the “servant of the wheel,” but it was given him, according to authority, because he was brought up in the house of *Roth mac Riguill*: “*roth rioghail*,” the “royal,” “excellent wheel,” but treated as the names of a father and son. His grandfather also was *Roth* (p. 7). He went from the west to the east to study under *Simon Magus*, and assisted *Simon* the year before his conflict with *Peter and Paul*

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to build the *roth ramach*, which "rowing wheel" is to appear with disastrous results about the Day of Judgment. He is also called Mac Sonaisc, evidently the "son of luck" (Sonas, "good fortune," "prosperity"). It will not therefore appear strange to those who have followed us so far in our attempt to prove the early importance and characteristics of moon worship to find that he was the greatest druid of his day in Ireland. His descendants are the men of Fermoy. This word in itself means the "men of the plain," but in Gaelic we have as their title Fir Muighi Feine, which we would, in consideration of its connection with Mog Ruith, translate the "men of the plain of the wain"—Charles's wain, *Ceacht cam*, according to Dinneen (compare Cacht, his mother). Mog Ruith is given another interesting piece of duty—namely, the beheading of John the Baptist. Herodias had two daughters, it seems—one who whistled, and the other who danced. When Herod pledged himself to reward their skill, they demanded of him John's head; and Mog Ruith was offered his choice of the girls as a fee for being the executioner. "So he took into the prison to Herod the head of John on a dish of white silver." It is on the feast of John the Baptist that the destruction of the rowing-wheel is to come upon the Gaels, two-thirds of whom are to die of it. If, as we maintain, this druid is a personification of the moon, then the head of John on the silver salver is the often-alluded-to phenomenon of the young moon with the old moon in its arms. Another instance of Mog Ruith's activi-

THE WHEEL, MOG RUIITH

ties was when the men of Conn's Half (North Ireland) invaded Munster and by their wizardry dried up all the watercourses. Mog Ruith, in accord with the usual connection of the moon and water supply, hears of this, and, like the moon, issues from the west to come to the aid of the "raven of the broad plain," Fiacha Muilleathan. He bargains for a district in Munster free of dues to the king, and an unwedded maiden. Being granted the desired consideration, he dispelled the mists, and no doubt sent a sufficient water supply, destroyed the northern wizards, and chose the territory of Fermoy, in the "pleasant central plain of Munster," and the place was called after him Caille-an-druadh, surely "the druid's wood"—*coille*, though *caille* is a veil, and Trefuilngid (p. 217) was clothed in a veil; and we must note that here we have Munster defeating northern wizardry—that, namely, of Armagh and Ulster.* Baptism, let us note, would be an impossibility while the watercourses were dried up, and Mog's fee in Ireland, as with Herod, included a maiden.

* *Eriu*, vol. iv. pp. 175, 181, 223, 231.

CHAPTER EIGHTEEN
BRIGANTES & CUMBRI

CHAP. XVIII BRIGANTES & CUMBRI

WE HAVE ALREADY SPOKEN OF THE BRIGANTES, and suggested a connection between their name and the religious observances peculiar to the British Isles in which the female seems to have had a definite and important rôle, shown in the name of "Cartimandua" and he who is called her husband, "Venu-tius." The important part played by the female originated, we believe, the reverence for "Brigit," a name which probably is cognate with that of Brigantia itself, and Frigg, Frig, Latin Frigga, the Norse goddess of Love. Bri, says Lhuyd, is in Irish a "plain," a "hill," a "mound" (*mach*, no *cnoc*, no *tulach*), and he gives also *brigh*, of like sound, for "strength, also a tomb." In Welsh *brig* is "summit," also the "hair." Brigantes, then, are connected with hills, and they, like the worshippers of Cotytto, celebrated their mysteries on hills.

In Irish, *brille*, *brillin* is the clitoris according to Dinneen, and in Scottish Gaelic we have *brell*, a "lump," applied to the glans. It is evident that the root of these words is to be connected with the *bri* of Brigit, and we conclude that the Scottish Gaelic exclamation "briall ort" is the exact equivalent to the modern slang "buck up."

The Brigantia of the Romans was contained within a line drawn from the Humber to the Mersey and from the Firth of Forth westward. On the cessation of Roman rule, and the Teutonic invasion resulting in the establishment of the kingdom of Northumbria, the Romano-British inhabitants were pushed west,

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and came to be called Cumbrians, and Cumberland still remains as a designation of that part of the country. Another portion of it is now called Scotland, both these names historically certified as being used about the same period. The name Cumberland is first on record in the *Anglo-Saxon Chronicle* in the year 945, when King Edmund is said to have granted it to Malcolm, King of the Scots.

Putting on one side the Irish Church histories, which speak of Ireland as Scotia, and holding it very doubtful history what is told about the sons of Erc, who established, according to some, a Scotie, which they take to mean an Irish, dominion in Western Alba, Scotland has never really in the British Island been applicable to any other part than that which was included in Brigantia, till the rule of the Scottish king was established over the whole country north of Tweed and Solway. Pictland was the portion of Alba north of the Firths of Forth and Clyde. If the worship of the Brigantes was one which from its special characteristics could be claimed as Scotie—that is, connected with darkness in some manner—it would not be astonishing to find it alluded to also as Cimmerian, especially by a Greek. On the extreme east of what is now Westmoreland, at Brough-under-Stanemore, an inscription in Greek has been found, commemorating the death of a young Syrian, Hermes by name, which, according to the usual translation, bears, “Thou art flown, thou art dead on the land of the Cimmerians.” Combating any suggested connection

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between Cimmerians, Cymry, and Cumbrians, Loth translates this, "Thou hast flown too soon *towards* (*ἐπὶ γῆ*) *the land* of the Cimmerians"—meaning that he had gone to the land of darkness, metaphorically only the land of the Cimmerians. Anyhow, this Syrian is commemorated in a Greek epitaph in the centre of that country called Brigantia, which subsequently became Scotland proper and Cumberland, including Westmoreland.

Another name for the inhabitants of Cumberland is Britons of Strathclyde, and while we have to put special emphasis on the use of islands in connection with what we would call early Scotie worship, we point out that in the mouth of the Firth of Clyde are the two islands, the Great and the Little Cumbrae, a name referring back to a time when they were connected in some way or other with those inhabiting Cumberland.

We have also evidence of a reputed connection between the Britons of Strathclyde and the Scots. In the letter extant said to be from St. Patrick to Coroticus, the saint makes serious complaint that Coroticus, a Briton, had companionship "with Scots and apostate Picts." Patrick (or the writer) speaks of the "sons of the Scots"—not simply of Scots—and the "daughters of princes" in Ireland as monks and virgins of Christ innumerable. The collocation of "sons of the Scots" with "daughters of princes" suggests that to Coroticus' correspondent the Scot was not an ordinary Irishman. Coroticus (=Ceredic) appears

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in Cardigan county and is the Careticus of Lhuyd, driven by Gurmundus, a Norwegian pirate, into Wales and Cornwall and Armorica in 590.* Geoffrey calls him the successor of Malgo, and says Gormund was king of the Africans, who yielded Lægria to the Saxons.†

For reasons of its own, the Irish Church had a preference for using the name Scotia as the equivalent of Hibernia, a reason to be found in the old Romish commission given to Palladius to the "Scots believing in Christ," and on the authority of Isidor of Seville (A.D. 580) Scotia was Ireland.

There can be no question that Cimmerians and Scots had, to those acquainted with Greek, more or less the same meaning from a grammatical point of view. We have suggested a connection between Cimmerians and Cimbri, but leaving that for the moment, let us look at what we know and what we don't know of the name Cymry. One thing we do not know is that the Britons of Cornwall and their relations in Brittany called themselves Cymry. The only indication we have of such a thing being possible occurs in a list of the Counts of the Breton Cornouaill, mentioning "*Diles Heirguor Chebre*," quoted by Loth.‡ *Chebre* appears as *Cembre* in another Cartulary. *Cembre* is correct Breton for Welsh Cymry, and Loth translates the three words, "Diles who affirms for the

* Lhuyd, *History of Wales*, p. 5.

† Geoffrey, p. 273.

‡ *Revue Celtique*, xxx. pp. 385-391.

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Cymry," their "sponsor." Loth asks, does the word Cembre here simply mean compatriots, or does it point to a small group of emigrant Cymry from the British Isles? If there were any other evidence of the Bretons calling themselves Cymry, the query would be more difficult to answer; but seeing there is not, granting all the premises as stated by Loth to be correct, the latter supposition—namely, that they were British emigrants—is the only probable one. We give up the idea, therefore, that Cymry was a name used by the whole of the Celtic British, as it was not used by the Cornish and their descendants, and it therefore seems certain that there must be some special reason for its use by the Welsh. We are told that "Since Zeuss all competent Celtists agree as to the meaning and origin of the national name of the Welsh. The singular *Cymro* goes back to an old Celtic **Com-brog-s*, 'man of the same country,' 'compatriot,' the plural, *Cymry*, derived from **Com-brog-ia*, or **Com-brog-i*, or **Com-brogis*"; "*Cymry*, written sometimes *Cymru*, is applicable to the country (Wales) and to its inhabitants." Loth calls our attention to the coincidence that Wales now designates the *country* of those whose inhabitants were called Wealhas, Wealas, virtually the same word. He goes on to say that the meaning compatriots as a translation of Cymry is unassailable, and this is the opinion of all "competent Celtists." If the writer were a "Celtist," he would have to be ranked among the incompetent. After the Roman and Saxon invasions the remains of

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the Celtic-speaking Britons divided themselves into three sections: the Cornish, who seem not to have used the name Cymry; the inhabitants of the principality, who did and do; and the Britons of Strathclyde, who are called Combreis, Cumbri. There were other Britons known to later history—the Britons of Fortrenn, men inhabiting north of the Forth. There is no evidence of their calling themselves Cymry. The name seems, therefore, to be of comparatively late introduction, and this is a strong argument for the “compatriot” point of view, the idea being that when the Teutonic invaders had thrust the British, or those who consider themselves British, into the separate districts of Cornwall, Wales, and Strathclyde, the two latter portions claimed kindred as compatriots. Names are curious things to handle, and till they become fixed—*i.e.* when written down—they are more or less fluid, so to say. When written, the writer either contented himself with what he considered their phonetic equivalent, or took to etymology. If the inhabitants of modern Wales call themselves Cymry, it does not seem impossible that the Strathclyde Britons, related as they were to them in blood and language, should accept for themselves “compatriots” as explaining a name otherwise strange to them, used by their relations farther south. In the case of a national name, the difficulty of identification of a genuine original meaning must be even more troublesome to prove than in the case of what we will call a clan name, and it would not be difficult to give an instance

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in which such a name is spelled in seven or eight different ways, and all of them accounted for traditionally; and we must remember that family names have in this country only about nine hundred years behind them, and some of these patronymics undoubtedly owe their origin to circumstances with which their adopters had but a traditional connection, the traditions being preserved only *viva voce*.

Homer's Cimmerians dwelt to the north of the Black Sea, and seem to have been, as we have shown elsewhere, Scythians. When the Cimbri first made their appearance, they defeated the Roman arms in Noricum—that is to say, in the locality of modern Styria. Noricum was immediately to the west of Dacia. The Dacians were closely connected with the Goths. Tacitus tells us that the Cimbri, till their defeat by Marius in 101 B.C., were the most dangerous enemies of the Roman people. The Cimbri of Jutland are said to have sent an embassy to Augustus, considered so important as to find mention on the famous Monumentum Ancyranum inscribed on the walls of the marble temple of Angora Ancyra in Galatia erected in honour of Augustus (63 B.C.—A.D. 14).

There also were those claiming to be Cimbri in the extreme west of Europe. Cæsar tells us that the Aduatici were descended from Cimbri and Teutones who had been left as a guard over the impedimenta they had to relinquish on the banks of the Rhine. These Aduatici were located at Tongres in modern

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Belgium, Aduatica Tungrorum. In the year A.D. 70 the Tungrians and Batavians under Civilis revolted against the Roman power and were defeated by Cerealis, who acknowledged their connection with the Cimbri. In the year following, A.D. 71, Cerealis was sent to Britain, where he conquered the Brigantes, of whom the queen had been Cartimandua, a name, we have suggested, showing a connection between the civil monarch and the religious observances of the people, signalling a connection between the name Brigantia, the Teutonic goddess Frig, and the Irish Brig, daughter of the Dagda, deity of the Tuatha De Danann, and later the Christian Brigit.

Continuing our endeavour to prove a possible claim by the inhabitants of West Britain as kindred of the Cimbri, we again call attention to the attack of Agricola, pupil of Cerealis, on Mona. He effected his landing on that island under cover of a select body of auxiliaries who were well acquainted with fords and accustomed, after the manner of their country, to direct their horses and manage their arms while swimming. Considering the value ascribed to the Batavians by the Romans, and Tacitus' express statement as to their expertness in this very manœuvre, it seems more than likely that the first across the Menai Straits were Batavians. According to Tacitus, the Batavians were Catti, "boatmen," already considered (see p. 201).

Immediately after this attack on Mona, in the year 84, Agricola, in face of the Caledonian host, chose as

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his advance attack three cohorts of Batavians and two of Tungrians, and these had to thank for breaking the Caledonian line. We have thus demonstrated, on what may fairly be claimed as historic evidence, the presence of Cimbri in Scotland and Wales. Further evidence is to be found in inscriptions proving the presence of Tungrians at Cramond in Midlothian and also on the South Wall. Those at Cramond were in the country which we know as Slamannan, Sliabh Mannan, Clackmannan, the northern portion of it apparently owing its name to the presence there of a notable boulder, we may suppose called the "moon stone." The Tungrians on the South Wall, again, were stationed in what had been Brigantia. Mannan (Sliabh Mannan) is the same name as that used in Welsh for the Isle of Man, Mannaw; Anglesea they call Mon. Bede's Angles and Jutes also came from the Cimbric Chersonesus. May not this similar locality of origin account for the persistent use of the name *Saxon*, to draw a distinction with the Cimbri, among all the Celtic-speaking people, for the Teutonic occupants of the British Isles? Geoffrey of Monmouth calls them Ambrons; the Cimbri, Teutones, and Ambronæ being the names of the people defeated by Marius 101 B.C.

We have demonstrated the presence of Tungrians, therefore of Aduatici, therefore of Cimbri, in Lothian, a part of the country of Manand, which we take to mean "moon(-land)"—Sliabh Mannan, "the moor of the moon" (worshippers). There is also a Menmuir in

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Forfarshire close to Balnamoon. As Lot is the fabulous ruler of *Lothian*, his name being connected with *lug*, *lux*, the invention of Lot (Loth) seems a deduction from the light of the moon, which was the object of veneration of some at least of those inhabiting that part of the country, Loth—Lothringen, Lorraine, Lorn.

CHAPTER NINETEEN
MON & MONMOUTH

LET US TURN TO NORTH WALES. THIS IS called *Gwynedh*, Latinised Gwynethia, otherwise Venedotia. *Gwen* means "white," "blessed," and *gwynneb* is the "face," "the full moon" (?), already considered. Caerleon, the great centre of Arthurian romance, is in Monmouth, in old times called Gwent. The eastern boundary of Monmouth is the rivers Wye and Monnow, and in connection with this name we find *wybro*, to "form air," to "soar in the air," *wybr*, the firmament, the sky; and whatever the exact relationship of these individual words, there is evidently some connection between Mon, the river Monnow (Monmouth), Gwent, and the name of the river *Wye*, and *wybr*, the sky. *Wy* is an "egg," and according to Spurrell has a general application to anything produced. The white egg, the white moon, might easily be taken as comparable. Is there any connection between *wy*=egg and *node* of Nodons? (Compare Easter egg and "three sprouts," p. 218.) The Welsh *mon*, "what is isolated," evidently connects with Greek *μονος*, "what is solitary," single in its kind. About eight miles farther up the Severn than Wye mouth was discovered the sanctuary of Nodons, a name to be connected with "Nud the liberal" and the Irish "Nuada the silver-handed," the Gaelic *nuada* suggesting "the renewer." Gwent is exactly at the opposite side of Wales from Gwyned and its principal portion, Mon. When Wales was divided into three separate principalities, the seat of government of each of these is said to have been Aberffraw in Mon—that

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is, Anglesea for North Wales; Carmarthen for South Wales; and Shrewsbury for Powys, which we may call Central Wales, being the country between Wye and Severn, and in early times, according to Lhuyd, included in North Wales.

Mon, Anglesea, has a very special connection with the Cymry. Giraldus tells us that as the mountains of Eryri could supply pasturage for all the herds of cattle in Wales, if collected together, so could the Isle of Mona provide a requisite quantity of corn for all the inhabitants; he adds, "On which account there is an old British proverb, '*Mon mam Cymry*' ('Mona is the mother of Wales')." Mon is Anglesea, and the Angles came from the Cimbric Chersonese. We should say that this view of the matter is, as it were, a euhemeristic explanation of what had a more ancient signification, the original *Mon* not applying merely to the Isle of Anglesea, but to the same object as the later "Malen mam y drwg." The Lothians, in which was Manan, are the garden of Scotland, as Mon was of Wales. The moon, then, was the mother of the Cymry and the Cumbrians. Connect also with Giraldus' statement that North Wales is more productive of men distinguished for bodily strength than South Wales what Cæsar tells us when he besieged Aduatica, from whence came the Tungrians. They chaffed the Romans when they had built *vinæ* with which to approach and undermine their walls, asking, "With what strength did they, especially men of such very small stature (for our shortness of stature in comparison with the

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great size of their bodies is generally a subject of much contempt to the men of Gaul), trust to place upon their walls a tower of such great weight?" Again, in the oldest Gaelic histories the southern portion of the Picts of Perthshire, those recently called Men of Athole—that is, men of the "Myreford"—were known as *Firu Fortrenn*, the men "large and heroic." Latterly Fortrenn, Athole, Mon, by Celtic speakers, were accepted as simply place-names.

Let us now look at what British story tells us of early North Wales. The earliest of purely British historians goes under the name of Gildas, who is supposed to have written about the year 560. It is in reality a denunciation of the Britons, whom he calls an indolent and slothful race (*desidiosus*). His *Excidio* is full of scriptural references, but he has no good word for any Britisher. He apparently speaks of Boadicea as a "deceitful lioness." He talks of the Picts and Scots "like worms which in the heat of midday come forth from their holes, hastily land again from their currags (*curicis*)," and he particularly condemns Constantine whelp of the obscene lioness of Damnonia, Aurelius Connanus king of Powis, Cuneglasse, king of South Wales apparently, and a certain Maglocunus, whom he describes as the "dragon of the island," *Insularis Draco*. Cuneglasse he translates as meaning tawny butcher ("Lanio Fulve"), evidently drawing his meanings from *Cu* = a dog, and *glas*, an indefinite colour, applicable to any condition of the atmosphere. Aurelius Connanus, "catulus leoninus" as

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he translates; but Aurelius seems to be a title equivalent to that of Gwledig, the ruler of a country, a "region," *gwlad*, and as he is stated to be swallowed up in the filthiness of murders, fornications, and adulteries, the name Connanus is open to the grossest translation.

The name Maglocunus interests us most. The "g" is evidently silent, and the name appears in local form as Maelgwn, in which spelling it seems to mean "servant of the bowl," and Gildas says of him, "Why art thou as if soaked in the wine of the Sodomitical grape, foolishly rolling in that black pool of thine offences?" It has been translated "benevolent chief" in some of its spellings, and the late Whitley Stokes is very positive that *cuno* is cognate with the Welsh *cwn*, meaning *altitudo*—that is, height or depth.

In the additions to the *Historia Britonum* (A.D. 977) we have: "Mailcunus Great king among the Britons reigned in the region of Guenedote, because his *atavus*, that is Cunedag with his sons who numbered eight, had come formerly from the north, from the region called Manau Guotodin, 146 years before Mailcun reigned: and the Scots with immense slaughter expelled from these regions, and have never since returned to inhabit them."

In Gildas' three names Constantine, Connanus, Cuneglasse, two of whom he calls whelps, and the third meaning the "grey dog," equivalent to the "wolf," he evidently found the word *cu* = dog, the fourth name, Maelgwn, in this spelling being apparent-

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ly the only exception. Gildas leads us to suppose that they were professing Christians, but if so, their religion was of a peculiar type, their Christianity being in name alone. They are British kings, having been in contact with Roman civilisation, and spoken of as if very much on an even footing as regards knowledge of religion and the arts. Of Maelgwn we have special information as to his origin, as already pointed out, and his forefather's name Cunedda undoubtedly connects with *cu*. His place of origin was in the neighbourhood of the Northern Wall, and he is said to have moved from that to the Southern Wall at the time (A.D. 409) when the Roman troops were withdrawn from Britain. The tribute Rome took from the subject people was corn primarily,—*cu-n-etha* is “dog of the corn,”—and when traditional matter was being treated as history, what more likely title to be given by those subject to a tax of corn than Cunedda? We must remember that Britain in Maelgwn's time was no longer tributary to Rome, and the descendants of the tax-gathering and tax-paying inhabitants were compatriots truly enough; but though *combrogēs*, to use a modern translation of the name Cymry, the recollection of previous social distinction had probably not been wiped out. Damnonia, Powis, Demetia, Venedotia, and Cumbria, and farther north still Fortrenn and Magh Circin and Moray, all show more or less, evidences of the Roman occupation in their early native history, and from it we have to judge of their civil and religious condition. The special possessions

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of Cunedda and his sons south of the Roman wall were Venedotia (Gwyned) and Powys, which seems to account for the name of Gwent and *Monmouth* on the Severn side of Wales, still in use as a name for territory. Rhys has pointed out the intimate connection with dogs—human dogs, he says, looking upon it as a honorific appellation of brave warriors—in the country around Shrewsbury and the Wrekin. “In Powys Pengwern, called Y Mwythic, and in English Sherewesburie,” is Lhuyd’s information about the princely seat of Powysland. Shrewsbury, built on two eminences of a peninsula formed by the windings of the Severn, was undoubtedly important in early post-Roman times, and, connecting its Welsh name with its traditional subjection to Cunedda “*et suis*,” one inclines to translate Pengwern “hand mill-head,” quern, *kwurn*. It was “Y Mwythic.” This can hardly be disjoined from Pwythic, and *pwyso* is to weigh, *pwysel* is a bushel, so Powys suggests the weighstation for the corn, on the Severn by preference, no doubt, for convenience of transport. Winchester apparently owes its name to a like cause: *winchin* is used in Wales for a *bushel*, and a Winchester bushel and a Winchester quart are well-known measures. There is a weekly corn market at Shrewsbury still. The older social prominence seems to have been carried on to Saxon times, when it became Shrewsbury. *Reeve*, *reive*, *rae*, are all used for an enclosure, the person in charge is “reeve,” Shrewsbury “the shire reeves burgh.” Lhuyd tells us that Welsh

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tradition gives Cunedda twelve sons all with names connecting them with places, so we set them down as supposititious. Nennius tells us he had eight sons, and these eight appear in Irish history also, as one "Hoctor," who continued there and whose descendants remain there to this day; and there seems very little doubt that this appellation, appearing also as "Damhoctor," equal to "company of eight," and also Elamhoctor, is the Ochta who with Ebisa devastated the Orkneys and occupied many regions, even to the confines of the Picts. These regions, so far as Ireland is concerned, were what is known as Uladh, Dalaradia, of which a separate portion was said to be Dalrieta, the country which was in fact Irish Pictland, the country of O'Neal, the tyrant of Ulster, as Camden calls him.* Cunedda we believe to be the same as Hengist's son Æsc, also called Ochta. If so, they did not "withdraw" to Wales, but sailed round by the Orkneys. Dalrieta, according to Bede, was so called from a certain Riada, which means "long arm," and it is a curious coincidence, to call it nothing else, that between Cunedda and his descendant Maelgwn in North Wales he who is said to have driven the Picts out of Mon is a certain Caswallan Longhand. The king of these Picts he slew with his own hand at Lhan-gwydhyll, the "enclosure" (the word is commonly applied to churches now), "of the Gael." This Pictish king's name is Serigi, not apparently Gaelic, but to be connected with *serig*, starred, spangled, from *seren*, a

* *Religio Scotica*, p. 6.

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star, and possibly *ci*, a dog; hence he is called a Pict, because spotted as if star-spangled, and not a Scot. Caswallan, if we take for example the Manx spelling for a young dog, *quallian*, is the "servant of the whelp"; and comparing this with the well-known name of the Ulster hero Cuchulainn, the one is the dog of what the other was the servant, and the Irish story candidly tells us that Cuchulainn was the servant of a certain smith, taking the duties of the smith's dog he had unfortunately killed.

