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11/10/1919



1. Ethnology - Gt. Br. - Ireland

John C. Robertson.

AN ESSAY

ON THE

PRIMITIVE INHABITANTS

OF

GREAT BRITAIN AND IRELAND.

PROVING FROM

HISTORY, LANGUAGE, AND MYTHOLOGY,

THAT THEY WERE

PERSIANS OR INDO-SCYTHÆ,

COMPOSED OF

SCYTHIANS, CHALDEANS, AND INDIANS.

BY

GENERAL CHARLES VALLANCEY, L.L.D.

For considering the infinite number, and the difficulty, which they find, that desire to look into the narrations of the story, for the variety of the matter.

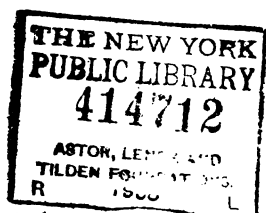
We have been careful, that they, that will read, might have delight, and that they, that are desirous to commit to memory, might have ease, and that all, into whose hands it comes, might have profit.

Therefore to us, that have taken upon us this painful labour of abridging, it was not easy, but a matter of sweat and watching.
(2 Maccabees, ch. 2.)

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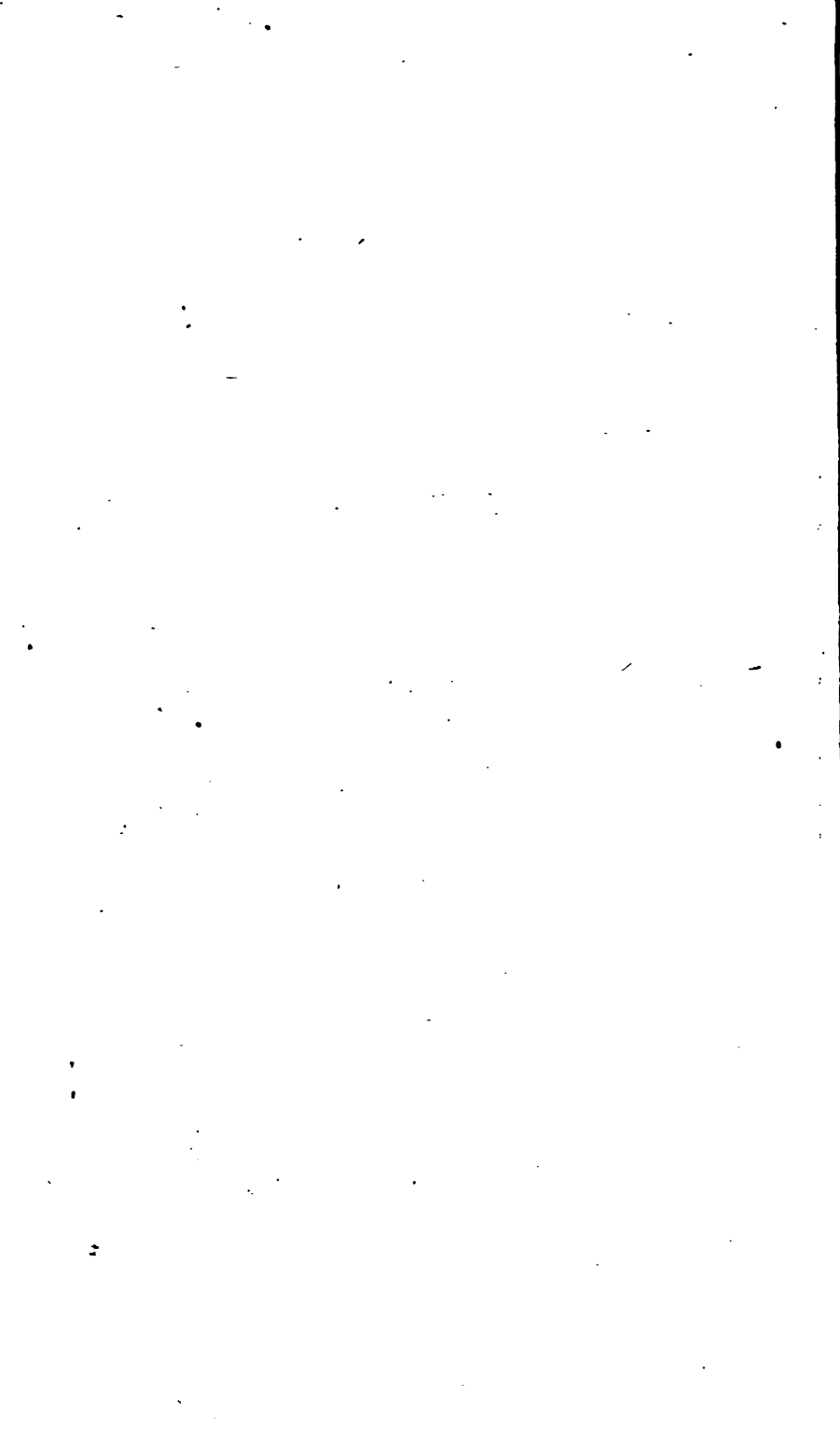
TO THE
PROFESSORS OF ANCIENT HISTORY
IN THE
SEVERAL UNIVERSITIES OF EUROPE,
TO ALL
SOCIETIES OF ANTIQUARIES,
AND TO THE
LEARNED SOCIETY OF CALCUTTA,
THIS ESSAY

IS

DEDICATED,
WITH ALL DUE DEFERENCE,

BY
THEIR MOST HUMBLE SERVANT,

C. V.



PREFACE.

IT is acknowledged by Beda, by Lhwyd and other Welsh antiquaries of note, that the Irish did inhabit Great Britain, before the arrival of the Cumari, or Britons. Where then should we look for the history of the primitive inhabitants of Britain, but in Irish history?

“ The north and east of Britain,” says Mr. Pinkerton, “ were peopled by the Cimbri or Cumri, of the opposite shores. From the south of Britain, the Cimbri or Cumri expelled the Gael (Irish) into Ireland, as their own writers and traditions bear witness: and the oldest names in Wales, as in other parts south of Humber, are Gaelic, (Irish,) not Cumraig

Cumraig (Welsh)." (Hist. of the Goths, p. 45.)

The Laogrians, or Luigrians, as I observed in the Sixth Volume of the Collectanea, retained possession of Cornwall some time after the arrival of the Cumri. They were Luigari, that is, merchants, who brought in too great a revenue to be suddenly expelled.

"There can be no doubt," says the Rev. Mr. Roberts, in his Sketch of the History of the Cumri, "but that the language of the *Lloegrians* was the *Gaelic*, or Irish: it is to this colony we are to attribute the Irish or *Gaelic* names of mountains and rivers in Britain."

A colony could not give names to the mountains and rivers of the whole island. See the explanation of the *Severn*, in the succeeding pages. We are told by the Irish historian, Keating, that the old Irish name of Britain was *Inis Luigar*, that is, the island of merchants. When the Saxons got possession of it, the Irish named it *Inis Goi'ban*, or the island of the

the white people; a name every Hebrew scholar will understand.

That the Gael were the Indo-Scythæ of Persia, appears clearly, by the detail of the emigration of this body of Scythians from Caucasus to the Caspian sea, thence eastward to Sogdiana, and to the Soor or Indus; and lastly, back to Colchis, to the Euxine sea, to Spain, and thence to the British isles; as is clearly set forth in ancient manuscripts still existing in this country.

Because the Cumri may be traced coming from the north, and but faintly, from Scandinavia, there are authors that will be positive in deriving the Irish from the same source, without adducing any positive proof, and confounding two nations of people together, whose origin were *toto cœlo* different. *Quod verbo dicitur, verbo refelli fas est*, might be applied to these writers, without more trouble. The author of this essay has gone further: by many years study and research, he has compared the history, traditions, and mythology of the ancient Irish, with

with those of the Orientals, found them agree, and is supported by that touchstone of the origin of nations, *language*.

This mythology differs in all respects from that of the Scandinavians, and all other northern nations, as much as any two things can differ from each other, as may be proved by comparing it with the Edda, and with the Bishop of Linköping's work, *De Sacrificiis veterum Suevo-Gothorum*, lately published at Upsal.

Linköping

Yet all the antiquities of Britain are deemed Celtic or Roman. The Saxon Chronicle attributes the erection of Stone-henge, or *Coir Gaur*, (the temple of the sun,) to the Irish, as the primitive inhabitants of Britain: so does the learned Bryant, but neither knew that many monuments of the same kind and name, but on a less scale, exist in Ireland. The brass *Celts*, as they are improperly called, found in Britain, are attributed to the Romans, though they are found in abundance in the bottoms of the bogs of this country, together with the moulds in which they were cast. (See engravings of both in the 13th N° of

my Collectanea.) The Romans never had footing in Ireland; it is probable they were an article of commerce from Ireland to Britain.*

In what history of any nation of Europe, the Irish excepted, can we find the mythology of the Brahmins, so minutely detailed? Where, in any European mythology, shall we read of *Pharaman*, (founder of the Brahminical religion,) of *Budh*, of the *Gormanni*, of *Valmic*, *Dermot*, &c. &c. &c. *Tegmave*, but in Irish history? Where shall we find *Menn* explained to be the parent of mankind, and *Menn*, who was saved with his family from a general déluge, but in Irish history? The first is *Menu* or Adam of the Brahmins; the last, *Menu* or Noah of the Brahmins; names, that reflect light upon the researches of Sir Wm. Jones, and the learned society of Calcutta; at the same time, they establish the authenticity of ancient Irish history, still to be met with, in fragments of vellum, apparently many hundred years old.

These

* And so they might have been, when our Coti were in Colchis and in Asia; for these Celts are found in the old quarries of upper Egypt. It is certain, that the Irish had the art of manufacturing them.

Preface.

These fragments were collected by Mr. Lhwyd, the Welsh antiquary, who spent the whole of his life and fortune in collecting manuscripts in Ireland and Wales, with intention to print them; but met with opposition from those who had promised him patronage: the languages of Ireland and of Wales were not to be encouraged.

We live in a more enlightened age. The Welsh manuscripts begin to appear in print; and no doubt, if proper encouragement is offered, those of Ireland will follow.

Unconnected with either country, unbiassed by any system, the author writes for information, not for vanity: part of these fragments, faithfully translated, are offered to the public, as specimens of what may be expected by a translation of the remainder.

The most ancient names of the Irish Scythæ were *Coti*, *Aire Coti* (noble *Coti*), and *Aitach Coti* (ancient *Coti*). In the history of Britain they are called *Attacotti*. Lhwyd, who was a perfect master of the Irish language, from a perusal of their history, saw plainly, that the *Attacotti*

were

were the Coti and Scoti of Great Britain. Ammianus Marcellinus indeed makes a difference between the Attacotti and Scoti. Buchanan follows him, and blames Lhwyd for differing from Ammianus. The Attacotti are represented in history, as a warlike, not a savage people, as Henry and Strutt make them.

The reader will readily judge which is the best authority, Ammianus, a Grecian, who died A.D. 390, and who could know nothing of British history, but from the Romans; nor the Romans, till long after the Cymri had confined the Coti to Ireland, the Isle of Man, and the north of Scotland; or Mr. Lhwyd from Irish history; to which we may add the acute and discerning Mr. Pinkerton, and other authorities, given in this essay, and in former publications.

Irish history is certainly fabulous in some parts: if fable in ancient history is made the criterion of its validity, we must explode that of all other nations, except the Jews. The Arab writers have met with a good reception in the learned world, yet their works are full of fabulous narrations, wonders

wonders and incredibilities. They not only deal in fiction, but discover a most remarkable ignorance in chronology. Yet these faults have not so far prejudiced the learned against them, as to think them in no particular deserving of credit. The authors of the English Universal History declare the ignorance of the Arabian writers in chronology, even when they treat of events, that happened not many centuries before the Hejira. And Niebuhr, who lately travelled in Arabia, with advantages that fall to the share of few of our modern travellers, informs us, that the Arabs were utterly ignorant of the ancient history of their own country.

A learned and lettered people ignorant of the ancient history of their own country! Can it then be wondered at, that the modern Irish are also ignorant of the ancient history of their ancestors? They read many fragments, which, for want of a due knowledge of Oriental geography, they cannot understand. Transactions of their ancestors in Iran they will refer to Eirin, a name of Ireland. They read of Touran, of *Sogan Fiond*, or

Fionn

Fionn mac umbal, and of his general *Ali*, being the heroes of *Touran*; but they know not in what part of the world *Touran* lies, or that *Sogan* was a town and province of *Touran*: they know not, that *Touran* was the country from whence the Southern *Scythæ*, or, as the Greeks more properly call them, *Indo-Scythæ*, originated. They read of the migrations of their ancestors from the *Ægean* sea to *Guthia*, the ancient name of *Sicily*, and think it *Gotbland*; and from thence they carry them to *Spain*. They know not, that *Thucydides* expressly tells us, that *Sicily* was first peopled from *Iberia*, the country in which their ancestors so long flourished.

The Greeks, to whom we are much indebted, are still more fabulous than the Arabs. They were grossly ignorant in regard to foreign events, (says the learned *Bryant*,) a bigoted people, highly prejudiced in their own favour, and so devoted to idle tradition, that no arguments could wean them of their folly. They were like a fine lustre in a large hall, (adds that learned Orientalist, *Mr. Richardson*,) they might diffuse their
rays

rays a great way around, but they could not illuminate all the extremities; they could not throw light into every dark recess.

Among the various expedients, by which learned men have tried to clear up the mist, that hangs over the early account of all nations, none has been so generally approved of in theory, or so successfully applied, as that which makes identity, or similarity of language, manners, and religious observances, its principal foundation. The author of this and former essays, on this subject, produces similarity of language, together with Irish history confirmed by Oriental writers; in topographical terms; in Indian and Persian names of animals, trees, vegetables, &c. known to exist only in Asia, to prove that the Ceti of Ireland were the Cuthi of Scripture, and the Indo-Scythæ of Persia. For it appears evident, says Sir William Jones, from many ancient writers of established reputation, that the Persians and Southern or Indo-Scythians, were one and the same people.

As to the Coti or ancient Irish having been the authors of the figures on the celestial globe, that is merely conjectural in the author. Dionysius Per. gives the honour of forming the stars into schemes, to the *Ara Cotii* of the *Indus*; to which name and situation our Coti lay claim. The Chaldaean celestial chart has been handed down to us, by many learned rabbins, and adapted by Gaffarel, Hepburn, and the learned jesuit, Kircher. They differ indeed in their charts, but in those parts I have selected, all correspond. If ever a perfect copy of the chart can be discovered, it is a subject worthy of attention.

If the reader is desirous of being more informed on the subject of this essay, the author begs leave to refer to his *Vindication of the ancient History of Ireland*, 8vo. printed in 1786; to his *Prospectus of a Dictionary of the Language of the Aiteach Coti, or ancient Irish, compared with the Language of the Persians, Hindoos, Arabs, and Chaldæans*, 4to. printed in

1802;* and to the sixth volume of the *Collectanea de Rebus Hibernicis*, 8vo. printed in 1804.

As readers of fashion seldom take the trouble to peruse works of this nature, and satisfy themselves with turning over the index; for their accommodation a copious one is added to this short essay; and, we trust, they will not complain with Pliny, *Deceptus indicibus librorum*.

* Sold by Nicholls, Pall Mall, London.

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AN ESSAY
ON THE
PRIMITIVE INHABITANTS
OF
GREAT BRITAIN AND IRELAND.

CHAP. I.

OF THE DIFFERENT NATIONS THAT FORMED THAT BODY,
NAMED INDO-SCYTHÆ, BY WHOM THESE
WESTERN ISLANDS WERE PEOPLED.

IF the human mind can at any time flatter itself with having discovered the truth, it is, when a number of facts, of different descriptions, unite in pointing to the same conclusion.

In my Vindication of the ancient History of Ireland, published in 1786: in the fifth volume of my *Collectanea de Rebus Hibernicis*, printed in 1790; and in the sixth volume of the same work, in 1804, abundance of proofs were produced from fragments of Irish manuscripts, to prove, that the *Aire Coti*, or, *Aiteach Coti*, as the most ancient Irish denominated themselves, were the *Cuthi*, or ancient Persians of sacred Scripture, and the *Aire Cotii* of Dionysius Periegetes, whom he finds on the Indus; and who,

according to Irish history, mixed with the *Bolg*, or *Bologues*, seated on the same river, then with the men of *Oman*, of the Persian gulph, and afterwards with the *Tuatha Dedan*, or the learned, scientific *Dedanites* of Chaldæa,* forming one body of people, known to the Greek historians by the name of *Indo-Scythæ*; who, for the sake of commerce, settled on the Pontus and Euxine, and from thence migrated to *Spain* and to the *British isles*.

Their progress from *Caucasus* to the *Atel*, or *Wolga*, on the *Casar* or Caspian sea, (so named from their leader,) thence to *Sogdiana*, and the *Soor* or *Indus*, is minutely detailed, from Irish history, in my former publications; and, if I have failed in making this evident to the reader, it does not proceed from want of original materials, but from my inability in working them up.

In this small volume, I propose to recapitulate what has been said on the subject, and to add fresh proofs, that these *Indo-Scythæ* took on them the name of *Gael* and *Phoinice*, for reasons to be hereafter assigned; and to shew, that these *Phoinice* were not the *Canaanites* or Phœnicians of *Tyre* and *Sidon*, but a body of *Touranian* Scythians, mixed with the colonies before-mentioned; and from these *Phoinice*, it is probable,
the

* *Tuath ceall ba hainm do ghliocas.* *Tuath* signifies, science, superior knowledge. (Cormac.) In general, we translate *Tuatha* by *Haruspices*; or *Magi*.

the Carthaginians learned the track to the British
isles.

First, then, to prove that they were of the
same stock and lineage with the ancient Persians.
All their ancient histories trace the origin of the
Coti from Magog, son of Japhet; but the *Deda-*
nites are traced from *Chus* and *Ham*, or *Cham*.