CHAPTER TWENTY
BRITISH DOGS

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PROCEEDING INTO CUMBRIA, WE FIND Douglas-dale, which gave its name subsequently to a well-known Scottish family, a name which is in reality the same as that of Gildas, "Cuneglasse." We have no doubt that when surnames were taken, Douglas-dale was in possession of those whose tradition connected them with *faolan*, Gael. "a wolf," shown by the tradition of the family of Cleland (=son of faolan) of Cleland, which claimed to be hereditary huntsmen to the Earls of Douglas. The writer, judging from their coat-arms in his possession, stated that these Clelands bore a dog upon their shield. He is assured, however, by an heraldic authority that what has all the appearance of an English terrier represents a hare; but their supporters, at any rate, are undoubtedly greyhounds. Going farther north, let us glance at that part of Pictish territory called Magh Circin. This has been identified with modern Kincardine, but we maintain that to fix the old names to modern divisions of land is a mistake, as in some cases two names for the same locality have been subsequently restricted to separate portions of it. Circinn is given as one of the "seven" sons this time of the great original Pict, Cruithne; but it undoubtedly signified at one time the "plain of the dog heads," and we have positive proof that this is so, for in Stewart's *Sculptured Stones of Scotland*, on Plate CXXXVIII, there is portrayed a figure in a long shirt with a dog's head, carrying a double-crossed staff. The stone unfortunately has been destroyed, but the authority is unimpeachable. It was in Strathmartin,

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called after the military saint of Tours (see p. 40). It is to be remembered that in the Orkneyinga Saga, Crinan, who fought with Sigurd of Orkney, is called the "Hundi Jarl," the "dog earl," and Duncan his son, king of Scotland, is called Hundason. Crinan is said to have been Abbot of Dull in southern Perthshire, in the near neighbourhood of Magh Circin. This Hundi Jarl title may be owing to some recollection of the dog-head-wearing worshippers portrayed in Stewart, and even in quite recent times the Robertsons of Struan in Athole, claiming to be chiefs of clan Donnachie, were said to be descendants of "Bodach nan conn," the "old man of the dogs," whom they identified with Crinan. The moss of Crinan in Lorn, Argyllshire, is the locality of a Pictish, Romano-British, fortification on what is called Dunad.

Now in the Calendar of Ængus, Christifer, the German giant Offerus, who carried Christ across a stream, is described as "*Conchend creitmech he,*" a "pious doghead was he." Tacitus tells us that Isis was worshipped by the Germans; and if this worship was not nominally of Isis, it at least shows the existence of a similar worship. We have it on undoubted authority that those initiated in her mysteries wore in the public processions masks representing dogs' heads. We have no sort of doubt that it was not on account of an old use of dogs in war by the Britons to which we have to look for these stories, but to the worship of Isis in Britain in Roman times and immediately thereafter. Isis was the Greek Demeter, the German Hert-

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ha, the corn-bearing earth. (Compare the female saint of St. Kilda, in Gael. *Hirta*.*) Looking at this as it stands, what better name would he find for one represented as in Stewart than "Corn dog"?

In the Irish story of Conghal Clairinghneach, king of the north of Ulster, we are told, immediately after his making alliance with a son of the king of Scotland, Anadhal, son of the king of the Concheanns, and his three hundred Concheanns heard, when they were in banishment through their misdeeds from the lands of the Concheanns, that he had done so, and he made a banding with Conghal in similar fashion—that is to say, as that made by the son of the king of Scotland.† In the adventure of St. Columba's clerics, they came to a beautiful island, a land of honey and of odorous plants. "They beheld huge misshapen men therein (German giants?), and thus they were: with the manes of horses upon them, and the heads of hounds, and the bodies of human beings." ‡

From the time of Herodotus people connected in name with dogs inhabited Western Europe: "For the Danube flows through all Europe, beginning from the Celts, who, next to the Cynetæ, inhabit the remotest parts of Europe towards the west." That some of the Germanic tribes used this tradition we have curious evidence in the history of the Lombards by Paulus Diaconus, secretary to their last native king, defeated

* *Religio Scotica*, p. 39.

† *Irish Text Soc.*, vol. v. p. 26.

‡ *Revue Celtique*, xxvi. p. 161.

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by Charlemagne in 774. In order to frighten their enemies before passing into Mairingia, they spread a report that in their camp they had dog-headed men, who were so pertinacious in the prosecution of war that if they could not drink the blood of their enemies they drank their own.* This story at least goes to prove that at that time these savage dog-heads were traditionally men.

In the story of the Cynetæ of 774 and the Concheanns of Irish tradition we see how a geographical and a religious source of romance appeared in close neighbourhood one with the other, and mingling might give rise to so-called history acceptable in a time when widespread information was uncommon, even non-existent, and the critical faculty in historical matters little attended to, even completely ignored.

What possible reason can there have been for Gildas speaking of Maglocu (we drop the Latin termination to accentuate the "dog" idea here) as the "insularis draco," the "island dragon"? The island was the island of Mona; it cannot have applied to the island of Britain at large, for the other kings also reigned in Britain. Mon was the granary of the wheat country, Gwyneth, of North Wales. If our suggestion that Isis and her dog-headed representative were the principal beings of these wheat-eaters (Cruithneach), then we see the reason for the tutelary subjection of Mon and North Wales to persons named in connection with dogs. The Ulster Irishman to whom Patrick was

* *Eriu*, Anscombe, vol. iv. p. 79.

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in bondage as a pigherd is called Milchu. Milchu reigned in Ulster, was a heathen and a Scoto-Pict, as we may say—by which we imply that he was an invader of Ulster from Britain.

The herding of pigs ascribed to Patrick is certainly not to be taken in a literal sense. We find in Irish story an evident play on the correspondence in sound between *mugh*, a slave; *mucc*, a pig; and *magus*, *magha*—*i.e.* druidhecht; *magus* (Simon “Magus”), *magha*—*i.e.* sorcery.* Patrick as *mugh*—*i.e.* servant of Milchu—served him as a *magus*; as we are talking of Celts, we translate it “druid.”

Let us now analyse the name of the “dragon of the island” as his name appears in its Irish-Pictish form Milchu, as distinguished from its Latin one Maglocu. In all the British Celtic dialects, including early Irish, we have *míl*, meaning an animal, beast, brute; and in Welsh its general applicability is seen in the words *milaidd*, *milain*, brutish, fierce; *miled*, brutishness, and *miled*, a wild animal—a veterinary surgeon being *milfeddyg*. Armstrong in Scottish Gaelic gives *mial*, a “louse,” and showing a tendency to confine the word to parasites, *mial-chon*, a “dog-tick”; and Dinneen gives us *mílcheartán*, a “flesh worm,” also *miol*, an animal. All these, as was the habit of dragons, prey upon men though they are small. The term also is applied to the largest mammal we know of—*mial mhara*, the sea, *míl*, *i.e.* a whale; we might translate it sea-dragon. Reasoning in this way, it is clear enough how

* *Religio Scotica*, p. 26.

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a name equivalent to *milchu*, the man-devouring (parasitic) dog, might give rise to the term "dragon." *Miol-chu* is Gaelic for a dog, its Welsh equivalent being *milgi*, Cornish *mylgy*. St. Patrick's master, therefore, was nominally a greyhound, a large dog qualified as a *mil*. In Gaelic we have a word peculiarly like *milchu*—" *milcheo*," "mildew," defined in the dictionaries as a "whitish or spotted discoloration." A Pict, then, might be fancifully connected with *milcheo*, what is spotted, while the moon undoubtedly is of a whitish discoloration, and to compare it as mildewed is not more fanciful than to think of it as affected with leprosy (see p. 72). *Miles* defines the military character of the Pictish soldier, and if we return to Gildas' *Maglocu* (*g* silent), any Latinist might connect it with *malus*, bad, destructive, ill-looking; *malucu*, an ugly dog. The Latin *malus* is undoubtedly from the same root as *macula*, a spot, *maculosus*, spotted, dappled; and *maculocunus*, if Picts were to be compared with dogs, is by no means far-fetched in romantic philology for a "spotted dog."

Traditionally Patrick was the first Christianiser of Ulster, of which the oldest Christian site, in the north at any rate, is Bangor; and Bangor in North Wales was the last portion of that country to come into the possession of the Saxon. Traditionally Columba was the first Christianiser of the north of Alba, and the name of the king of the Picts there was Bride, a name we would connect with Brigit. He is said to have been the son of Maelcon, the name being spelt by Bede

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Meilochon, and when we come down to Jocelyn of Furness, he writes Melconde. Jocelyn says he became blind from quarrelling with Kentigern when building his monastery Llanelvy, St. Asaph's in Flint, North Wales. If all these were flesh and blood, we have to believe in an ethnic connection between the Cune-tha of the Lothians, the Maelgwn and Caswallan of North Wales, the Milchu of Ulster, and Brude mac Meilochon of the Picts of Moray. The connection of the name Meilochon with dogs of a supernatural origin has come down to this day in the mouths of the people as shown in the following story, told to the writer by a gardener in Kilchrenan, Argyllshire: "There was a man in Airds in the parish of Muckairn, and he was passing by Achnacloich, and what did he see but a bitch and a pup with her. He got near her and ran away with the dog. Meilichan was (the name) on the puppy, and its mother was a Glaiserag. Every now and then she attempted to get her pup back. When she came he endeavoured to get quit of her by handing her this and that. At one time he would hand her the cat, and at last he held out the ploughshare, after having made it hot in the fire. He held it in such a way as to deceive her. She uttered dreadful screams." Note that the *glaisrag* is a fair-haired creature with long hair, long "locks"; but *glais* is a "lock," *i.e.* "fetter."

CHAPTER TWENTYONE
FEMALE RULERS IN WALES

CHAP. XXI FEMALE RULERS IN WALES
TRADITION CHANGES; THE BELIEF OF ONE
age is not necessarily that of the next. The writer of *Gildas*, as we know it, spoke of the Picts and Scots, judging from his writings, as traditional names, and not as communities with which he was personally acquainted. He speaks of them as closely connected, and not as separate tribes making independent raids on the Britons, because both are said to have been carried over the same "valley" in their boats, though the place itself, "Cichicam Vallem," is not possible of identification. He says distinctly that they were only distinguished from each other partly in their manners, "moribus ex parte dissidentes."* *Gildas'* Picts and Scots were those of the time of the Roman retreat from Britain, and if we may trust him at all as expressing the belief of what they were about the year 560, when he is supposed to have written, subsequent writers were still less able to distinguish one from the other, there being no doubt as little practical difference between them as between a Scot of the present day and an Irishman. Both probably spoke a Celtic tongue, with dialectical distinctions. The one came from the north-west and the other from the north; the one perhaps called his goddess Isis, the other Briga. The Scot, we suggest, was the descendent of British and of early Teutonic pirates; the Pict, of Teutonic Roman soldiery and their dependents.

That the women of the Cimbri and Teutones played an important part in their worship, or were supposed

* Stevenson, *Gildas Historia*, para. 19.

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ed to do so, even so far back as the date of the Cimbic defeat by Marius, appears in what Florus, who wrote about the beginning of the second century, tells. After the defeat, the women entrenched themselves in their waggons and fought the victorious Romans, Marius having rejected the proposal of an embassy sent by them that they should have their liberty and admission to the vestal priesthood. Vesta is here named, doubtless, to make it clear that the deity represented the goddess of the hearth in the form of a perpetual fire. Vesta's temple in Rome was a round building with a vaulted roof and an impluvium, and it is an interesting fact that within two miles of Falkirk, on the north side of the Vallum, in the Tor Wood, till comparatively recent times claimed as a possession righteously belonging to the men of Athole, was just such a Roman building, long known as Arthur's Oven, the description of which in every way resembles that of the Temple of Vesta in Rome.* A consideration of this edifice brings us back again to the starting-place of Cunetha (also Cuanna, Cuanda, Cohenda), who succeeded the Scots in the possession of North Wales.

Old traditions represent North Wales as subject to female control. The first of its female rulers is said to have been Stradwen. *Ystrad* is in Welsh a vale, probably a derivative of the Latin *sterno*, to "stretch out," *strata*, a "paved road" (compare this with the Welsh Ffordd, and that again with the Fiord of Ffordd,

* *An Account of a Roman Temple near Graham's Dike*, 1720.

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the Firth of Forth, the Frith of the Road). The termination "*wen*," seeing it is a female name, stands for woman—*benyw* Wel. *bean* Gael. a woman. The apocryphal lady was the daughter of Caduan "the fighter," and she was the wife of *Coel Godeboc*. In Mull, quite recently *Gudabochn* was used for "snipe," and the word is connected with an articulation test which says, "Tha gob fad air a *bhudagochn*" ("The woodcock has a long beak"). *Coel, caol*, in Gaelic is narrow, elongated. If these suggestions are correct, these individual names are a comparatively recent invention; but the interesting point is that the second female ruler of North Wales was the daughter of Stradwen and of Godeboc, and her name was Gwawl, "Wall." She was mother to Cunetha.

Cunetha's genealogy, as given in the *Four Ancient Books of Wales*, p. 129, makes him son of Patern (paternus?), another name, of course, for Coel Godeboc, and he is said to have been son of Tacit, "Tacitus," who was the son of Cein (from abroad), son of Gwrcein (man from abroad), son of Doli (artifice), the son of Gwrdoli (the man of artifice) (*dol* in Welsh is a dale, *ystrad*), who was the son of Duvn, "darkness," *duo* to darken, blacken, Welsh (*dubhaim*, Gael.), who was the son of Gwrduvn, man of darkness (? Scot, Cimmerian). Cunetha is given another pedigree, being descended from *Brithguin*, the "fair speckled," who was son of Aballec, son of Amelach, son of Belimawr, the "Great Beli." Beli the Great is a well-known traditional British potentate, the historical authority for

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whose existence consists in that of *Cunobelinus*, king of the Silures, father of Caractacus. Beli seems to be the excuse for the Welsh armorial dragon, and according to this genealogy the writer connected Beli and Bel and the Dragon with the Biblical *Amalek*, and not, as he should have done, with *Babylonia*. We recall that it was Emrys, Ambrose (ambrosius, immortal) who first discovered the Welsh dragon to Vortigern, and Emrys, though originally sought for as a child born without a father, afterwards says he was the son of a Roman consul.

CHAPTER TWENTYTWO

UMBRI & CUMBRI

THE AMBRONES WERE THE POLITICAL allies of the Cimbri and Teutones, and we incline to the belief that Ambrones and Cimbri were names for people of the same stock. We know that there were in Northern Asia the Sacæ, who were likened to the Cimmerii and from the same neighbourhood, with a like tendency to the invasion of distant countries. If the idea is preposterous that Cimmerii and Cimbri are allied, a suggested alliance between the Sacæ and Saxons may be considered equally so; but as the Cimbri were located in modern Denmark, so also were the Saxons, and we may suppose the Ambrones. Isidorus mentions that the significance of Ambro is a "devourer," and seeing that *saccus* is a bag, a beggar's wallet (compare the Fir-bolg invaders of Ireland), so much so that *ad saccum ire* means to go a-begging, it may well be that to Latin ears the names of these piratical tribes had pretty much the suggestion that "sturdy beggar" had much later—or Egyptian, as in our own gipsies. Festus gives the same import to the name Cimbri, which he says in Gaulish signifies mercenaries, "*latrones.*" In a fragment by Scymnus of Chios treating of the early history of Sinope, which is in the country ascribed to the Amazons (?), he says of one of its rulers:—

"Then Ambron, by descent a Milesian—

He seems to have been made away with by the Cimmerioi."*

In this, then, we have the name Ambron connected with the Cimmerii in a locality, the shores of the

* *Origines*, Guest, i. p. 87.

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Black Sea, which represented to the early Greeks a mythical country as much as Central Africa was to us not a century ago. From the Cimbric Chersonesus, where Ptolemy locates the Saxons, they spread to the present Saxony; but so far as British history is concerned, of greater importance was their occupation of Friesland and Holland. Referring to this, Camden says, "From which time all the people bordering upon that seacoast in Germany which were men of war and professed piracy came to be called Saxons as before they had been called Franks."* We see, then, that these Saxons were there carrying on those acquisitive habits which had characterised the ancient allies of the Cimbri, the Ambrones. According to Plutarch that portion of the three allied tribes who opposed Marius at *Aquæ Sextiæ* were the most warlike portion of those who had defeated Manlius, and were styled Ambrones. Hurriedly entering battle after a carouse but in military order, striking their weapons in unison and leaping simultaneously, they shouted out repeatedly their name of Ambrones. The Roman troops who first encountered them, Ligurians, hearing the shout and understanding what was said, answered that it was their own name, "for the Liguri so call themselves throughout their tribes."† The question arises what form this name took with the Ligurians; and seeing they were near neighbours of the Umbri, it seems pretty clear that the names Am-

* Camden, pp. 127, 130.

† *Origines*, Guest, p. 185.

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brones and Umbri, whatever the value of the story of the shouting, were then supposed to be of equal import. In Latin *umbro* is what casts a shade, and is in this way exactly parallel to the *σχοτιά*, the sunken moulding in architecture, so called from the "shadow it casts."

In the *Monumenta Historica Germanicæ* we are told "the Saxons of Northumbria never succeeded in exacting tribute from the Picts." Alan Anderson, from whom we quote, gives us as the original Latin of "Saxons of Northumbria" "Saxones Ambronum." * The writer of this, there can be no reasonable doubt, treated the name Northumbria as if it were North Umbria, and Umbri were equal to Ambrones. Thus we see that to the writer Saxon and Ambron were equivalent, and the Humber therefore presumably called after the Umbri, who said their name was the same as that of the Ambrones.

Geoffrey of Monmouth's use of the term Ambrons as equivalent to Saxons is thus more or less justified, and we see the Cimmerian legend of darkness running through all these names of Cimbri, Umbri, and Scots. Camden quotes Witikind the Saxon historian's statement that after the first party of Saxons had been in Britain for some time, "having concluded peace with the Scots and Picts, and considered therewith, that themselves and the greatest part of the Saxons had no certain place to seat themselves in, they send over to call unto them a greater power and more forces,"

* *Scottish Annals from English Chronicles*, p. 42.

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and thereafter drove the Britons out of their land. Gildas tells us* that the first three ships of the Saxons came with favourable presage, "for it was foretold by a soothsayer among them that they should occupy the country to which they were sailing 300 years and 150 years; during the latter time, they should 'despoil it.'" The length of time prophesied is in round numbers that of the Roman occupation of the island, and as it was in 296 that Asclepiodotus defeated and slew Allectus, whose men were Picts, and who had succeeded Carausius, originally the commander of the Roman fleet for the protection of the Saxon shore of Britain, the 150 years of the despoiling of the island undoubtedly must be considered as dating from that time, and therefore coming to an end when the Romans quitted Britain. It is a curious thing that Gildas, in speaking of the coming of the second portion of the Saxons,—that is, so to say, the supports of the first three ships, "Adunatur cum manipularibus spuriiis,"—they joined themselves to spurious (only nominal) comrades, and they had been, according to the Nennius story, expressly sent for.

We have spoken of the Umbri as connected with *umbra*, a shadow. The name Umbri is mentioned by Herodotus immediately before speaking of the Celts. The name seems to have been applied to the inhabitants of North-Western Italy, and on the authority of Pliny they were the most ancient nation (*gens*) of Italy. By the time of the empire Umbria

* *Historia*, Stevenson, para. 23.

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had become a relatively small province, the Umbrians having been absorbed or driven east by the Etrurians on the west and the Gauls, Celtæ, on the north ; but it was through ancient Umbria that the Cimbri entered Italy and in ancient Umbria that they were defeated by Marius. Their name in Greek, Ὀμβριχοί, connects with ὄμβρος, a " storm of rain," a word related to the Latin *imber* ; and it surely is a fair deduction that there is some relation between *imber* and *umbra*, connected not so much with the watery element but with the darkness which accompanies a storm. If this is so, then Cimbri and Umbri had, or were supposed to have, a like significance. We do not pretend that this proves a close connection either in blood or language, nor, for the matter of that, that it was anything but a vague appellation, as so many of these names seem to have been, applied by outsiders to those designated. That people thought it was an honour to claim connection with the Cimbri, if such claim is the origin of the use of the name among the Welsh, occurs in an exactly parallel instance in two districts in Northern Italy in ancient Umbria, one in Vicenza and the other in Verona, of which the inhabitants claim they are descended from the remnants of the Cimbrian army defeated by Marius.

CHAPTER TWENTYTHREE
THE CORN USERS, CRUITHNICH

TO RETURN TO THE CYMRY OF WALES. WE have suggested "corn-dog" as the meaning of Cun-
edda, Cunetha. The presence of the Batavians and
Tungrians in Britain was the result of their pacifica-
tion by Cerealis. The particulars of this fail us, from
Tacitus' *History* breaking off short at that point.
Subsequently (A.D. 71) Cerealis was sent to Britain,
and conquered a great part of the Brigantes, and there
seems to have called out the talents of Agricola, who
thirteen years thereafter with his Batavians and Tun-
grians conquered Alba for Rome, after having annexed
Mona, Anglesey. Cerealis is therefore to be considered
as the first leader of the Cimbri in Britain, under the
name of Tungrians no doubt, and his name of Cerealis
connects him with Ceres, the goddess of corn. Ceres,
Isis, represent mythologically the same object of re-
verence; Cunetha owes his name to Cerealis. The
name of Ceres survives in Welsh mythology as the
"woman Cerid," *Ceridwen*, and we now advance the
proposition that *Cruithne*, the eponymous ancestor
of the Picts, "Cruithnich," is a dialectical variation;
Cerid, *Cruith*, the *wen* and the *ne* being female termina-
tions. Cruithnich, Cruithne = cereal, farinaceous. A
tract from the *Book of Leccan* on the history of the
Picts informs us that "Cathluan was then king of
them all, and he was the first king of them that reigned
over Alba. There were 70 kings of them over Alba
from Cathluan to Constantine, who was the last of

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them that reigned.”* Cathluan was king of the Picts who came as invaders without wives to *Ireland*, and there took wives, as the story goes, of the Scots.

Cath, battle, *luan*, the quick one (a greyhound, Dinneen quoting O’Naughton). Compare with this Tacitus’ † description of Cerealis:—

“ Eager for battle himself, and more to be admired for the contempt in which he held the enemy than the prudence of his measures, he kindles the spirit of the soldiery by the bold tone of his language intimating that he would not hesitate a moment to engage the enemy on the first opportunity of getting at him.”

It was not Cerealis himself who conquered North Wales, but Agricola, meaning “cultivator of the field,” and *agricola* was by metonymy applied to the gods and goddesses, like Ceres, who presided over agriculture. It was not a long step to make Cerealis’ pupil and successor Cerealis’ son; nor, when their descendants were in a position to claim to be indigenes, to make a king for them with a name equivalent to Agricola, *i.e.* ploughman, and the Welsh for a ploughman is *arddwr*, Arthur written regally.

Arthur’s twelve battles recorded by Nennius are all in Brigantia,—Northumbria and Lowland Scotland,—which, if we exclude the debatable site of his encounter with Galgacus, and take account of his line of forts from Forth to Clyde as recorded, was also the scene of Agricola’s activity. In the date ascribed to

* *The Irish Nennius*, Appendix lxx.

† Bk. iv. ch 71, *Historia*.

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Cunetha, the Scots were said to be his opponents ; in Arthur's day it was the Saxons who were the invaders to be held in check by the native force. The Round Table of Arthur was in part the "*orbis terrarum*" of the prosaic ploughman. The name of Octa, son of Hengist, we hold responsible for the ascription of eight sons to Cunetha, who in chapter 62 of Nennius is said to have driven the Scots out of North Wales one hundred and forty-six years before the reign of Maelgwn. In the Irish Nennius, chapter 24, it was Octa against whom Arthur fought his twelve battles ; and after having told us this, we learn that from Germany the Saxons brought their kings until Ida, who was the first that ruled over them to the north of "Umbria." We quote this merely to show that in these fanciful histories Northumberland was taken to be reasonably described as Umbria. Any certainty with regard to an individual name we cannot have : Bernicia, the northern part of Northumbria, appears as "*Inbher Onic*," the kingdom ruled over by Ida—*Bher-nic*, Bernicia.

There is curious evidence of the supposed connection between the Picts and Scots of North Wales and the Saxons of Saxony. Geoffrey tells us that the original owners of the bones now preserved in the Church of St. Ursula in Cologne were 11,000 noble British virgins sent by Dianotus, king of Cornwall, with 60,000 of the meaner sort to be wives to Conan of Armorica's soldiers. The ships conveying them, dispersed by tempest, fell into the hands of the Huns and Picts (compare the name of the Pictish founder of St. An-

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drew's "Hungus," who were then as Roman auxiliaries making havoc in Germany). The noble maidens, we may suppose, were the 11,000 who would not submit to the "brutish embraces" of the captors, who, in their rage and disappointment, murdered them. The name of the king of the Huns was Guanius (compare "Guened," as he spells the name of North Wales) and of the Picts Melga, and the common denominator of both tribes is given as Ambrons. Let us take away the terminations of the two names and join the first syllables together; we find that the so-compounded ruler of the Ambrons appears as Melguan, undoubtedly the name of Maelgwn, that descendant of Cunetha who drove the Scots out of North Wales. The Ambrons under Mel and Guan invade Britain, but a Roman force of two legions drives them into Ireland. From Ireland they return bringing with them Scots, Norwegians, and Dacians, and carry fire and sword over Britain. Again a legion sent from Rome to the assistance of the Britons drives the invaders entirely out of the "country." That "country" did not include modern Scotland north of the Forth, for Geoffrey informs us that a wall was at this time built between Albania and Deira, as he calls it, southern Northumbria, for a terror to the enemy and a safeguard to the country. These Hun-Picts or Ambrons, with a residuum of Scots, Norse, and Goths, were, on this authority, the forefathers of the inhabitants of Alba north of Forth and Clyde, which at the time of his Guanius and Melga had been wholly laid waste, and whatever

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enemies made an attempt upon the country met with a convenient landing-place in Alba.

The advantage to be derived from an analysis of the fables of Gildas, Nennius, and we may include Bede, is the acquisition of some idea of the sources they drew upon, and their deductions therefrom.

CHAPTER TWENTYFOUR
THE CORONATION STONE

CHAP. XXIV THE CORONATION STONE

AN ENDEAVOUR HAS BEEN MADE TO PROVE that early British history, as we have it by the native writers, when it is history at all and not romance, was constructed from the history and tradition of the invaders of the country treated as if natives. We find the lead thus given carried out by the Irish historians, who speak only of invaders with various names of literate origin. To the adventurous student untrammelled by predilection these names are translatable, and give clues, even if of uncertain purport, to their source of origin. Writers did not take much account of solid fact, but were special pleaders for what they considered glorious and instructive. As an example: If there is one fact more credible than another to be deduced from suggestion more than direct evidence, it is that the shores of Ireland and Britain were well acquainted with the wooden ships of Phœnician, Greek, and other maritime nations; but no hagiologist would think of a saint as in any more seaworthy craft than a coracle if he were not taking passage on a floating stone. Modern writers err in the same way. One may demonstrate that the whole life-story of a hero or a saint is made up of incidents without any basis of probability, but these stories continue to be quoted with the same gravity as a believer in verbal inspiration speaks of occurrences in the story of Adam and Eve.

There are in Britain and Ireland no datable facts till the Roman occupation. Stonehenge and Avebury are as difficult to fix to a year or a century as any

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of the many dolmens, menhirs, and stone circles sprinkled through the breadth of the land. Speaking generally, to all appearance it was the Romans who brought with them all that goes to civilisation, literature and laws, arts and sciences. A thousand years after their coming here, except for the change in religious knowledge, Britain and Ireland were hardly on a level with the Rome of the Emperors. Before the Romans left Britain, Romanised barbarians were the rulers of the country. Carausius, described as a Menapian, which seems to imply "moon-worshipper," a Batavian with co-religionists in South Wales and in the neighbourhood of the mouth of the Liffey, is an example. He was admiral of the Roman fleet against the Saxons, a designation for the piratical raiders of the British coasts, being members of various tribes. He was a bit of a pirate himself, and with the assistance of these Saxons made himself ruler of Britain, coined money, and might have been a credit to the nation at large had he not been killed by his lieutenant, Allectus, subsequently defeated by a loyal Roman commander, Asclepiodotus. Allectus' men, described as "doubtfully" barbarian, were addicted to fine clothes and wore long hair, a Germanic characteristic. The death of Allectus was in 295, and 296 is the first year in connection with which the Picts are mentioned, but they only become prominent in 360.

Ammianus, talking of the year 368, says there were two nations of the Picts, and that they and the Atta-

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cots and the Scots were roving over different parts of Britain, while the Franks and Saxons were ravaging Gaul. We thus find Picts, Scots, Attacots, Franks, and Saxons when first described all pirates. None of these names appear in the lists of the geographers who speak of Alba and Ireland. One hundred years before this, on the authority of Xiphiline, Alba was inhabited by Caledonians and Mæataæ. The Caledonian forest was a fact, and the Caledonii may be the Horesti (Foresti?), if we can identify the latter as dwellers beyond the Roman claim—*foris*, “out of doors,” “extraneous.” The *Μαιαται* seem to be Ammianus’ Verturiones, naked tattooed dwellers in the marshes according to Xiphiline, certainly a description evolved from his own internal consciousness. These tribal names divide the inhabitants of Alba between those living in the woods and others in the plains; *Μαιαται* and Verturiones, we suppose, carried in their religious rites an equivalent to the thyrsus. Verturiones has been suggested as connected with *turris*, a “tower;” also a fighting column formation.

On p. 268 we have called attention to Gildas’ account of the invasion of the Saxons in their *cyuls*; and the prophecy ascribed to their soothsayer of their connection with Britain for 450 years. He says the king of Britain was Gurthrigern, and the date of the invasion not at the commencement of the Roman occupation, but at the end of it. He probably did not appreciate the fact that the Franks and Saxons, men of the same kidney, had been much too prominent in

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their attentions to Britain during the whole of the Roman occupation. To speak of their appearing for the first time at the end of it in three ship-loads only is evidently absurd, and the mention of "spurious comrades" (*manipularibus spuris*) shows that he had something in his mind of a mixed race with Saxon elements in Britain. Curious to note that he calls the invaders "whelps" (*grex catulorum*), who, obtaining an allowance of provision from the British, had their "doggish mouths" (*canis faucem*) temporarily closed. Bœce says that Gildas and his Picts and Scots were joined by ten thousand Danes of the "ancient lineage" of the Picts.

There is a more striking fact; looking at the description given of the condition of the Britons when the Romans left, praying for assistance, to see them credited with a ruler of the pretentious title Gurthrigern—*i.e.* Vortigern, meaning the Great Lord; for title it is, and not merely a name. To this was added the local *Gwledig*; "district ruler," if originally it were not of Teutonic origin, from the word *gelad*, "via," "trames;" a road, a cross road. As the first mention of "Gwledig" in Welsh literature is connected with the district of Mannau—*i.e.* the upper reaches of the Firth of Forth—the *Gwledig* may have originally been a Norse title for the supreme authority on the road between the Firths. Vortigern, we maintain, is much more like a Celtic title for the Emperor of Rome during the occupation than for any British ruler immediately subsequent to the Roman abandonment of the island;

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and looking at the history of Carausius and others of British connection who claimed the imperial title, we can easily perceive how it might get local acceptance and be seized upon by later local historians for local use. As a matter of fact, the Gwledig term has been translated Emperor. *Gelad*, a cross road, would be accurately descriptive of the road between Forth and Clyde. The Firth of Forth, *i.e.* the fiord of the ffordd, *i.e.* the road, Welsh *ffordd*.

In connection with this part of our subject we would look at the solid fact in Albanic history of the Coronation Stone. On the 8th of July in 1249 Alexander III., the son of Alexander II., who died on the island of Kerrara off the Argyllshire coast, was crowned upon a stone reverently preserved in the monastery of Scone for the consecration of kings of Scotland. This same stone, there can be no doubt, was sent by Edward I. in 1296 to Westminster. After a careful examination, Archibald Geikie pronounced it to have all the characteristics of the sandstone of the district between the coast of Argyll and the mouths of the Tay and the Forth. Geikie says that he does not see any evidence in the character of the stone why it may not have been taken from the neighbourhood of Scone. The district is that which we may consider characteristically Pictish as defining inhabitants of Alba. In its fabulous history, however, mistakenly identified with other rocks and stones, it is associated not with Picts but with Scots, which being the case it is no wonder that the story-makers should ascribe its use

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in royal ceremonial as taking place in Ireland. Keating gives its Irish tradition when explaining the various names of that island, one being the "island Fail," given it by the Tuatha De Danann on account of a stone they had brought with them to Ireland, and he quotes Bœce the Albanic fabulist for its being "*Saxum fatale*"—that is, "Clach na Cinneamhna." The translation of the Gaelic is made to depend on the Latin qualification *fatale*. *Cinim* means "I descend" (genealogically), "spring from."

Tracing the traditional history of the Perthshire highlanders as claiming descent from those invaders originally settled on the line of the vallum, the name "Clach na Cinneamhna," applied to a piece of stone fairly to be considered as of origin from the same neighbourhood, makes it at least an allowable guess that it was in some way connected with either the vallum itself or some of the fortified positions—Inchtuthil, Ardoch, Caisteal nam Pìocach on Drummond Hill at the south end of Loch Tay, or Dunadd, occupied by the Roman invaders, and therefore looked upon as the concrete evidence of the source of their descent and also of their lordship in the district. The Irish stone roared under the person who had the best right to the sovereignty when the men of Ireland were assembled to elect a king. Poetic authority makes the person on the stone speak of it as "the stone which is under my two heels." There is no reasoning required to demonstrate that stones do not shout, bawl (*geisim*), though it might make a *geisc*, creak-

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ing noise ; if, as we take it, the Gaelic title for it means the stone of descent, family or national relationship, the " two heels " may be as much a metaphor as the " feet " of Jerusalem in Ezekiel xvi. 25. The locality from which the Tuatha De brought this stone was *Dobhar* and *Iardobhar*, which in another spelling (*d̄w̄f̄r*) means " water " and " west-water." If " Water " and " Westwater " may be taken as applying to the estuaries of the Forth and Clyde, Keating's other poetical quotation, " Between two shores of a mighty flood, the plain of Fal (is for name) on all," should indicate not " Ireland " but Brigantia. The country between the two Firths, bounded on the north by the Pictish Vallum, on the south by the wall from Newcastle to Solway, was called *Valentia* in the year 300. According to Irish story, the stone was sent to Alba from Hibernia in order that Fergus (manliness), the son of Earc (*arx* ? a citadel), might be crowned on it. Fergus asked it from his brother Muirheartach, which translated means either the Sea-man or the Wall-man. The common-sense view of what we do know of this stone identifies it, then, not specially with Scots but with Picts ; and though, of course, we have no information directly connecting it with the vallum, we have little doubt that it represented the supreme authority given to the commander " Gwledig " of what the Four Ancient Books of Wales would call the *Gosgordd Mur*, the " retinue of the wall," mentioned in the Gododin of Aneurin. This name we connect with the words, Welsh *gwas*,

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or also in Breton *gwaz* or *goaz*, a "young man," a "servant," Welsh *gordd*, an "enclosure," applied now to a garden, and *mur*, the "wall"; meaning, in fact, the vassals of the enclosure of the wall, which we may compare with Inis Fail, the "island of the enclosure," one of the supposititious names for Ireland carried across, as we believe, by the Picts. We have the word to *gird*, in Scottish *gir*, a "hoop"; we have *garden*, *garter*; Icelandic *garðr*, an "enclosure," *dyra-garðr*, a "deer park," *gar* being a fence; in Anglo-Saxon *geard*, a "hedge," a "place hedged off," and with the same vowel as *gordd* we have in Welsh *gorch*, "what encompasses," a "fence," in modern Irish, *garadh*, a "garden." In fact, the root *gar* is common to all languages, and seems to be in its simplicity *caer*, grammatically *cathair*, an "enclosure," occurring in the name *Carthage* and in the Lowland clan name of *Ker*.

We have compared the name-father of the Picts, Cruithne, with the Welsh Cerid, the Latin Ceres, thus making the name Cruithneach either a wheat-eater or a worshipper of Ceres, much the same thing. Once we recognise clearly the importance of wheat to the Roman superior who insisted on supplies of it, and to the dependent nationalities who had to provide those supplies, if we also take into account the universal presence of the mill in use at that time in every Roman dwelling, it is not hard to see how people should recognise the seat of Roman power, or of the power of those carrying on traditions from that people,

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that the sound of the grinding indicated the place of central authority; and there seems no more likely source of origin of the story of the crying out of the stone under the legitimate ruler than that of connecting him with the grinding of corn. We know that a plain sloped stone was used in prehistoric Anglesey on which to crush grain with a spindle-shaped muller, but the Romans used the round hollow stone with one revolving in the centre of it known as a quern. The quern has been in use to our own day to the knowledge of the writer; the daily meal for a household has been prepared with one within the last twenty years. With the sense of a "ring," an "enclosure" (for another stone), the quern, as compared with the rubbing stone, was quite accurately described as a *lia fail*, and this, we suggest, is the only probable explanation of the crying out of the stone of the legitimate ruler of Temhar, Tara, the "gathering-place" of the men of Ireland. We know of no suggestion of sound-making capability in connection with the Coronation Stone unless it be in the Perthshire name McIllegane, McGlagane, or, as given in full in 1624, McGilleglagane, which certainly means the "son of the lad of rattling." *Glavan* is the clapper of a mill, of a bell. The hill of Tara has been identified with Giraldus' hill of O'Roric as he describes him, the one-eyed king of Meath, and we are told that on his hill once stood the "habheireg," or stone of destiny.* In whatever age this name may have been first ap-

* Wright's *Giraldus*, p. 242.

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plied to a royal stone at Tara, it is evidently the Norse *havre* and the early Frisian *hafer*, "oats," so that our suggestion of a reference to grinding is not new.

With this name of *habheireg* we may compare what the *Cronicon Rythmicum* gives as a name for the Coronation Stone, the "lapis Pharaonis," brought, this authority says, by Gaythelus from Egypt—the "anchora vite." If we connect the central stone of the royal abode at Tara with a millstone which supplies the staff of life, to call the stone the anchor of life seems quite a reasonable modification of the simile.

The connection of stones with royal inaugurations and religious foundations cannot be said to be peculiar either to Celts or Teutons. At Jerusalem there was the "stone of foundation," covered by a temple built towards the end of the seventh century by the Sultan El Melik. When the Crusaders first entered Jerusalem it was supposed to be the original temple built by Solomon, and for its defence the order of the Templars was organised. This stone is, as it were, the material "stone of foundation," *Eben Shatya*, but the Kabbalah treats of a "foundation," the ninth emanation, and the "Mercy"; being the last male (phallic) emanation of the ten which constitute the Deity. Thus there was connected with the religion of the Jews a hypothetical and a material "foundation." The same seems to have been the case on Mount Gerizim, the traditional site of the Samaritan temple, the rival of the Judaic. The rock of Cashel might very well

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suggest itself to a student of the Kabbalah as another "stone of foundation" (*clach na cineamhna*, the "stone of descent").

In regard to the roaring of the stone of Tara, we recall the effect said to be produced by the moving of rocking stones, the causing of thunder and rain.* We have no sort of doubt that the stone of Tara, the Rock of Cashel, and the Royal Seat now in Westminster, have no connection one with the other, unless by the confounding of tradition, and tradition applied the title of *Clach na Cineamhna* both to the Albanic stone and the Hibernian.

The use made by historiographers of classical information permits the possibility of the "lapis manalis" having influenced our tradition. At the gate of the city of Capena in Tuscany there was a stone so called (*manalis = manabilis*, "flowing"), which was dragged forth in seasons of drought to cause rain; but there was another "lapis manalis" (*manes*, "the souls of the departed") which formed the gate of Orcus, the abode of the dead and of darkness, the *manes* as deified ancestors giving a name to this supposititious gate stone, and it was a "stone of descent" with regard to progenitors, and truly their "saxum fatale" (see p. 79).

Among the Teutonic people inauguration on a stone was not uncommon, and before the Albanic stone was taken to Westminster we know that the King's Bench was a large stone at the end of Westminster Hall on

* *Mythologie*, Grimm, iii. p. 185.

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which the Saxon kings were lifted when passing from the palace to the abbey. There are inauguration stones in Ireland, one near Derry, on which the feet of the kings of Ulster were placed, and one also at Monaghan (Muineachan).* There is a fabulous king of Ireland, Muineaman, who reigned five years, from A.M. 3868 to 3873. He is said to have introduced the wearing of gold neck-chains (*muin*, a neck), and was the son of Cas Clothach, *Cas* for *cos*, a "foot," and *clothach* from *clodhaim*, I stamp, print, the footprinter, a king probably named to suit the Monaghan inauguration stone. Exactly the same evidence of inauguration as in Pictish Ireland is to be found on the Pictish fortification of Dunad in Lorn. On the top of the rock is a well-cut footmark of which the writer took a casting years before the site was thoroughly examined. In our early history this Dunad seems to be the Duin Ollaig said to have been burned by Ecgfrid, king of Northumbria about the year 682, when he destroyed Tula Aman, a Pictish stronghold, almost certainly Inchtuthill, the "Stormont" on the Tay, eight miles north of Scone, on which are the remains of a fortification of about the same date as that on Dunad, both connecting with Roman times. If our postulate is correct that long before the vikings, as we have been in the habit of dating them, the coasts of Britain and Ireland were ravaged and occupied by piratical Teutons, this inauguration on a stone may have been a fashion affected by them. We know that the Swedish

* *Memorials of Westminster Abbey*, Dean Stanley, 1869.

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kings were inaugurated on a stone said to mark the grave of Odin near Upsala (compare this with what we know of Charlemagne). Born in 742 and crowned king of the Franks in 768, we have the stone seat on which he, it is believed, and the subsequent Emperors of Germany were crowned, still at Aix la Chapelle. When his tomb was opened in the year 1000, his body was found seated on this stone. Aix, Aachen, was Charles's capital, north of the Alps. Its name is undoubtedly derived from the Latin *Acquæ*. Is it a coincidence that its name of La Chapelle should correspond with that of Scone, Scoan, as the Gael speak it *Sgain*, comparable with *σκηνη*, a booth, house, temple? Dean Stanleysays of the Coronation Stone, "The iron rings, the battered surface, the crack which has all but rent its solid mass asunder, bear witness to its long migrations." The longest migration we know of it was from Scone to Westminster, where, by the way, at first it was used as the seat of the officiating priest; but if it was moved about, as was the mercy-seat of the Jewish Tabernacle, its last resting-place in Pictland was at *Sgain*. We have no faith in Adamnan's Columba, so, for our own part, the absence of any notice of a particular stone of ordination when Columba is said to have consecrated Aidan, King of the Scots in Alba, is of no importance except as evidence that the writer, whoever he was, knew nothing of a "*saxum fatale*" in connection with Scotie kings.

Charlemagne was the conqueror of the Saxons, and it is on record that at Ehresburg he destroyed their

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object of adoration, the Irminsul. The Irminsul was the trunk of a tree, but it is a curious coincidence, to say the least of it, that *hir* is "long" and *maen* a "stone" both in Welsh and in Breton, which in sound connects itself with Hermes. The old Pelasgic figure of Hermes was a bearded head without hands or feet, *membro erecto*. The conclusion we would draw from that is that the Celtic word for "long" is preserved in the name of the Greek and Latin divinity, and at any rate there is no doubt that the Irminsul, the Hermes pillar of the Teuton, and the Hermes of the Greek and Latin were the same, even if the one were always wood, the other stone.

In the year 753 the Saxon state on the Lippe contained four separate divisions, two of which were called Phalia, East and West respectively. All four were independent of each other, but they united in time of war to nominate a general leader. When Charlemagne Christianised them and destroyed their Irminsul, he made "Mimigardevoord," now Münster, the seat of his Saxon bishop. Münster is a modification of the Latin *monasterium*, and the bishops of Münster for a very long time were independent sovereigns. Münster in Ireland has had a Celtic derivation attached to it explaining it as the larger part of Ireland (*mu mo*, "greater"). Omitting consideration of the fabulous king of Ireland, Muineaman (see p. 292), Munster first appears in Irish history in connection with the Rock of Cashel. St. Patrick is said to have visited Cashel, but its first historic ruler, and even what is told of

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him excites doubt, was Cormac mac Cuileannan (*cuilean*; pl. *cuileanan*, "whelps"), of whom the Four Masters say, "He was a king, a bishop, an anchorite, a scribe, and profoundly learned in the Scotie tongue." He was slain at a battle called Bealach-Mughna, and at Ballaghmoon, about two and a half miles north of Carlow, the stone on which King Cormac's head was cut off by a common soldier was recently shown. The date of the battle of Bealach-Mughna is given about the year 905-908, but much that is written about it is evidently not history. Ireland (*Inis Fail*), its western portion being that with which we are here concerned, had for its first historic ruler a king and bishop, and the seat of his government is a rock still crowned with an ancient chapel in a place called Munster. Charlemagne and his Franks, when they conquered "*Westphalia*," set up in it a regal episcopate, which from this circumstance received the name of Munster. Charlemagne's conquest of the Saxons and the baptism of their leader Wittekind was in 785. Cormac, son of Cuileannan, according to the Four Masters began his reign in 896, a hundred years later than Charlemagne's notorious conquest. What we call attention to is that about a century after an episcopal authority was established at Münster in Westphalia an episcopal authority appears at Munster in the west of Inis Fail, and Cormac, the first king and bishop, is said to have been a son of "Cuileannan," whelps, the term applied by Gildas to the Saxon invaders of Britain. The word *fail*, as meaning an "enclosure," is surely connected

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with the Latin *pālus*, the German *pfahl*, a stake. Was the German district so called from being connected with *pālus* (? the Irminsul)? *Palus* has a secondary meaning—*membrum virile*. Part of Westphalia is marshy—*pālus*, a marsh. If Westphalia is connected with the Irminsul, Inis Fail, we are told, was so called in connection with a stone brought from abroad. The Rock of Cashel, the centre of Munster, is just such an eminence as the Stone of Foundation at Jerusalem. When both Franks and Saxons were idolaters, the object of their worship was probably pretty much the same. By the time of Charlemagne the Franks had become Christians, while the Saxons still worshipped “Hermes”—may we say, thus adding to other causes of quarrel the aggravation of religious bigotry? What observances connected with their previous beliefs the Franks carried on we naturally have no record, but we do know that their annual muster took place at what was called the “Champ-de-Mai,” and, as already mentioned, we know that Xiphiline, late writer though he is, gives as the name of the first inhabitants of Albanic Pictland *Maisra*, and all Gaelic tradition takes great account of “Beltane,” corresponding in time with the 1st of May, and Irish story makes Beltane the date of annual gathering under their supreme ruler of the inhabitants of Ireland. What seems indubitable history tells us that Charlemagne divided his empire into provinces and put over each a count and a bishop, the count being, we may suppose, the *comes*, companion of the bishop. These visited their

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districts at regular intervals (four times a year was the ordinance), with full powers as representatives of the emperor. They are described as *missi dominici*, "emissaries of the ruler." It is an interesting fact that in the dawn of local Albanic history the officers in charge of the districts of Pictish Alba are called "Maor," "Mormair," undoubtedly the Latin word "major," seemingly an exact parallel with the *comes* of Charlemagne. He was the supreme ruler's steward, and just as the mayor of the palace acquired the supreme authority in France, so the steward of Scotland was subsequently the progenitor of its kings. Maor in various forms remains still the title of the ruler's deputy. It is now the ordinary Gaelic word for a land steward's deputy, but its early significance is to be seen by the statute of Alexander II. which says, "Na earle, nor his servants, may enter in the lands of any freehalder, haldand of the king, or tak up this unlaw ; bot onlie the Earle of Fife ; and he may not enter as earle but as *mair* to the king of the earldom of Fife, for uptaking of the king's deutes and richts."*

We must remember that though mayor is now the English title of the head of municipalities, it seems to be of later introduction than that of bailiff. The bailiff was one entrusted with executive power as the representative of another, his jurisdiction being connected with *ballium*, a space fortified with stakes—a *vallum*, in fact. That the senior official should become

* *Highland Soc. Dic.*, s.v. "maor."

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bailiff and should carry with him an indication of the ground of his authority as *major* to all appearance accounts for the Scoto-Pict title of *maor*, *Mormair*, quite naturally, indicating also clearly enough the provenance of these titles from a Latin source. The title *maor* came to be the equivalent of captain, the "mairnicht" (A.D. 1390) of the Castle of Dunstaffnage bringing the title of Captain of Dunstaffnage to those on whom it was conferred. As we deduce all we know of early Albanic precedence from the traditions of Roman times, and specially connect them with the passage between the Firths of Forth and Clyde and its rampart, the almost independent territorial prince the *Mormair* was to all appearance the equivalent of the *comes* of Charlemagne, and to have been a "Gwledig," the "head of a district," varying, no doubt, in size and in the number of its inhabitants, and a *Gwledig* on this understanding, might be either an emperor or a provincial prince under him.

The Earl of Fife had the special privilege of crowning the king, and he certainly, so far as Scotland was concerned, on the evidence of the statute of Alexander, was "missus dominicus." The law of Clarendon of William the Lion connects in a curious way the earldom of Athole and the abbacy of Glendochart, just as if they were *missi dominici*, they being given equal rights over Argyll in the matter of king's warrants, both having power to send their men with the *calumpniatus* as witnesses at an assize. When family names, clan names, were adopted in Scotland, we find

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in Athole a clan Donnachie. The accepted explanation of this is to make Donnachadh the equivalent of Duncan, probably connecting its origin with the "gracious" Duncan, the son of Crinan, abbot. Crinan is the locality in Argyll in the centre of which is the Pictish fortification of Dunad, the Dun Ollaig of Egfrid's time (685), but "Donnachadh" points back to a connection with the word *dominicus*, and that again with the *dominical* stone, the Coronation Stone of Scotland. Domnach is old Gaelic for a church, a high church specially, the Lord's (house).* If this is so, then it is a corroboration of the derivation of the Teutonic word kirk, German kirche, from κυριακός, "of the Lord"—τὸ κυριακόν, the Lord's House, the "Domnach," just as ἡ κυριακὴ ἡμέρα is the Greek of the Latin "dies Dominica." Isis' proper title was Domina, an exact translation of the Sanscrit *Isi*, and survives with slight change from Mater-Domina as Madonna.

We have remarked on the use of Latin and Greek names from which have been dropped the termination of their declension, in accordance apparently with a common custom. We seem to find another example of this in the Gaelic *tighearn*, *tigerne*; Welsh *teyrn*, *tigern*, meaning a lord, a chief. The first element of the name is surely Gaelic *tigh*, a house, Welsh *ty*. Latin gives us *er*us, a master, a lord, a word evidently connected grammatically with the German *herr*, *tigerne*, the "master of the house," the old nominative being *tech*, genitive *tige*; **er*, a master.