Magog,
Baath,
Phenius Farfa,
Nionnuall,
Niul,
Gaodal-glas,
Easfru,
Sru,
Ebir-scuit,
Beoaman,

Achemon, vel *Aghamon*, &c. &c.

nonsense

from

the Monks

*not exactly if one
has the "key".*

Strabo tells us, "that the *Scythians*, on account
of their excessive population, descended from their
mountains, and seized on the kingdom of *Pontus*
and of *Cappadocia*; and that *Acmon*, one of their
chiefs, built a city on the *Thermadon*, which he
named *Acmonia*. He afterwards entered *Phrygia*,
where he built another *Acmonia*."

Now all Persian authors agree, that *Achamon*,
or *Aghamon*, was first king of *Persia*. *Aghaman*,
in Irish, signifies, *excelling in battle*; and so *Ca-*
pellus, *Reland*, and *Hyde*, have translated the
same. "*Achamēnes* ipso interprete bellator bonus.
Aghimy Persam notat; *Aghim Persiam*, unde
Aghemia,

Aghemia, et Agiemia, et Achæmenia, Romanis Achæmæni.—Aliter Achæmenia secludit Zeugmata Persan. (Stattius.) Videtur itaque, quod apud antiquos *Persia* dicta fuerit *Achæmenia*, ut distingueretur à *Parthia*, dicta *Erak*." (Hyde, Vet. Pers. Rel. p. 416.)

These Parthians were also Scythians. "Scythæ Parthos, Bactrianosque condiderunt." (Justin.) "Parthi, gens olim Scythica." (Bochart.)

Eafu or Ofu was the ancestor of the Ofheni or Parthi. The Parthians were a body of Scythians, who despised agriculture and commerce, and, on that account, were *barta* or *parta*, that is, exiled or banished by the *Coti*, who, like the *Galli* of Abyssinia, were shepherds, agriculturists, and merchants.—"*Bearta*, exiled; *di-bearta*, or *du-bearta*, banished the country." (O'Brien, Shaw.)

"Parthos è Scythia primum profectos Parthiam ab ipsis dictam occupasse refert Justinus, L. XLI. idque nominis indicio probat, quo Scythico sermone *Parthi exules* dicantur, quod et Eustathius alique confirmant.—Eos neque agriculturæ, neque nauticæ rei, neque armentis aut gregibus pascendis deditos esse affirmat." (Commentarius in Dionys. Per. p. 258.) And our *Coti*, being thus divided from the *Parthi*, may have been denominated *Parfi*, from פֶּרִי *paras*, divisit; and these the Parthians might have revengefully called *Salaibim*, that is, deserters, in the same Scythian language. I cannot agree with Josephus, that they were

parta
nd or thals.

were called after *Elam*, the son of *Shem*; for they were undoubtedly descended from *Magog*, son of *Japhet*.

A learned French author enters more in detail on this part of Scythian history: after his observations on Abbè Banier and P. Pezron, shewing how far their account agrees with Sanchoniatho, he proceeds thus. “ The Scythians, descended from *Magog*, second son of *Japhet*, established themselves in the northern provinces of upper Asia: divided in after times into different branches, some inhabited *Margiana*, *Bactriana*, and the most eastern parts of *Sogdiana*; and others fixed themselves in *Iberia* and *Albania*, between the Caspian and Euxine seas. The country being overcharged with inhabitants, they migrated in search of new settlements. *Armenia*, according to Strabo, was the first province, that some seized on; from whence they extended to Cappadocia, and inclining westward, they took possession of the countries watered by the *Thermadon* and the *Isis*, where, according to Stephanus, they built the city of *Acmonia*, so named from *Acmon*, their chief. The restless temper of *Acmon* led him into *Phrygia*, where he built another city of the same name (*Acmonia*); and having made himself master of *Phœnicia*, and of *Syria*, he died, and was deified by his followers, under the name of the most high: this is the *Upsistos* of Sanchoniathon. *Uranus*, son and successor of *Acmon*, married
Titea,

Titea, and had many children, who were called *Titans*, a name celebrated in all ancient histories, who were also called the sons of *Saturn*. As these princes were of greater stature than most men, or, probably, because they led a more irregular life than other men of their time, they were called *giants*; and, from that time, the terms *Giants* and *Titans* were often confounded, one for the other.

“*Uranus* surpassed his father so much in all his actions, that he soon effaced the memory of his ancestors. He passed the *Bosphorus*, carried his arms into *Thrace*, conquered many islands, amongst others, that of *Crete*, the government of which he gave to his eldest brother, whose male children were called *Cureti*;—from thence, he passed into Spain, made himself master of that country; passed the Straights, conquered the coast of *Africa*, and, returning to Spain, brought the North of Europe under subjection.” (Anonym. Journal des Sçavans. Aout, 1740.)

This is the real history of the Irish, as set forth in all their books of antiquity: they resided long in *Crete*. The *Cuirith* were a distinguished cast or tribe in Ireland, a name we shall explain.—The *Scythæ* were remarkable for their dexterity at the bow, which, in Irish, is expressed by *Cuireat* or *Cireat*; hence, the *Cerethi* כרתי of Scripture, a name given them when in possession of *Scythopolis* or Bethsan—the Chaldæan interpreters often put

put קשרית *Keseti* for *Cerethi*—"Itaque apud Phoenices *Cerethi* dicebantur *Sagittarii* è Palæstina." (Bochart.)

"Quæ autem apud Etruscos, ac prius etiam apud Pelasgos, in Curetum et Magnorum Deorum mysteriis peragebant ii, qui vocabantur *Cadoli*; hæc ministeria eodem modo Sacerdotibus præstabant, qui nunc a Romanis dicuntur *Camilli*. Curetes eisdem ac *Cabiros* et *Corybantes* fuisse jam fatis exploratum est." (Gori. Ant. Etruf. V. II. p. 3361.) *Cadol*, *Ceadal*, in Irish, a priest. The *Cabiri* were the invention of the *Coti* seated in *Colchis*. See Collect. Vol. VI.

"Creta vetus populis, Gnossasque agitare pharetras

"Docta, nec Eois pejor Gortyna sagittis." LUCAN.

"Attica Creteâ sternebat rura sagittâ."

Guire, in Irish, signifies a soldier. *Cuirith* is often used for the militia of the old Irish; the *Cean* or (Khan) *Cuirith* was an officer of distinction (C. O'Connor)—it is also Persian, as we find in Chardin, "En fin le roi s'adressant au general des *Courtches*, qui est l'ancienne milice de Perse." The root is Hebrew כרי *cori*. Soldiers. Patroles. (2 Kings xi. 4.)

(1) That great Oriental historian, Sir W. Jones, informs us, "that the Scythian and Hyperborean doctrines and mythology may be traced in every part of the Eastern regions; for India comprehends the stupendous hills of *Tibet*, and all the domains of the old *Indo-Scythæ*. The *Hindoos* had

had an immemorial affinity with the old *Persians* and *Scythians*. It appears evident, from many ancient authors of established reputation, that the *Persians* and *Scythians*, that is, the *Southern or Indo-Scythians*, were one and the same people.— If Baron Tott had not strangely neglected to purchase a copy of the Tartarian history, for the original of which he unnecessarily offered a large sum, we should *probably* have found, that it begins with an account of the deluge, taken from the *Korán*, and proceeds to rank *Turc*, *Chin*, *Tatar* and *Mongul*, among the sons of *Jafet* (*Japhet*). The genuine traditional history of the Tartars, in all the books that I have inspected, seems to begin with *Oghúz*, (2) as that of the Hindoos does with *Rama*: they place their miraculous hero and patriarch 4000 years before Chengiz Khán, who was born in the year 1164, and with whose reign their historical period commences.”

“ Our first enquiry, concerning the language and letters of the Tartars, presents us with a deplorable void, or with a prospect as barren and dreary as that of their deserts. The Tartars in general had no literature; the Turks had no letters; the Huns, according to Procopius, had not even heard of them: the magnificent Chengiz, whose empire included an area of near eighty square degrees, could find none of his own *Monguls*, as the best authors inform us, able to write his dispatches: and Timúr, a savage of strong natural parts, and passionately fond of having stories

stories read to him, could himself neither write nor read. It is true, that *Ibnu Arabshah* mentions a set of characters, called *Dilberjin*, which were used in *Khatà*; he had seen them, he says, and found them to consist of 41 letters; a distinct symbol being appropriated to each long and short vowel, and to each consonant hard or soft, or otherwise varied in pronunciation. (3) But *Khatà* was in Southern Tartary, on the confines of India; and, from his description of the characters there in use, we cannot but suspect them to have been those of Tibet, which are manifestly Indian, bearing a greater resemblance to those of Bengal, than to the *Devanàgari*. He says further, that, in *Jaghata*, the people of *Oighur*, as he calls them, have a system of fourteen letters only, denominated from themselves *Oighuri*: and those are the characters, which the *Monguls* are supposed, by some authors, to have borrowed. The small number of *Oighuri* letters might induce us to believe, that they were *Zend* or *Pahlavi*, which must have been current in that country, when it was governed by the sons of *Feridùn*: and if the alphabet, ascribed to the *Oighurians* by M. Des Hautevrayes, be correct, we may safely decide, that, in many of its letters, it resembled both the *Zend* and the *Syriac*, (4) with a remarkable difference in the mode of connecting them: but, as we can scarce hope to see a genuine specimen of them, our doubt must remain, in regard to their form and origin."

Iqur

These

Ala ha-raja These *Oighburi* are frequently stiled *Ugri* by Procopius. Masoudy, an Arabian authbr, says, their king bore the title of *Mebradge*, and that he was king of the isles; by which, M. De Guignes says, he means the peninsula of India: and he observes, that Masoudy must mean the Indo-Scythians, whom *Cosmo* calls *White Hunns*. (Extr. of MSS. in the French King's Lib. Vol. I.) *Mebradge* is certainly very near the Irish *Muireadach*, a king.* (See Univ. Hist. Vol. XIX. c. 28.)

“The Nestorian Christians made use of the Syrian character in writing; and it was this, likewise, which was first introduced into those countries. The characters and mode of writing of the *Calmucs*, *Moguls* and *Mandschurians*, are taken from the *Uigurian*, and these again from the Syrian. These Syrians also still continue, to this day, to write as the *Calmucs* do: viz. they begin at the top, and draw a line down to the bottom, with which line the letters are in contact from the top down to the bottom of it; and so they continue to write one line after the other.” (J. R. Forster, Hist. of Voy. and Disc. in the North, p. 106.) See an inscription in the *Ogham* Irish characters, written in this manner, Collect. Vol. VI. pl. 11. fig. 1. and an Egyptian inscription in the same way, fig. 3.

The Scythians certainly had letters in the time of Berosus, the Chaldæan philosopher, who lived

* In Chaldee מֶרֹדַךְ *merodoch*.

246 years B. C. ; for he makes mention of their writings.

“ A very considerable part of the old Tartarian language, which in Asia would probably have been lost, (continues Sir William Jones,) is happily preserved in Europe : and if the ground-work of the Western Turkish, when separated from the Persian and Arabic, with which it is embellished, be a branch of the lost *Oghúzian* tongue, I can assert with confidence, that it has not the least resemblance either to Arabick or Sanscrit, and must have been invented by a race of men, wholly distinct from the Arabs or Hindoos. This fact alone oversets the system of M. Bailly, who considers the Sanscrit, of which he gives in several places a most erroneous account, as a fine monument of his *primæval Scythians*, the preceptors of mankind, and planters of a sublime philosophy in India.”

(5) “ Many *Lamas*, we are assured, or priests of *Buddha*, have been found settled in *Siberia*; but it can hardly be doubted, that *Lamas* had travelled thither from *Tibet*, whence it is more than probable, that the religion of the *Buddha's* was imported into Southern Chinese Tartary; since we know, that rolls of *Tibetian* writing have been brought even from the borders of the *Caspian*. The complexion of *Buddha* himself, which, according to the Hindus, (6) was between *white* and *ruddy*, would perhaps have convinced M. Bailly, had he known the Indian tradition, *that the last*
great

great legislator and god of the East was a Tartar;* but the Chinese consider him as a native of India: the Brahmins insist, that he was born in *Gayà*; and many reasons may lead us to suspect, that his religion was carried from the West, and the South, to those eastern and northern countries, in which it prevails."

" We are told by Abúlghazi, that the primitive religion of human nature, or the pure adoration of One Creator, prevailed in Tartary, during the first generations from *Jafet* (Japhet), but was extinct before the birth of *Oghúz*, who restored it in his dominions: (7) that, some ages after, the Monguls and Tartars relapsed into gross idolatry, but that *Chengiz* was a theist." (As. Ref. Vol. I.)

REMARKS.

This extract from my late and learned friend's works contributes to illustrate and explain the ancient history of Ireland. On this subject, I had often the pleasure of conversing with Sir William, before he departed for India, and of a constant correspondence with him, while in India, to the time of his death. He was clearly of opinion, that *Persia* was the centre of population of the Western world; and he gave great credit to the *Saxon Chronicle*, which brings the first inhabitants of

* He is called *Budb dearg*, that is, ruddy Budh, in Irish mythology.

of these islands from *Armenia*. This perfectly corresponded with my own ideas; and, encouraged by so good a judge, I published a Vindication of the ancient History of Ireland, in 1786, which reached Sir William the following year; and in 1792 appeared the first volume of the Asiatic Researches, from whence I made the foregoing extract.*

In this Vindication, is an extract from an Irish manuscript on vellum, apparently 700 years old, (now in the library of Trinity College,) importing that the Dedanite colony (of Chaldæa) introduced the following deities among them; first, reciting the genealogy of the Dedanites from *Cush*, the son of *Ham*, viz.

Noah,
Cham,
Cush,
Fedel,
Pelest,
Ephice, *Imaginary*
Uceat,
Sadhal,
So-puirneach.

Here the sixth son of *Cush*, who, according to Scripture, was *Nimrod*, is called *So-puirneach*, that is,

* Sir William read the Vindication twice with great pleasure, and differed from me in few sentiments, chiefly etymological. Sir William was never guilty of hypocritical or unmeaning adulation.

is, the *mighty bunter*; and so he is named in the old Persian, viz. *پیرانه* *piranab*, a word not now to be found in any of the Irish dictionaries, a strong confirmation, that the *Tuatba Dadan*, or Haruspices, or Magi of *Dedan*, were Chaldæans, who settled about *Oman* on the Persian gulph; they are mentioned as the next colony to the *Fir d'Oman*, or the men of *Oman*, that united with our *Indo-Scythæ*. Then follow the deities introduced by these Chaldæans, viz.

As iat so sios, Maibe Tuatba Dadan, i. e. here follows the *Maibe's* of the Magi of *Dedan*. In the Sanscrit, *Maha* implies great. "Among the *Puranas*, and of superior estimation to the rest, is ranked the *Mzha-Barut*, or the genealogy and history of the house of *Bhaurut*, so called from *Bhurrut*, its founder—the epithet *maha*, or great, being prefixed, in token of distinction." (Hastings and Butler's *Horæ Biblicæ*, Vol. II. p. 121.)

Hindoostane, *muba*, eminent; whence *Mubarradj*, the great prince. (Gilchrist, *Hind. Dict.*)

In this list of deities is *Budb-dearg*, or *Ruddy Budh*; and *Seacha-so craobb dearg*, the famous *Seacha* of the *ruddy* branch or family, which corresponds with the Hindu description of *Budh*. (See N° 6, in the foregoing extract.) *La Croze* and *Father Georgius*, in his *Alphabetum Tibetanum*, assert, that *Seacha* was the same as *Budh*. "*Xacæ nominis origo a Šaca Babyloniorum et Persarum numine repetenda. Tibetanorum litera scribitur SACHIA, quod idem est cum Sechia Sinen- sum.*"

sum." (Alp. Tib. p. 21.) Budh. was a Tartar. (See Art. 6.)

Luam or *Laam*, in Irish, is a priest; and this is the *Lama* of the Tibetans. The Lamas travelled from Tibet to Siberia, and had settled on the Caspian sea. (Art. 5.)

Sir William denies, that the northern Tartars had the use of letters; but the southern Tartars of Khata he allows had. (Art. 3.) *Oghuz*, he says, according to Tartarian history, lived 4000 years before *Chengiz Khan*, who was born in 1164; that is, *Oghuz* lived 2836 before our æra: that the pure adoration of one Creator prevailed in Tartary, during the first generations from Japhet, but was extinct before the birth of *Oghuz*, who restored it in his dominions. (Art. 6, 7.) The ancient Irish esteem *Oghuz* not only the reformer of their religion, but of their language; and, if I mistake not, he is the *Ogam* of the Irish, and the *Ogmios* of the Gauls, and the *Ogyges* of the Greeks; for the Tartar historian makes him the grandson of *Mogul Khan*, the immediate descendant of *Japhet*, through the line of *Gog* and *Magog*, which reaches nearly up to the Noachic deluge, as Mr. Maurice justly observes.