* *Scottish Myths*, 192, 193.

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(Compare German *dach*, a roof, Gaelic *dachaidh*, a home, dwelling.) If the Germanic *herr* is the Latin *crus*, *tighearn* is a word one might expect from a mixed people such as we consider appears in British history under the style of Pictish, the *n* at the end assimilating it with Latin *tyrannus*, a ruler, monarch.

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CHAPTER TWENTYFIVE IRISH PICTS

SO FAR WE HAVE TREATED OF THE PICT and Scot in their connection with Britain and Ireland at large, but we find, as we believe, strong evidence among certain of the clans in central Scotland, Perth, and Argyll, supporting our contention of their claim to Pictish descent as shown in their names and traditions. The oldest Celtic romances deal with a certain Cuchulainn specially connected with Ulster and the north-east of Ireland, Irish traditions showing his connection with Scotland, his name classifying him with those personages called "dogs." There is also a later Gaelic heroic figure, Finn mac Cumhal. More has been written about him than any other in Gael-dom, and, as was to be expected, in the case of one evidently mythical, the story-tellers explained him in various ways, many of them celestial, solar, and phallic. His name means "white," and he is said to have been the son of—let us write it phonetically—Cual, properly Cumhal, the *mh* being silent. Local Albanic story makes the Scots Scythians, white-haired from living in a country of nearly perpetual snow, hence the name Albani. We thus see how the term White would be characteristic of the forefathers of the Picts and Scots as Scythians. The name of his father "Cual" is nearly identical with "Gual," the wall, whether Hadrian's or the Antonine vallum. We consider that they are identical one with the other. Finn mac Cumhal as an historical personage we identify with Carausius, the Roman mercenary admiral, subsequently ruler of Britain. As Carausius quarrel-

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led and was slain by Allectus his lieutenant, so Finn quarrelled with his lieutenant, Gall mac Morna. Gall is the term applied to all strangers to the Gael, specifically indicating the Saxon inhabitants of Britain. Gall's position as a mercenary is clearly shown in the Irish-English word "gallow-glass"; in Gaelic "gall-oglach," a foreign youth, a mercenary soldier, a Saxon youth it would appear to many. Finn and his men appear in Irish romance as mercenary troops (Hammer, etc.) for the protection of Ireland, but in reliable Irish history there is no evidence before the time of Strongbow of the use of mercenaries in Ireland. Strongbow, of course, was a *Saxon* invader to the ordinary Irish mind. As Cuchulainn's patrimony was Muirthemhne—*i.e.* to use its equivalent in Scottish geography, Moray, Moravia—so Gall's parentage makes him son of Morna—*i.e.* "son of the sea," or "son of the wall." If the Finn legend originates with the story of Carausius and Allectus, their original connection with the sea is clear; but these seamen formed to a great extent the personnel of the garrison of the wall. In the *Colloquy of the Old Men*, a genuine ancient imaginative Irish composition according to O'Curry, we find an item connecting Gall mac Morna with the Saxons, but the Saxons of the late British myths of the Arthur period. Gall mac Morna and Oscar find Arthur son of Beine Brit sitting on a hunting mound. Oscar seizes Arthur and carries him prisoner to Finn. Gall's share of the plunder was an iron-grey horse and a bay mare, which he gave to

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Finn also. They were the progenitors of "all the horses of the Fianna, who hitherto had not used any such. The mare bred eight times and had at every birth eight foals, which were made over to notables of the Fianna, who thereafter had chariots made."* This eight-foal-bearing mare suggests at once Nennius' story of Octa, a female "eight," son of Hengist, sent by Vortigern to fight against the Scots. Octa as grandson of Hengist was son of Oisg.† *Oisg* in Gaelic is Latin "ovis," in Greek "ὄις," a "ewe"; but even if there had been no hengst ("stallion") in the narrative, no glory was to be had on a warlike expedition by carrying off a sheep, so naturally the *oisg* becomes a mare. The Fianna (Finn's followers) had no horses at first, which was natural enough if they were seamen. Arthur's mother was *beine*, also *boine*, "what is feminine," a "woman"; Brit, of course, is British. Arthur in this way was of Pictish descent; his mother was native, and this fact being mentioned certainly suggests that his father was not. The horse that Gall carried off was an "iron grey," as was the horse of Cuchulainn, who also drove a pair; and ascribing eight foals recalls the number of days in the week and the lunar origin of the steed of the "dog of Faolan." Finn, if Carausius, was a Menapian, a moon worshipper. Gall, also spelt Goll, as a "son of the sea" (a Saxon?) is nominally connected with the word *gollan*, any great stone, whereof many were erected through-

* *Agallamh*, O'Grady, Gael, p. 99, Eng. 107.

† *Religio Scotica*, p. 9.

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out Ireland, mistakenly supposed, says Brash, to be a corruption of *dallan*, but without reason, as the term is derived from *gall*, a "rock," a "stone." Allectus' name yields itself to comparison with the Gaelic *ail*, a "cliff," a "rock"; obsolete *all* (*mactalla* = echo). Many *dallans* are phallic, so Gall the Saxon is properly enough connected with the worship of the Irminsul. Goll was "one-eyed" (*caech*). We may note that the Pictish chronicle ascribes to the Scots and Picts dark grey eyes "with the power of seeing better at night than during the day." The comparison of the eye with the moon has already been mentioned (p. 189).

We do not propose here to deal with the solar or celestial or phallic characteristics to be found in the Finn story; we confine ourselves to the indications connecting it with Pictish history and Scottish history, always making the distinction between the Scot and the Irishman as we have tried to define them. The Gaelic name for a Pict has been shown as connected with wheat, corn consumers, their principal deity, the Dagda, being credited with a special appetite for porridge, as were the followers of Pelagius (died 420) of the Pelagian heresy. In the Irish "Lay of the Buffet" the son of Morna Mor is called "Iollann," a "corn" or "stack" yard (*ith*, "corn," *lann*, an "enclosure"). Goll is also credited with a special claim to good feeding, having a right to the *mirmora* or *mir-cora*, explained as a "choice collop, chopped and mixed with marrow and herb seeds." This is a late

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receipt ; originally his claim seems to have been for the marrow bones themselves. The Romans were accused by Cartimandua in her speech as reported by Xiphiline of a weakness for good feeding.

According to the Irish historian Keating, Goll was one of the Fir Bolg. He describes them as so called, " indeed, from the bags of leather they used to have in Greece, carrying earth to put it on bare flags, so that they might make of them flowery plains in full bloom." These Fir Bolg had for companions " Fir Domhann, from the pits they used to dig in the soil (O. Irish domain, Wel. *dwnfn*, " deep ") by carrying it to the Fir Bolg and another Gaileoin—indeed, they were named from their darts." * Suetonius tells us Domitian (reigned A. D. 81–96) slew Sallustius Lucullus, prefect of Britain, because he had allowed lances of a new form to be called Lucullian.† These three allied tribes, if we derive their names from connection with the vallum, were bearers of lances of a peculiar type, evidently given to piling up earth, and their other name, Fir Domnan, connects them with the Gaelic *domhan*, the " universe " (O. Irish, *doman*, " men of the universe," men of Rome, mistress of the world). Connecting Britain with its early history as a mining locality, the digging carried on by these two people suggests their being tin-miners. The Irish inventors of this history make these tribes invaders of Ireland before the coming of the sons of Mileadh, a

* Keating, vol. i. p. 195.

† *Scottish Myths*, p. 48.

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name derived from Latin *miles*, a soldier. If the Fir Bolg (Sacæ, p. 265) are, as we suppose, mythical, so far as Ireland is concerned, and we identify them with the builders of a partition wall, we find a distinct hint of the source of the tradition of origin when they are credited with being first to divide Ireland into its primary provinces, fixing the centre of Ireland at the pillar stone of Uisneach (*uisge*, "water"; **uisgenach*, the "watermen," invaders by sea).

We may point out here that the name Franks as applied to the piratical hordes, subsequently allied with the Saxons, are believed to have derived their name from *franca*, a species of javelin. Sallustius Lucullus may have adopted this *franca* for some of his troops, and they doubtless described it as Lucullian not necessarily because he invented it, but as its introducer. Comparing the name Frank with that of Saxon, *secg* is Saxon for a "sword"; and these two facts lead to the conclusion that the Frank and the Saxon owe their names to using a special equipment, and not from identity of language or locality of origin—the Frank being a spearman, the Saxon a swordsman.

CHAPTER TWENTYSIX

CUMBRIA, GALWEGIA, FORTRENN AND
GOWRIE

CHAPTER TWENTYSIX CUMBRIA,
GALWEGIA, FORTRENN, AND GOWRIE
LEINSTER, *LAIGHIN*, IS SAID TO DERIVE
its name from a form of broad-headed lance, *laighne*.
The word lancea used by Suetonius in connection
with Sallustius Lucullus is supposed to be Celtic
(Gaelic *lann*, Welsh *llafn*, *llain*, a blade of a weapon).
The Irish tradition of Lughaidh Longhand, whose
sword and spear were brought to Ireland with the Lia
Fail and the cauldron of the Daghdha (p. 306) from the
places Murias (*murus*, the wall) and Gorias (? Gowrie),
seems derived from a fanciful translation of Lucul-
lus, Lugh (aidh), and *uillean* (Latin *ulna*, the elbow,
the arm; as a measure of length, an ell. *Uladh*, "Ul-
ster").

The northern parts of Britain in the early times of
her traditional history were undoubtedly known as
inhabited by tribes with specific names more than by
geographical divisions. Thus we find Cumbri, Gal-
wegians, Scots, Picts, Britons of Strathclyde and be-
yond the line of the Vallum, Fortrenni, Myrhævi giv-
ing their names to Cumbria, Cumberland, Galloway,
Scotland, Pictland, Fortrenn, and Moray. All these
nations, each in old days provided with a king, prob-
ably spoke much the same language, just as the "na-
tions" of Glasgow and St. Andrews University in
quite recent times. We cannot differentiate the Cum-
bri from the Britons of Strathclyde. Joceline, in his
Life of Kentigern, written about 1189, says his episco-
pate "extended according to the limits of the Cam-
brian kingdom, which kingdom reached from sea to
311.

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sea like the rampart once built by the Emperor Severus," and from that "it reaches as far as the Flumen Fordense (Forth), and by division separates Scotia from Anglia." * This defines accurately the belief in the twelfth century as to the limits of ancient Cumbria. Its southern boundary was the river Derwent, which till 1835 was the southern boundary of the diocese of Carlisle, dividing it from that of Chester; Cumbria thus including some country to the south of Hadrian's wall. †

The inhabitants of Galloway have their name usually derived from the words *gall*, a foreigner, and *gaedhil*, a Gael. This, however, seems not altogether satisfactory. In getting a derivation, we have to start from the name *Galwegi*, Galwegians, who have been called by various writers "men of Lothian," "Scots," "Picts," and "Welsh," and according to Henry of Huntingdon, they called themselves Albani. ‡ The first element in the name is *gael*, almost certainly, because Ailred of Rievaulx makes them speak of their opponents in Northumbria as Gauls. The next element is *weg*. We have suggested a connection between the name Cruithni and a liking for "barley-bree." It is a bold hint to point out that Whig defines "drivers from the south-western part of Scotland," and whig is the Scottish name for a "sour drink from fermented whey." Scott speaks of "sour-featured Whigs."

* Innes, *Essay*, vol. i. p. 33, and Forbes, *St. Kentigern*, chap. xi.

† Forbes, *St. Kentigern*, Introd. p. lxxvii.

‡ Anderson, *Scottish Annals*, Introd. p. viii.

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Chwig is Welsh for whey, showing a Celtic connection, and in Scottish Gaelic we have *meog, meag*, gen. *mige*; in Irish Gaelic *meadh*; and in Welsh *maidd*, "curds and whey," and *meiddlyn*—*i.e.* whey drink (*llyn*, "drink," Gaelic *leann*, ale). *Maidd*, Welsh "whey," has for its near neighbour *medd*, mead, and the Irish-Gaelic *meadhg*, whey; *meadh*, mead, gen. *meidhge*, m. and f. Mead, as we understand it now, is a fermented solution of honey, but if we turn to Latin *mulsum*, used for mead, it was a drink mixed with honey (*mulsum acetum*, honey vinegar). The use of vinegar, *i.e.* a sour drink so called by the Romans "They gave Him vinegar to drink mingled with gall" was probably an acetous wine. To make it palatable, honey was added. Lhuyd gives us an equivalent for this, *melwin*, "honey wine"; while the word metheglin, in Welsh *meddyglyn*, "mead," as an intoxicating drink is evidently "whey drink," or, if we translate it as Gaelic *leann*, "whey ale." Compare with these facts the Scottish surname Melvin and the English Mead and the Galwegian MacQuhae, MacWhae. That whey had the power of intoxicating, in Wales at any rate, is clear from *meddw*, "drunk." The word *whig* we would consider as the aspirated genitive of *meadhg*, *mheidhge*, *mhige*, and we propose as the explanation of the term Galwegian "mead-drinking Gael," their mead being, however, a *mulsum* of whey.

Scots and Picts we have already defined. They were probably as little distinguishable as a Galloway man at this present moment is from an Ayrshire man.

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But the Galloway men claimed the front rank in the Scottish army at the Battle of the Standard (1138), and as "Gal" =Gael, they used the same description as a Highlander would at the present day, calling themselves Gael and inhabitants of Alba ("Albanach"). They were mulsum-drinking Scots.

We have mentioned Gildas' account of the Saxons in their first invasion joining in Britain "spurious comrades" (p. 284). Gildas died probably about 570. A little more than a century after his death, in 685, we are told that Egfrid, king of the Saxons, made war against his cousin ("fratruelem"), Brude, king of the Picts. The Picts were victorious, and the historian adds that the "Saxones Ambronum" never succeeded in exacting tribute from the Picts.* If, as is supposed, this authority was compiled as early as 729, at that date the Saxons were identified with the German tribe of the Ambrones allied with the Cimbri and Teutones in the Roman war 102 B.C. This might lead one to conclude that there was a relationship between the ancestors of the Cumbri as Picts and the Saxons of Northumbria originally. Eight hundred years later than the wars of the Romans with the Cimbri and Ambrones it is easy to see how the historian would find nothing strange in tribes bearing the name of the latter having become differentiated both in customs and dialect one from the other. The northern Cumbrians, separated somewhat from the southern portion, became Britons of Strathclyde, and the men of For-

* Anderson, p. 42.

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trenn were also styled, though certainly Picts, Britons of Fortrenn. Fortrenn included Strathearn, and the connection of that part of the country with the Galwegians is made clear by the story of Malisse its Earl backing their complaint of not being put in the front rank of David's army, and describing the mail-clad portion of it as Gauls, as did the Galwegians. David put his Galwegians in the front rank, his Cumbrians in second line with his knights and archers.* The connecting claim, no doubt, was based on a question of equipment, neither the men of Strathearn nor the Galwegians wearing armour in David's day.

The names of Cumbrian kings, such as we have of them,—Malcolm, for example,—are the same as those of Scots. One of them, Dunmail, is in all probability Domnal, and Malcolm I., king of Scots, was son of Domnal, *i.e.* Donald. Domnul is the Rouman for a prince used at present on the Roumanian postage stamps, and the Lords of the Isles are the clan Donald; but these facts point conclusively to *dominus*, Latin, a "lord," as the source of derivation. The Cumbrians, according to the Saxon chroniclers, came under the dominion of the king of Scots as a reward for an oath of fealty. Whether this were so or not, the blood relationship must have counted for a great deal in the permanence of the arrangement. Cumbria, as we have seen, was not confined to Cumberland (p. 312). In 1070, Symeon of Durham tells us, Gospatric, who had acquired at a price the Earldom of Northum-

* Anderson, *Ailred of Rievaulx*, p. 198.

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bria, ravaged Cumberland, then under Malcolm Canmore's sovereignty, and he in revenge harried Northumberland, his Scots (Cumbrians ?) being described as more cruel than beasts. Malcolm was turned to pity by no tears, and "Scotland was filled with slaves and handmaids of English race, so that even to this day (Symeon died after 1129) cannot be found, I say not a hamlet, but even a hut without them." Gospatric was son of Maldred, son of Crinan, described as "the thane." This Crinan must be accepted as lay abbot of Dunkeld, father of Shakespeare's Duncan (p. 299).*

So far we have generally treated of the tribes south of the Forth to Clyde vallum. In the Tripartite Life of St. Patrick † we are informed that the saint foretold to Fergus, son of Erc, that the kings of Dalriada and of Fortrenn should for ever descend from him. In the tenth-century Pictish Chronicle Fortrenn is a name given as one of the sons of Cruidne, name-father of the Picts. As the other six of them include such names as Fib, *i.e.* Fife, the genealogist was going on the principle that localities had been called from the names of men. The meaning of the word Fortrenn is disclosed in Dallan's *Eulogy of Columba*. He says the saint "subdued to benediction the mouths of the fierce ones who dwelt with Tay's high king." These "fierce ones" are evidently the Firu Fortrenn, a word of which we see the meaning in the following

* Anderson, pp. 93, 96.

† *Chron.*, P. and S., p. 17.

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from the Irish "Battle of Allen": "Ba *fortren* ba ferr-da ro figed in gleo guineach" (*Mighty* and manly was the slaughterous combat). The Fortrenni were the "mighty men" inhabiting country immediately north of the vallum, and from them the district got its name. We think we are entitled to derive the county name Forfar from *mor*, "great," and *fir*, "men," the first letter being modified as in Fortrenn, the "great" and "bold," *mortreun*. That the Fortrenni was a general name for these Picts is certain, their country having included Athole, of which we have given already the meaning (p. 204), and Magh Circinn, the plain of the dog-heads, *i.e.* the worshippers of Isis (p. 249), and Strathearn. Irish annals speak of a king of Athole on at least one occasion, probably having the significance of king of the Fortrenners. Pictish Ulster, or a part of it at any rate, was called Dal-Araidhe. *Arad*, Gaelic, is "strong," "noble"; Dal-Araidhe, then, is the "plain of the noble," virtually the same title as that of the Albanic Firu Fortrenn, the great brave men. We must recall the fact already mentioned of the line of Roman settlements from the Tay at Inchtuthill across the country to the Moss of Crinan, and our thesis is that the Roman occupiers of these camps provided some at least of the ancestors of the Picts and Scots of Alba. The name of the district in which was the original Dun Ollaig, Lorn, was derived from a supposititious son of Erc called Loarn. *Arc* is used in Irish Gaelic as the word for a hive, *bech-arc*, and Meyer has translated *erca* "herds" (s.v. bia-317

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thaim), swarms, let us say, if they came from a *bee-arc*; *catervani*, *caterans*, the name applied by Lowlanders to those they considered Highland border robbers. Erc's father was "horseman thick-neck" (Eachy muinremhair), and his brothers were Fergus, "manliness," and Cengus (*unicus*), the "only one." In 843, at the treaty of Verdun, the greater part of Belgium and Holland and the Frisian Islands were handed to Lothair I., and the district is said to have been called from him Lothringia, which has left its name with the present German Lothringen, the French Lorraine. Now the district given to Lothair includes the locality of origin of the early invading troops of Agricola and also of Octa, son of Hengist, who acquired territories beyond the regions of the Picts. The date of the first use of Lorn as the name for a district on the west of Scotland is by our own chroniclers not older than the son of Erc, born A.D. 434 according to the Annals of the Four Masters, who, however, make him "son" of Eachy muinremhair. Octa's date is A.D. 455, and we conclude that the Gaelic Lorn and the Frisian Lothringia are really the same name.*

Isidore of Seville, writing about 580, said that Ibernia "*Scotia autem quod ab Scotorum gentibus colitur appellatur.*" He also tells us, "*Scoti propria lingua nomen habent a picto corpore, eo quod aculeis ferreis cum atramento variarum figurarum stigmat*

* Attention is called to what has been said of the connection of the Earl of Athole's and the Abbot of Glen Dochart's joint authority over Athole to Argyll, *i.e.* Lorn (p. 298).

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anotentur." Isidore's reason for this statement as to the name of Ireland is a deduction from Strabo's (63 B.C. to A.D. 24) description of the native Irish, and we think shows in his mind a connection of the word Scotia with "deeds of darkness." "They publicly have connection with other women and mothers and daughters." He uses the word *φανερως*, "openly done," but says that he speaks of those things as not having trustworthy witnesses. Naturally, even if not part of sacred mysteries, these deeds would be done under cover, even if acknowledged openly. The combination of Pict and Scot in Isidore's time must be held to account for his statement that the "Scoti" have a name from their tattooed bodies, "*propria lingua.*" We say that Scoti is not Gaelic, but that it applied in Isidore's day to habitual associates of the Picti. Staining themselves with *glastum*, woad—for sacred mysteries and tattooing permanent marks are different things—the Scoti did the first, the Picti the second, we believe.

We should mention here the Attacots, who, according to St. Jerome, were joined with the Scots as practising the rites of promiscuity, having common children. If there is anything in deriving the words Pict and Scot from Greek, we may naturally expect a Greek generic designation of this other Albanic people. Formerly we suggested *ἄτρα*, "father," and *κότος*, "animosity," as the keys to understanding the origin of this name. But *ἄτραΚότους* is "father Cotus," Latin, AttaCotus, and the partakers in the Cotyttia,

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the festival of Cotytto, had the name applied to them as sons of the god Cotys, being "common" children, not the children of individuals. Jerome says they were cannibals, but this is to be explained probably by the names applied to various forms of bread.*

The Fenians are said to have been finally overthrown by King Carbery Lifeachair after claiming supremacy over the king of Ireland, though originally mercenaries, at the battle of Gabhra, identified as in Meath, the date assigned to it being 297. The Irish poem "The Battle of Gabhra" was published by the Irish Ossianic Society in 1853. The first mention of Picts refers to the date 296, and the followers of Carausius and Allectus were finally broken up and dispersed by Asclepiodotus in 295. This is just what was to be expected if the story of Fionn has an historical foundation in the career of Carausius. In the near neighbourhood—a part, in fact, evidently of what was Fortrenn—is the present Gowrie. If we look to Welsh, we find *kawr*, *cawr*, a giant, a mighty man, and the adjective for gigantic in Welsh is *cawraidd*. This Gowrie, we maintain, is really a part of the same tradition shown in the names Fortrenn and Forfar.

Keating tells us a curious story of the Picts. Under the leadership of Gud—spelt also Got, Gatt, and Cait, whence Caithness†—(? Goth, Jute, p. 200) and Cathluan,‡ in alliance with the men of Leinster

* *Scottish Myths*, p. 24.

† *Chron.*, P. and S., p. 27.

‡ *Cerealis*, p. 186.

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under Criomhthann, one of the Domhnanncha fought a people called the Tuatha Fiodhgha. If this story were located in Scotland, it would mean undoubtedly the Tribes of Fife. The druid of the Picts cured the wounded of the Leinster men with a bath of milk, which counteracted the poisonous weapons of these men of Fife. This story is doubtless a phallic fable. Does it allude to Asclepiodotus, lieutenant of Constantius, the conqueror of Allectus? The name of the former is that applied to physicians, from the Greek *Ἀσκληπιός*, Æsculapius, and Constantius means the "firm standing." No doubt Æsculapius is made to figure as a druid as well as a curer of poisons. His name is given as Trostan. In German *trost* is an obsolete word for "health," at present applied to "consolation"; the name is also written Drostan, Drustan. Cathluan after this, Keating tell us, was sent to Alba, *i.e.* Britain, by the Irish king; but Trostan and other Picts were settled by *Eiveamhon* in Breagh in Meath (Eire = Ireland, (? Eireamhon = Irishman)).

To show the process of manufacture of these stories, Keating speaks of another Criomhthann, a son of Fiodhach (compare "Fiodhgha" above). The date of the former, Criomhthann Sciathbheal, was A.M. 3502. The date of Criomhthann, son of Fiodhach, was A.D. 366. While the tribe of Fiodhgha poisoned their weapons, Criomhthann, son of Fiodhach, was poisoned by his sister, who poisoned herself at the same time while inducing her brother to drink. Fiodhbhach (Fevagh) means a "wooded district," also a

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“thicket,” and repeated connection between these names and poison must suggest surely to others as well as the writer the herbaceous source of poisons; and though, no doubt, there were districts in Ireland, and in Leinster specially, to be described as Fiodhbhach, and no difficulty therefore in fixing a locality, we maintain that Romano-British history was the well-spring of this romance and Fife the immediate source of the name, and the inhabitants of it, the *daoine fiadhaich*, the “wild men,” “savages,” are the equivalent of Caledonians—Welsh *coledd*, “groves,” Gaelic *coille*, a “wood,” *fiodh*, *fidh*, *feadh*, “wood,” the wood of a tree, but *coileach feadha* is a “woodcock,” *i.e.* a cock of the woods.