The book of *Ogam* is stiled by the Irish, *Uraiceacht na n'Ógus*. It is a Syro-Arabic title, translated by Lhwyd, *An Accidence or Primer*—by O'Brien, *A Book for the Education of Youth*—by Shaw, *Rudiments of Education*. Arab. كاتبة *kaket*. Tractatus de verborum conjugatione Gram-

ridicula

matica dicta. (Reland.) *Caicitta* litera. (Malabar.) “*Urai*, les Arabes se servent de ce mot, qui est tiré du *Chaldaïque*, et du *Syriaque*, *Ouraia* et *Ouraio*, pour signifier un maître ou docteur de la première classe: tels qu’ont été Edris, Hermes,” &c. (D’Herbelot.) Hence *Uraiceacht*. It is also named *Uraiceacht na Gaois*, as if it was the *Geez* language of Ethiopia. “A language,” says Mr. Bruce, “exceedingly harsh and unharmonious. It is full of these two letters, D and T, on which an accent is put, that nearly resembles stammering. Considering the small extent of sea, that divides this country from Arabia, we are not to wonder, that it has great affinity to the Arabic.” Let the Irish antiquary reflect, that the *Geez* is the language of Egyptian Thebes: that *Ogham*, or *Ogmios*, otherwise *Sóm*, is said to be the author of the *Uraiceacht*; and, that he was *Don Tebi*, a Theban chief; and, that he was also called *Conn fecol*. (See Collect. Vol. V. p. 59.) *Sóm* is the Egyptian name of Hercules. In Irish mythology, he presided over trees, shrubs, &c. and hence named each letter after some tree. N. B. The letters of the Hebrew alphabet are also the names of trees. *Sóm*, in Brahminical mythology, presides over trees, shrubs, &c. The Irish point the D and the T, and then the first is pronounced like Y, and the latter is not at all pronounced; it is generally added to prolong a preceding vowel.

(8) Sir William then proceeds. “As to the laws of *Zamolxis*, concerning whom we know as little

little as of the Scythian *Deucalion*, or of *Abaris* the Hyperborean, and to whose story even Herodotus gave no credit, I lament for many reasons, that, if ever they existed, they have not been preserved. It is *certain*, that a system of laws, called JASAC,(9) has been celebrated in Tartary since the time of *Chengiz*, who is said to have *republiched* them in his empire, as his institutions were afterwards adapted and enforced by *Taimur*; but they seem to have been a common or traditionary law, and were probably not reduced into writing, till *Chengiz* (born in 1164) had conquered a nation, who were able to write."

yassa

yasa

REMARKS.

D'Herbelot calls these laws JASSA: "It is," says he, "the name of a code of laws, established by *Ilmingè Khan*, eldest son of *Turc*, son of *Japhet*; it is the name of a code of laws the *Monguls* and *Tartars* call the fundamental laws of the religion and state, which they observed till the introduction of Mahometanism." (D'Herbelot at *Ilmingè*.) Dupuis names this code *Jafade*, "a word," says he, "with the *Indians north of Indostan*, signifying a municipal code, (*une code famille*,) which, they say, they received from *Turc*, son of *Japhet*." (Dupuis, *Legislation Orientale*.)

Mirkbond and *Khondemeer*, two Arabian authors, inform us, "that the laws made by

Turc are named *Jassa* and *Jassac*, by the Moguls; and these laws were *renewed* and augmented by *Ginghiz Khan*. All who commit crimes against these laws, are said to have fallen into the *Jassa*, (this is the mode of speech,) and are punished either by death or whipping."

Punico Maltese *Ghufcia*, Ch. גזירה *gazi-ra*, decretum, statutum, decisis, sententia.

(9) There is not an Irish school-boy, that ever looked into the history of his country, that does not know that *Geasa* or *Geasadh*, is the name used for the laws of religion and state; and it is to be found in the common dictionaries. "*Geasa na Tambra*, the laws and customs of Tara, where all religious and state matters were settled at the triennial meetings." (O'Brien.) *Ealga Geasa Tambra*, the excellent written Code of Tara. *Inis Ealga*, the noble island (Ireland). *Brien ealga*, *ealga-boigh*, the noble Brien, the excellent warrior. Here we have another well known Tartar word الغ *Alg*, magnus, Tartaricum puto, (Golius.) inde *Olug beg*, i. e. magnus dominus. Perf. ULUGH, powerful, great, a Tartar word. "*Ullugh beig*, a great prince or lord; name of a king of Parthia and India, grandson of Tamerlane." (Richardson. Perf. Dict.) *Beg* is a prince in Irish, as we shall shew hereafter. *Coisfre*, "(Coishire,) a jury of twelve," (Shaw. Ir. Dict.) this I think a Tartar word also. *Cucheri*, a court of justice, (Anquetil. Legif. Ori.) which comes near the Arabic قضاة *kuzrè*, a tribunal.

These

These meetings of the states were named *Naasteighan*, and *Curailte*, explained by *Mordail* or *Maordail*,* a meeting of the nobles, as *Mordail Droma ceit*, the parliament of *Dromkit*. (O'Brien.)

"Naas was anciently the residence of the kings of Leinster. Here the states of that province assembled, during the 6th, 7th, and 8th centuries, after the *Naasteighan* of *Carmen* had been anathematized by the Christian clergy." (Seward's Top. Hib. at Naas and Carmen.)

Naasteighbund in Irish, and نص تغند *Nef-teghbund* in Arabick, signify a meeting of the nobles, and *Curailte*, in Irish, signifies the house of nobles, or the deed or action of the nobles, from *Cuir*, a noble, pl. *Cuirith*; whence *Cean Cuirith*, the *Khán* or officer of rank. It is the Chaldaic ܚܪܚܪ *chur*, nobilis; and from *Cuirith* comes the Spanish *Cortes*, the states; and hence, in Arabick, قوريلتي *kourilte*, a parliament, a word of Tartar origin, says Richardson. كورلتان *Kouraltan*, magnus conventus (Castel.); and hence the Irish *Cuirt*, i. e. *Cuir-ti*, a palace, the house of a noble; and the English *Court*, a palace, the residence of the royal family.

Duan is another word in Irish, synonymous to *Curailte* and *Naasteighbund*, whence *Duan-arteach*, a senator;

* Hence *Daile* signifies empire, monarchy, dominion, power, and is the same as دولت *dowlet*, in Persian; from this word is *Dailcamb*, in Irish, the king's purveyor, and *Dail*, a decree, an ordinance of the state. See *Riogdaile*, *Coimhdaile*, *Arddaile*, in the Irish dictionaries.

a senator; *Duan gaois*, policy; *Duan gliocas*, the same; Ar. and Perf. ديوان *diwan*, a tribunal of justice, a royal court, a council of state, a senate.

At these *Naasfeighunds*, the law was *tara*, i. e. תורה *tor*, explorata, scrutata, and then *tamara*, i. e. طمر *tamara*, i. e. scripta in volumine, and, at length, promulgated as the standing law, or *Tara*, *Tora*, i. e. תורה *tora*, the law, the rule; and hence, the place of meeting was named *Tambar*, and *Tara*.

The code was, in general, named *Fenecas*, and *Seanacas*, from the Chaldee פנקס *pbenicas*, codex, and *Cas*, a history. *Sanna* Phœnicibus idem fuit quod Arabibus *Sunna*, i. e. Lex, *Jus canonicum*. (Bochart.) Ar. قصص *kefs*, historia; *Sunna-kefs*.

It was also entitled *Breith-amban*, or, the sacred covenant; and, corruptly, by the English, *Brehon* laws. *Aman*, in the above compound, is a word of importance, that has been overlooked by the Irish glossarists. It is the old Scythian *Haman*, signifying consecration, religious usage, sacred, &c. (Baumgarten. Rem. on Engl. Univ. Hist. Vol. II. p. 121. See Collect. Vol. VI. p. 125.) It enters into many compounds; as, *Cad-aman*, the sacred fire, a name for *Beil-tine*, or May; *Duile-aman*, God; *File-aman*, a priest, &c. &c. &c. Ch. אמנה *amona*, fides, religio; quâ quis Deum colit, complectitur, et reveretur: hence, the Latin *flamen*, a priest; an order of priests introduced by *Numa*, so called from the Phœnician and old Irish

Irish *Fil*, as explained in Vol. VI., and not for having their head bound, *filo*, as Varro has it: but in *Breithamban*, a judge, the last syllable has a different meaning; *Amain*, i. e. *oifigeadb*, an officer of state; in Arabic *amin*, i. e. faithful: it is an epithet given to governors and intendants of strong places. The Turks pronounce it *emin*, and understand by this title, "*celui qui administre les fermes, et les revenus du Grand Seigneur.*" (D'Herbelot.) *Amin*, an officer of the finances in the administration of the *Aldees* of Indostan. (Anquetil. Leg. Orient. p. 257.) And probably this word enters the name *Pbear-aman*, the son of *Budh*, in Irish mythology.

I shall not trouble the reader with the whole detail of the mythology of our *Tuatba Dedan* colony of Chaldæa, as I have explained the list at large in my *Vindication*, and here take notice of a few only, that seem to explain the mythology of the Brahmins of India, whose system of religion, Sir Wm. Jones is of opinion, originated in Chaldæa; an opinion, that stands verified by our Irish records.

Pbearaman is there said to be the son of *Budh dearg*, or ruddy Budh.

Then follows *Ill-breac Easa Ruid*, the ever-blessed *Ruid* of Torrents.

Uar, *Jurca*, *Juircatba*, *clann Tuireann big reann*; *Uar*, *Jurca*, and *Juircatha*, of the little divisions of *Tuireann*, or *Touran*.

Uar

Uar was the name of *Brien* descended of the *Tuireanns*, and *Aile an Touran*, i. e. Aile the Touranian, was one of *Finn's* generals. *Phearaman* is undoubtedly the *Paraman* of the *Brahmans*. "J'ai remarqué que les Brames aimaient à être appelés *Paramanes*, par respect pour la mémoire de leurs ancêtres qui portoient ce nom." (Bailly, Lettr. sur les Sciences.) Gebelin also takes notice of this name, and quotes Pausanias, "Pausanias nous dit, que *Mercure*, le même que *Butta* ou *Budda*, un des fondateurs de la doctrine des *Paramanes* ou *Brames*, est appelé *Parammon*, (Hist. du Calendrier, Pref. p. 14.)

(10) Sir Wm. Jones in some measure accounts for this mythology being common to our Indo-Scythians, by *Lamas* travelling to *Siberia*, and to the borders of the *Caspian*. Mr. Wilford is more particular: he tells us, that there are *Hindus* still living on the borders of the *Caspian*; that there is a place of Hindu worship at *Baharein*, (El Katif,) and another at *Astrachan*, where the *Hindus*, who live there, worship the *Volga*, under the name of *Surya-muchi-Ganga*. That there are still many *Hindus* dispersed through that immense country: they are known to the *Mussulmans*; and they pass for *Guebris*, as they call them, or *Parfis*. (As. Res. Vol. IV. p. 394. Ed. 8vo.)

Ill-breac Easa-Ruid, the ever-blessed *Ruad* of torrents or cataracts. *Ruad*, in the Irish mythology, was the deity presiding over waters. The great

great flood of *Noah*, they say, was perfected by *Ruad*. *Dile Ruaid*, Noah's flood. (Shaw's Dict.) *Easar Ruaid*, the cataract of *Ruad*, the name of the great fall of water at Ballyshannon. *Ruadh boine*, flood water. (Shaw.) *Boine* in Irish, and *بين bin*, in Arabic, a tract of country. *Ruad sabhron*, the overflowing of the marches or boundaries; for *sabhron* or *sabhrann*, says the late Mr. C. O'Connor, signifies a mearing or boundary. Ex. gr. *Sabhronna Eirin ar dho edir Conn agus Eoghantaileach*. Ireland was divided into two parts, between Conn and Eogan; and hence, says he, the river *Severn*, in England.

Ruad was a Chaldæan deity, presiding over waters. *רדא Ruda*, nomen angeli pluviis et irrigationis terræ præfecti. (Buxtorf. Lex. Chald.)

In like manner, *Ruach*, the deity of blighting winds, was common to both Irish and Chaldees. *Gaoth-ruach*, in Irish, a blighting wind. Ch. *רוח Rouach*, demon. "Ventus malignus, qui vastat fata tempore messis. Spiritus immundus." (Buxt.) The giant *Ræchius*, that presided over winds, was adopted by the Greeks from our *Ruach*.

And here I shall add another Chaldæan deity, unnoticed by the Irish poets, as the preceding have been; I mean *Loile*, the deity presiding over conception and birth, whence *Loil-geob*, a cow just calved; *לילא laielah*, angeli nomen, qui conceptioni præpositus est. (Cast.) Angeli illius, qui conceptioni præfectus est, *Lailah* nomen est. Is accipit guttam, eamque sistit coram Deo et dicit:

Domine

Domine mundi, gutta ista quidnam erit? fortis an debilis? sapiens aut stultus? &c. &c. (Buxtorf from Nidda and Jalkut.)

Mr. Maurice, from Sir Wm. Jones and other authors, is still more satisfactory, as to the connexion of our *Indo-Scythæ* with the *Brahmins*. In reply to the mad and unsupported assertions of D'Ancarville and Bailly, that all sciences originated with the *Northern Scythians*, he says, (11) "The system of D'Ancarville, at first, surprized and dazzled his readers, but, at present, has few advocates, since whatever himself and Bailly have asserted concerning the sciences, especially the astronomy of the *ancient Scythians*, is now known to be true only of a northern race of *Brahmins*, situated near the great range of *Caucasus*. These *Brahmins*, originally emigrating from the grand school of the *Chaldean Magi*, at Babylon, carried with them letters and the arts northwards, as far as the borders of the *Caspian* and *Euxine*; and mingling afterwards with the learned colony of *Egyptians*, established at *Colchis*, diffused the hallowed flame of science, and caused it for ages to flourish through all the provinces adjoining on the north and east, to Iran or Persia, *Bactria*, *Media*, *Sogdiana*, *Tibet*, and *Cathaia*. If they are to be denominated *Scythians*, their proper name should be *INDO-SCYTHIANS*: but these are, in every respect, far different from the savage *Hyperborean* race, alluded to by Bailly and D'Ancarville, who tenant the dreary wilds of *Siberia*, in the latitude
of

of Solinginskoi, near the 60th degree of northern latitude."

The author then relates the conquest of *Media* by these Indo-Scythians, as well as the greater part of Upper Asia, including the region of *India* bordering on the *Sind*. A considerable part of their army broke into Palestine, and seized upon the district of *Bethsan*, on the river Jordan, where they settled; and that city was thenceforth called from them *Scythopolis*.*

"From this new possession, however, they were afterwards expelled by *Nebuchadnezzar*, when he ravaged this part of Syria.† The Scythians, being thus precipitately driven away through every outlet of the Median empire, endeavoured to obtain a settlement in the neighbouring regions: some of them entered into the armies of the king of Babylon, and were afterwards instrumental to the subjugation of *Tyre* and of *Egypt*: others fled towards the coasts of the Mediterranean;‡ whence, according

* We shall hereafter find, that some remained in Bethsan 500 years after this routing.

† Here they were famous for their *Ccriom-charbads*, or war chariots, as we learn from Scripture; a name perfectly Chaldaean. חֲרֵם *chrem*, War.—*Griom-charbad*, currus falcatas. (Shaw's Gael. Dict.)

‡ It appears from Irish history, that a body of our Scythæ were in Tyre, and escaped by sea, with *Ithobal* the governor, to Spain and to Ireland, where he was slain by the natives, and thrown into the sea; as had been predicted by the prophet Ezekiel. (See my Vindication, p. 303.)

ing to the probable hypothesis of the indefatigable explorer of Hibernian antiquities,* they emigrated towards the Western islands of Europe, their very name being preserved to this day in *Scotia* or *Scutbia*, equally applied in ancient times to Ireland and Scotland: but the greatest part marched northwards, to their own proper domain."

"It must be observed, that although the monarchs of *Iran* and *Touran* were perpetually engaged in hostilities, they were descended from the ~~same~~ *primordial stock*, and fought, therefore, with the embittered animosity of relations engaged in contests.† This affinity, not generally known or attended to, added to an incorrect idea of the limits of the two countries, has been the occasion of much confusion in the historical accounts of this period, and of this part of Asia; since many of the conquests of the *Transoxan* monarchs in India have been assigned to the *Persians*, and the honour of some of the achievements of the *Persians*, with equal injustice, has been conferred on the sovereigns of *Touran*." (Maurice. Hist. of Hindoostan.)

REMARKS.

Of the emigration of these Indo-Scythians westward, that is into Spain, the Jewish history bears record.

* The author of this essay.

† That the Cotti of Irish history were the Cuthi, or old Persians, appears in almost every page of Irish history. On this basis I have rested all my efforts, in support of the authenticity of Irish history.

record. *Sedor Ollin* mentions an old custom prevailing amongst the Jews, of celebrating a great feast on the 15th and 16th day of *Nisan*, for the expulsion of the *Magogian Scythians* from *Bethsan* by Maccabeus; for, says he, they were so very powerful, that neither Joshua, David, nor Solomon could ever extirpate them: upon which *the Scythopolitans retired to Greece, and some very far distant western countries, with which they had always kept up a correspondence*. In the seventeenth chapter of Joshua and sixteenth verse, the Scythopolitans of Bethsan are called *Canaanites*, for they were *merchants*. We find no account of their expulsion in Maccabeus. In ch. xii. verse 29, of said book, it is said, that Judas spared the Scythopolitans of Bethsan, because they had dwelt lovingly with the Jews: this was 164 years before Christ. The great routing of them from Bethsan was by Nebuchadnezzar, 607 B. C.

The Brahminical mythology may have been introduced among our Indo-Scythæ, as Mr. Maurice thinks, or Mr. Wilford and Sir Wm. Jones have related, (10) by *Tibetan* Lamas travelling into Siberia, or by *Brahmans* settling on the *Caspian*; but I rather think it was introduced by the colony of *Dedanites* from *Chaldæa*, as related in Irish history; for, according to Sir William Jones, all the Brahminical mythology originated in Chaldæa.

The old Arabian authors insist on these *Dedanites* having been originally *Hindús*; the similarity
of

of religious ceremonies may have led them to think so.

It is certain, that the religion of *Budb* was established with the Pagan Irish, and that the names of a great many of the *Brahmanical* deities are to be found in the mythology of the Irish; a list of which I have given in my *Vindication*, and repeated partly in the sixth volume of my *Collectanea*.

The Indians have a town called *Budbapadi*, or the town of *Budh*. The Irish had *Buta-fan*, or the altar or temple of *Buta* or *Budb*, now *Butta-vant*, in the county of Corke. *Budb*, in Irish and Sanscrit, means wise, skilful; and his other name, *Seacha* or *Seagha*, means crafty, cunning, ingenious, in both languages.

“The next deity in order among the celestial gods of India,” says Fr. Paolino, “is *Budba*, that is, the intelligent, the vigilant, the crafty, the acute. He is supposed to be a bosom friend of *Shiva*, and supplies the place of his private secretary. This office has been conferred on him by the Indian mythologists: because, according to their ideas, each planet is governed by a particular genius; and because *Budba* represents *Mercury*, which is nearest the sun. This god is said to have been the author of a great many books, and to have invented arithmetic, the art of writing, geometry, astronomy, and, in short, all those sciences, which have been cultivated and improved by the industry of man. The opinion of those, who consider him as having been really a writer,

writer, a king, and a legislator, is ridiculous." (Voyage to E. Indies, Book II. ch. vii.)

The fourth day of the Indian week is dedicated to *Budha*. In Irish we do not find *Dia Budh*, but we find *Dia Tait*, Thoth's day, in all the ancient Irish glossaries. By the Egyptians, the fourth day was dedicated to *Thoth*. This *Thoth*, and the *Butta* of the Indians, appear to be one and the same personage. (Bailly to Voltaire, Letter III.)

The Irish name of Wednesday, (the fourth day, consecrated to *Budh* in India,) is at present named *Cad-aoine*, the sacred fast, (in honour of *Budh* or *Thoth*,)—and Friday, a fast introduced by Christians, is named *Dia-aoine*, and *Là-aoine*, i. e. fast day; and Thursday is named *La eidir-dha-aoine*, the day between two fasts: which shews that they observed *Budh-day* after Christianity was introduced; as they do still keep the pagan festival of *All-hallow-eve*, by the name of *Oidche Aoni*, or *Ouna*, i. e. the Night of Affliction; for *Aoine* signifies a fast and affliction, and is of Chaldaic origin. Ch. 𐤀𐤓𐤁𐤏 *ani*, *Oni*, jejunium, afflictio. *Dia Aoine*, i. e. *Dia Nain*, i. e. dies Veneris. *Ambuil ro bo mater dea*, as she was the mother goddess, (Cormac.) which is the old Persian *Nanè*. Vocem Persicam *Nanè*, quæ matrem notat, (Reiland)* and

* For when the leader was come into Persia, and the army with him, that seemed invincible, they were slain in the temple of *Nania*, by the deceit of *Nania's* priests. (2 Maccabees,

and the *Nini-so*, or *Summus Nini*, of the Chinese; “*Divinité Chinoise qui préside à la volupté.*” (*Dict. des Cultes.*) In fact, we cannot turn our eyes on any part of the ancient history or mythology of Ireland, that we do not find a parallel in Asiatic history, and a proof, that all originated in Chaldæa, or with the Chaldæans.

So *Oin-id*, the *وید* *yd*, or anniversary of affliction, is the name of *Shrove* Tuesday, the day of confession and affliction, as the old Saxon word imports. The *Malabars* celebrate a feast of mourning and bewailing in the month of August, which they likewise name *Ona*, in which they deplore the loss of the golden age, and sing the descent of a god, that brought on the earth poverty, adversity, and all evils. On which M. Boulanger observes, “*ON en Hebreu signifie douleur,*” *affliction*. (*1. Antiq. dévoilée*, T. II. p. 188.) If we credit *Aulus Gellius*, every religious ceremony was a scene of grief with the Romans. “*Religiosi dies dicuntur triste omine infames.—Dies religiosi dicti sunt, quod propter ominis diritatem relinquimus.*” (*Lib. IV. c. 9.*)

Aulus Gellius must be wrong, for several of their religious anniversaries were days of festivity: such was the 25th of December, sacred to the invincible sun, as the emperor *Julian* informs us in his fourth harangue; and such was the *La Nollad*

Maccabees, ch. i. v. 13.) And hence the Irish *Naiun* or *Naing*, a mother,

Nollad Aois, alias, *Là Nollad Mithr* of the Irish, i. e. the birth-day of *Mitbras*, or the sun, contrary to the *Là Taim-aois*, or the day of the sun's death, at the winter solstice, on 22d December: the latter was a day of lamentation; the former a day of festivity and rejoicing, when they sacrificed *Nargal*, the cock of Aurora.

Here we have the weeping and bewailing for *Tammuz*, mentioned in Scripture, and the rejoicing of the twenty-five priests, turned towards the East. (Ezek. c. iv. 14.) And the men of *Cuth* made *Nargal*. (2 Kings xvii. 30.) *Eire aros a Niorgal*, let the husbandman rise at the crowing of *Nargal*, the cock of Aurora. This adage, preserved by O'Clery in his small lexicon of hard or obsolete words, is of more value to Irish history, than all Keating or Mc. Curtin have written: it indubitably shews, that the *Coti*, as the old Irish called themselves, were descended of the *Cuthi*, or ancient Persians: and it is a convincing proof, that the learned Bryant was right, in calling them *Indo-Scythæ*. "The region called *Colchis*," says he, "was one of the most ancient colonies of the *Cuthi*, and the Colchians are no other than the *Indo-Scythæ*." Οἱ δὲ Καλχοὶ Ἰνδοὶ Σκυθαὶ ποῖν, says the Scholiast on Lycophron; and the Scholiast upon Pindar calls them *Scythæ* also.

The marriage of the sun and moon our *Coti* certainly learned in India. "The god *Chandra* or *Lunus*, having lost his sex in India, became *Chandri* or *Luna*, who concealed herself near the

Niorgal not
Niorgal is
the word
Niorgal

lakes of the Nile. She was there visited by the sun, and by him had a numerous progeny, called *Pulindar*, from *Pulina*, a sand-bank or islet, who dwelt near the rivers, that ran from those mountains, and acknowledged no other ruling power but the sun and the moon." (Wilford on Egypt and the Nile. Af. Ref. Vol. III.)

The *Oin-id*, or anniversary of lamentation for the dead, was kept by the Irish, on the eve of *Là Saman*, the day of Saman, the judge of hell, on the first of November. The Christian fathers judiciously placed the fast of All-saints and All-souls on that and the following day; as they did the birth of *Christ*, the Sun of Righteousness, on the 25th of December, the birth or regeneration of *Mithras*, when *Nargal* was again sacrificed; and this day is said to be a cock-stride longer than the day of solstice.

"La fête de Noel a été substituée à une fête payenne sous le nom de la naissance de Mithras." (Boulanger, Vol. I. p. 124.) "Aussi les payens ne balancerent pas à changer leur fêtes physiques et défigurées par des symboles devenus intelligibles, et dont on ne pouvoit plus que rougir, à les changer, dis-je, contre les fêtes commemoratives et consolantes du Christianisme." (Gebelin. Hist. du Calend. p. 285.)

On the eve of *Là Nollad Mithr*, (or the birthday of Mithras,) named *Matbair Oidhebe*, the mother night, but probably more correctly *Mithr Oidhebe*, our *Coti*, or ancient Irish, began their
Nua-rith,

Nua-riib, or new reckoning, (and the Persians their *روز نو nou rooz*, or new-year's day,) and then commenced January, or, as it was called, and is still named, *Ceud mios Bli-aghan*, that is, the first month of the cycle of Belus. P. گاهان *ghaban*, tempora. (Hyde.) And this is the reason, that the Irish lexiconists, in translating the names of the months, always mention part of one and part of the next, *Mi Juin, part of June and of July*, &c. for their ancestors began each month six days earlier than the Julian reckoning.

The 1st, 8th, 15th, and 23d days, were the *Saboide*, or festival of *Sab*, the sun. The old Persians had the same, which Hyde calls the *Sabbaths* of the Magi. The Egyptians and Chaldæans distinguished weeks from the most early times; and, what is extraordinary, the Peruvians did not forget this way of reckoning, for they count by weeks also.

The Saxons came to Ireland for instruction: here they learned astronomy and navigation, and here they borrowed their *Modra nect*, or mother night, by which name they called the eve of the 25th of December. Scaliger was wrong in supposing this mode of reckoning originated with them. "The eve of the 25th of December," says he, "they called *Modre nect*, the mother of nights; therefore, they had a perfect year, conformable to the solar of 365 days and 6 hours, or they could not always have commenced with the same day: all wisdom, and all science, was not

nû-rôz

Bli aghan
is the year,
has nothing
to do with Be

observe
sav - In 2
2 sabath
different

Modra-n

then concentrated in the East, and with the Chaldeans; and they, that Rome called barbarians, were less so, in this respect, than the Romans themselves.”*

Aulus Gellius has led me to a long digression, which should have been preserved for the Astronomy of the ancient Irish, a publication proposed for a future day.

The Irish antiquary, desirous of comparing the mythology of the pagan Irish with that of the Indians, must not confine himself to English authors, but take the great range of foreign writers, who have visited that part of the world. But for M. Sonnerat, we had known nothing of the aquatic deity *Dearg*, or of *St. Shannon*, common to the old Irish and the Indians. In like manner, the old pagan Irish name for God, viz. *Ti-mor*, or the great circle, which we find engraved on so many altars, who was, as they expressed themselves, *Tofach gan tofach*, a Beginning without beginning or end, is also of Indian origin.

“The idolatrous Indians,” says a Portuguese missionary, “whom we call gentiles, all agree and confess, that there is a God; but some believe, that he is the *Air*, others the *Sun*, others dressed *Rice*, ready for food, because it is the means of preserving

* The Greeks called this, the triple night; and on this night they placed the birth of Hercules. The Egyptians called it the birth of *Osiris*, and the Romans consecrated the day to the *Invincible Sun*.

preserving life and health; still these rice-worshippers acknowledge another god, whom they call *Parama Bruma*, which signifies most sublime and excellent science, and they say our letter O is this God; that is to say, they represent him by this symbol or hieroglyphick; and they believe that those, who are happy enough to pronounce this letter in their dying moments, infallibly go to heaven." (*Traité de la Religion des Gentils Orientaux*, écrit par un Portugais demeuré fort long temps dans les Indes Orientales, traduit par Monf. Dellon, 12mo. à Cologne, 1709. See also *Journal des Sçavans*, Sept. 1709.)

parama Bruma

F. Paolino da San Bartolomeo, ch. vii. gives us also an account of these *Rice-worshippers*. "Though the Brahmins teach there exists one God, who is almighty, incorporeal, and pure spirit, it must be confessed, that there are men also in India so stupid and blind, as to believe the Deity to be a being, that consists of several parts, and whom they consequently worship as their god; the sun, the atmosphere, water, and even the *rice*, which serves them as nourishment—but where is the country in the world, in which there are not fools!*

No

* That impious French philosopher, *La Harpe*, the associate of Voltaire, D'Alembert, and Condorcet, has argued much in the same manner of the Christian religion. "It is," says he, "in the mysteries, that we find the stumbling block, which lies in the way of us unbelievers. *Original*

nal

No such inconsistencies existed in the mythology of the pagan Irish; the circle was not an improper emblem of that Being, who is *tesach gan tesach*, i. e. without beginning, without end. They worshipped God by the epithet of *Crom-cruagboir*, or the great Creator, which is the كرم كروكر *Kerum kerugher* of the Persians; an attribute of God, says Dr. Richardson.

Crom is an Irish and Punic word, signifying great, and always applied to God. Punico-Maltese *Karim*, magnus, liberalis. *Allab-karim*, Deus est magnus vel liberalis. (Lexic. Malitense—Latino, à Vasselli.) Ar. كرم *karem*, generosity, liberality, nobleness, grandeur, magnificence, grace, favour, clemency, courtesy, goodness, kindness, benignity. And hence the *Crom* of the Irish. *Crom-leach*, the flame, blaze, or altar of God; a name so common in Ireland for every pagan altar. Ar. لباق *leiak*, flamma.

CHAP.

nal fin, a world condemned for the sin of one man—the *incarnation*, a God who descends to be made man—the *passion*, a God who dies on the cross—the *eucharist*, a God who becomes our food:—in these things behold the obstacle to the human mind, and that which revolts reason, because nothing is more natural to man than to take pride for reason." (Silologue de M. La Harpe.)

CHAP. II.

FURTHER PROOF OF THE COTI OF IRISH HISTORY BEING THE CUTHI OR ANCIENT PERSIANS.—BRAHMINICAL AND IRISH MYTHOLOGY COMPARED.—PROVED TO BE THE SAME.

“THE religion of *Zoroaster* and the *Persians*,” says Sir Isaac Newton, “was drawn in part from the *Chaldeans*, and in part from that of the ancient *Brachmans*. In Eusebius there is a passage attributed to *Zoroaster*, signifying, that God is first, or chief, incorruptible, eternal, without beginning, indivisible, all goodness and wisdom, the father of laws, equity, and justice; his own proper master, the only real Being, perfect, wise, and the only author of nature. This,” adds Sir Isaac, “was the ancient God of the *Magi of Persia*: they worshipped him, *preserving a perpetual fire for sacrifice on an altar in the centre of a circular intrenchment*; but, soon after, they abandoned the worship of this eternal and indivisible God, to worship fire, the sun, the dead, and images, as the Egyptians, Phœnicians, and Chaldeans had done before them.” (Newton’s Chronology.)

The *Indo-Scythæ*, that came to Ireland, did not worship images; they worshipped fire, the sun, moon, planets, &c. but had no images. “All we know of the real religion of the *Scythians*,” says

Doubt

says the learned Dr. Baumgarten, "terminates in the worship of the invisible Deity—they *admitted of no images*, but, like the *Magi*, only made use of symbols." (See Collect. Vol. VI. p. 123.)

ghāh *status*
time

The Coti of Ireland worshipped the sun under forty different names. The chief name was Baal or *Bel*; whence *Bli-ain*, a year, the cycle of Baal, and *Bli-aghan*, the same; from the old Persian گاهان *ghaban*, tempora, (Hyde, 164.) and this was from the Chaldæan ܥܒܢܐ *ghona*, tempus determinatum et statutum (Buxt.); ܥܒܢܐ *ghona*, le tems, un tems prescrit. (Gebelin. Calend.) With truth did the great orientalist, Sir William Jones, exclaim, after all his researches into the grounds of the Brahminical religion; "but all originated in Chaldæa."

"Sunt et Πυρρῆσαι, scil. Σῆποι, septa quædam ingentia, in quorum medio est βωμός, ara, seu focus, in quo *Magi* cinerem multum, et ignem perennem servant; et eò quotidie ingressi ἱερὰ ποιεῖν acciunt (seu canunt preces suas) fere per horam ante ignem virgarum fasciculum tenentes." (Hyde, from Strabo.)

One of these intrenched temples yet remains in Ireland, in its most perfect state, except that the altar has been thrown down. Its ancient name was *Beal-agh*, the fire or altar of Belus. (Collect. Vol. II. N° I. Beaufort's Topography.) It is now known by the name of the *Giant's Ring*: the moderns mistaking *Bealagh* for *Balac*, which signifies a giant.

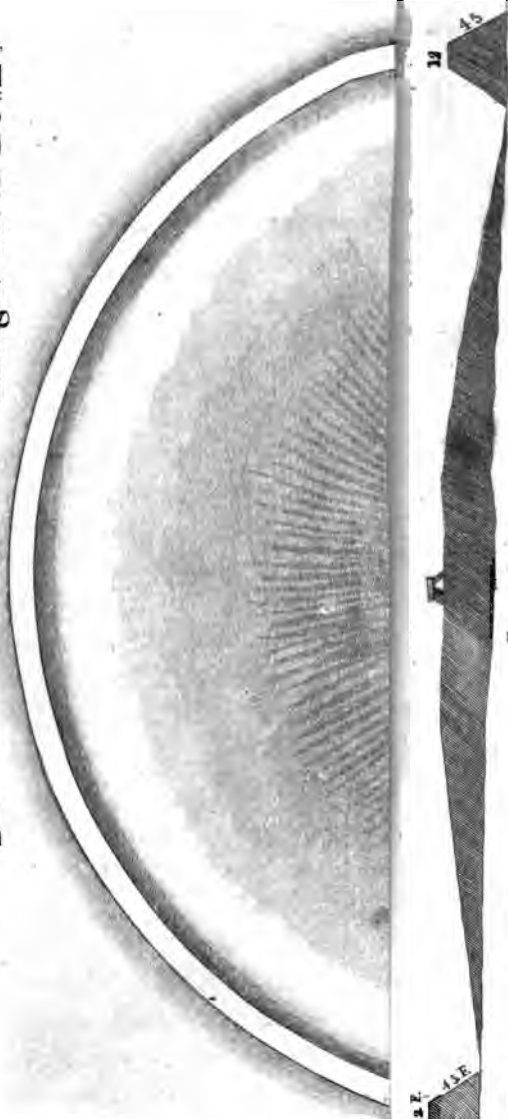
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ASTOR, LENOX AND
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Ancient Temple of

Belagh, Co. of Down.



Section.

It stands in the townland of Ballylasson, in the county of Down, one mile north of Drombo, and four from Belfast. It is a circular intrenchment, 579 feet in diameter; the banks are forty-five feet high, and twelve feet broad at top. In the centre is the *Beal-agh*, cromlech, or altar. This temple would contain 5000 people, allowing a square *fathom* to each person. The area of Stone Henge is sufficient to contain 6000 people, allowing a square *yard* to each, being but 108 feet in diameter. The drawing of *Bealagh* temple was made by the accurate and ingenious Mr. Templeton of Belfast. See the plate annexed.

After the introduction of Christianity in Ireland these temples were demolished, the intrenchments thrown down, and the ground levelled; the altars only remain. It is to be hoped, that this monument of their origin, this confirmation of their history, will be preserved.

It is surprising, that such little attention has been paid by Irish historians to the names, that occur so often in various parts of their history. No notice has ever been paid to the frequent mention of *Tuireann* or *Touran*.