CHAPTER TWENTYSEVEN
THANET CALLED RUIM. COROTICUS

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THANET CALLED RUIM. COROTICUS

IN SUPPORT OF THE THESIS THAT THE "three keels" story points to an earlier raid than the period following the evacuation of Britain by the Romans, we have the fact mentioned by Nennius that the Saxon's first settlement was in a place called Ruoihin,* which he says was the island of Thanet. Asser, in his *Life of Alfred*, tells us that the men of Kent and Surrey fought an army of the pagans "in the island called in the Saxon tongue Tenet, but Ruim in the British language." Bede tells us that it was on this island that Augustine and his companions landed, accompanied by interpreters of the nation of the Franks. Nennius' name for Thanet has been translated "river island," as if connected with Gaelic *ruide*, a "rush," a "run," "running water." The island of Thanet is by these accounts notorious as the first settlement of the Saxon invaders of Britain, and in Anglo-Saxon *týnan* is to "injure," to "afflict"; secondly, as the landing-place of the Roman religious instructors of the British; *týan* is in Saxon to "instruct," to "teach." Bede spells the name *Tenet*, and *teon* is "teaching." There is no strong current connected with Thanet; in early times its channel on the north-west was from one and a half to four miles wide and the main thoroughfare for London shipping.

The spelling of the Latin Nennius and the derivation founded on it seems negligible in face of Bede's *Ruim*

* Latin Nennius, p. 24.

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and the modern *Ramsgate*. Vortigern was ruler of the west of Britain, and though presenting future enemies with a location as far as possible removed from himself was good tactics, giving a settlement on the east coast to his allies, where he could have no jurisdiction, was surely futile. Cutting off the termination of the declension from Roma, we have Rom. We believe ourselves again face to face with a localising of tradition founded upon the similarity of the words Ruim, Ram, Rome. We consider this further evidence that the "Great Lord" who put himself in the hands of Saxon invaders, who were subsequently to obtain possession of England, is a transposition for local glorification of the dominion of Rome and its emperors over Britain. We must not forget that Vortigern was a bit of a heathen, and a British heathen at that, and we need not be surprised at his being credited with incest, as he was by Nennius. The island of Thanet has been strongly supported as the "Ictis" of the classics. Others believe Ictis to be Michael's Mount, which seems improbable. The former idea would be in accord with an ascription of Thanet as the first settlement of the Saxons, Saxon used as a generic term for foreign shipmen.

In 1882 the writer first suggested the importance in Scottish tradition of the Batavians. A recent writer on *The Roman Army in Britain* points out that those called in the early part of the Roman occupation Celtes were in all probability the Batavians, coming to this conclusion from their tactical capability of pass-

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ing rivers swimming.* Le Roux says the three cohorts under Plautius seem to have been struck off the strength of the Roman army on account of their having joined the revolt of Civilis. He says further that one of the cohorts which distinguished themselves at Mons Graupius subsequently served in Pannonia about A.D. 98. Pannonia was the birthplace of St. Martin of Tours, to whom, apparently, is owing the Christian organisation of the early British Church. Le Roux further notes their being quartered at Procolitia on Hadrian's wall, in the next station to Borcovicium (Housesteads), in which were the Tungrians. The latter have left inscriptions at Castlecary on Antonine's vallum, and at Cramond in Midlothian the last post on the Watling Street which joins the wall of Hadrian from Corbridge by High Rochester and Jedburgh to the Forth, *i.e.* the Myreford (pp. 21, 204). In A.D. 369, about thirty-five years before the cessation of the Roman occupation of Britain, the chiefs of military districts in Britain were the Count of the Saxon shore, evidently watching the east coast; the Count of the Britons (*Comes Britanniarum*), commanding the troops in the interior; and the *Dux Britanniarum*, who had under his orders the garrisons of the wall of Hadrian and the other posts on the northern frontier.†

The date to be ascribed to the visit to Ireland of the writer of St. Patrick's letter to Coroticus was about 432. Coroticus was evidently in command of

* Le Roux, pp. 8, 85; *Myths*, p. 5.

† Le Roux, pp. 40, 141.

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the soldiers of his district, and they were companions of the Picts and Scots. Maelgwn's son, who succeeded him, was Ceredig (compare Cardiganshire), surely the same name as Corotic, and he was descended from Cunedda, who came from the north, Manau, and settled in North Wales (p. 242). We conclude that Ceric in Cereticus is connected with Cerid in *Ceridwen*, the Welsh, "woman Ceres," the Welsh Isis, as Rhianon is the Welsh Brigit. If so, the Christianity spoken of by the writer of the letter to Coroticus as that of the apostate Picts was a Mariolatry (?), a Christianisation of a previous Isis worship. Herodotus says that Ceres was the same as Isis. Cunedda and his descendants are those first called Gwledig (p. 284), and there can be no reasonable doubt that they represented the "Dux Britanniarum" of the time of Theodosius with a native title. As such he would naturally claim precedence of the Comes Britanniarum, but that office had probably lapsed when Marcus and Gratianus were slain by the soldiers in Britain who had elected them as emperors.

CHAPTER TWENTYEIGHT
CASSIVELLAUNUS

CHAPTER XXVIII CASSIVELLAUNUS

JULIUS CÆSAR TELLS US THAT HIS OPPONENT on the river Thames was Cassivellaunus. Cassivellaunus owes his appellation in all probability to his official position as chief of a Brito-Belgic tribe (Vellavi) still commemorated in Châlons on the Marne (Catalaunum), its locality in Britain being in the neighbourhood of the Thames. Speaking of Cassivellaunus, Cæsar writes, "When the Britons had fortified with an entrenchment and a rampart the intricate woods in which they were wont to assemble for the purpose of avoiding the incursion of an enemy, they called them a town." Such may have been the origin of the town of the Senones, living by the Seine in France, called Vellaunodunum. Guest, when discussing the locality of the Catuvellauni, points out that on the northern borders of Middlesex is an earthwork called by the peasantry of the neighbourhood Grime's ditch, and considered this as probably a boundary of the tribe. Grime's ditch, Grim's dyke, and Bœce's Graham's dyke (a "dyke" is both a ditch and a wall), all have their origin in the characteristic "grim" naturally ascribed to the Father of Evil and also to determined warriors. The survival of the form of the name Catuvellauni is vouched for in an inscription on the wall of Severus. In speculating on the significance of these early names, Vellaunos has been translated "good," a deduction apparently from its use in connection with royal names. This, we submit, is not satisfactory. In Anglo-Saxon we have *veall*, *veal*, an "earth wall," a "dam," a "dyke,"

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and the verb *veallan* means to "flow," to "heave," "surge," alluding to the rising of water, while we also find *veallian*, to "wander," to "rove," connecting the word with flowing as a tide. *Veall-fasten* is a "vallum," arx (compare Erc and his sons). To show the connection with the formation of waves and of an earth wall, *vicon veall-fasten* is the Anglo-Saxon for the "collapse of the walls" formed in the Red Sea during the passage of the Hebrews. The Gaulish divinity, identified with Mercury by the Romans, was Veilaunus, and the representations of this divinity leave no doubt of his connection with erections. Dottin says that *kad* and *cath* are the same word, and gives as a Breton name from the chartulary of the Abbey of Beauport, the names in which are anterior to the oldest Breton documents extant, "Kadgual-len," connecting the latter part of the name with the Vellauni of Britain.

Cæsar mentions a Belgic people, the Morini, from whose country was the nearest passage to Britain, and who therefore were near neighbours of the Pictones.

Claudian the panegyrist, who died in 408, says of Stilicho that he conquered *leves Mauros*, not falsely named Picts, and following the Scot with the wandering sword, cleft the Hyperborean waves. Coming down to the time of the early Welsh bards, we find in the Red Book of Hergest—

" Let the chief builders be
Against the fierce Picts
The Morini Brython."

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Catuvellauni we translate "dyke fighters," "wall fighters," from *cath*, "battle." We may compare with this Dunocatus' "fortress fighter," a name possibly surviving in the Scottish "Duncan," otherwise called "Donnachadh," a spelling based on a derivation from *dominus*, a "lord." Let us note that on the vallum of Antoninus, among the oldest names of the towns there situated, we have a Velunia, and we believe that some connection was supposed to exist between the Welsh noticed Morini Britons and their Pictish neighbours and the Gaulish Belgic Morini and the Pictones probably as old as the name Velunia. There are many place-names compounded with *vellauno*, and Holder gives us as comparable words *guallaun*, *wallawn*, but he derives it and the name Vellavii from a supposititious *vell-avo-s*. The Vellavii were the dependants of the Arverni. If the name of the Arverni is connected with *arvus*, "sowed land," representing a people given to agriculture, the Vellavii subject to them may have got their name in the same way as the mediæval French *villain*, a name derived from *villa*, a "country house," in both cases applied to an agricultural servile population, within the tribal boundary in the one instance and the individual farm in the other (Anglo-Saxon *vealh*, "Wallus," a Welshman, *peregrinus*, *servus*). The designation of the Morini Britons of the Red Book of Hergest is to be taken, then, as connected with *mur*, a "wall," and not *mor*, the "sea," and Claudian's *leves Mauros* suggests a close connection with the German *maur*, a "wall": surely it had no real connection with

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the Moors of North Africa. Vellauni and Mauriaci might well be synonymous terms for, let us say, "dyke builders." A name comparable with that of the Arverni, though of later date, is Carnarvon, in North Wales. We would translate it, "the city of the ploughed land," *arvus*. Carnarvon is situated in what was Gwynnedd, a name connected with Welsh *guenith*, Cornish *guanath*,* "wheat." Its Latin name was Segontium, connected, we may suppose, with *seges*, "standing corn." The island of Anglesey, Mon, lies off the coast, and from its fertility was called the "Granary of Wales," and Lhuyd gives us *mann* as an obsolete name for wheat. The line of thought which gave expression to the name *Wealas*, "Welsh," is illustrated in expressions of the present day. One who is socially unacceptable is an "outsider," "the limit."

Our suggestions of the connection of *gwyn* as the bright white moon will be found on pp. 45, 239, and as *gweneth*, the "white," connects wheat and the moon by a common characteristic, so we may see how *mann*, "wheat" according to Lhuyd, would claim connection by sound with the Anglo-Saxon *mona*, O. Saxon and O.H.G. *mano*, Icelandic *mani*, etc., the moon. We have suggested that the name Peronnik represents the moon as a complete object arrived at by degrees, raised as it were step by step. Is it not the same thing in the case of a dyke rampart, a raised platform, permitting of comparison between the moon, *Malen* (p. 108), as in Melinus the fluttering druid

* Lhuyd, s.v. "triticum."

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brought to the ground by St. Patrick, the initial *m* being asperated—nasalised and silent—as *veall* in Casvellawn?

Let us follow the historical allusions which show the importance of the wall in early Scottish story. Among the rulers of Gwynnedd we have Caswallawn-law-hir, the “long-handed servant of the wall” (?), descended from the mythical Cunedda, he and his being the ejectors of the Scots from North Wales. No doubt this is the same name as that of Cæsar’s opponent. In later Brito-Celtic the name is preferentially Cadwallawn and Cadwalla, “wall fighter,” *cad* taking the place of *cass*. Another spelling for Cadwallawn is Catguollawn, the *gu* being the same combination used by Gildas, Nennius, and Bede for *Guorthigirnus*, otherwise known as Vortigern, the *gu* being the equivalent of *v*, and corresponding accurately with *guawl*, the British name according to Nennius of the Roman wall or vallum. We have an allied more modern form in Cadwalla, “wall fighter” (?), who was slain, according to Nennius, at a place called Catscaul, in all probability *cad-ys-gual*, “the battle at the wall,” otherwise called by Bede “Denis burn.” Another form of the name is Cadwalader—*i.e.* Cadwalla with the affix Welsh *gwr*, Latin *vir*, the “wall-fighting man.”

CHAPTER TWENTYNINE
JUTES & GOTHs

BEDE TELLS US THAT CÆDUALLA OF THE noble race of the Gewissæ became a king of the West Saxons about 685. This undoubtedly points to a close connection between what were in the mass opposing peoples—the Saxons and the Celtic Britons. As Cædualla passed the earlier part of his life in banishment among the Britons, they may have applied the name to him ; but his retention of it is good evidence of its descriptive accuracy. This opens a question as to who were the Gewissæ, styled West Saxons by Bede. Procopius (490–565) gives, as then inhabiting Britain, Angles and Frisians. Bede gives us three tribes : Angles and Saxons and Geatas (Eotas), Jutes. If the two latter are the Frisians of Procopius, a West Saxon was so called not from his geographical position in Britain but in Europe, West Saxons and Jutes being equally Frisians. Bede says the men of Kent and of the Isle of Wight were Jutes, and the *Saxon Chronicle* mentions in Wessex (West Saxonia) the Juten-kin. These, then, were the Gewissæ. *Gew* is equivalent to *Ju* (Jute), and the Gewissæ, comparing the last element of the name with the first in that of Visigoth, meaning “ West Goth,” were Western Jutes, the adjective following the noun being in accord with the usual Welsh construction—Jute-vissæ.

A still later transformation of “ Jute ” is to be found in Campbell’s *West Highland Tales*. When Diarmaid eloped with Grainne, he abstained from connection with her, but yielded to the embraces of one who appears as “ Ciuthach ” (Keoach). This name,

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it is suggested, was derived from an Islay word given as *ciuth*, "long hair behind," applied to a pig-tail. This is certainly nothing else but a "queue," the ordinary name for the long club of hair worn till the beginning of last century and common in the Highlands. All the suggestions of wild men with long hair are evidently what is called a "folk-etymology" because comparatively modern. The man who lay with Grainne is described as "mac an Doill" and also as "mac a Ghoil." Here we see in a name passed down by word of mouth confusion between *g* and *d* which will be considered hereafter. It means "son of the beetle" (? "blind man," ? "son of the stranger," ? Saxon (Gall)). Whatever length of time it has been preserved, we have no doubt Ciuthach also spelt Ciofach, Cuitheach is a reminiscence of the *Jutes* and *Angles*.*

According to Ulfila, the name for the Getæ in their own language was Gut-thiuda, the Gut-tribe. Now Jutland is the Cimbric Chersonesus, and there is a Gothland in Sweden, and Gutaland is an island in the Baltic. From Swedish Gothland came the Suiones (p. 195). *Gođ* n.pl. is common to all Teutonic languages, and appears in Gothic *gupa*, also *guda*, A.-S. *godu*, in modern English *God*. This suggests that the Goths made a claim equivalent to that of the Hebrews, Gut-thiuda equalling "the people of God." In heathen times the word was neuter and used exclusively in the plural, as were other words denoting Godhead. Cleas-

* Campbell's *West Highland Tales*, vol. iii. p. 41 ; *Revue Celtique*, vol. xxxiii. p. 50.

JUTES AND GOTHES

by considers this evidence of a purer worship, but to the writer's mind it refers to the androgynous nature of early divinities. Let us note that the first leaders of the Jutes, generally spoken of as Saxons, were Hengist and Horsa, Stallion and Mare. Our knowledge of the Gothic language is confined to the writings of Ulfila; of the language of the Jutes we know nothing. Bede says that the Hamble-water flowed through the district inhabited by the Jutes, and he speaks of Meon-wari in connection with the men of Wight, who, he says, were Jutes; and there is Meon-stoke and East Meon at no great distance from the Hamble-water. Meon-wari, we conclude, is a British name—Welsh *gwyrr*, “men,” Meon-wari, “moon men,” to be connected with Menapia, Menevia, Mon, Manau, etc. Bede, speaking of the separation of the Picts and Scots from the Britons by the Firths of Forth and Clyde, says that the eastern inlet has in the midst of it the city Giudi.* This is undoubtedly “Inchkeith,” meaning “Geatas island,” and the name Giudi identifies it with the Jutes. Nennius tells us how Octa and Ebissa, Hengist's son and nephew, at the invitation of Vortigern, occupied many regions even to the Fresic (Frisian) Sea, our Firth of Forth, the Scotwater. Connecting *gew* with *ju*, it is interesting to note that in the genealogy of St. Patrick Hengist is introduced as an ancestor, from an earlier belief that he was connected with the Jutes, and he is said to have been of Jewish descent. In Anglo-

* Bede, vol. i. chap. i.

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Saxon "Gjudeas" is the Latin "Judæi," according to Cleasby. Our suggestion of the Norse being the "people of God" is illustrated by their action in the ninth century when settling Iceland. Finding that island uninhabited, the Norse chiefs solemnly took possession of the land, and to found a community built a temple and called themselves *Goði*, "priest," *hof-goði*, "temple priest." Many independent *goðar* sprang up through the country. About 930, these *goðar*, "sovereign chiefs," formed the Alþingi, laying the foundation of a general government for the whole island. This custom shows how a chief could unite in his own person precedence both as priest and warrior. Such a custom would account for Crinan, the father of the murdered Duncan, being both head of a religious community and a chief. Note that in the Irish Nennius the Tuath De Danann who defeated the Fomorians, the immediate precursors of the "company of eight," *i.e.* Octa the Saxon, are called Plebes Deorum.

CHAPTER THIRTY
ISIS—COTYTTO

CHAPTER THIRTY ISIS—COTYTTO

WE HAVE ALREADY POINTED OUT HOW (p. 250), in the Calendar of Ængus, Christopher, the "Christ bearer," was described as "a pious dog-head." Christopher was virtually a giant and a Teuton, and evidently to the writer of the Calendar a disciple of Isis, but may be described as pious. Pelagia was a name for Isis, and the first notice of a definite Christianity in Britain is the supposed existence there of the Pelagian heresy. The tenets of this heresy have not come down to us. A Pelagius wrote three books, one being *De Fide Trinitatis*. All accept him as of British connection, but as Jerome says he was gorged, "Scottorum pultibus." Accepting Scot as meaning Irishman, this would make him to have been of Irish extraction. This we consider a mistaken deduction, as our whole thesis is that Scot is not to be so restricted. Pelagius seems to have been an advocate of multiple marriage, the Scottish and Attacotish rite (?). Jerome, speaking against him, wrote, "Remember that we have said I do not condemn double marriages." All the same, Pelagius advocated a moral life, and maintained that men wanted none of the faculties necessary for fulfilling the Divine commands, appealing to the examples of virtue exhibited among the pagan. Before the time of Christ, the worship of Isis in Rome was suppressed on account of the licentious orgies with which the festivals of the goddess were celebrated, but from the time of Vespasian the worship of Isis and Serapis became firmly established in Rome and remained in a flourishing

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condition until the general introduction of Christianity. Serapis was represented with three heads, and the Egyptian Christians were accused of worshipping Serapis as well as Christ. If we had Pelagius' *De Fide Trinitatis*, we might find in it allusions to Serapis' triple nature, rendering him comparable to our Triune God.

The connection of Isis and Horus with Mary and the Christ is well known, and both were connected with the veneration for the fish (ἰχθύς). Compare Pelagia, "one connected with the sea," and Pelagius' British name, "*Morgen*" the "seaborn." The Pelagian heresy, we conclude, was a Serapo-Isiac mystery, and Pelagius owes his name to the Pelagian heresy. Isiac worship probably survived in Britain after a more definite Christianity was in fashion at Rome as the result of the toleration of Constantine Chlorus and the Christianity of Helena his wife, and the politic Christianity and final baptism of Constantine the Great, who died A.D. 336. Pelagius was at Rome about 400.

The triple-headed Serapis carried a lion, a dog, and a wolf. The lion's head represented the present, the past was signified by the wolf's head as having been utterly consumed, and the fawning dog represented the future as the domain of flattering hope. So said Macrobius, writing we believe in the commencement of the fifth century. The dog's-head masks of the disciples of Isis, we may conclude, had the same significance as the dog's head of Serapis, pointing to hope

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for the future.* The worship of Isis was doubtless an advance on the more primitive mysteries of Cotytto, Brigit-Frigg, etc., and more acceptable to those accustomed to a female as the special object of their adoration.

* *Gnostics and their Remains*, p. 159.

CHAPTER THIRTYONE

FILLAN

WE HAVE ADVOCATED THE CONNECTION of the word *Vellaunus* in its inception as having to do with the raising of dykes either for defence or definition of boundaries. Experience leads to the belief that the writers of British history formed their own opinions as to its meaning and have embodied these in what they have handed down to us. In the Celtic languages of Britain initial consonants in some cases are subject to a recognised mutation. This change is probably the result primarily of tricks of pronunciation habitual in certain localities, and the habit has been observed by grammarians, and more or less reduced to rule. No one thinks of adding regulated rules of cockney pronunciation to the English grammar, but if this were done, it would be much the same as has been done with these mutations. *Cassivellaunus* is a compound word. The *V* looked upon as having undergone initial mutation might stand for either *B* or *M* in Gaelic, Cornish, or Armoric. *B* itself undergoes the mutation to *M*. *Baud*, Welsh a "thumb," is in Breton *meud*, a "thumb." The Welsh name *Cynvelyn* might be in its second element the equivalent of *belin*,—compare the old name on British coins, *Cunobelinus* (p. 262),—but it also might be taken as composed of such a word as *Malen*, the "mother of evil" (p. 54). In place of the *v* of the other Celtic dialects, the Welsh use the sign *f*, but with the power of *v*. This, therefore, would give a word beginning with *f*, such as *Felyn*, *Falen*. In Gaelic the asperated *f* that is the changed *f* becomes

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mute, and so Gille-Fhillan becomes Iellan, *e.g.* Mac-Iellan. There is a certain indifferent use, however, made of *f* and *v*; Finnan appears in history also as Vinnan.

In Welsh *Melyn* is "yellow"; the feminine form is *melen* (compare the "hag" *Malen*). Honey is *mel*, and *melyn* is "honey-coloured," *i.e.* yellow. Where the moon can be described as it is in the east as "orange tawny," Cynvelin may be taken as composed of *ci*, a "dog," and *melyn*, "yellow"; and Gildas' "tawny butcher" Cuneglasse (p. 241) is merely a synonym. When we compare this Cuneglasse with Cunobelinus, we are entitled to suppose them the same in their first element, and translate *cuno* dog and not lofty.

In Gildas' Cuneglasse *glas* is the equivalent of the Lat. *fulvus*, which is undoubtedly tawny (Welsh *gell*, dun-coloured, Gaelic *geal*, "white"), applied by the Latin poets to "corpora leonum" and "tegmen lupæ." The letter *b* is the vocal mutation of radical *p*, and if we suppose Belinus to be an original *Pelinus, we may connect it with pallidus, "pale," "lurid," "livid," more our idea at the present day of the meaning of the Gaelic *glas*. The identification of the colour of the wolf as *glas* is demonstrated in a story the writer had from the West Highlands of a lonely herdsman coming home to find his child in the company of a wolf, and the child instructing the wolf to avoid burning itself in the fire, addressing it as "Glaisean doraidh" ("Dear glas-coloured one"). In Gaelic the mutation of *p* is *f*. Pelin above would therefore make

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as its secondary mutation Felin. In early Irish the wolf is called *fael-chu*, *faol-chu*—i.e. the “pale dog.” The word dog being contained in *Cunobelinus*, *Cuneglasse*, *fael-chu*, was individualised as the name *Faelan*, applied to a saint as *Belinus* was to a divinity. *Cunobelinos* certainly seems a Greek construction: *κυων*, *κυνος*, a dog—e.g. *κυνο-μορφος*, “saffron,” as dog-coloured, dog-like, possibly the result of the Greek scholarship which penetrated to the west of Europe and first gave letters to Gaul. *Belenos* has been considered a Gaulish Apollo. Apollo was *Λυκηγενής*, “born of light” or “born of a wolf” (*λύκος*). He was of the “kindly shafts,” *βέλεα* (p. 136), and Welsh *bela* is a wolf. From a Greek-Welsh point of view, *Belenos* might easily be the name of Apollo, and *Cunobelinos*, therefore, is the “dog of Apollo.” Following the same line of argument, is not the old *Cunovali* on an inscribed stone in Somerset probably the “wall-dog,” and the Ogam-Latin from the neighbourhood of Brecon, Wales (“*Cunocenni*,” “dog-head”), the equivalent of the later Albanic “*Circinn*”?

In Welsh *blaidd* is a wolf, also *bela*, so that *Felan*, *St. Fillan*, is as natural to Cymric as Gaelic (-*Phela-n*). The survival of tradition modified by time comes clearly out in the Gallovidian *MacIellan*, through *Douglasdale*, called by the name which generally is translated “the dark grey,” as if the first syllable were *dubh*, “black,” the second *glas*, “sky-coloured,” but is really a modified *c* for *cu*, a “dog,” appearing again in the *linne-liath-chu*, *Linlithgow* loch, the “pool

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of the grey dog," and reaching its farthest north in Strathfillan, the vale of Fillan, the saint in whose pool, if ducked, the insane were restored to health. This lunatic connection, demonstrating the survival of the Malen tradition and the moon connection of the saint, said to have been the son of Kentigerna, a daughter of a king of Leinster, but receiving habit and rule of his order from St. *Mundus* of Kilmun. *Mun* we connect with moon and Kentigerna with Kentigern, otherwise called *Mungo*, "moon cu," the *Ken-tigerna* being equivalent to the Welsh *cyn* in Cynvelling. Kentigern equals "the dog lord," but not in this spelling. St. Fillan was the saint to whom is ascribed an ancient bell called "the bell of the troop" preserved in Athole, and the saint of another well-known bell and crosier long in the hereditary keeping of the Dewars of Glendochart, where is Strathfillan.