Their great *Fiond*, or *Fionn*, is named frequently *Sogan Fionn*, or *Fionn of Sogan*, a province and city of *Touran*. He is called *Fionn-mac Mubl*, or *Umhal Fionn*, the son of *brass*—*umhal* or *mubl* is *brass*; in Arabic *Jes mubl*. This name has been transformed into *Fionn mac Cumball* by ignorant poets. He is called *Fiond Roban* by
Campion;

run
run
Campion; and in ancient MSS. in the Seabright collection, *Fiond Ruthan*, pronounced *Ruhan*, (the *t* being aspirated as in the Pehlavi). In Persian history he is named *Rouin Ten*, or body of brass, from روي *rooi*, brass. In Ireland his standard was named *Dal-greine*, the standard of the sun, which is the standard of the Great Mogul. “*Dal-greine*, the name of Fingal’s standard.” (M’Pherson.) “*Deilgrine*, the same.” (Shaw.) *Dal* and *adal*, in Irish, signifies the van, a leader of the van-guard, from the Arabic دال *dalla*, to lead, to shew the way. *Deil* is a contraction of *deighbil*, pronounced *deihl*, and signifies a standard; as in Chaldee דגל *degil*, a standard: then *Deilgreine* is the standard of the sun, applicable to the mythology of the Irish, ancient Persians, Chaldæans, &c. &c. &c.

Therefore *Fiond* is evidently the *As-Fend-yar* of Persian history, supposed to be the son of *Kishtasb*, and grandson of *Laborasb*, king of the first dynasty of Persia:—“He was surnamed *Rouin-Ten*, i. e. body of brass, on account of his great strength and courage.” (D’Herbelot.) “*Asfendyar* was a *Touranian*, and it is said he slew *Argiasb*, king of that country.” (Id.)

“The Chaldæans call him אפרסיאב ריון *Afrasiab Ruin tan*—Tartarorum rex, qui cum Rustum bellum gessit, ita dictus, quodd impentabile esset corpus, nec vulnerari posset—et ita distinguitur ab alio *Efrasiab* et Scythico rege, qui absolutè ita dicitur روبينه *ruine*, æs fusile, sc. metallum,

run

metallum, undè campanæ parantur." Now *Afrasiab*, ninth king of the Pishdadian or first dynasty, was a Turc or Tartar, king of all the country from the Oxus or Gihon to the east and to the north, formerly called *Touran*, and since *Turquestan*. So that *Afrasiab*, whose name, it is allowed, implies father of the *Fars* or *Persians*, is the same as *Fionn mac Umbal*.—"Rostam; les Persans, pour lui donner une origine encore plus noble, disent qu'il descendoit de *Mamoun*, fils de *Benjamin*, fils du Patriarche *Jacob*." (D'Herbelot.)—All fabulous.

Wheat, which grows spontaneously in the northern parts of *Touran*, is named by the Irish, *arbha Tuireann*, the grain of *Tuireann*; and simply, in the dictionaries, *Tuireann*: and I suspect, that *orna*, the Irish name for barley, comes from some place in that country of that name. The *Kalmucs* call it *arba buda*, (Strahlemberg,) which signifies yellow corn in Irish; as *Cruin-eacht*, another name for wheat, signifies *red-corn*. In this compound we find the Chaldaic *urn cht*, or *chit*, wheat; whence the old English *cheate*, bread; main cheat or manchet, wheaten bread.

Wheat and barley grow naturally in Russian Tartary. (Linnæus.)

If these are not sufficient proofs, that the *Aiteac Coti*, or old *Coti*, as the ancient Irish called themselves, were the *Cutbi*, or ancient Persians, I beg leave to refer the reader to my *Vindication of the ancient History of Ireland*; where he

he will find, at page 72 et seq. the fabulous history of the Persians collated with that of the Irish, and both similar in every circumstance.

The Irish word *Mann*, translated wheat, signifies bread, and food in general; and is not unlike the *manna* of Scripture, as O'Brien justly observes. In Psalm lxxviii. 25. *manna* is called the *bread of heaven*, the *food of angels*. The Hebrew etymologists are wide of the mark, in deriving *manna* from מן-הבר מן-הבית *man-bu?* what is this? Again *min*, in Irish, the diminutive of *mann*, is flour, or meal; and this corresponds with the description of the *manna*—Exod. xvi. 11. “And the Lord spake unto Moses, saying, I have heard the murmurings of the children of Israel. Speak unto them, saying, at even ye shall eat flesh, and in the morning ye shall be filled with *bread*.”—“And when the dew was gone up, behold, upon the face of the wilderness there lay a *small round thing*, as small as the hoar frost, on the ground.” Hence the Turks call the *manna*, that fell from heaven, *Cadret Halvassi*, the sugar plumbs of Providence. (D’Herbelot.)

Touran is called Oriental Scythia by some, and Southern Scythia by others, but all agree, that it was the country of the *Indo-Scythians*, as well as *Colchis*. According to Irish history it should be named Eastern Scythia, for on leaving the *Atal* or *Wolga*, they proceeded due east into *Sogdiana*, and thence into the *Penjab* and *Touran*: here these Indo-Scythæ still retained the name of *Hai-atelab*,

atelah, or the tribes of the *Atal* or Wolga, by the Arabs, as a distinguishing name from whence they sprung. It is true, that, by the modern orthography of the Arabs, هبتال *beital*, in the dialect of *Bokhara*, signifies a robust and powerful man, and in the plural هباتله *hayatelah*: and that حي *hai*, with H *butty*, or > signifies a tribe: thus حياتله *hai-atelah* would mean the tribes of the *Atel* or *Wolga*. But at the remote time these tribes were thus named, ه^H *hawwiz* stood for > H *butty*. ه Quinta Alphabeti antiqui litera: ac proinde ut nota Arithmetica quinque notat. (Golius.) It is now the twenty-seventh letter of the alphabet.

idol
plenty

One strong reason, that induces me to think that *Haiatelah* signifies the tribes of the *Atel*, is, that *Procopius* calls them *Ephthalis*,* which appears to be a Greek corruption of *Ibb-atel*; for *ibb* is synonymous to *Hy* in Irish, both meaning a tribe, or nation; in Arabic حي *hai*, and in Chaldee and Hebrew יב *ibb*.—"The people, whom the Greeks call *Indo-Scythæ*, and the Persian *Haiateli*, inhabited the mountains between *Candahar* and *India*." (Sir W. Jones.) "*Ephthalites*, en Latin *Ephtalitæ*, peuple d'entre les *Scythes*, ainsi nommé par Nicephore Caliste, qui semble

* He says they were neighbours of the *Huns*, but did not live like them in a wandering or Nomade state, but had a king and regular government of their own, and were governed by good and wholesome laws.

semble les nommer, aussi *Abdèles*." (Martiniere.)
 " *Haiatalab*, Scytharum Indorumque genus potentia quondam celebre." (Golius. Gigg. Camus.)
 D'Herbelot in several places asserts the *Haiatalab* to be Indo-Scythæ; De Guignes, in his *Histoire des Huns*, does not agree to this opinion.

" Neither *Tabari*, (the Livy of Arabian history,) nor *Ferdusi*, (the Persian Homer,) makes very early mention of the *Hyatalab*, at least by that name; but *Tabari* preserves an anecdote of their wars with the king of *Iran*, which *Mirkbond* and most other historians have omitted.*
Firoug, having been taken prisoner, was liberated by *Kbošbruwaz*, king of the *Haiatalab*, on condition of never passing in a hostile manner certain boundaries, that were to be prescribed. An immense column of stone was hewn from the mountain, and erected on the spot, which was to ascertain the limits—this was all of one piece, so that it ought to be everlasting. Several months were spent in erecting this column, and, at length, the kings, generals, and learned men of both parties assembled, and, in the most solemn manner, the Persian monarch swore never to pass that stone, &c. But, some time afterwards, he devised a stratagem for evading his oath, and having caused the

* The monarchs of Iran and Touran were perpetually engaged in hostilities: they were descended from the same primordial stock, and fought with the embittered animosity of relations engaged in contests. (See page 28.)

the stone to be taken down, and laid on various carriages drawn by fifty elephants, he marched with his army into Khoshruwaz's dominions, the elephants always dragging on the stone before him: he was killed however, soon after, by a stratagem of the enemy. Other historians have ascribed the erecting of this stone to a former king of Persia, *Babaram* Gour*. The custom of ascertaining bounds, as well as of commemorating remarkable events, by fixing up large stones, appears to be of Oriental origin." (Sir William Ouseley.)

Here we have another opportunity of shewing the conformity of the old Irish with the old Persian language. *Babaram*, in Persian, signifies a hero, warrior, and the god Mars, and is the epithet *Boromb* in Irish, always given to *Brien*, king of Munster. *Cahir* is another name of Mars in both languages. The Briens were from Touran, as we have shewn before, p. 24.

Having shewn that these Touranians mixed or colonized with the Dedanites of Chaldæa, the philosophic priests of Babylon, and introduced their mythology into that of the Southern or Indo-Scythæ (Persians), I shall now, from the same Irish

proper
Mungat

* " Baharam, ou Béhéram, c'est le nom de Mars chez les Persans, qui est devenu aussi celui de plusieurs personnages, entre autres de plusieurs rois de Perse des anciennes dynasties." (D'Herb.)

Vahram.

Irish materials, prove, that they borrowed much of the Indians or Brahmins, or, as Sir Wm. Jones suspects, the Brahmins borrowed of them.

Whatever may be now thought of the Touranian Tartars, in the Zend, they are celebrated for their learning and wisdom, viz. *Dananan Torenan*, i. e. *les Sçavans du Touran*. (Anquetil. p. 253.) It is yet a term preserved in Irish, *dana*, learned; and in Persian, دان *dana*; in Arab. دان *dàn*, intellectus; Ch. דנא *dana*, meditari.

INDIAN OR BRAHMINICAL.

IRISH.

- | | | | |
|-----|--|-------------------------------------|---------------------------|
| 1. | <i>Iswara</i> , <i>iswara</i> God, | | Aosfhear, pron. Eefvar. |
| 2. | <i>Achar</i> , | The supreme Being, | Aofar. |
| 3. | { <i>Budha</i> , | - | Budh. |
| | { <i>Xaca</i> , | - | Seaca. |
| 4. | <i>Kesee</i> , | The evil spirit, | Cise-al, pron. Kees-al. |
| 5. | { <i>Oofana</i> , alias
<i>Sookra</i> , | { The fallen angel, | { Uifean, alias Socrai. |
| 6. | { <i>Diarmitu</i> , al-
<i>Dherma</i> ra-
jah, | { - | { Diarmitu, Diarmat. |
| 7. | <i>Bhabhāni</i> , | Venus, | Bhebbhin. |
| 8. | <i>Gopia</i> , <i>cow-maid</i> , | The muses. | Gubha. |
| 9. | <i>Callee</i> , | { The murdering
goddess, | { Caili. |
| 10. | <i>Baran</i> , | Neptune, | Bhrain. |
| 11. | { <i>Sóma</i> , | { Presiding over
trees & plants, | { Sóm, Some, the
same. |
| 12. | <i>Syon</i> , | Goddess of sleep, | Suan. |
| | | | 13. Lukee, |

Danayan

Wh the ruler

Kes

cow-maid

Varuna

in do

in

INDIAN OR BRAHMINICAL.

IRISH.

13. Lukee, goddess
of all kinds of
grain; her festi- *laxum*
val is kept in
the month of
August.
- Lugh, Lugh nasa, or
the anniversary of
Lugh, is to this
day the name of
the month of
August.

14. Kartik, The consecrated, Creatach. — *612*

15. Sieb, *Siva* } The destroyer, Sab, the angel of
death.

16. Arun, *aray* Phœbus, Aruthn, pron. Arun.
Aroon, in the Hindoo stance, signifies ruddy.

"Agus as geinithir *Aruthne* riason n'Greine, isin maid-
din." (Cormac.) And he begat *Arune*, the forerunner
of the sun. *Aruthne*, i. e. *Trog-ain*, i. e. Oig maiddin,
no *Or maiddin* (id.); that is, *Aruthne*, the citron-co-
loured morning: the youth of the East: the golden-
coloured morning.

"Could Arun dispel the shades of night, if the
deity, with a thousand beams, had not placed him before
the car of day." (Sacontola, a Sanscrit drama.)

17. Surya, *Arin* } The rising sun,
preceded by } Soire.
Arun,

18. Daghdæ, or } Of the burnt cha- }
Cheeta rath, } riot, } Daghdæ.

19. Myn, Cupid, Maoin, a mo mhaoin!
This word was in-
troduced by our
Scythæ into Spain.
Menin signifies an
infant child.

20. Krishna, Apollo, sun, Cris, Crisheen, Crea-
sana-hain.

21. Birte, *hū* } A sacrifice, *bring* } Beart, iod-beart, the
bring } sacrifice of the al-
tar. 7' id, the
altar. (Bate.)

22. Gara,

INDIAN OR BRAHMINICAL.

22. Guru,

A spiritual guide,

IRISH.

Grua, gruagach, the
spiritual guide of
tribes or families.
(Shaw.) 1*humeru*

Dagbdae, in Irish mythology, sometimes means the sun, at others Apollo. In the Circassian, *+Daga*, the sun. In Irish history he is said to be the brother of *Ogmios*—he is named *Crios*. *Nion Crios*, i. e. *iocbd Dagbdae*, the children of *Crios* or *Dagbdae*. One of his daughters was *Bè-righit*, goddess of rhetoric; another *Bè-leighas*, goddess of physic; *Di-an-ceacht*, goddess of grammar and letters. (See *Uirai-ceacht*, p. 18.) The daughter of *Ceacht* was *Etan bè-cearde*, *Etan*, (Punicè *Hetan*,) Gr. *Ἀθην*, goddess of *Cearde*, arts and manufactures: of *Goba*, (*gubha*,) the muses: of *Fath agus Aoirisi*, of verse and song. According to *Ferdousi*, the Persian poet, *Zerduشت* descended of the family of *Daada*; but in the *Zertuشت nameh* it is said he was of the family of *Dagbda*. He, (the Irish deity,) was called *Ruad ro feasa*, or *Dagbdae*, the most wise governor. (Cormac.) The inscription over the altar at Tara, we are told, was *Ainneoin gnathac in Dagbdae do greis*; i. e. let the altar for ever blaze to *Dagbdae*: he was also called *Cearo*. *Cearo ainm don Dagbdae*. (Cormac.) In old Persian *Cor*, in modern *Khor*, the sun. *Καζαιος*, nomen Jovis apud Boeotas. (Hesych.) All from the Ch. *חַרָּה chara*, uri. Hence, I think, from the Irish *iosta*, a house, and

cear,*iochd*

oc

chor

cear, the sun, comes *Istakar*, or Persepolis.—

“*Istā* denotes a place, station, or dwelling, (from the Persian verb *istaden*, to stand, remain, dwell); *Khur* or *Khar* signifies the sun: whence *Istakhar*, the place or temple of the sun.” (Richardson. Diff. fol. p. xxvii.) “I think I have demonstrated, that the Persian empire, and the foundation of Persepolis, ascend to 3209 years before Christ. *Diemschid*, who built the city, entered it, and there established his empire, the *very day* when the sun passes into the constellation of *Aries*. This day was made to begin the year: and it became the epoch of a period, which includes the knowledge of the solar year of 365 days; 6 hours. Here we find astronomy coeval with the origin of this empire.” (Bailly to Voltaire, Letter II.)

— *stath*

ODE TO THE SUN.

Creas, Crios, Cricasan, Crisn-hain; the sun, the most honorable, praise-worthy, and respectful sun. *Nion crios*, i. e. *mac greine*. *Nion* cries signifies the son of the sun (Cormac); hence, probably, *Nuncoreus*, a king of Egypt, mentioned by Pliny.

There is a beautiful poem in the *Leabhar breac*, or sacred book, in honour of the sun, or *Creas*, composed I believe by one Dubhthacus O'Lugair, viz.

Ule *words*
Sen a Creas mo labhra! a Coide seacht nimhe!
Romberth buaidh leri, a ri Greine gile!

righrad
glory
geasgaich
adradh
lar
for

A gel ^{sh}Grian formofna! riched ^{mighty heavens}cuncit noemi,
 A ri conic anglu, a Coidiu nan doine. *of men. don*
 A Coidiu nan doine, a ri frian ^{fior}firmaih
 Con Amraib ^{all}cach solad; ar molad ^{out}dot righrad, *to thy doine*
 Do righrad mo molar, ^{on}ol is tu mo ruidhre *sovereign*
 Do ralus ar maire, ^{on}geaschi ^{on}oc do guide, *arat ballas*
 » Guidiu itge ^{to}doib, remain arat ro-gbus. *ro-ga-bus*
 Cain popal culigdath, ⁱⁿih righrad imfordus.
 Im rordus imrighrad, ^{from}imun rig uas ^{clouds}nelaib
 Aill uas ^{upon}laithib ligoaib, aill uas ^{upon}dianaib deraib.
 Domrorbai doimtet, ^{only}olam triam Aintrogda
 Jar timnaib ^{of the people}inigri ritroich inflogfa. ?
A battle!

TRANSLATION.

Auspiciate my lays, O sun! thou mighty Lord
 of the seven heavens! who swayest the universe
 through the immensity of space and matter. O
 resplendent sun! O universal shining sun, thou
 mighty governor of the heavens! thou sovereign
 regulator of the connected whole! thou only, sole,
 and general God of man! O thou universal God of
 mankind! thou gracious, just, and supreme king!
 My noblest and most happy inspiration is the
 praise of thy power! Thy power I will praise, for
 thou art my sovereign lord, whose bright image
 continually forces itself on my attentive, eager
 thoughts!—To whom heroes pray in perils of
 war! nor are their supplications vain, whether it
 is, when thou brightenest the Eastern region with
 thy orient light; when in thy meridian splendour,
 or when thou majestically descendest in the west—
 all the world praise and adore thee! For thou art
 the

the only glorious and sovereign object of universal love, praise, and adoration.

Then follow some ejaculations to *Josa Criost*, Jesus Christ, on which O'Flaherty makes the following remark. "Carmina quæ quondam studio florente peregit in laudem falsorum deorum, jam in usum meliorem mentem mutans et linguam poemata clariora composuit Dubhthacus O'Lugair."

The Indian history of *Creebna*, and of his extraordinary feats, in some points approaches so near to the Scriptural account of our SAVIOUR, as to have afforded real ground for Sir W. Jones to suppose, that the Brahmins had, in the early ages of Christianity, seen, or heard recited to them, some of the spurious gospels, which in those ages so numerously abounded, and had ingrafted the wildest parts of them upon the old fable of this Indian *Apollo*. (See Asiatic Res. Vol. I. p. 262, 273.) We cannot be mistaken in the ode above recited, that *Creas* is the sun, for in the second and third lines he is invoked by the vulgar name, *Grian*.

The word *Crios*, or *Cris*, the sun, appears to have been originally *Cres*, or *Kres*; a Chaldæan word, like many others I have noted, made up of numerals, amounting together to 365, the number of days in a year, viz.

K	p	.....	100
R	q	.....	200
E	n	.....	5
S	d	.....	60
			<hr/>
			365
			<hr/>

So from *Arc*, and *Earc*, an original name of the sun, *Earc-al*, the supreme sun, the Chaldeans make *Erecoell*, and the Greeks *Erkeles*, or *Herakles*, in order to make up 365, the number of days in a year, in their respective numerals, viz.

CHALDEAN.			GREEK.		
E	ה	5	E	.....	5
B	ב	200	P	.....	100
E	ה	5	K	.....	20
C	כ	10	E	.....	5
O	ו	70	A	.....	30
E	ה	5	E	.....	5
L	ל	30	Σ	.....	200
L	ל	30			
		<hr/> 365			<hr/> 365

ΑΣΤΕΡΙΣΤΩΝ ΗΡΑΚΛΕΣ ἄναξ πῦρος, ὄρχαμε κόσμου, &c. &c.

ΗΡΑΚΛΕΣ astris amicte, rex ignis, princeps mundi,

SOL. (Dionysicon, Lib. XI.)

“Hercules, thou king of fire, governor of the universe, whose mantle is bespangled with glittering stars, SUN, who with thy sceptre guidest mankind through danger, and dissipatest the darkness of the night. Thou, who on a blazing globe turnest with rapidity about the poles, like a courser never tired. Thou, who by thy revolutions formest the year, daughter of time, composed of 12 months. Thou, who unceasingly succeedest from cycle to cycle, chaining to thy car the old and the young. Thou, whose eye illumines the celestial

lestial vault; who leadeſt on winter to ſucceed the autumn, replaced by ſpring and ſummer; who cauſeſt fecundating ſhowers, and dews to fertilize the earth. Thou, who by thy heat ripeneſt our corn, and diſtributeſt thy productive virtue over our ridges—lend an ear to my prayer.”

The Greeks ſoon confounded Hércules, the ſun, with Hercules, the hero, (as may be ſeen in a hymn of Orpheus to ΗΡΑΚΛΕΣ,) which Hero-wotus takes notice of. “ Theſe obſervations plainly ſhew,” ſays he, “ that Hercules is a very ancient deity; therefore the Greeks conduct themſelves very wiſely, in my opinion, by erecting a double temple to him; in one of which, they ſacrifice to Hercules, the immortal, and in the other to Hercules, the hero.” (Lib. II. H. 44.)

Arc, or *Earc*, the ſun, is an original word, both in Irifh and Sanſcrit. Ir. *Earc-ra*, an eclipse of the ſun. *Earc*, a bull, the representation of the ſun, with the ancient Perſians. Ar. *اَرَك ark*, the ſun, with the pagan Arabs. (Richardſon.) “ The place where the ſun (or Criſhna) is feigned to have performed his acts of religious authority, is named the *Sthán*, or ſtation of *Arca*.” (Wilford. Egypt and Nile, p. 158.) Sanſcrit, *Arca-perna*, the ſun-flower. And here again we muſt refer to Chaldee *הַרְךְ bark*, adurere. The Irifh word *Earc*, the heavens, (O’Brien and Shaw,) is from a different root, viz. *רַקַּע rakab*, expandit, expanſum, firmamentum. Hiphil *הִרְקִיעַ hirkiab*.

The

The *Ilex*, or scarlet oak, was sacred to the sun. Its name, in Irish, is *Crann-Ara*; and that of the common oak *Darc*, *Darac*; and of an acorn *Darcain*. In fine, whoever is desirous of studying the ancient mythology of the Asiatics and Greeks, will find much information in the Irish documents still preserved, few as they are.

FURTHER ILLUSTRATIONS.

1. *Isfvara* is written in Irish *Ausfbear* by Shaw, but in pronunciation is *Eefvar*, God. Mr. Wilford is of opinion, that *Ninus*, supposed to be the *Affur* of Scripture, is obviously the *Isfvara* of the Puranas. "The word *Isfvara*," adds he, "though generally applied to deities, is also given in the Puranas to kings: it signifies *lord* and *sovereign*." (Diff. on Semiramis, Asiat. Researches, Vol. IV.)

2. *Achar*. Les Indes nomment l'Etre supreme *Achar*, c'est a dire immobile, immuable—une très grande idée de la Divinité." (Berner. L. III. Hist. Gen. T. XXXVIII. p. 227.) *Achar*, written by a Frenchman, will sound very like *Aqfar*, God, in Irish; and *Aesar*, in the Etruscan, the same. "Arabibus *Ufar*, *Dai Ufar*, i. e. perlustrans Deus, Sol." (Schedius.) "Quid ergo *Dufares* vel *Dai Ufar* apud Arabes sonat? num splendidus Deus, vel coruscantis." (Pocock: Spec. Hist. Arab.) *Efar*, *Efwara*, *Uferi*, *Oisfiri*, vel *Oisfheri*, Sol Ægyptiorum." (Jablonsky.) "*Efwara* means properly the solar fire." (Maurice.)

Then

Then *Eswara* and *Achar* have the same origin, and may be reduced to the Irish *Aos*, fire. "*Aefi*, Dii apud Tyrrhenos." (Hesych.) It was a common epithet of God with the Irish. *Agus an tan sin ag orphidedh d' Aosfar, idir ar da codbla*; and then he tuned his harp to *Aosfar*, between his two sleeps.

*Liben Pen
Lepdian*

The Tuscan were

"*Sol* in Hetrusca etiam lingua *Efar* vocatus est." (Schedius de Dif. Germ. p. 108.) In like manner we derive *Aosfar* from *Aos*, fire, an epithet of the sun, as we shall shew hereafter.

Macrobius informs us, that *Esculapius* was one of the many epithets of the *solar* deity, and, that he was adored with *Salus*, or the moon. This name appears to be compounded of the word *Aos*, fire, and the Irish and Phœnician *colbha*, guardian, prop, pillar, support. *כלב calab*, custodivit. *Aos colba*, whence *Esculapius*.

3. *Buddha*. Budh and Seaca are the same. *Budh deerg*, ruddy Budh; and he is called *Seaca na craobb dearg*; Seaca of the ruddy branch or family. *Agus Trom a bbean*; and his wife's name was *Trom*, that is, pregnant. "*Xacam* eundem esse ac *Buddum*. Xacæ nominis origo à *Saca* Babiloniorum ac Persarum numine repetenda. Tibetanorum litera scribitur *Sachia*, quod idem est cum *Sachia* Sinenfium." (Alph. Tib. p. 21.) "*Geminam* ducit uxorem *Xaca*, viz. *Trazimo* et *Sazana*: addenda est tertia *Ri-tha-khje*.—*Trazimo* mihi equidem aliud non est quam *pariens*, aut mittens vita mater." (Id. p. 718.) An epithet

cs/a

perfectly

perfectly agreeing with the Irish *Trom*; as in *Taobh trom*, great with child. (O'Brien.) *Trom-mathair*, a matron. (Id.)

Kempfer says, that *Armida*, or the *Xaca* of the Japanese, the *Fo* of the Chinese, the *Butta* of the Indians, the *Budbum* of Ceylon, the *Sammona-kodam* of Siam, the *Summonar-butuma* of Pegu, are but one and the same personage, respected as a god by some, as a legislator by others. Fr. Paolino asserts, that *Budha* is the same as *Godame* of the Indians.

These repetitions are necessary, to prevent the Irish antiquary from being imposed on by writers on Irish antiquities, who do not understand a word of the language, and consequently are incapable of reading such manuscripts as have fallen into my hands, and tend to prove, that they were the *Indo-Scythæ*; but, blind to their own ignorance and folly, will foist in the *Scandinavian* mythology, where no such thing exists. At the same time these repetitions may at length induce some Irish scholar to study the mythology of the ancient Orientals, and compare it with the fragments yet preserved in his own country and language.

4. *Kéfee*, the evil spirit. *Cífe-al*, (Keef-al,) Satan. (Shaw.)

5. *Oofana* al^s *Sookra*, the fallen angel. *Uífean* al^s *Socraigh*. (Vet. Gloss.)

6. *Darmitu* al^s *Dhermarajäh*. In Indian mythology he is said to have been a king of great mercy and benevolence.

In Bootan and Tibet, *Budh* is called *Dhermarajah*, and *Mahmooni*, or the great faint. (Turner.) In Cormac's Irish Glossary he is called *neamb Diarmitu*, faint Diarmitu. In Malabar the chief laws of the Indians are contained in a book entitled *Maha Tobassi Dhermaragia Guru*. (F. Paolino.) *Dhermaragia Guru*, a Talopian, wrote it for the instruction of *Dhermaragia*. (Id.) *Guru* signifies a spiritual guide. In Irish mythology *Gruagach* is the spiritual guide of (ach) tribes, families. (Shaw.)

Diarmut stands foremost in Irish mythology. He is called *Diarmut ruad go fios*.* *Diarmut*, the most wise preceptor.

As beo Diarmut-dreach co t^{fi}nuth, the immortal *Diarmut* with a fiery face.

Diarmut ro físiol,† the most excellent and virtuous *Diarmut*.

Cuach Diarmut Di breag,‡ sacrifice to *Diarmut* the illustrious god.

In the Puranas he is called *Dharmatu*.

In

* *Ruad*. רדא *rada*, doctus; רדוא *raduia*, doctor, preceptor, sapientes, scientes viri—eodem sensu est *Rad*. (Hyde.)

† *Físiol*. Ar. and Hind. فضيل *fezl*, excellence, virtue.

‡ *cusb*, uri. Ch. בארג *barag*, splendidum, optimum, ac laudatissimum. ברקא *Babylonicè*, et ברק *Perficè*, splendidus, generosus, optimus, idem sunt, commutatis ג et ק. (Buxtorf.) P. برگزیده علم *burguzidei alem*, the most excellent of men.

In many parts of Ireland they shew *leaba Diarmut*, the bed of Diarmut, being a large flat stone. "On the coast of *Coromandel* they shew a stone, said to be the bed of *Dberma rajab*." (As. Ref. Vol. II.)

"In India they have a sacred tree, with a thick shady top, named *Arafu*, held in great veneration by them, chiefly because it represents the deities *Brahma*, *Visbnu*, and *Sheva*, who are supposed to reside in it. On this account a white cloth, intended as a representation of the robe or covering of these deities, is suspended round its trunk on certain days of solemnity." (Fr. Pao-lino.)

In like manner the Irish had their *Crann seanta*, or holy tree. (Shaw.) In the old laws it is called *Crann naomha*, the celestial or sacred tree. To cut down this tree was punished with death: if bees swarmed in it, they were the property of the priests of the adjoining temple. *Crann-eiris*, in Irish, is by some translated the pine tree. *Crann arce*, (by Shaw,) the cork tree: both names are not very unlike the Indian *Arafu*. The *Crann naomh*, by some Irish glossarists, is explained to be the *Yew* tree; and it appears most probable, that this tree was adopted in these islands for the sacred tree, as we find it was anciently the custom to plant this tree in sacred ground, and not on account of its being used for bows, as I have read in some author.

7. *Bhabhani*, Venus. *Bhebbhin*, a beautiful woman, Venus. (Ch. O'Connor.)

8. *Gopia*, the muses. *Gubha*.

Truag ainlin a bè gubha,* is truag indail ro drubha,
Is Gubha trom ro tade, 'taiclin os licce Luain.

Mourn now ye muses! and aid the mournful song.
The muses mournful sit, viewing the moon's eclipse.

SAMGUBHA, sea nymphs, (Shaw, O'Brien,) that is, the muses or fingers of *Samos*; the Syrens. *Samos* was one of the *Seirenuſa* islands, (Seir-inise, singing island, in Irish,) which produced the *Neiades*, whose voices rented the earth.

They were so named by our Indo-Scythæ, as well as the islands, from the caves surrounding the coasts, in which the *Neidh*, or howling wind, blew with great noise. “*Sæpe cavas motu terræ mugire cavernas.*” (Lucian.) And storms and earthquakes were predicted.

Gopia is derived by some of our Orientalists from *Gopee*, a maid, a damsel; and by others from *Gopel*, a cowherd; and therefore signifies the *Muses*, from the singing of the *Gopee* to their herds. *Geophal* in Irish is a cowherd, it is true; but *Gubha*, the muses, is from *Gubh*, or *Gabh*, harmony;—whence *gabham*, to sing; *gabham oran*, let's sing a song. *Gabh* (gawe) is certainly of the same root with the Hindoostanee *Gauwe*, canticum.

* *Bè gubha*, goddess of the muses. See p. 50.

canticum. (Millius. Etym. Orient. Harmon. p. 527.) *Guwya*, a singer. (Gilchrist.) And this is the root of *Gopia*, in my opinion.

All the mythology of India originated with the Chaldæans, says Sir Wm. Jones. And to Chaldæa I refer this word: עוגב *huggab*, translated *organ*, certainly means song and harmony. *Jubal* was the father of all such as handle the harp and organ. (Gen. iv. 21.) Ipse fuit pater *canentium* cithara et organo. כנור ועוגב * *Cinnor ve Huggab*; by the Septuagint, Ψαλτήριον, και κιθάρα: but *Cinnor* is the Irish *Cinur*, a harp; and it appears to me the true reading would be, *all such as sing to the harp*, (or *handle the harp and song*). In the Vulgate we find this word translated sometimes by *Cithara*, and sometimes *Psalms*, and at others *Organum*. In Ezekiel it is joined with שיר a song; שיר ענבים ch. xxxiii. v. 32, “And lo thou art unto them as a very lovely song;” (for the same word implies love). And thou art unto them as a song of songs, of one that hath a pleasant voice, and can play well on an instrument, appears to be the true sense. By *organum* the critics understand, the *reed pipes* of *Pan* or *Faunus*; but this instrument could not be sung to, as with the harp, notwithstanding in Irish these reed pipes have the name of harmonious symphony, viz.

* In the Phœnician, עוגית *Ogith*, (in the fem.) *Lyra*, a harp. In like manner *Aine*, *Quine*, a musician in Irish, is the Egyptian *Quini*, a harp.

viz. *Sid-ducán*,* *Sid* in Irish, and שידה *Sidda* in Chaldee, i. e. *Symphonia*, דחון *dachun*, cantiones, musici, aut instrumenta musica. We know that the reed pipe was named אבוב *abub*, by the Hebrews, from the root אבב *abib*, calamus spicæ; so that *Huggub* could not mean Pan's pipes: the word recurs but four times in the Scripture, and may, I think, in each place, be rendered song, harmony; and may be the root of our *Gubba*, and the Hindoostan *Gopia*.

"Is Gubha trom ro tade, taicfin os LICCE Luain."

The muses mournful sit, viewing the moon's eclipse.

Here is another Chaldæan word of some import. In Irish *Licc*, or *Leic*, signifies obscure, dark; and *Loch*, coal black. *Licce* is therefore a proper word for the dark nights of the moon; which we may trace, from the first dispersion of mankind, to have been nights of mourning among all nations of the earth; as we may likewise trace the rejoicings at the sight of the new moon.

The Chaldæan lexicographers have lost the meaning of this word, in this sense of *obscurity*;
and

* Hence a harp in Irish is *Sid-erne*, the harmony of Eirin or Ireland: *Sidon* the inventor was of *Pontus*, the seat of our Indo-Scythæ. "Ex Ponto nascitur *Sidon*, quæ propter canoræ vocis præstantiam hymnum odes prima reperit." (Sanchoniatho.) See שידה *Eccl.* ii. 18. "I gat me men fingers, and women fingers, and musical instruments of all sorts."—The Syrens are named *Muir-ducán* in Irish, i. e. Singers of the Sea.

and only retained it in the second sense, viz. to *strike*; whence to *lick*, which every schoolboy knows is to beat or strike. It is remarkable, that Dr. Johnson gives the noun *lick*, a blow, (a low word,) and refers to the verb, which he does not give.

Now the Chaldæan word לָקָה *laka*, is to strike, or beat; vapulare, percuti, cædi, castigationis aut poenâ causâ.—“ Rabbini usurpant in Kal, de *obscuratone* solis, vel lunæ, seu defectu et eclipsi illorum, quod *tunc videantur luminaria percuti!!* Erit corpus ejus (לִקְהָה *lokah*) percussum totum, i. e. eclipticum, deficiens, obtenebratum. לִקְהָה *likkoi*, percussio; metaphoricè, *Eclipsis*, defectus solis vel lunæ, quæ est ejus veluti quædam *Percussio!!*” (See Buxtorf at the word.)

“ The poets will tell you,” says a venerable Brahmin to Sir Wm. Jones, “ that a dragon’s head swallows the moon, and thus causes an eclipse; but we philosophers know, that the supposed head and tail of the dragon mean only the nodes or points formed by intersections of the ecliptick and the moon’s orbit: in short, our poets have imagined a system, which exists only in their own fancy.”