In Gaelic *faolan* is a wolf and *faolean* is a sea-gull; in Breton *gwilou* applies to a wolf and to what is otherwise written *gwelan*—*i.e.* a sea-gull, in Welsh *gwylan*. The Breton also has *ki-noz*, "night dog," for wolf, suggesting its ghostly appearance. *Gwela* is in Breton to "cry" (Welsh *wylo*, Gaelic *guil*), and it is usual to derive those names of the sea-gull, as we say sea-*mew*, from their cry; but it is notable that gull, as meaning capacity for being deceived, is admittedly connected with Anglo-Saxon *geolu*, Danish *gul*, Swedish *gul*, Icelandic *gulr*, what is "yellow," "pale," alluding to what in German is called a "gelbschnabel" and survives in Scottish University slang

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as a "bejant," a *bec-jaune*, a "yellow beak," a first-year's student. The grey gull and the grey wolf with their howling and crying seem to have appropriated as it were this special capacity of noise-making, and their howling and screaming was characteristic of these animals. There is a Welsh name Lhwelyn, more modern Llewelyn, connecting the reverence for the moon with that for an animal, substituting the dog-wolf also by the lion, foreign to Britain but specially notorious as tawny. *Lliw*, "colour," says Spurrell, *lliw dydd*, "daylight," *lliwelyn*, "yellow light," say "moonlight," but *llewelyn* (*llew*, a lion), the "tawny lion." It might be the "tawny butcher" of Gildas.

There is a word for a torrent in Welsh, *gweilgi*, which seems to be really the equivalent of the Gaelic *faelchu*, surely a poetic expression of the roaring and devouring characteristic of a torrent, an avalanche, perhaps even more than a waterfall.

The connection of colour and roaring appears in the Irish *Ruadan*, the equivalent of the Welsh *Dylan*; *Ruadan* being connected with the sea (he was a Fomorian), and *rudo*, to roar, *Dylan*, the ocean, with *dylad*, flowing, fluxion.*

Superstitions grounded on etymological foundation are well known. According to the Talmud, a tree injured by the evil eye, and so dropping its fruit prematurely, will be cured by being painted red. The tree is "szekar" (affected by the evil eye), and this

* *Religio Scotica*, p. 149.

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is cured by the application of "szekar," colour.* The same thing is true of the curing of lunacy by throwing the patient into a pool. You cannot apply the moon directly to the patient, but you can see the moon in the water; the moon, therefore, is in the water, and when you have put him in, so is the patient. It is the moon, we believe, which is represented by the round dipping stones of rock crystal when used for curative purposes.

* *Der Böse Blick*, Seligmann, 11, 248.

CHAPTER THIRTYTWO
SONS OF THE WALL

CHAPTER XXXII SONS OF THE WALL

THROUGHOUT THE LENGTH AND BREADTH of these islands there are numberless fortified positions classed as native. Some of the most remarkable of these dry-stone erections are in the east of Scotland; for example, the Caterthuns in Forfarshire, and the Barmekin, thirteen miles due west of Aberdeen. The Catrail, a long vallum running from Selkirkshire to Yorkshire, calls for notice. The first element in this is *cath*, "battle"; the second, of course, reads *rail*, specially applied to the fence-like structures of wood or metal on board ship where a protection is required, a word apparently connected with the German *riegel*, a "bar" or "rail," Dutch *regel*, a "row" or "line." We can scarcely doubt that when this name was originated it was applied to this long mound as erected for purposes of defence. All of the Wealas, Cumbrian or Welsh, were west of this. It runs, however, through the southern Roman wall, and surely is of a later erection.

We now come to consider a little more particularly, with a view to their influence on modern history, the Roman wall of Hadrian and the vallum of Antoninus.

The territory included was called Valentia, according to authority, after the Roman Emperor Valens. We cannot help, however, connecting the first part of this word with the Gaelic *fal*, an "enclosure," remembering that in modern Scotland we apply the word *inch*—*i.e.* "inis," an island—to an enclosed space not surrounded by water. What we know of the Pictish occupation of the north-west of Ireland, and

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regarding our contention that Scot did not in those early times apply to Irishmen only but was subsequently so limited, we are of opinion that Inis Fal, the "island of the enclosure," a name claimed for Ireland, was probably carried over by men from the Roman Valentia.

Naturally, we consider the two walls separately. Nennius, however, on the authority of Orosius, who wrote in the first part of the fifth century, says Severus built a wall and rampart extending across the island from sea to sea to be between the Britons, the Scots, and the Picts, 133 miles in extent. Spartiannus, in the *Life of Hadrian*, who first drew the line of defence from Tyne to Solway, subsequently occupied by Severus' wall, makes it 78 miles long. If we add to this the 45 miles, roughly the length of the rampart between Forth and Clyde, it seems sufficiently evident that Orosius' wall and Nennius' wall and rampart were spoken of as one erection. It was this combined wall which Nennius says was called Gwal, Bede's Gual.

We have suggested (p. 303) that the story of Finn mac Cumhal (pronounced "Cual") is as a matter of translation to be connected with a fair-haired defender (son) of the Gual, always remembering that Tacitus' Caledonians were fair-haired. There was quite recently in Perthshire, Glenurchy, a small sept called in Gaelic Mac Cuail styling themselves, when using English, Macdonald. In the Dean of Lismore's book Finn's parentage is "m'kowle," Dunbar spelling it the

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same way, and MacDougald appears as "m'cowle."* The locality of this small clan would not of itself carry much weight. There is, however, a name of great importance to our inquiry, which occurs in three places. It is found in southern Perthshire, Lorn (p. 318), and Galloway. In the account of the fight at Gasclune, two and a half miles north of Blairgowrie, during the Raid of Angus in 1391, the clan is called Clanqwhevil. At the fight on the Inch of Perth in 1396, Wyntoun calls it Qwhewyl. Subsequently the spelling was Quhallie, Queill, Coull, etc. In the western Highlands in the Register of the Privy Council of Scotland the name appears as m'Cwill, and in 1610 Duncan Mac-Coull of Lorn is mentioned as a Justice of Peace. In Galloway it is McCoull, McQuhoull, and also McOull. Reproducing a pronunciation by spelling is difficult, the more so because equal authorities differ. At the present day Macdougald sounds sometimes like *mac-i-ül*. J. F. Campbell said the pronunciation—by Gaelic speakers, of course—was *Macgooil*. In Gaelic, *mac* as written sounds *mahq*. It may be written also *mahcq*, naturally, we may say, to be divided between the *mac* and what follows it, thus Mac-Quhoull. There is a Gaelic name, Dugald, translated the "dark foreigner," and all of those clans whose patronymic was written MacCoull, etc., now call themselves MacDugald. In Galloway at the present day Mac-Dugald as written is by educated people pronounced McDoual, but in familiar use without the *mac*, Dole, more at length, or

* Cameron, *Reliquæ*, vol. i. p. 107.

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as Dr. de Bruce Trotter says, more " genteel " Dowel. The same written MacDugald by others of the name, McCoull, familiarly Cole, " genteel " Coles and Coull. All these MacDugalds are to the north of the wall, the Galloway men of Hadrian's wall, the Perthshire and Argyllshire men of Antonine's vallum. In central Scotland their country extends from Fortingall to Lorn—that is, from the locality of the Clan Donnachaidh to the western sea. Fortingall means the " fortification of the foreigner," and is in the neighbourhood of Dull, a little to the west of which again is what was locally called Pict's Castle, a large and strong fortress, a parallelogram in form, standing on the north-east shoulder of Drummond Hill, about a thousand yards north of Taymouth Castle. Dull itself is a very old religious foundation, and the annals of Ulster give in 865 the death of Tuathal (Dugald?), but if translated, North man, " Magician " (see p. 138), son of Ardghus, chief bishop of Fortrenn and abbot of Dunkeld. His description makes him a predecessor of Crinan, father of Duncan (pp. 250, 333). Note here that Tuathal's name connects with Dull as Crinan's does with Dun Ollaig, the fortification destroyed by Egbert at the same time as Inchtuthill in the district of Athole (p. 292). Between the castle of the Picts on Drummond Hill and Dun Ollaig, now called Dunad, are no known Roman remains, but it is the country of Glen Dochart, dedicated to St. Fillan. In McLauchlan's *Dean of Lismore*, p. 104, MacDougald is spelt Mcdhulle: notice the aspiration of the dependent

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Dhulle, and its exact correspondence when written with the name of Dull, the Perthshire ecclesiastical foundation. From what we have said, it will be clear that we connect the name MacCoull with Mac-gual, "son of the wall, or vallum." *C* and *g* are co-relatives, and there is little difficulty in understanding that there might be a doubt between *c* and *g*, but that does not account for the change from *c* or *g* to *d*, and we must not conceal the fact that in the list of Broken Clans in 1594 we have Clandowill and Clanchewill as separate parentelas, between them coming Clandonochie and Clanchattane. In 1587 both Clandowill of Lorn and Clandonoquhy in Athole were credited with chiefs, and were therefore not broken clans. The spelling of these, however, discloses that the aspiration of the name is ignored, in accordance with English grammar, the names of the clans being carried back to arbitrary names, the result of a grammatical process of reasoning.

Gh and *dh* have no like sound in English, but are the same in Gaelic. It will therefore be evident that a name written Mac Ghual or Mac Dhual gave no definite idea as to which it should be. From spellings we have shown, the nasal Gaelic sound was often ignored.

The use of clan names is comparatively a modern habit, sufficiently ancient, no doubt, having been introduced apparently in the tenth century. Clannames, if supposed to be patronymic, would preferably take the form of the son of an individual—Dugald, for ex-

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ample. Our evidences are to the effect that the traditions on which many clan names were founded connected the inhabitants of various parts of the country by national names—Fortrenners, Galwegians, Cumbrians ; later, Britons of Strathclyde, Britons of Fortrenn. We believe that the earliest form of clan name arose in connection with the familiæ of religious houses, the name-father being the saint to whom they were dedicated. Genealogies, of course, are in the oldest records, the first ancestor of which was subsequently claimed as the progenitor of a clan. In the clan we are discussing, those forming the garrison of the wall in their traditions doubtless spoke of themselves as “ sons of the wall,” as Stirling men now call themselves “ sons of the rock ” ; * and the claim being equally good both for the northern and the southern boundary, was the basis of a connection which as tradition faded out caused the wall, “ ghual,” to be mistaken for a man, Dhugal. The influence of aspiration is seen in the name of the immediate neighbours of the Clan Qwhewyl—*i.e.* the Clan Donnachaidh of Athole. The name Athole has been already considered (pp. 21, 204), and has no reasonable significance other than what connects it with the western end of Antonine’s vallum. Those inhabiting that country are from the earliest records to the present days spoken of as the “ men of Athole.” In Gaelic, *Didomhnaich* is the equivalent of the Latin *Diesdominica*, the “ Lord’s Day,” and the “ clan of lordship,” so to say, Clan

* *Perth Incident*, p. 336.

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Dhomhnachaidh, were the children of lords of the country, the men of the Myre-ford, the Fortrenners, a genealogy which connects them with the Welsh "Cunedda and his" (p. 243), who, starting from the modern Slamannan on the Forth, drove the Scots out of North Wales, doubtless the result of the increasing pressure of the Teutonic element on the east coast of Britain when the formal Roman occupation came to an end.

There is another clan which separates, so to say, the clans of Athole from the clans of Lorn, whose tradition might reasonably be expected to complete a general ancestry for the whole indwellers from Inchtuthill to Dun Ollaig—*i.e.* from the Stormont to Lorn. We allude to the Macgregors.

The Irish Nennius says, "The Cruithnigh came from the land of Thrace; they are the race of Gueleon, son of Ercal—Agathirsi was their name." Herodotus' Geloni of Scythia claimed descent from a Gelonus, son of Hercules. We maintain that we have to do with Geloni from a fanciful connection with Gueleon—*i.e.* Gual-men. It is interesting to know that Aircol is grammatically a correct Welsh form for the name Agricola.*

Agathyrus was the older brother of Gelonus, and the Agathirsi were neighbours to the Scythians, the river Maris flowing from their country mingling with the Danube; they were Thracians. The name Agathoergi was applied to Spartan cavalrymen passed out

* *Cours Celtique*, iv. p. 306.

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of the service but used as reservists for a certain time. Compare with this what has been said of the Gosgordd Mur (p. 287), the body of cavalry, the special guard of the Guledig, the same in number as the mounted auxiliaries attached to a Roman legion. Finally, in pointing out suggestions of origin for applying the name Agathyrsi to inhabitants of modern Scotland, *ἄγω* is to lead, celebrate; *ἄγων*, an "assembly"; *θύρσος*, the staff of Bacchus entwined with leaves; Agathyrsi, the thyrsus-bearers. Compare with this what has been said of the *Maiatæ*, "carriers of May branches," and *Vecturiones*, "carriers of green twigs."

Macedonia did not contain at first that portion known as *Pæonia*, inhabited by Thracian tribes and regarded by the Greeks at the time of the Peloponnesian war as part of Thrace, but subsequently it did, and therefore Macedonians, latterly at least, were not Hellenic, were Thracian.

Virgil tells us that the Trojan Antenor, escaping from amidst the Greeks, "over passed the springs of Timavus, whence through nine mouths it bursts away, a sea impetuous, and sweeps the fields with a roaring deluge. Yet there he built the city of Patavum and established a Trojan (*Teucrorum*) settlement." Whatever Virgil meant by the Timavus, its description is more like the mouths of the Rhine, in which was the *Insula Batavorum*, than the *Bacchiglione*, on which is situated Padua, Patavum. The Batavians, therefore, had some not inconsiderable ground for considering the *Batavi* as equivalent to *Patavi*, thus claiming a Trojan

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origin ; and so Markomir, the father of the Frankish chief Sunno, was made the son of the Trojan Priam.

Batavians were in the year 48 B.C. considered as the " friends and brothers of the Roman people," having decided in favour of Cæsar the battle of Pharsalus, and subsequently formed the Prætorian Guard of the Emperor as the Gosgordd was of the Gwledig. The Batavian Franks served themselves heirs to founders of a Trojan colony at Patavum at the mouth of the Rhine. The Britons, on somewhat the same grounds, according to Geoffrey, were the descendants of Trojans who left Greece under the leadership of Brutus, who founded a new Troy, *Troynovantum* on the Thames, a deduction from the name of the Trinobantes of that part of Britain mentioned by Cæsar and Tacitus. The Batavians were with the Tungri the conquerors at the battle of Mons Graupius, from whence the Grampians got their name. Is it to be wondered at that we should find men claiming descent from the Romanised dwellers within the circuit of the Gual calling themselves Welsh " Grægwr," Greeks ; Gaelic, Griogaraich—or, let us say, MacGrægogor? This name appears in the early Pictish records in the form of Cirig, one of the sons of Cruithne, also called Grig. Cirig = ci-rhi, " dog king." In the Mearns, Forfarshire, was a church dedicated to St. Cyricus, of which, however, the name in old charters is *Eccles-greig*.

CHAPTER THIRTYTHREE
THRACIANS & DOGS. THE MEARNS

THRACIANS AND DOGS. THE MEARNS

MUCH HAS BEEN SAID OF DOGS AS A TITLE of honour, and we now propose to suggest a source from which this idea has originated.

Livy, speaking of the Roman war in Macedonia about the year 183 B.C., describes a peculiar proceeding for the purification of the Macedonian army. "The ceremony is thus performed : a dog being cut asunder in the middle, the head with the forepart and the entrails is laid on the right side of the road, and the hind part on the left ; between the parts of the victim thus divided, the forces march under arms. In the front of the van are carried the remarkable suits of armour of all the kings of Macedonia from the remotest origin ; next follows the king himself with his children, then the royal cohort and bodyguards, and the rest of the national troops close the rear."*

Let us remember that we are comparing tattooed Picts. The oldest known tattooed people in Europe were Thracians, and the king leading his army between the remains of the sacrificed dog was a dog king. The Batavians of Pharsalus, who subsequently formed the Prætorian guard, represented also the bodyguard of the Ci-rhi. The importance of the dog with these Thracians, Macedonians, is evident, but it is left to us to diagnose the cause of this importance. It had something to do with the leading of an army, and the sportsman looking for or following

* Livy, bk. 40, chap. vi.

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up game will thoroughly appreciate why one should, in a guide, look for the qualifications of the hound used as a tracker. If in addition we consider the use of dogs as leaders of the blind, we have, as it were, defined the advantages of the conductor of an expedition more or less into the unknown. That the Batavians, as supposititious Trojan Greeks, should avail themselves of a ceremonial of which they had experience in their Macedonian campaign can be no matter of wonder to a student of the origins of tradition. We suggest that the choice of a "pale" dog is a reference to the pale light of the moon, an important guide in night marches and all stealthy expeditions. Cæsar speaks of the principal god of the Gauls as Mercury, but is not their faith in the principal god "as the guide of their journeys and marches" more applicable, if our suggestions are accepted, to one bearing the title Belinus?

According to the Irish additions to the *Historia Britonum*, the Picts, tattooed men who cut down woods, came through France to Ireland, and driven thence were said to conquer Alba "from Cat to Forchu"—*i.e.* from "Caithness" to "Big dog." "Cat" was one of the sons of the original Pict, and Forchu would have been another, no doubt, had he not also had the name Ci-rig.

When we consider the mingling of tradition and the varied forms it takes, it will not appear strange that there should be a warlike as well as a religious application of the dog idea. Christopher the dog-headed

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is a form of the dog-headed Anubis, the carrier of the infant Horus, of whom representations were subsequently accepted as that of a carrier of the infant Christ.

In 1760, in the neighbourhood of Pompeii, a fresco was discovered representing the flight of Æneas. He carries Anchises, a very much smaller figure than himself, and drags along by the hand Ascanius. In the hand of the small Anchises is a casket, representing, doubtless, the Palladium said to have been carried by Æneas to Italy. Æneas, his son, and his father were all shown with dog's heads and were ithyphallic. Æneas is to be regarded as the same name as Cengus, later Angus, the name of Pictish kings, of the dedicator of St. Andrews, and applied as a geographical expression to the Magh Circinn. The Isiac palladium was carried in the procession by her dog-headed worshippers, and Palladius was the first Christianising emissary of Rome to the Scots believing in Christ (? believing in Horus), commemorated in Magh Circinn as St. Poldy. If the warrior was a son of Arca, Erc, a "fortress," the worshipper of Isis was a son of Arca, the box containing the mysteries of Isis. In the Berla na Filed, "the tongue common to poets," *arcc* = *lestar*—*i.e.* *lestar*, a "cup," a small cask, a vessel.

Palladius was appointed bishop to the Scots in 431. Pelagius probably died about 420, and we suggest that the Pelagian heresy (? Isiac) among the Scots received Palladius as its bishop for that reason. And it

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is a curious coincidence that from the Germans, who Tacitus said worshipped Isis, is derived the name Germanus, which was given to Palladius' forerunner to Britain by a couple of years.

Dog-headed persons, according to Irish story, were to be found also in islands neighbouring to Ireland. In the *Adventures of St Columba's Clerics* (quoted p. 251), they beheld the beautiful island full of fine trees, of honey and odorous plants, in which was a loch where pearls and precious stones were got, suggesting the pearl fishery of Britain notorious in Roman times; the number of trees, the Caledonia Sylva; the honey, the mead-drinking habits of the Britons. In that island were huge men with the heads of hounds and the bodies of human beings. It is fair to remark that in an island with ripe corn-fields they also found men with pig's heads. Compare with this the Welsh boar Aurwyrchyn ("gold bristles," in Norse called Gullinbursti; these golden bristles representing waving corn).

In the story of the Irish Conghal Clairinghneach, Conghal of the deficient face (*clar*, "forehead," "face"; *inneadh*, "want": compare the flat-faced Mo-bi), we are told he was joined by the son of the king of Alba, and immediately thereafter that Anadhal (*anacal*, the "act of protecting"), son of the king of the Concheanns, and his three hundred followers, while in banishment from the lands of the Concheanns, made a banding with Conghal.* Concheann is, of course,

* *Irish Text Society*, vol. v. p. 27.

THRACIANS AND DOGS. THE MEARNS

“dog’s head,” and the number of his following was roughly that of the Gosgordd.

We have mentioned that before the Christian era the worship of Isis was forbidden in Rome because of its lascivious character. All the early information we have, as we have tried to demonstrate, suggests that the religious observances among the native population of these islands partook of this characteristic. The names connecting our native leaders with dogs would give, on the introduction of another cultus, an impulse to the comparison of the females of these warrior dogs with the females of their four-footed prototypes. In Cormac’s Glossary, ascribed to a Prince of Cashel A.D. 831–903, we find, “*Partchuine* (‘harlot’) .i. partem canis habens vel a parte *gontar hi* (‘she is wounded’) vel a partu communi.” Whatever the value of this derivation, it shows that the writer considered it possible that the name was connected with the Gaelic *cu*, a “dog,” or the Latin *cunnius*, demonstrating how these two words might be grammatically associated. In Gaelic we have *connan*, “lust,” and *conan*, “sense,” “reason.” We have shown how the reasoning powers of the dog gave it a symbolical use as representing leadership. Its lascivious character is made more plain in the female than the male. *Lupa*, a “she wolf,” is also a prostitute. In the Lecan Glossary we have “*bleasc* .i. *merdrech*” with the same significance. Vendryes points out * that this is grammatically connected with Welsh *bled*, a “wolf,”

* *Archiv Celt. Lexik.*, i. p. 52.

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modern *blaidd* ; and the word *bled* appears as a female sea-monster in the Irish *Tale of the Conception of the Two Swine-herds*. The Norse idea of the dog is seen in Icelandic *grey*, a "dog," a "greyhound" (in Lowland Scottish, a *grue*), also a "paltry fellow," a "coward," and in *greypr*, "fierce," "cruel." The dog to the Norseman, therefore, showed a different side of its character than to the Scoto-Pict. So we see how the term "Hundason," applied to the father of king Duncan slain by Macbeth, while descriptive of the forefathers claimed by himself, would to the Norseman be a term of reproach.

We must mention here that Ciaran, which means the "dark one," spoken of as of Clonmacnois, and said to be the son of Beoit (also Beoan), the "living one," by profession a wright for whom a golden chair was prepared in heaven, is said to have been the son of Darerca (Dara = second, Erca, Erc (pp. 287, 317), the second Erc, the other arca), but also son of Gergenn. His earliest disciples were a boar, a fox, a badger, a wolf, and a fawn. The same name Gergenn is given as that of a peasant, the father of Senan. Senan had a brother Donnan, by the same mother, and it was Donnan who asked Ciaran to leave him some of his relics in a place called Inis Angin, "the island of the heads," and, curious to say, one of the relics was Ciaran's *fer imchuir*—i. e. Maelodhran. *Imchuir* is, according to Stokes, *immchor*, "to carry," so he was the bearer of something. *Maelodhran* means the "servant of Odhran," and Odhran is the "tawny one,"

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the same name as that of one who is said to have been buried alive in Iona in order to fix the perpetual occupation of that place by Columba and his family. Ciaran, then, with his following of animals, is the son of a female dog-head (Circinn = Gergenn above : compare the spelling Girginn for the Mearns), while Senan was son of a male Gergenn who was a peasant, a cultivator of the ground, shall we say a Cruithneach—*i.e.* a Pict, a man of Albanic descent. Odhran, the “tawny one,” seems to us to be the same as Faolan, the “pale one” (p. 352).

Cormac says that the meaning of Gergenn is “a cycle of time,” “a circino—*i.e.* from a pair of compasses.” The writer of Cormac evidently based his interpretation on the Welsh *cyrchyn*, something “surrounding,” which would make Gergenn the equivalent of *fail*, a “ring.” Now let us notice that it is the Magh Circinn which becomes the Mearns, and a *mear* in dialectical use in the British Isles means a “boundary.” “The mears and boundaries of which have been (*so and so*) time out of mind.” “The Mernys apud Dounnotter” are spoken of in the time of William the Lion. Mearns is a word of Teutonic origin not Gaelic, evidently allied with the Icelandic *merki*, a “landmark,” Anglo-Saxon *mearc*, mearc-land, a “border district.” The Mearns include Brechin, and *brigyn* in Welsh is a “top branch,” a “twig”: we have called attention to the Maiatai and Vecturiones as users of green branches in their religious ceremonies. While dealing with the Mearns, we would again

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refer to the story of the convent of Coludi (p. 73), as said to have been told to Bede by a certain "Edgills," and point out that there is an ancient parish in the near neighbourhood of Brechin called "Edzell."

CHAPTER THIRTYFOUR
CORONATION STONE OF SCOTLAND

CHAPTER THIRTYFOUR
CORONATION STONE OF SCOTLAND

WE HAVE GIVEN A SHORT ACCOUNT OF WHAT reliable history tells us (p. 285) of the Coronation Stone, and have at some length shown that it was no speciality of modern Scotland having such a royal seat in special reverence. Its first appearance at Westminster as the seat of the officiating priest suggests that it was not a mere lay institution, but had from earlier times a religious connection. Joceline's *Life of Kentigern*, written about 1189, seems to give us a lead from which to form conjectures. On p. 354 we mentioned St. Fillan's mother Kentigerna, and pointed out that it is the same name (with a female Latin termination) as that of Kentigern, otherwise Mungo.