From this dragon, depicted on the ancient celestial globes, certainly arose the poetic fiction of a contest of the moon and dragon, in time of an eclipse, to which the double meaning of the word *laka* gave poetic license. But how *the same idea* of an eclipse prevailed with the *Chinese*, the *Japonese*,

Japonefe, the savages of *North America*, and the inhabitants of *Peru*; for all attribute an eclipse to *a contest of the moon with a dragon*, let others account for, I cannot. (See the dragon explained hereafter, by the Chaldæan celestial alphabet.)

To all these Oriental words, and terms of expression, the Celtic nations were strangers; and, in my humble opinion, they are strong corroborating proofs, that the ancient Irish were descended of the Indo-Scythians, a mixed body of Touranian Scythians, Bologues, Omanites, and Dedanites of Chaldæa, as their history sets forth.

And yet there are some English authors, and modern ones, of great learning in other respects, who will, right or wrong, make the Irish a Celtic people, and derive both the Irish and Welsh from the ancient Britons.

CHAP. III.

SETTLEMENT OF OUR COTI IN ITALY, PROVED FROM
IDENTITY OF LANGUAGE OF THE COTI OF IRE-
LAND, AND OF THE ALPES COTI.

I FREELY confess that, if history had been totally lost, from the foregoing fragment of mythology, and from what will soon follow, I should be certain, that they had communicated with Brahmins, Indians, and Chaldæans. In like manner, were there not positive proof in their history, that they settled in *Italy*, under their old name of *Coti*, I should be as certain, that they were the *Alpes Coti*, from identity of language—and language cannot lye.

These *Alpes Coti* have been taken for *Celti*, by *Monf. Bochat*, in his *Mem. critique sur les anciens Suiffes*, and by a German, *Martinet*, who informs us, that they are now called *Waldenses*, and are of a very ancient origin, of pure religion, and simple manners; that they had formerly their own proper kings and governors, but in the thirteenth century became subjects of *Savoy*; that they professed Christianity in the second century at least, and have invariably continued that profession to this day; that, shut up in the *Alps*, and separated

separated from the world, by chains of inaccessible mountains, they preserve their ancient language, customs, and religion, dwelling in the valleys of *Lucerne*, *Perouse*, and *St. Martin*; that in 1110 the tenets of their religion, and a catechism, was composed in their vulgar tongue; and in 1120 an explanation of the *Oratio Dominica* was sent abroad."

Procopius, who was secretary to *Belisarius* during all the wars carried on by that General in Italy, Persia, and Africa, calls these *Alpes Cottæ*, *Æstæ*, *Scythæ*; and such they surely were. *Procopius* must be allowed to have been the best judge of the origin of these people.

Gebelin, speaking of this country, says, "Où regne un idiome peu connu, et méprisé des personnes, qui font cependant profession d'être juges en fait de langue; cet idiome est le *Valdois*." (Monde Prim. T. IV. p. 5.)

M. Gebelin further informs, that "in 1758 *M. Bertrand* published a *Dissertation sur les Langues anciennes et modernes de la Suisse, et principalement du Valdois, ou pays de Vaud*, which he divides into five dialects: 1. That about lake *Leman*; 2. that of the mountain *Aigle* and *Valais*; 3. that of the canton of *Fribourg*; 4. that of *Neuchâtel*; and 5. that of the bishopric of *Basle*.

"That a *M. Seigneux de Correvan* had furnished a Vocabulary of the Dialect spoken about lake *Leman*; a *M. Charles de Loys* had made an addition to it; and, that a *M. Muret* had

more than doubled it, but that he had not seen them.

“ We must not omit,” says Gebelin, “ that the Germans call the Pays de Vaud, *Welsh-land*, the country of the *Valles* or *Welsh*; for the same reason, and in the same manner, that they call Flanders, the country of *Vallon*.

“ To the languages, which M. Bertrand has referred to in the explanation of the dialects of this country, we may add the *Hebrew* or *Oriental*, which we find wonderfully preserved in these mountains, whatever is the cause.” (Monde Primitif, T. IV. Disc. Prelim. p. lxi.)

The reader will soon be convinced, that the *Valdois* were not *Welsh*, but *Scythian Coti*; as Procopius has asserted, and as language proves. It would be very satisfactory to have had the perusal of the vocabularies mentioned by Gebelin; he had not seen them a few months before his death, as he informed me by letter.

It is evident the Germans have been misled by *Martinet*, who mistook them for *Celti*.

In 1700 Chamberlayne published his *Oratio Dominica plus centum linguis*. Among these we find that of the *Waldenses*.* The reader will be surprised to find, that so little alteration had been made in the language of the *Alpes Coti*, and the *Irish Coti*, in that distance of time.

It

* Gael-duine, Irishmen, might readily be latinised into *Waldensis*: the origin of Gael, a name taken by the Irish, shall be hereafter explained.

real
economy
saves.

John

It is now twenty-four years since I first published this remark; and it is very extraordinary, that, in this voyaging age, no traveller has taken the pains to enquire into so extraordinary a circumstance.

“ In Cambridge are written manuscripts of divers pieces of the *Waldenses*, and amongst them an old manuscript of some books of the Old and New Testament.” (Allix on the ancient Churches of Piedmont, p. 169.)

These, it was said, were brought over by *Morland*, sent ambassador from England to *Turin*, in behalf of these people. It is to be wished, that these manuscripts could be produced: my enquiries have been unsuccessful.

A number of gentlemen at Paris, have lately formed themselves into a society, under the name of THE CELTIC ACADEMY, of which the learned Volney is a member. We may now expect this Society will turn their attention to the old language of the Alpes Cotti.

One volume has already issued from this Academy, viz. *Monumens Celtiques*, i. e. Celtic Monuments, with an account of the Celts and Druids, with Celtic etymologies. By M. Cambry.

The author sets out with a grand mistake, viz. that the ancient Celtic, the Breton, the Welsh, and the Irish, are one and the same language. “ The conviction,” says he, “ of the antiquity of the language now spoken in Brittany, Wales, and some districts of Ireland and Scotland, has deter-
mined

mined some men, zealous for the glory of the Celts, their ancestors, to institute enquiries into their language and history: to collect together the monuments, which illustrate their country: and to found a *Celtic academy*. It is proposed by this body, 1. To make researches into the Celtic language; to give the etymology of all words which are derived from it, and especially of those which enter into the French. 2. To describe, elucidate, and engrave, all the remains of Gaelic monuments, which have reached our times. The society will regularly publish its memoirs."

The authors of the *Monthly Review*, of this work, very justly observe, that M. Cambry makes no distinction between the Celts and Goths, as recommended by the learned Mallet, and which the accounts of Cæsar and Tacitus sanction.

They observe, that the Welsh and the Bretons are able to hold intercourse together, and in a very short period become conversant with their respective dialects; but they believe, that this is by no means the case with regard to the Welsh, and those who speak the Irish and Highland or Erse dialects: the two latter of which bear a very close affinity, while they have very little similarity to the Welsh and the Breton."

In these observations the Reviewers are perfectly right. The Erse and Irish are the same. Bishop Bedel's Irish bible was read in all the churches of the Highlands till of very late years. The Welsh and Irish cannot understand each other:

other: the languages are very different. The following examples will illustrate what has been said of the Welsh and Irish languages.

The Oratio Dominica from Chamberlayne.

WALDENSE.

IRISH.

1. Our n'Arme ata air neambh.*
Our Father, &c. &c.
2. Beanich a tanim.
Hallowed be, &c. &c.
3. Gu diga do riogda.
Thy kingdom come, &c.
4. Gu denta do hoill air talmhuin, mar ta ar neambh.
Thy will be done, &c.
5. Tabhar dhim an mugh ar narán limbhail.†
Give us this day, &c.
6. Agus mai dhúine ar fiack, amhail mear marhmhid ar fiecha.‡
And forgive us, &c. &c.
7. Na leig sin ambharibh.
Lead us not into temptation.

1. Air n'Arm ata air neamh.
2. Beannaichar t'aním.
3. Go ttigea do riogacda.
4. Go deantar dotheoil (pron. hoill) air talmhan, mar ta air neamh.
5. Tabhar duin aniugh ar narán laethambail.
6. Agus maith (pron. mai) dhúine ar fiack, amhail mar maithmhidne ar fiacha.
7. Na leig sin am bhuaribh.

8. Ach

* In the modern Irish it is *Air n'Atbair*. *Arm* and *Atbair* are synonymous, signifying origin, root, &c. See *Atbair* in my Prospectus of an Irish Dictionary.

† *Dhim* is certainly an error of the press, or of the copyist, as it is proper in the next paragraph, viz. *Dhuin*: *Aniugh* for *Aniugh*, must also be an error of the press.

‡ The errors of the press are visible in this paragraph.

WALDENSE.

IRISH.

- | | |
|--|--|
| <p>8. Ach foarfa shin on olc.*
But deliver us, &c.</p> <p>9. Or 'fleatsfarioghta, comhta,
agus gloir gn sibbri.†
For thine is the kingdom,
&c.</p> | <p>8. Acht faorfa sin on olc.</p> <p>9. Or is leatfa rioghafta,
cumhafta, agus gloir
gan fíorraidhe.</p> |
|--|--|

The old British and Cornish are supposed to be genuine remains of the Celtic. We shall give the Oratio Dominica in each of these dialects, from the same author, that the reader, by comparing them with the foregoing, may be satisfied, that the Waldense and Irish are not Celtic. The Celtic appears to be a language formed on the Scythic.

The Oratio Dominica in British or old Welch.

yr hwn

1. Eyn Taad rhŷvn wytyn y neofododd.
2. Santeiddier yr hemva tau.
3. De vedy dyrnas dau.
4. Gucler dy wollys arryddayr megis agyn y nefi.
5. Eyn bara beunydda vul dyro inniheddivu.
6. Ammaddeu ynny tyn deledim megis agi maddevu indeleduvir ninaw.
7. Ag na thowys ni in brofedin gach.
9. Namyn guvaredni rhag drug.

The

* *Searfa* for *faorfa*, an error of the press. *Shin* for *sin*. S before E and I pronounces as SH. In the preceding paragraph *Sin* is written properly.

† *Comhta* for *Cumhafta*, and *Sibbri* for *Siorraidhe*, must be mistakes of the copyist. Some words seem to have been written from the sound, without regard to orthography.

The same in Cornish.

1. Nei Taz ba oz en nêv.
2. Bonegas boez tha hano.
3. Tha glazgarn doaz.
4. Tha bonogaih bogweez an nôr pokara en nev.
5. Dreu dho nei dithma gen kenevyn bara.
6. Ha givians nei gen pehou kara nei givians gela.
7. Ha na ledia nei idn tentation.
8. By'z dilver nei thart drôg.

“ The ingenious and accurate translator of Mallet has collated specimens of the Pater Noster in all the Celtic and Gothic dialects: after many observations on these dialects, he acknowledges, that he cannot think the *Irish* and *Welsh* equally derived from one *Celtic* stock; at least not in the same manner as any two branches of the Gothic. *Scarce any resemblance appears between them,* says he, so that if the learned will have them to be streams from one common fountain, it must be allowed, that one, or both, have been greatly polluted.”

The similarity between the Lord's Prayer, in the language of the abovementioned Coti, cannot be stronger than the similarity of the theology and mythology of certain sects of these Irish Coti, and of the ancient Persians and Brahmins of India.

Sir Wm. Jones acquaints us, that the Hindus believe in fourteen Menu's, or celestial personages.

pages. (Al. Ref. Vol. I.) We find but three in Irish mythology, viz.

1. MENN go follus priom gheinte. MENN most certainly the first born. But this is the Pers. مبین *mibin*, first born.*

2. MENN go follus tuismeahoir. *Menn* most certainly our first parent. This is certainly the *Menu* or Adam of the Brahmins.

3. MENN-AN-AN. *Menn* of the waters, who, it is said, conjointly with *Bad*, god of the winds, and *Rè*, the moon, had the command of the weather, and was god of the seas; and mariners worship him, and call him *Mac-an lear*, son of the sea. Then follow some verses, of which the following is a literal translation.

When affliction came on all mankind,
Mena of the sea remained unhurt.
 Woeful was the day the waters gushed forth!
 But *Mena* lived, and saw his children float.

This is the *Menu* or Noah of the Brahmins.

He is also called *Mann na ndàn*, Mann of the ship. Arab. دونيـج *dunij*. Pers. دونيـي *du-ni*, a yacht, a swift-sailing vessel.

It is said he led a colony to the isle of *Mann*, from whom the island was so named.

There

* Tuismeah is synonymous to Menn. Ex. Tug Abraham feith do tuismeadh cloinne. Abraham gave wives to the first born. (Leabhar breach.) Ch. אשה *esbet*, old Greek ἡμερα, mulier, uxor. Post mortuos semideos primus regnavit *Menes*. (Africanus ex Manethone.)

There is a Manx chronicle in favour of *Mannan-an*, beginning thus:

Mannan'-an beg, hight Mac y llyr
Was the first that ruled this land, &c. &c.

(See my Vindication, p. 549.) That is,

King Mannanán, son of the sea, &c. &c.

The Manx language has preserved many words now obsolete in the Irish and Erse; for originally they all three spoke the same tongue.

Beg, a prince, a lord; Pers. *beig*. الغ بیک
Ulug beig, a great lord, in Irish *Ealg beg*: both words are of Tartar origin. (Rich.) See p. 20.

“The origin of casts in India,” says Fr. Paolino, “is lost in the period of *Noah*, whom the Indians call *King Menu*.” (Lib. II. ch. iv.)

J. Reinhold Forster has this note on Paolino. “Whether king *Menu* be the same person as the Noah of the Jews, is still very doubtful. In general, many of the modern literati lay too much stress on etymology. Thus Father Georgius, in his *Alphabetum Tibetanum*, has employed a great deal of learning to no purpose. Even Sir Wm. Jones, in his papers on the people of Asia, has committed the same fault.”—Is it possible, that *Mena* of the Irish mythology, who was saved from the waters with his family, when all the rest of mankind was drowned, can be other than *Noah*: and does not this name reflect a light on the Indian *Menu*, and on Sir Wm. Jones’s explanation,
from

from a quarter, whence no such circumstance could be expected?

In common with the old Persians, our *Coti* or *Cutbi* preserved the following names of God.

ART. God. In the Parfi and Pehlvi *Art*. “*Art*, Dieu, titre d’honneur donné a plusieurs princes Arfacides, adopté aussi par les Sassanides. *Artabester*, *Artaxerxes*, *Artabanus*.” (De Sacy.)

Hence the old Persians called themselves *Artai*, according to Herodotus; that is, *Art* حي by, descendants of the sun, not Magnates, as Bochart thought.

SEATHAR. God. (O’Brien and Shaw.)

Seathar, Art, sean ainm go fíor. *Seathar*, the most ancient name of God, most truly. (Foras focal, or Nomenclator of obsolete Irish words.)

Ch. שֹׁתָר *sothar*, gubernator, dominus. Ar. ستار *sattar*, an attribute of God. (Rich.)

CHAP. IV.

THE HISTORY OF THE NORTHERN SCYTHIANS OR SCANDINAVIANS.

MR. Rozen has lately published “ *An Essay on the Mythology and ancient History of the North, extracted from original Manuscripts in the old Scandian and Gothic languages*, of which the following is a literal translation.

“ A Turc prince, named Sig, reigning in Swithiod, (Scythia,) on the borders of the Black sea, finding his country pressed by the increasing ambition of the Romans, and having made many unsuccessful efforts to oppose it, resolved, at length, to make room for them, by quitting the country.

“ He had sent confidential people to reconnoitre the country situated between the Black sea and the Baltic. He knew, that thereabouts dwelt a race of ancient Scythians, by whom the influence of worship had gained the supremacy of all the North; and he learned by commissaries, that king Gylfe, then advanced in years, had no sons, but many daughters, distinguished for their beauty, and other eminent qualities. Sig thought this a favourable opportunity to form strong connexions, by marrying his sons with the daughters of Gylfe.

“ Having

“ Having got every information of his route to Upsal, the residence of Gylfe, he assembled all his male subjects, capable of bearing arms, and proposed an enterprize, which promised conquest and independance. The plan was received with such an enthusiasm, that even the women insisted on partaking of the glory of the execution; those, that had no children, demanded arms, that they might fight by the side of their husbands and brothers. None remained behind but such as age, or other infirmities, rendered incapable of bearing the fatigue of the march.

“ Although the army of Sig was superior to any, that could oppose him on his march, he preferred gaining the good will of the nations, through which he was to pass, by persuasion, rather than by force. With this design he set out, with all the array and pomp of religious superstition. The most of his army and warriors were left to guard the country he passed through.

“ Thus having found his way to the north of Germany, then known by the name of the country of the Saxons, he there left three of his daughters, with a division of his army, and proceeded to the coast of the Baltic, where his fame for conquest and power had preceded him; and, having sent a pompous embassy to Upsal, he was invited by king Gylfe amicably to partake of a feast, and great sacrifice, the anniversary of which approached.

“ Sig

“ Sig did not take a military suite with him, but his divines and ministers skilled in sacrifices. They were twelve in number, the chief of whom was Niord, his son Frey, and his daughter Freya, whom Sig had espoused, on account of her great beauty, and profound skill in the art of divination.

“ Sig himself was not less distinguished by the comeliness of his figure, than by his wit and mental talents. His appearance at Upsal excited great admiration. He was tall, and of pleasing address, but, if offended, his looks struck terror: in the ordinary occurrences of life, his mildness gained the good will of all: he was also eloquent and persuasive in speech, had cultivated the talent of poetry, in which he wrote his travels and conquests; a novelty, that soon gained great emulation, and gave birth to all those remarkable historical poems of that part of the world, the collection of which formed, for the ancient and middle ages, a body of history more complete than any other people can boast of.