While of opinion, as stated, that Kentigern was an equivalent to Cynvellaun, we note that Kentigerna, if we look on the first element of her name as meaning "head" (Gaelic *cean*), makes "head-lady," the equivalent of Isis' title, Mater Domina. Joceline tells us that Kentigern used a stone for a pillow like Jacob, and, as was the case with the early worshippers of Isis, was extremely particular in bathing himself even in the coldest water, and after his bath, looking "brighter than milk, ruddier than ancient ivory, fairer than sapphire, he sat himself to dry his limbs on the brow of a hill called Gulath by the waterside near his own home." This hill, Gulath, we must connect with the word *gwlad*, a district, especially that bounded by Forth and Clyde, giving the title

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to the Gwledig. Joceline further tells us that a certain tyrant, Morken, had at that time ascended the throne of the Cambrian kingdom. Morken is a variant of Morgan, the Celtic name of Pelagius, and his connection with corn is shown in Kentigern, wanting supplies for his brethren, going to this king and desiring that out of his abundance he should supply their wants. Morken refused the request, saying that the saint, though he worshipped God, was in extreme want even of necessary food, while he who sought neither the kingdom of God nor the righteousness thereof was smiled upon with plenty of all sorts. Morken here preached that the seeking after the Lord was not profitable as proved by the saint's poverty, a doctrine in accord with Pelagius' teaching (see p. 345). Joceline was, however, reporting the life of a Christian saint, and he had to write accordingly. He says that Kentigern, having made petition to his Lord, the river Clyde rose in flood, and answering Morken's challenge, overflowed its banks, and surrounding the barns of the king drew them into its own channel and floated them down to Mellingdenor, where the saint was at that time dwelling. Here we find the Cambrian worshipper of Isis deprived of his corn, her principal treasure, it being transferred to what Joceline considered the centre of the Christian Church. Would it be too much to say that the Coronation Stone appears as Kentigern's pillow and seat in the Cambrian gwlad? Morken may be *mor ceann*, "great head," while Kentigern is "head chief," *ceann tighearn*; the

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qualification in both coming first, contrary to Gaelic custom. As a royal seat, the Petra Cloithe is always accepted as the equivalent of Ail Cluyd, Dunbarton Rock; but Morken's barns, to get from Dunbarton to the Mellingdenor, must have floated against the current. The Coronation Stone itself has no evident connection with a mill, but it was a very natural expression of the relationship among the Cruithnich themselves to make a Cloch na Cinneamhna (p. 286) a millstone.

The primary evidence of the establishment of a Pictish ruler (a Cruithneach) would be the fixing of his *Lia-bhro*, his "hand-mill"; and as the Coronation Stone never was in Ireland, it is natural that Irish historians should make up stories which would seem to them consonant with the importance of a stone centre for their tradition as Scots. Nay, it seems possible that the importance of a millstone may be the prime factor in the whole story which finally settled in Alba, on an altar, perhaps, or a boundary stone. The connection of the word Lia with millstones is supported by the tradition given by Tigernach that the Lia Ailbe which stood on Magh Ailbe in Meath—*i.e.* the middle of Ireland—fell in the year 999, and Malachi the Great (Gaelic Maelseachlainn) made from this central stone four millstones. This would give one to each province of Ireland.* A millstone is a sort of rocking stone. A rocking stone is called a *logan* stone, and at the modern and fanciful Bardic meetings a "logan

* Joyce, *Social Ireland*, vol. ii. p. 334.

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stone" for use as an inauguration stone is prominent. *Logan* seems an adaptation of the Latin *locus*, a "place" (Lok Ronan, St. Ronan's seat), but specifically a seat in an assembly. It is closely allied to the Gaelic *lag*, a "slight hollow," *lagan*, the "hollow of the hand." Captain Grose, in his *Antiquities of Scotland*, gives a delineation of a large rocking stone which he calls the Laggan Stone, near Kenmure Castle, Gallo-way, situated on a hill called Mullæ (*mul*, a conical heap).* The roaring of the Irish inauguration stone and the thundering caused by motion of logan stones has been considered. *Loagan*, Manx, is to "stagger" like a drunken man.

It is curious to find the word *Lia* as a sort of palladium among the descendants of the Roman auxiliaries, called Picti, shortly after the defeat of Allectus, the successor of Carausius, whose men are said to have worn bright-coloured clothes. † *λεια* is a classical nominative of *λαίαι*, the stones used as weights on the warp threads of the upright loom. *λεία* is "plunder." Allectus' followers were undoubtedly plunderers. "Lia," Cormac tells us in his Glossary, "ab eo quod est lidos (*λίθος*) græce." *Lech*, Gaelic, is a "flat stone" (compare the Greek *λέκος*, a "dish"; *lechlavar* of Giraldus (p. 79), a "talking stone," and *λεπτικός* is "good at speaking"). *Lie* is a millstone in the *Senchas Mor*. The Scottish Coronation Stone has been described as a *jowale*. *Liag*, in phonetic Manx

* Grose, vol. ii, p. 22.

† *Scottish Myths*, pp. 11, 18.

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liagh (silent *gh*), is an "upright stone," but in O. Irish a "precious stone," *leug* nowadays, a fit object of plunder, also spelt *leac*; Wel. *lhex*, applied to a pebble in a brooch. The traditional nexus between Gaelic paganism and Gaelic Christianity is a certain woman, Liban, Lia-ben (?), Liath-ben, "grey woman," who for three hundred years swam the seas with a companion lap-dog in form of an otter which never parted from her. At the end of the time stated she was baptized as Muirghein, "sea-birth" (compare Pelagius' Morgen). Her lap-dog was then killed by a great black *laech* ("laech forgrâinni dub mór"). O'Grady does not translate *laech*, but looking on Liban as Lia-ban—*i.e.* the white stone—what murdered it, no doubt, was a black flag stone, *lech*. As the grey woman floating through the sea, she was a female Manannan mac Lir. *Lia*, a "stone," is masculine according to Cormac; *loch*, a "stone," is feminine. The former should represent a male, the latter a female; *leac* is also feminine.*

The Tuatha De Danann, the successors of the Fir Bolg in Ireland, and like them descendants of Nemedh, —*i.e.* of the "grove" or of "heaven,"—are said to have come from two places: Dobhar and Iardobhar, *i.e.* "Water" and "Westwater." We have identified those waters with the Forth and Clyde, the former subsequently being called the Scot-water, Scotwade, or Worid, the latter an early spelling for Forth.† Is

* Cormac's Glossary, translation, p. 12.

† Camden's *Scotia*, p. 5.

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it not a curious coincidence that the Irish chroniclers should pitch upon a name for the central point of the division of Ireland the stone of Uisneach, meaning, as we have pointed out (p. 308), the stone of the "watermen"? Our Scottish Coronation Stone is an important, indisputable fact in history. The material of which it is composed is of itself strong evidence of its origin near the locality from which it was taken away by Edward I. We have the authority of Fordun, who died in 1384, of the coronation on it in 1249 of Alexander III. : "the young king sitting, as was proper, upon the regal chair—*i.e.* the stone." He tells us further that the stone was reverently preserved in the monastery of Scone for the consecration of the kings of Scotland. The ceremony is described in detail, and though the principal actors were noblemen, probably not Gaelic speakers, Fordun tells us that a Scottish mountaineer saluted the king in his mother tongue, his salutation taking the form of a blessing on the king of Alba, and repeating the king's genealogy back to Gaithel Glas. This proves that, considering the probable position of the Gaelic-speaking native, some of them had a marked interest in the ceremony being carried out. The Senachaidh is nameless, and he had no claim recognised by Fordun, but he must have had among his own people.

As already noticed, it is not necessary that *macs* should be sons of men. Do not the people of Stirling call themselves "sons of the rock"? Were not Pelagius and Liban both "born of the sea"?



Early representation of the Crowning of Alexander III. on the Stone of Scone in 1249, showing the dress ascribed to a Gaelic-speaking Senachaidh shortly after the time of Fordun, about 1390.

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One of the commonest names taking a variety of forms is "son of fire," Mac Ædha, Mackay (Hay? Haigh?). In Ireland we have Mac an Donnanaigh, a churchman = "son of misery" (?), Mac an Fhailghe, "son of neglect," Mac Buadhachain, "son of success," the oldest of the lot dating from 1048. Mac Carthaigh we have already considered. On the borders of tradition in 992 we have Mac Leighinn, the "son of study," the "student," the name of the head of a monastery. These church names were, no doubt, some of them personal, but they come from about the period when patronymics became fashionable. If we look to the names in the Lowlands, we find Riddles (compare the Gaelic *Crerar* (*criathar*, a "sieve")), Bells, Swords, etc. Where there was an important stone, those connected with it by tradition would naturally call themselves, as the Stirling men do, "sons of the rock," "sons of the stone." Is there not a family name "Stone"!

There is an old family attached to Strathfillan who have been keepers of the crozier of St. Fillan from before the time of the Bruce. They are the Dewars, the "wanderers," "pilgrims," the name having an evident connection with the staff in their care; the keeper of it on at least one occasion appears as Mac Coigreach, the "son of the stranger," doubtless because the ancient crozier had been enclosed in one of more modern workmanship. We have an old Irish saint, Mactail, "son of an adze," and in Irish romances we have door-keepers called "sons of door and door-

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post," and cup-bearers of the king of Tarra called "sons of day and night." In Armagh, as head of the Church, we find a Gilla mac Liacc (the English translators spell it Liag), who died in 1173, first mentioned as erecting a lime kiln opposite Armagh in 1145,* which probably accounts for his name, "son of the (*lime*) stone." There is, however, an older Mac Liacc, who, according to the Annals of Clonmacnoise, was Arch-Poet of Ireland and in wonderful favour with king Brian Boromha. He is said to have been the son of Muirheartach ("the proper Mur" ?), son of Cuceartach ("the proper dog" ?). Some of the poetry ascribed to him is still extant, and the Annals of the Four Masters quote his first and last quatrains. In one of them he is to be rewarded with a "handful of findraip." Findraip seems to be composed of the Latin *vinum*, Gaelic *fion*, and the Low Latin *raspa*, "grapes"; findraip meaning grapes from which the wine has been abstracted by pressure, no doubt, if that pressure was supposed to be applied by a stone weight, as in the making of cider, a native manufacture, we have an appropriate reward to the "son of the stone." His other verse speaks of a bell which was at the head of his pillow, now visited by no friends, but used as a measure for salt. The bell is *clocc* in Irish, and *cloch* is a stone. The bell, you will notice, is used as a measure now for salt, but formerly for his friends—formerly, we may conclude, for drink. This Mac Liacc, then, is evidently apochryphal. The

* Annals of the Four Masters, A.D. 1145.

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king said to have favoured him is Brian Boromha. *Bo*, Gaelic a "cow," *roimhe*, "of Rome." Brian, we hold, is so called because he paid to Rome a tax equivalent to Peter's pence, cows at that time being the medium of exchange. To maintain this is a sin against authority; but as Brian it was who ordered about the year 1000 that families should take permanent names either from their immediate fathers or remote ancestors, his poet, Mac Liacc, an authority on the *Fir Bolg*, seems to have taken his name from some tradition not of his father but of a remote ancestor. The *Fir Bolg* were Picts, according to our reckoning.

Let us now return to Pictish Scotland. We have already gone at some length into the history of the Coronation Stone and pointed out its possible connection with a religious ceremony of some sort. Its first historical locality was Scone, a name borrowed from the Greek meaning a "tabernacle," recalling somewhat the mercy-seat and the Jewish tabernacle. The peculiarities of this stone are its dedication as a seat of authority, if religious, connected with *Domina* (one of the titles of *Isis*), or if civil, with *Dominus*, a temporal lord. From the same philological root came the title of the *Clan Donnachaidh*, the stone itself being the *Clach Domhnachaidh*, the "stone of lordship."

In the beginning of the fourteenth century William of Rishanger wrote that Edward I., having in 1296 overrun Scotland, took away the stone used as a throne at the coronation of the kings of Scotland and

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carried it to Westminster. One hundred years later, in 1396, Wynton tells us of a fight on the Inch of Perth between two clans, of which the names were Qwhewyl and Clachinyha. The name Qwhewyl variously spelt is to be identified with the MacCouil, now MacDougals, of Perthshire, the clan of the "gual," of the "wall." The other name is the clan "of the stone." *Clach*, a stone in Gaelic, *clachan*, a "little stone," a pet stone of some sort. *Clachan* is the plural of *clach*, no doubt, but Wynton or his informant did not use it as such, for he adds "yha" as a genitive. "Clahynnhe Clachinyha" is Wynton's spelling for what is now written phonetically Maclagan. If we look at old spellings of the name, we find Wynton's *yha* represented by *e, y*: 1537, McClauchane; 1566, Makclaggane; 1578, Makclagony; 1597, Maclagene. We have, however, compound spellings of an older form on p. 289), and have mentioned McIllegane, McGilleglagane, the "son of the lad of rattling." But we have another, an older form of great interest. The Black Book of Taymouth informs us that certain of the Clan Macintyre had delivered John Boy M'Ynteir to be punished at the will of Sir Colin Campbell of Bredalbane for the cruel slaughter of his foster-brother Johne M'Gillenlag. The Clan Macintyre renewed the bond of Manrent in 1556, electing and taking the Campbells of Bredalbane for their chiefs and masters. The Sir Colin Campbell to whom John was foster-brother married as third wife "ane woman off the Clandondoquhie." John was evidently both

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foster-brother and brother-in-law to Sir Colin Campbell the first of Glenurquhay, who died in 1480. What is the meaning of M'Gillenlag ?

Mac-Gille-an, "son of servant of the" *lag*; *leac*, a slab of stone, a flagstone. The writer seems to have pronounced the *a* of *lag* as we pronounce it in repeating the alphabet (compare *gal* of *Galwegian* = Gael). Windisch gives us *lecan* as a "small stone" in Scottish Gaelic. The reader may say that *lag* means something else, say a "hollow"; but to show a continued friendship with the Maclagans, the household books of Finlarig, Bredalbane's residence, give us a list of company entertained there in August 1621, within the space of a lifetime, from the renewal of the bond of Manrent by the Macintyres, among whom appears "Johne M'Clagan."

The use of *a* and *e* indifferently is to be seen in the two spellings of 1613, where in the same list in the Register of the Privy Council of Scotland John McIllegane and Williame McGlagane are noticed as fined for harbouring McGregours. There were Maclagans spelling themselves Macglagan in Grandtully, Tayside, within the last thirty years. We must remember that none of these names are holograph; they are all written by clerks no doubt acquainted with Gaelic, who put their own interpretation on the name as they heard it. The writer still finds differences in spelling of the name Maclagan quite as great as any of those mentioned.

As a fact, we have in 1684 the name Maclagan writ-

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ten Makclachan, the exact modern equivalent phonetically of Wynton's clan.

There were "two clans" engaged in the fight at Perth, 1396. Our contention is that the quarrel was between parties of men having like traditions and of the same stock. Let us say here that the idea of a combat of thirty against thirty did not originate in the inherent barbarism of the Highlanders of Perthshire. There can be no doubt it was suggested by a combat of thirty against thirty which took place in Brittany in the year 1351, the combatants being described as French on the one side, English and Germans on the other, and both stigmatised by Froissart as bands of thieves—a description exactly fitting the "caterans," the name applied to the Highland combatants. We are told that in the combat in Brittany the sweethearts and wives of the men engaged were to be present, which of course proves that there was a considerable "gallery"; that a ring of rope and posts was constructed; and that, though mounted men, they chose to fight on foot. At Perth there was a large turn-out of spectators; the combatants were on foot, and they "entrit in barreris." The combatants in Brittany were members of the opposing parties then fighting for its possession, and were in fact free companions, soldiers by profession, hired fighters. In 1392 Sir David Lyndesay, Lord of Glenesk, quarrelled with the Scottish Highlanders, of whom a "great company" were met by the feudal forces under Sir David at Gasklune in the Stormont. Wynton says

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their leaders were Duncansons by name, which certainly must be taken as meaning members of the Clan Donnachaidh. From a brief issued by Robert III. we learn the names of others engaged, and there we are told that there was put to the horn, as taking part in the slaughter, "Slurach and his brothers with the whole Clanqwhevil." We thus see that the Clanqwhevil and the Clan Donnachaidh were the actors in the raid of Angus and the subsequent duel on the Inch, the connecting link between them being shown by the name which Wynton gives as the "clan of the stone."

Michael O'Clery in 1630 gives a genealogy of the Mac Cochlans of Delvin in West Meath, the original seat of the *Feara Cul*. Delvin is the same name as Delvin or Inchtuthill in Perthshire, and the *Feara Cul*, the "men of Cul," have phonetically the same name as Mac Cuil, with which we have been dealing. Three consecutive generations among forty-five are as follows: mic Donnghosa, mic Clothcon, mic Comhghaill mhoir; translated, "son of Duncan," "son of Clothcon," "son of Comhail the Great." The genealogy is faked, and goes back to a fabulous Oilioll Oluim, said to have been monarch of Ireland about A.D. 160. His sons fought the battle of Magh Mucruimhe, the "field of the pigs of Rome," and his original name, according to Tighernach, was Aongus—*i.e.* Angus, a name for Kincardineshire nowadays.

Looking at this, it is clear that O'Clery cast his net widely, and had made a haul in Perthshire. Taking

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the liberty of writing the names as we find them in Perthshire records, these three generations of Mac Cochlans—may we not write it, transposing the *l*, Clochan?—are Mac Donnachaidh, Mac Clachan, Mac Couil, and this MacCouil is Comhail *the Great*, the same name as that of Fionn's father (p. 303), the only individual of the forty-five mentioned so distinguished. The point here is that O'Clery's informant makes the Mac Donnachaidh junior to Mac Clochan (cloch or clach equally a stone in Scottish Gaelic) and Mac Clochan is junior to MacCouil. This corresponds accurately with the information about the Highlanders in the raid of Angus in which the *whole* Clanqwehil under the leadership of Slurach and his brothers took part.

The "children of the vallum" was a more comprehensive expression than the "children of the stone."

Among the names of those engaged in the Raid occurs "John Ayson, junior," and one of the guesses as to the meaning of Wynton's "clachinyha" has been that it represented Clan Kay, the presence of John Ayson being taken as evidence in favour of that supposition, and in current literature it is generally said that of the two clans which fought one was the Clan Kay. The patronymic Ayson comes down to our day as Hay, that of the noble family of Errol. The Hays have a traditional origin from Hay of Lun-carty, who with his two sons and the plough yoke defeated the Danes. This we reject as purely fanci-

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ful; but the presence of Hay as Constable of Scotland at the battle of Nevils Cross (1346) provides us with an historic evidence of the prominence of the name, which had taken the Norman form "de la Haye." It is interesting to see what the Gaelic-speaking Perthshire people have made of this name: they call it "MacGaradh" ("the red race of the Tay").* Mac-Garadh is "son of the fence," "enclosing wall," therefore equivalent to MacGual, and we have no alternative but to see in de la Haye the Norman-French for the modern *de la haie*, "of the hedge"; as Littré defines it, "*haie*, enclosure made of trees or bushes, intertwined to protect or to delimit a field, a garden."

In the Calendar of Ængus at 10th August we find the following: "with a host sound noble fair Bláán of beautiful Cenn Garad," to which is attached the gloss, "*i.e.* Dumblane his chief city and of Cenngarad is he *i.e.* in Galloway." The same information virtually is in the *Martyrology of Donegal*, where he is called Bishop of Ceangaradh. Dumblane is Dunblane, "the hill of Bláán." If we translate the Gaelic, he was the bishop of the "head of the garadh"—*i.e.* of the enclosing wall. The remark that Ceangaradh is in "*Gall Ghaoidhclu*" would apply equally well to the Picts of Fortrenn as to the Picts of Galloway. Bláán is surely Gaelic *blath*, "warm," "tender," the "kindly one," also a "bud" a "blossom." As his date is about 590, he may be connected with the Verturiones, Xiphiline's Maiatai; and in this connection we find his moth-

* *Celtic Monthly*, vol. xx. p. 126.

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er is said to have been Ertha (compare the German Hertha), a sister of St. Cathan, while from the point of view of warmth she is said to have been a daughter of Aidan, the " fire one," which connects Bláán with the " sons of fire," Mackay, and presumably with Hay of the two sons and the yoke and the battle of Luncarty, " the enclosure (*lann*) of the corthie."

Have the Clan Donnachaidh any traditional connection with a stone? At a meeting of the Society of Antiquaries of Scotland a crystal ball was exhibited, and in the Proceedings for 1862 we have the following information about this Clach na Brataich, the " stone of the banner." It had been in the possession of the chiefs of Clan Donnachaidh since 1315, when the then chief, going to join Bruce's army before Bannockburn, found something glittering in the earth hanging to his flag-staff. The stone in question is a globular mass of rock crystal artificially polished an inch and three-quarters in diameter. It is, so to say, the luck of Clan Donnachaidh, and if dipped in water by the chief, the owner, the water cures all manner of diseases (p. 356). There are other stones of the same description, and we have an account of one in Adamnan's *Columba*, the saint sending a white pebble to be dipped in water to cure the sickness of the chief druid of the Pictish king of Inverness. We are told that St. Columba's relics were brought to Logierait. Logierait was the principal town of Athole, and in its immediate neighbourhood is Strowan, the seat of the Robertsons, who claim to be chiefs

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of Clan Donnachaidh and are the possessors of this precious stone. In so far, however, as the traditions of the family go, they only claim to have come into possession of the stone in Bruce's day—that is, subsequently to the removal of the Coronation Stone, the "stone of descent."

What is the meaning of the name "Slurach," applied to the chief of Clanqwhevil? *Slabhraidh* is in Gaelic a "chain," *slabhruidheach* (phonetically *slauriach*), "furnished with a chain." Robert the Bruce is said by Langtoft in his *Chronicle* to have assumed a collar on his accession to the kingdom of Scotland.

"The garland Roberd tok, that whilom was the right,
The lond forto loke, in signe of kynge's myght."

We recall the fact that Maor, the same title as that of Mayor of an English borough, was the style applied to Pictish provincial governors, and the insignium of office of a Mayor is a collar nowadays. Going back to Roman times, "torquatus" was the title applied to a soldier presented with a chain for his bravery. Slurach, then, was a title of honour applied to the chief of the whole clan of the wall. It is at least within the range of probability that the "Slurach" was inaugurated on the Clach Donnachaidh, and the crystal ball may have been attached to the chain, being the "orb" of the Maor's "regalia majora." Slorach occurs as a family name in the Edinburgh Directory of 1774-1775.

CHAPTER THIRTYFIVE
CLEDDANS. MACBETH. FORBES

HAVE WE ANY EVIDENCE OF A PURELY Gaelic equivalent to Clan Couil? There is a Gaelic word *Claggan* (fem.), a by no means infrequent local name. If you ask a Gaelic-speaking Highlander the meaning of the word, he will probably inform you that it is "good land," and, as was the information in the writer's case, connected with the word *claigionn*, *claig-eann*, a "skull." There is nothing in the composition of the word *claggan* in any way signifying good: *lann* is an "enclosure"; rarely, says Armstrong, "land."

Cladh is a "burying-ground" or a "dyke." Lhuyd gives the Cornish as *kledh*, a "fence," a "trench"; Armstrong quotes Boxhorn *cladd* as old British, and modern Welsh gives *clawdd* for a "ditch" or "dyke"—Armstrong wrote it *clag*. As pointed out on p. 363, *gh* and *dh* are the same in Gaelic, and the *gg* represents the same sound as *gh*. *Clagg* is the equivalent of *cladh*, and if the latter part of *claggan* is *lann*, an "enclosure," it means a "dyked enclosure." Mac-Claggan, then, would be the "son of the enclosure" or of the enclosing dyke; the dyke, of course, is the valium. Macdonald, in his *Roman Wall in Scotland*, has the following: "The ditch swerves a little to the left, and becomes identical with the line of the modern road that leads past the farm of 'Cleddans.' For some little distance this road seems to have been laid on the berm or platform that extended between the ditch and the rampart; traces of the former are some-

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times visible on the left hand and traces of the latter on the right. The ditch, however, is ultimately crossed; it shows particular distinctness on the right after Cleddan's farm is past, and continues all the way to Cleddan's burn." Macdonald points out further that at two other places we find the same name. There is thus a Cleddans about two and a half miles as the crow flies from Old Kilpatrick station; the next is about half a mile east of Kirkintilloch; and the third, Clee-dins, is immediately east of the east burn south of Falkirk, between Rosehall and Callender Park. We have thus virtually the name Cleddans applied in connection with the whole length of the vallum. We are told that the name may quite well be an Anglicised form of the Gaelic Cladhan, "the place of the dyke."

Had it not been for the undoubted importance attached to the Coronation Stone, the writer would have inclined to the belief in the crystal ball of the lairds of Strowan being the source of the name used by Winton, the "clan of the stone." This may be the case. The one branch style themselves "of the wall," attaching prime importance to the Coronation Stone; and the other call themselves "of the stone," forming their traditional name from the rock crystal. If so, the distinction must have been made subsequently to Slurach being the title of the chief of the whole Clan Couil.

In the Muster Rolls of the Men-at-Arms of the Scottish Guard in France, we have in 1424 the following entry: "Wastre Lacquin, Chevalier du pays d'Escosse"; and again in 1429, under the leadership

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of "Patrice d'Ohilby Vicomte d'Angus en Escosse," "messire Wastre Lecque." The spellings of the Rolls are phonetic to a French ear, but there can be no doubt that we have to do here with one who would spell his name at present Walter Lagan or Leac—*i.e.* Walter Stone. Sixty-eight years later, among the men-at-arms of the Scottish Guard in the Italian wars, we find "Loys de Claquin." The names are all Scotch, but others, like our friend Loys, use *de*—for example, Gaunain de Mignes (Gavin Menzies?). It seems possible that Loys de Claquin owed his connection with the Scottish Guard by reason of his Scottish descent, and not from having been born in Scotland. He used the *de* in place of *mac*, there can be no doubt, and he was the more entitled to do so claiming descent not from some man but from his connection with an inanimate object (the dyke); we have no doubt he was a MacClaggan. One thing is certain, that in giving his name he put the *C* sound after the *de*; the older man does not seem to have done so. Everyone knows Dykes as a patronymic in Scotland at the present day. We have also the Ayrshire name Cowan, the significance of which is "dry-stone-dyke builder"; and as the founder of Bangor in Ulster, we have Comhgal, of which another form is Comhgan, phonetically Coan. There is another name, a Pictish name, Brodie, on the border of Elgin and Nairn, the first of the name being "Thane of Brothie and Dyke in the time of Alexander 3rd." *Broch* is the well-known name for the circular stone towers, *corthies* (see p. 23); and

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brough, the same word evidently, is the ring round the tee in curling, or a halo round the moon. "The *Brugh*" was a large circular camp a mile east of Forfar. *Bruig*, later *brug*, is translated by Kuno Meyer "inhabited" or "cultivated" land, a countryside, the occupier being called *brugaid* and his house *bruden*. *Brugh*, also *brog*, names often used indiscriminately, says Dinneen, is a large house, a fairy palace. The halo round the moon and the fairy palace are related one to the other, and both have to do with an enclosure, the essential root of the word applied. *Bruden*, the house of the *brugaid*, nearly approaches Brodie, but the spelling is identical with that used in a list of thirty Pictish kings of the same name. Ulfila's *baurgs* (= $\pi\acute{o}\lambda\iota\varsigma$) is evidently the same word. *Brugh* and *clagg* represent the same thing—*i.e.* enclosed land.

The name Macbeth as applied to the Maor of Moray who killed Duncan in 1040 and reigned till 1057 is generally translated as "the son of life." It is a curious name for one purely a warrior; he was described as the *dux* of the man he slew and succeeded. We do not object to the translation of Macbeth, but it has a churchy sound which seems to us improbable in its origin, even though his cousin Crinan was both a warrior and an abbot. The spelling of the name in Macfirbis' *Duan Albanach* is *Macbeathaidh*. *Bi*, *bith*, means "existence," "to be" in English. *Biad* is "food," *biach* the "phallus," both being prime factors in existence. In Irish we have *cruthaighim*, "I create," and *cruth*, "figure"; in Scottish Gaelic,

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“form,” a “person”; *cruthach*, “having shape or figure,” and *cruthachadh*, the “act of creating.” The same in Welsh, *creu*, “create,” *crewr*, “creator.” Lhuyd spells “to create” *krey*, and Spurrell as a word for the creator has *creydd*. The Irish Gaelic for a Pict, *Cruithneach*, has been derived from *cruth*, a “form,” “figure,” because figures were tattooed upon the Pict; but wheat in Gaelic, as we have mentioned, is *cruithneachd*, and the suggestion has been made of a connection with the Latin *creo*. The latter suggestion seems to the writer significant. *Biad*, “food,” is evidently that which maintains existence, and the same may be said of the *cruithneachd*, that which maintains us in existence, *recreates* us. Corn, white corn, wheat (Cormac calls it red), *cruithneachd*, must have been a much more important matter than the tattooing of themselves, however common the practice may have been.

The importance of food is clearly shown in the ordinary Gaelic form of welcome, “*Se do bheatha*” (“Thou art welcome”). Armstrong gives it in Scottish Gaelic, “*Is i do bheath*”; literally meaning, “It is your life,” and must have been originally connected with the offering of food or drink, and may be held as a pledge even to an enemy. We suggest here that the name Macbeth points back to a Pictish descent, the *beth* of the modern spelling having the same meaning as the *beath* in “*Se do bheatha*.”

We have mentioned the name Macfirbis of the family of Leackan Mac Fferbissy, a Gilla-isa (“servant
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of Jesus"), one of which wrote the well-known *Book of Lecan* before 1397. The Irish family hail from Sligo, but we have the same name in Macbeth's province of Moray, Forbes.

Bœce tells us that when Edward I. took the Castle of Urquehard he left none alive in it except one woman, who was the wife of Alexander Boyis, lord of the castle. After the taking of the castle she fled to Ireland, where she bore her son Alexander. This Alexander was, as Bellenden says, recovered from the hands of Englishmen, and applied to Robert Bruce to be restored to his heritage. Bruce was unwilling to disturb those to whom he had given the land; in exchange, he gave him lands in Mar of nearly the same value. "Nochhteles, this man that wes callit Boyis was callit Forbes; for heslew ane beir be singulare manheid; of quhome the surname of Forbessis is discendit." The tradition here then makes Boyis the name of the writer of the history, otherwise Bœce, predecessor of the clan Forbes, who though of Scottish blood had come from Ireland, through England apparently, and were landholders in Mar. Mar seems the Gaelic *machair*, "plain country," and evidently was originally the low country of Aberdeenshire, including Buchan. The Celtic speakers who called it the Machair (St. Macher is the saint of old Aberdeen) called the "rougher" part of the country Garioch (*garbhloch*). The river running through the district is the Ythan, beside which is an "excellent clay soil, very capable of good husbandry," accounting for its name, the corn

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river (*ith*, genitive *etha*, corn). Ceres was called *bandea hetho*, the corn goddess; she is probably the goddess of the river Dee (*dea*, *dia*, a god; but rivers are feminine).

Forbes (in the Highlands Forbeis) we consider to be the Greek *φορβή*, "pasture," "food"; *φορβάς*, giving pasture, food (compare the Lowland name Purvis). In spite of his "bear," the fabulist considered the name Irish, and he or his informant connected it with the name Boyis. He joined Boyis with Bœthius, and we connect Macbeth (compare the form Maelbaethe) with the expression of welcome given above, "Sé do bheathe." There is an Irish saint, Bœthine of Cluan, —*i.e.* "of the meadow,"—whose other name was *Mobi* (compare *biad* above, food, fodder; Cornish *boet*; Manx *bi*, *bee*). St. Buite was the founder of *Monasterboice*; his name is Latinised Bœthius. The form taken by it in the genitive after *Monaster* is really identical with the original name of the Forbes as given by Bellenden, Boyis. We consider the Irishman Buite (? Bœthius), originated by an Irish adoption of Bœthius, the Roman philosopher who wrote the *Consolatio Philosophiæ* about the year A.D. 530. That Bœthius should be well known in the west of Europe is clear from his connection with Theodoric, king of the Ostrogoths; Gundebald, king of the Burgundians; and Clovis, king of the Franks. Bœthius was a heathen philosopher, and his well-known writings may have caused him to be confounded with others of the name, of which there were many about his time. Curious to say, some of the MSS of his works

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add to his name the title Torquatus (compare Slurach above). The island of Bute is doubtless the same name as Buite, the Irish form.

Buchan, the name for the other division of Aberdeenshire, we suggest is "na Bothain," the "booths" (*both*, Gaelic, a "booth," a "tabernacle"). It seems fair to connect this with the O.H.G. *bû*, modern *bau*, "til-
lage" (compare with Gaelic *buan*, to "reap," and Cormac's "mother of the heroes," *Buanann*). *Búð* was in Icelandic specially applied to the temporary abodes of the Parliaments, of whom the meetings lasted but for a fortnight, and during the rest of the year the tabernacle (*tiald-búð* = tent-booth) remained empty. The booths of Buchan, however, seem to have been *fian-botha*, "hunting booths," in Gaelic. We come to this conclusion connecting with them the figures cut on Mormond Hill in Buchan of the huntsman and stag similar to the figure of the horse in the Vale of the White Horse in Berkshire. Further, we have in Buchan, Strathbogie, the "strath of the booth," the principal seat of the Marquis of *Huntley*.

With the same word *booths* we connect the Stirlingshire clan of Buchanan. The locality of the clan lies on the mainland of Stirlingshire, opposite the island of Inchcaillach, which gave the name to the parish with which the Buchanan country was connected. Buchanan we consider as equivalent to *na Bothanan*, the "booth folk"; *both* and *buth* are both Gaelic forms. Notice, however, that this name is closely connected with the "island of the women" (*Inchcail-*

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lach), and we would connect the Buchanans with *booths*, such as were probably at Scone (p. 293), and we would carry back the island of the nuns, religious women, to the period to be assigned to those of Coludi, mentioned by Bede, and those from whom the Bangors got their names.

CHAPTER THIRTYSIX
NECTAN & BRIDIUS

CHAPTER XXXVI NECTAN & BRIDIUS

THERE MAY APPEAR TO MATHEMATICAL minds an impossible absence of exactitude in our claiming different meanings for the same designation, as in the case of the "Picts," but the writing of history has been going on during the whole of the long interval since the names Pict and Scot first appeared. Seeing they were, as we believe, generic terms, subsequent commentators, understanding this to be the case, looked about for an explanation, and as is usual in cases of the sort, they found more than one. The word Scot they connected with darkness, and we can scarcely doubt that their moon worship and the darkening of their bodies in connection with religious observances were not stories invented to account for the name, but that the name arose with reference to these habits. The name Pict afforded a wider field of speculation, and was applicable both to the stained female devotee of Cotytto, or her British equivalent, and to the male warrior who for whatever reason marked himself with an indelible ornamentation. Whether or not tattooing was common to all inhabiting these islands at the time of Cæsar's invasion as well as to continental tribes, we contend that the tattooers were probably related; but seeing those on the mainland who tattooed themselves were Teutons, presumably speaking a Teutonic tongue, and the British language was for the most part Celtic, it seems that the tattooed warrior and the woad-stained British woman are the Pict and Scot of that romantic history which tells us that the Picts had wives from the Scots. That the

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Roman soldiery had adopted somewhat of the tattooing habit, and was for long the dominant power in the State, accounts for the presence among the Romano-British, subsequently called Welsh, of such a title as *Lliwedawr*, "painted man," "coloured man," and the name *Lloyd*, as well as the willing acceptance of the term *Pict* in northern and south-western *Alba*. We think it probable that the Welsh *lliwet*, "painted," *Llwyd*, *Lhoyd*, is responsible for the king *Lud* of *Ludgate*; *Ludlow*, in Welsh *Llwydlo*; *Ludford* and king *Loth* of *Lothian*.

As to the language spoken by Cæsar's tattooed Britons, we note that *Belgica*, from which some of the Britons undoubtedly came, extended from the Rhine to the Seine, and the Batavian troops serving with *Cerealis* in the first century of our era seem to have been called *Celts*.

There can be no doubt that the earliest notices of British habit taken in connection with the name *Pict* give sufficient ground for the identification of those to whom it was applied as being tattooed, stained in some way.

The Irish name for the Picts, though it may be translated "tattooed," accepting *cruth*, "form," "shape," as the root of *Cruithneachd* "Pict," later and local history, especially in *Alba*, connects them with the cultivation of cereals, and we can see a reason for this as contrasting the Romano-British and the civilisation consequent on their occupation of Britain with Cæsar's statement that most of the inland inhabitants

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do not sow corn, but live on milk and flesh and are clad with skins, a method of life equally applicable to those who claimed to be autochthones of Alba and Hibernia. For some such reason, corn-cultivating invaders would receive a descriptive name consonant with their habit as wheat-users.

Pelagius' connection in the beginning of the fifth century with Scottish porridge shows that at that date the Scot no longer practised the dietetics of Cæsar's autochthones, and this we may take as another evidence of the virtual correspondence in habits of the Pict and Scot. When the dispute regarding the proper observance of Easter took place, the king to whom Ceolfrid the Romanist addressed his letter as given by Bede was called Naitan. His centre of government was in the neighbourhood of the Tay. We have mentioned that the Ythan in Aberdeenshire owes its name to the root *ith, id*, corn; if we look at the word *æd*, "fire," and add to it the same termination, we have the name *Ædan*, the two names having a somewhat similar sound—*Idan, Ædan*, the latter certainly of very frequent occurrence in old chronicles. Varro (died 27 B.C.) demonstrates the connection between fire, water, and production. He said the causes of birth were two: water and fire. Fire is masculine, and contains the germs; water is feminine, and its humidity nourishes them; the force of their union is Venus (Brigit) herself. When the poets said that a seed of fire fell from heaven to the sea, and that Venus was born from the foam, their desire was to point out that the power

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attributed to this goddess dwells in the conjunction of fire and moisture.*

Ædan was the king consecrated by Columba to rule over the Scots, and Aidan was the name of the first instructor in Scotie Christianity of the Northumbrians; and even if these were the names of two historical individuals, they show that the church of Columba had a reverence for the "fire one," Ædan. The nourishment by water of seed sown explains the naming of water-courses after corn, and the oldest Pictish Christian dedication in northern Alba was *Abernethy*. *Abernethy* ("at the mouth of the Ethy") is situated at the confluence of the Earn and the Tay. This leads us to the conclusion that the old name of the Earn was *Ethy*, to adopt the spelling of *Abernethy*, and was in fact so called for the same reason as the *Ythan* farther north. There is an *Ethie* in the Black Isle on the Moray Firth, and another on the south side of Lunan Bay, connected with a stream of that name. According to tradition, the dedicator of *Abernethy* was *Nectan*, the name given by Bede as *Naitan*, and he dedicated it to St. Brigida or *Bryde*, who died there in 518. That *Ethy* and *Bride* are more or less identical is evident from the fact that in a charter by *Ethelred*, son of *Malcolm Canmore*, two of the witnesses were *Malnethte* and *Mallebride*, "ministers," let us say, of *Abernethy*. The *Chronicles of the Picts and Scots* mention a traditional *Nethan*, son of *Fide*, also called *Nectan*, son of *Fotla*, of a date half a century after *Columba*:

* *Herculaneum and Pompeii*, vol. viii. p. 59.

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the one is "Nithan, son of Fife"; the other, "Nectan, son of Athole." We here find the change from the "corn one" to Nectan, the form of it applied to a fabulous son of Cruidne ("wheaty"), the name-father of the Picts, when the Picts from Thrace are said to have invaded Scotland from Ireland, after they had defeated in that country the Tuatha Fidhbha—*i.e.* the tribes of Fife. There were two Egyptian kings, called by the Greeks Nectanabis (Νεκτάναβις), and as Scota, the fabulous mother of all Scots, appears as daughter of Pharaoh Nectonibus, and the Scots are made to start originally from Egypt, Pharaoh Nectonibus evidently owes his title and the story to the corn-storing Pharaoh of Joseph; and as in Leviticus xix. 28 the Israelites are expressly forbidden to practise making any marks on themselves, we see how the claim of the Scots to be Egyptians separated them from the Picts, the followers, doubtless, of Pharaoh Nectonibus. When in 368 the Picts, Scots, Attacots, were ravaging Britain, and the Franks and Saxons, Gaul, the Count of the coast slain at that time was called Nectarides. This historical spelling may have something to do with the change from Naitan to Nectan. Bede tells us that the king of the Picts in 685 conquered and slew Egfrid, king of Northumbria. He does not give the name of the Pictish king, but it is generally accepted as Bridius, the same as that of Columba's first royal disciple at Inverness. The locality of the defeat is described in the *Saxon Chronicle* as near the North Sea. The date of Naitan, written to by Ceolfrid, is 710; the date of the found-

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ing of Abernethy was about 470. The founder was Nectan Mor, also called Mor Brec, the latter meaning the "great spotted." This no doubt is later history, and Nectan should appear, if we are right, as 'N-ith-an, the "corn one," a descriptive title evidently the same as Bridius, the "bread one," to put it in modern English; and in support of this the Nectan of Abernethy is also said to have been the son of Erp, equivalent to what we have explained already in connection with the name Forbes, from the Latin *herba*, equal to $\phi\omicron\rho\beta\eta$. We hold that we have proved the existence of the worship of Isis in this part of Alba, and the consequent deduction is that the Pictish tonsure was a residue of it; so also was the dedication to Brigit representing force (*bri*), the female force, which developed seed sown. Though subsequently Brigit was said to be buried here, the old tradition claimed the dedication as having taken place in the presence of a nun of Brigit who had been driven out of Ireland. Her name was Dairludach. *Dair* is the pairing of cattle, and *lugdach* we undoubtedly connect with *ludus*, a religious game or show. This nun, then, represents the female dancing which we have suggested as connected with the "corthies"; and when we are told that she "cantavit Alleluia" at the time, we may certainly infer that her exclamations were not made sitting. Her natural tendencies are disclosed by the statement that, "not having kept a proper guard on her eyes by looking at a man, (she) received a deep wound of sensual and carnal love in her soul, followed by a

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grievous temptation of concupiscence in the night, and a great disturbance and conflict in her heart between the fear of God and the violence of carnal love." Her cure for this is proof positive of the dancing: by burning her feet she "effectually extinguished the hellish flames of lust with which Satan sought to burn her soul." This is a Christian legend making use of heathen tradition, and as she is said to have got absolution from St. Brigit herself, who died in 518, we may conclude that it was the old Brigit worship of the Brigits of the Tuatha De Danann that gave rise to the story, and Dairlugdach performed the same dance as the nuns of Coludi.

The locality of Egfrid's defeat and death in the neighbourhood of the North Sea was localised by Simeon of Durham writing in 1090 at a place he calls Nectan's Meer, named in the Annals of Ulster, and also by Tigernach, the Irish chronicler, Dunnechtain, identified, as shown by a charter of William the Lion (died 1214), with Dunichen. The local name Dunichen accords certainly better with the suggestion we have made as to the derivation of the name Naitan, not Nechtan. Dunichen is a central locality in the Magh Circinn, now called the Mearns, a Saxon term applied to a string of lochs in Forfarshire.

The Nectan who dedicated Abernethy is said to have died and been resuscitated by a certain Bœthius, Bœcius (*beth*, "life"), in that part of Scotland called Magh Circinn, the "plain of the dog heads," and is represented as having gone to "Kyanacht" (Con-
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nacht). His connection with dogs in both countries (Wel. *cwn*, Gael. *cona*, "dogs") is therefore evident.

Boniface, an Israelite, a descendant of the apostles Peter and Andrew, converted a Nectan at Restinoth, a monastery in the parish of Forfar. This Boniface before his mission to the north was in Rome in the time of the emperor Maurice, who died 602. The legend shows us the old acceptance of the meaning of the Pictish title of Maor, for Nectan accepted the sacrament of baptism, "cum omnibus *maioribus* et ministris suis."

In support of our contention that Naitan and Brude are both names connected with corn, we may compare with Naitan's Dair-Lugdach Dargart, the father of Brude, converted by Servanus, St. Serf. *Dar* is the same, no doubt, as *dair*, and *gart* is an "enclosure," also a "field of standing corn." St. Serf succeeded Edheunanus, Odauddanus, Edaunano, made Aidan, but just as like Idan, in possession of St. Serf's island in Loch Leven. St. Serf's island, the island of St. Servanus, St. Cervus one in which the mysteries of the Bona Dea were celebrated, the Damium (*dama*, a "hind," the female of cervus). We must remember that Ishtar the Babylonian, Isis the Egyptian, and Mary of the Christian Church were all virgin mothers; and Brigit's highest commendation is that she is the Irish Mary, and we may note, like Mary, an importation. All, with the exception of Mary, had female devotees specially vowed to their service; all represent the female reproductive power, and their heredity in

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function is undeniable. Isis' connection with fire is demonstrated in what the Christian Firmicus Maternus, writing about 347 on the *Errors of Profane Religions*, says, " In Isiacis sacris de pinea arbore cæditur truncus, hujus trunci media pars subtiliter excavatur illic, de segminibus factum idolum Osiridis, sepelitur." After an interval of forty nights the Isis and Horus so made were consumed by fire as if on a funeral pyre.* Is not the staff with which the pious dog-head Christopher is represented a Christianised Isis pine tree? Is not Christopher himself evidence of the mutation from the female supremacy to the male, and the pine tree equivalent of the oaken Hermes pillar the Irminsul? The special locality of Brigit worship in Ireland was at Kildare—*i.e.* the cell of the oak; Christian Brigit worship made her inferior to the father and son; the Tuatha De Danann Brigit, though called daughter of a male Dagda, as the Bona Dea herself was probably supreme. Her perpetual fire at Kildare was surely not of Christian origin. Do we not find in Lithuania the maintenance of perpetual fire combined with a reverence for oak trees as much a national custom as in central Ireland?

Apuleius, describing a procession of the worshippers of Isis, says, " Without delay the images of the gods proceeded, not disdaining to walk with the feet of men: this terrifically raising a canine head; that being the messenger of the supernal god and of those in the realms beneath, with an erect face, partly black

* *Greek Saints and their Festivals*, Mary Hamilton, p. 150.

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and partly golden colour, bearing in his left hand a caduceus, and shaking in his right hand branches of the flourishing palm tree." As it was the dog Anubis who carried the infant Horus through the Nile, a dog's head specially represented a servant of Isis and Horus, hence the Circinn; and the green branches the Maiatai of Xiphiline. The connection of cynocephali with the Hermes pillar is made very evident in a well-known fresco of the flight of Æneas in the Museum at Naples,* and the readers of Burton's *Thousand and One Nights* will in the notes to the story of Sinbad see reason why the caricaturist had put dogs' heads on those ancient Trojan worshippers of Artemis, with allusion, probably, to the worship of Isis by their putative descendants the Romans, a genealogy subsequently ascribed to the Britons.†

* *Herculaneum and Pompeii*, vol. viii. p. 223.

† *Thousand and One Nights*, Burton Club edition, vol. vi. p.54.

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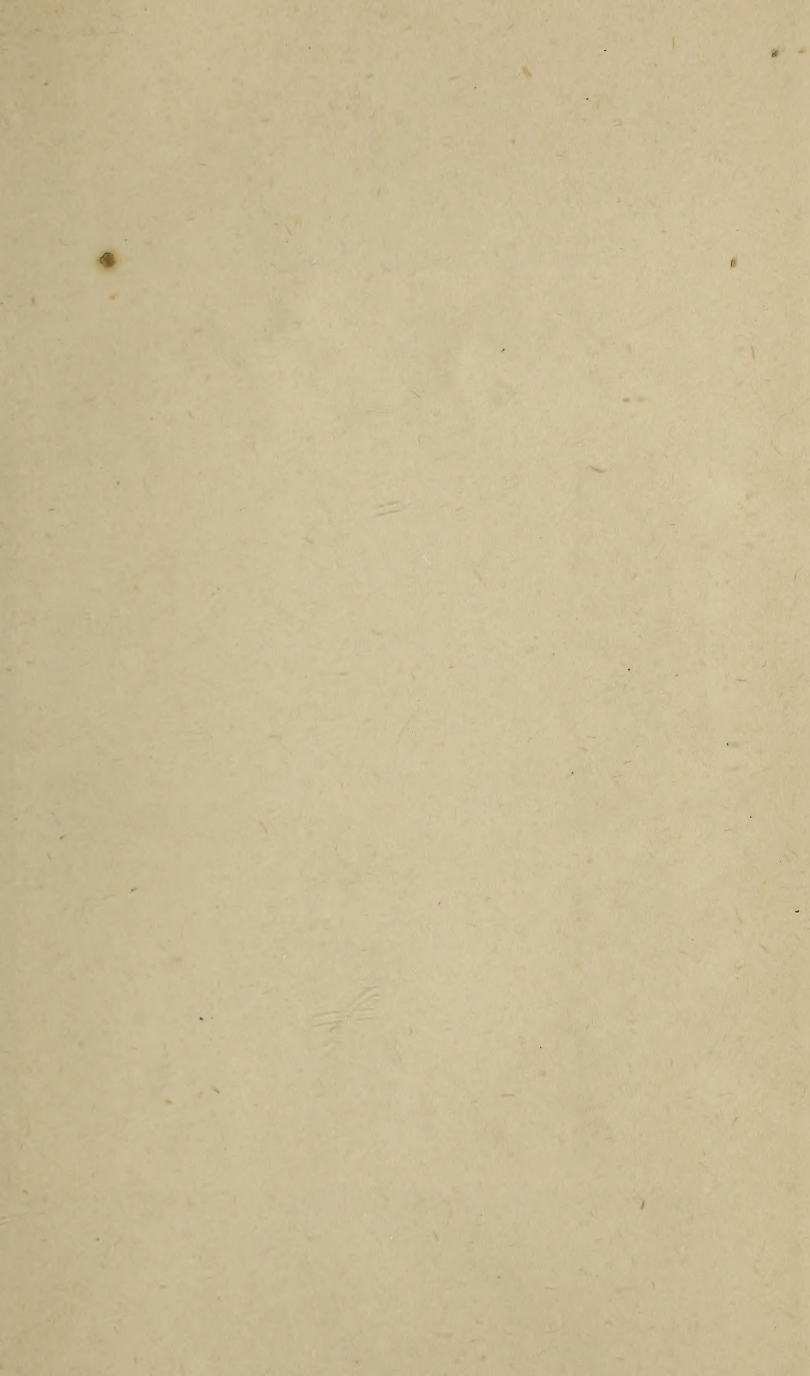
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