“ Before the arrival of Sig on the Baltic, the history of the North consists only of vague traditions, transmitted from father to son. But, beside the introduction of rhyme in recitals, which impresses the memory, so as to preserve these traditions in their purity, there is every appearance, that Sig brought with him the art of writing into the North. At least it is certain, that the most ancient historians of the country attribute to him the invention of Runic characters; a mode of writing,

writing, that has left so many unperishable monuments, though rude, in obelisks of granite stone, that ornament the tombs of distinguished persons of ancient times. Sturlifon affirms, that this custom was introduced by Sig.

“ The king of Upsal, having no cause to disown the kindred or relationship of this illustrious stranger, coveted to be more firmly connected with him. It was a received opinion in the North, that the race of Gylfe proceeded from a *Turc* prince, named Othin or Odin, who formerly had led a colony into that country from Swithoid or Scythia: and if he had conceived any doubts, the similarity and identity of language, the same mythology and mode of worship, would have been sufficient proofs of their being of one and the same origin.

“ Gylfe delighted in the conversation of his visitor, and eagerly adopted his ideas, which at length tended to fix the ceremonies of worship in the most solid manner. Niord and his companions had the charge of the sacrifices, and of consulting the gods, and of communicating their decrees to the people. They were also made members of the superior tribunal, where the king presided, and before whom the other princes of the North brought their complaints, at the solemn assembly of the great sacrifice. Instead of the title of *Devine* or *This*, that the ministers of the sacrifice bore formerly, they gave them the name of *Drott*, i. e. Lord; from whence the Danish and Swedish Drotning,

Drotning, i. e. Queen, and Drotz, i. e. supreme chief of justice, or judge.

“ The number *Twelve* is also preserved in the North: the territorial tribunals are composed of twelve members, named, in the language of the country, *Telfmen*, or Twelve men.*

“ The power of the ministers of the sacrifice thus extended to political and civil objects; divi-
G
nation

* It is not contested, that the institution of a jury of twelve existed in the time of the conqueror. The document which remains of the dispute between Gundulf, the bishop of Rochester, and Pichot the sheriff, ascertains this fact. “ The jury appears to me,” says the indefatigable Mr. Turner, “ to be an institution of progressive growth, and its principle may be traced to the earliest Anglo-Saxon times.” (Hist. of the Anglo-Saxons, Vol. IV.)

“ Some say a trial by a jury of twelve was in use among the ancient Britains, and others, that we had it from the Greeks.” (Jacob’s Law Dict.)

In a former volume of this work I have traced it much higher. “ The Irish word *Coisfire* signifies an assembly of judges for the decision of causes; it is also a jury of twelve men, to try according to English law.” (O’Brien and Shaw’s Dict.) “ Dans chaque *Parganah* ou district, il y a une *Cacheri*, ou cour de justice.” (Anquetil. Legislat. Orientale, p. 97.) It certainly was in use with the old Etruscans. The twelve *Lucomones* presided over twelve provinces—they took on themselves the administration and distribution of justice; and on extraordinary occasions, such as the trial of property, of life or death, they were summoned to meet at *Voltumna*, where the grand national tribunal was held.—I believe there can be no doubt of its origin with the ancient Persians or Scythians.

nation was left to the women, and Freya, the wife of Sig, by her artful address, became eminent in that mysterious art.

“ Sig, having thus gained great influence, was firmly attached to the people of the North, by the marriage of his sons with the daughters of Gylfe. And being thus naturalized, he divided his conquests among them, giving Gardarike, or Novogorod, in Russia, to Sigurlame; Cimbria, or Jutland, to Schiæld; Norway, to Seniesigir: without mentioning those he had established in Germany, and the interior of Russia.

“ The grandson of Schiæld, named Frode, obtained the name of peaceful, from the profound peace the North enjoyed during his reign; a reign, which coincides with the shutting of the temple of Janus under Augustus. For a long time in Denmark they counted the year from the epocha of the peace of Frode.

“ This indication perfectly agreeing with the calculation of three generations to a century, and with the number of years, that the historians of the North have assigned to the reign of each king, brings the emigration of Sig to the æra of the expedition of *Pompey* against the Scythians, and fixes his arrival on the shores of the Baltic about 72 years before Christ.”

At the end of this essay is the Runic alphabet; Mr. Rozen observes, that the three first letters, in value to our Th, O, R, and named Thor, Odin, Reid, are in honour of *Thor*, god of heaven,
Odin,

Odin, god of battles, and *Reid*, which signifies work; and, that it appears even that the series of all the letters taken together means something mystical.

Odin it appears was the ancient name of the true God with those northern Scythians; a name, *Ihre* justly observes, which may be drawn from the Hebrew *Adon*, Dominus, nomen veri Dei. It may have been borrowed from their neighbours, our *Coti*; for *Adon*, in Irish, signifies sovereign, *Adonabad*, sovereignty, and frequently occurs in the old laws of Ireland. It was a name also assumed by *Sig*, about seventy years before Christ, according to *Snorro*, the ancient historian of Norway, and his commentator *Torfaus*. And, if I don't mistake, *Sig* had the same signification as *Odin* or *Adon*; from whence the Italian and Spanish *Signor*, a lord; *Signoria*, a lordship, and the English *Signiory*: the S. Goth *Seger*, victory; the Islandic, *Siga*, war, and the German, *Siegen*, to obtain a victory, are, in my opinion, all allied to this word *Sig*, dux, the lord and leader of an army.

Gylf, or some one of that name, certainly led an army to Scotland. On an obelisk at Newton, in Aberdeenshire, is an inscription in the old Pictish characters, (which these northern Scythians might have borrowed when in Asia,) with the name of *Gylf Gummarra*, or Dominus *Gylf*.—I am favoured with a copy of this inscription, by Dr. George Kerr, of Aberdeen.

*Sig or is
a cognomen
from sig*

It is a very curious monument of antiquity, and worthy of a good engraving: the whole consists of six lines.

How different the history of the Northern Scythæ, or ancient Scandians, to that of the ancient Irish, Cotti, or Indo-Scythians. Before the arrival of Sig on the Baltic, that is, seventy years before Christ, the history of the North consists only of vague traditions; whereas the history of the Irish extends to a remote antiquity, to a period, as Blackstone says, *of which the memory of man runneth not in the contrary*, and yet brings with it proof from Scripture, and from the most ancient Oriental authorities.

Sir Wm. Jones was of opinion, that *Odin* or *Wodin* was the same as *Budh*, whom he proves appeared on earth 1014 years before Christ. Now, according to the Northern historians, *Odin* flourished at a period not very distant from our Saviour, and was cotemporary with Pompey and Julius Cæsar. *Odin* was a god of war and terror, and his votaries carried desolation and the sword throughout whole regions; but *Budh* came into the world for the sole purpose of preventing sanguinary acts. He put down the sacrifice of men and beasts. "Thou blamest the whole Veda, when thou seest, O kind hearted, the slaughter of cattle prescribed for sacrifice. O Césava, assuming the body of *Buddha*." (Purana.)

I doubt much if Mr. Rozen has begun his translation of the Scandian history properly. A

Turc

Turc prince—*Tor*; *Thor*, in the northern dialects, signifies a prince: it is the same in Irish, and *Orc*, *Torc*, is a prince, and probably in all the Asiatic languages. In Arab. طريقه *tarike*, a chieftain, or head man. طرخان *turkhon*, a prince; تر *tur*, noble. *Thurra* is the same as בעל *Baal*, dominus. (Clem. Alex.)

It is true, that *Torfæus*, *Sturlang*, *Sturlson*, and other Northern authors do affirm, that a large body of Turks did colonize Scandinavia: their assertion is no authority. Language and mythology shew, that they did not come from *Turquetan* or *Touran*.

Mr. Rozen commences with this remark: “ Although we know, that there were seven generations of kings in Scandia before *Gylfe*, the history of the North, before his reign, was no way similar to that of other ancient civilized nations.” He allows three generations to a century; so that he brings the arrival of *Odin* in Scandia about 320 years before Christ: a period of but yesterday, when compared to the arrival of the *Coti* from Spain to the British isles.

CHAP. V.

1. OF THE COMMERCE OF OUR ANCIENT COTI, AND OF THEIR PATRONYMIC NAMES. 2. OF THEIR SHIP-BUILDING AND NAVIGATION. 3. OF THEIR INVENTION OF THE FIGURES ON THE CELESTIAL SPHERE.

1. **COMMERCE**, and a desire of conquest to secure that commerce, was the principal motive of the ramblings of the Coti from Colchis, and the Eatal, or Wolga; as I observed in my *Vindication of the ancient History of Ireland*, p. 48.*

Irish history opens with a description of *Eochaidh*, alias *Bartolan*, (i. e. the great leader,) setting out from the banks of the Caspian, with a caravan of 1000 men, *agus a dba Ceannaitb, Biobal agus Bebal*, and his two chief merchants, *Biobal* and *Bebal*; and proceeded to *Sogdiana*, leaving his eldest son to take care of this settlement, till he pursued his journey towards the *Indus* or *Scor*, where he fell in with the *Fir-bolg*, the *Viri Bolgi*, the *Bologues* of the ancient Persians and Arabian authors.

This expedition, says the author of the *Book of Lecan*, took place 300 years after the flood!

All

* Printed in the year 1786.

*By the way, these 'Bartolan' & 'Eochaidh' which
is now called the 'Volga' & 'Rhinoceros', on
the 'Indus'?*

All nations boast of their antiquity. However, let us recollect, that 600 years after the flood of Noah the dying patriarch Jacob mentions the migrations of the *Zidonians*, and also, that in his time caravans moved from country to country: the *Midianites* and the *Ismaelites* in caravan, were the cause of Joseph's being sold. Can we then doubt of the early navigation of a people so well situated for trade as our Coti or Indo-Scythæ were?

Seated in *Colchis*, where they were great ship-builders, as Herodotus informs us, they carried on for a long time an extensive commerce, till the Greeks possessed themselves of it. Strabo tells us, that the whole region abounded with fruits of every kind, and with every material, that was requisite for navigation. Timber was in great plenty there, and there were many rivers for its conveyance downwards. They had also abundance of flax and hemp, together with pitch and wax. The *linen* manufacture of the natives was in high repute; and so it was of the *Scythopolians*, when settled in *Bethsan* or *Scythopolis*, and of a colony of them seated in *Scythia Limyrica*, between the Indus and Ganges. Wherever they went they carried this art with them. The *Bios*, or cotton manufacture, was not in less repute.*

In

* *Bios*, manufactured cotton. ביז bytz, is commonly translated fine linen. Hager insists it is another name for silk, and the Irish lexiconists are of the same opinion. Dr.

In Midrach Coheloth memorantur, fol. 92. *lina tenuia*, quæ veniunt *Bethsan*. De linificio *Scythopolis* vide codicem Theodosianum, leg. 8. (Relandus.) The *linen* of Colchis was sometimes painted with figures of animals and flowers, and afterwards dyed like the linens of India. Herodotus tells us, that the whole was so deeply tintured, that no washing could efface the colours.

Cotton cloth, linen, salted fish, salted butter, pitch, gold dust, precious stones,* and glass, composed the greatest part of their exports; and, in consequence of this commerce, they made many settlements on the *Pontus* and *Euxine*, the coasts of which were in many places peopled from them.

It

Vincent says, it is supposed every where to be cotton. “*Ἐκ τινῶν φλοισι καίνομενης βυσσος. Byssus, a material backed from certain barks of plants.*” (Strabo.) This passage clearly proves it was not silk. The proper names for silk, in Irish, are *Sioda*, *Seric*, *Srol*.

* Atque ita latissimum *Scythiæ* spatium *Colchis* tribuat, sic ut dicamus in ea aurum præstantissimum, et smaragdus, et crystallus inveniri, quandoquidem generatim de *Scythia*, cujus partem esse *Colchida* affirmant veteres, et aurum et reliqua *Mosi* memorata ibi reperiiri, et optimæ quidem notæ fuisse. (Cel. Relandus.) Gold, in Irish, is *foar* and *aphos*, or *afos*; whence the river *Phasis* in *Scythia*, where they collected the gold *foar*, or dust. In Hebrew gold is named אֹפִיר *aphir*, and gold dust אֶפְרָיִם *aphir*; whence *Ophir*, ab pulvisculis aureis fluminum nomen habet. The old name of the gold mines in the county of Wicklow was *Afoft*, and the place of smelting *Foar-bhith*, or the house of the gold dust. (Vindic. p. 146.)

It is worthy of remark, that the name of *butter*, which, according to *Causabon*, and the indefatigable *Beckman*, (in his History of Inventions,) was first made by the *Seythians*, should at this day be the same, in Irish, as in Hebrew and the Indian dialects.

Im, *iom*, butter; from *lomai-nim*, to tofs about, to whirl, as milk is, to be made into butter. If *Voltaire*, *Bailly*, and *Gebelin* are right, that every art or science originates with that people, the name of which is expressed in their language, the Orientalists must have owed this invention to our *Coti*. “Un principe fundamental et reconnu de tout le monde, en fait de mots, est, que toute science a été inventée ou perfectionnée par le peuple, dont elle a emprunté le langage.” (*Gebelin*.)

Im, pronounced *Eem*, and in its inflexions *Eim*, is Irish for butter; *Meacon* and *Mascon* is another; and *Maichean* or *Maighean* is a churn, from *Maicim*, to break in pieces. In Arabic حاما *hama*, de lacte concrefcere in butyri modum. (Gol.) Hebrew, חמא *bema*, butyrum. Thema מחא *macha*, ‘percutere, pertundere, sicut חמא *bema*, quod et ipsum percutiendo fit. Chaldee, מחא *macha*, butyrum. Hindoostan. *Maakon*, *Mukhun*, butter. Perf. مسكه *meske*. חמא *bema* is not a Hebrew word, although the lexiconists pretend to derive it from *Macha*.

So it is as remarkable, that the Irish called linen by the name of *Indic*, (*Cormac*) which seems to point to their having learned that art of
the

the Indians; and, that they do use the Indian measure, *Bandal* and *Ciuma*, at this day, for coarse linens, in the south, tends to confirm it. *Bandal*, and *Bandal-amb*, is a cubit, the breadth of the linen; and it is sold by the *Bandal* in length.

“*Bans*, mesure de longueur dans l'Indostan.” (Anquetil. p. 281.) Hindoostanee, *Banb-deel*, a cubit; i. e. *Deel*, a measure of (*Banb*) the arm. Chaldee and Persian *Bandl*, a certain measure; and in the Chaldee אמה *amb*, a cubit; “quanta est a brachii flexu seu prominentia exteriori, usque ad medii digiti summitatem.” (Schindl.)

The אמה was divided into twenty-four digits, or equal parts: so is the Irish *Bandalamb*; hence, the rustic purchaser, when he suspects the measure, passes his thumb twenty-four times over, along the measure, to know if it is just. Of this I have been a witness.

Baiseach, a palm in measure; Ch. פסך *pishek*.

Ris, *Reis*, a span; Ch. ריז *riz*; Perf. ارش *arish*.

Ciuma, half a quarter of a yard, a palm. O'Brien writes it *Cruma*; it is an error of the press: it is evidently the *Ciuma*, a palm in measure, in India. (Fr. Paol. de S. B.)

Cliabb, a measure for dry goods; Ch. כילא *chila*, mensura aridorum Chaldæorum, 18 *Cabas*, seu fata tria. (Plantavita.)

Keesb, a measure for dry goods, still in use; Sanscrit *Kejaza*.

Madda,

Madda, so named from *Mad*, a hand. *Ar. mudda*, mensura quædam aridorum, quantum duabus manibus conjunctis extensisque capi potest, (Got.) which is about the quantity of an Irish *madda*, or *madder*.

Glass was another article of manufacture with the ancient Coti; in Irish named *Gloine*, from the verb *gloinim*, to fuse; in the Bengalese *Golano*, to fuse: the word has been derived by some Irish etymologists from *Gleo*, melted, and *Thinne*, fire; hence *Gleine ohar*, a glass house; *Gloinadoir*, a glazier; *Gloine-ciam-ambarc*, a telescope.

In Isaiah, ch. iii. v. 23, for glasses used by the Jewish women, we have in the plural גלינים *glinim*, which Thomassin derives from גלה *galah*, revelare; inde גליזים *glizim*, specula. A speculum in Irish is *sgaban*, corresponding with the Chaldee זגן *zagan*, victriarius, qui vitrum conficit, aut vendit. (Buxt.)

Our Coti or Indo-Scythæ appear to have been the first carriers of the Indian trade to the Caspian; from whence it found its way into Europe. They passed the deserts in *Ciara-ban*, (Kiaravan,) i. e. companies or troops of merchants, as the words express; and they constructed *Fon-teacs* or *Caravanferas*: all terms in their own language, to be found in the Chaldee and Persian, (as we shall presently shew,) and this at a distance of time far beyond the reach of history.

The Greeks, envious of this trade, drove them from *Colchis*, from the *Pontus*, and the *Euxine*, after

after many severe and bloody engagements, as Irish history sets forth.

Our learned countrywoman, and pleasing historian, Mrs. Guthrie, has explained this commerce so well, that we shall quote the whole passage.

“ The Greek colonists,” says Mrs. Guthrie, “ seem to have been so convinced of the great importance of their *fisheries*, that several of them have a fish on their coins. Even the great city of *Byzantium* had a fish hook on its money, to shew how much it was beholden to that source of riches.

“ The most valuable branch of commerce, which the Greeks fell into on the Euxine, (for I hold their fisheries as the first,) was the rich Indian trade, carried on far *beyond the reach of history*, and their arrival in these seas, by the channel of the *Caspian*, *Cyrus*, and *Phasis*: and which the colonists, settled in the ancient kingdom of *Colchis*, learned from the natives, especially from the inhabitants of *Iberia*, who had been rendered by it rich and flourishing,* while their country was become one of the best cultivated in Asia, as already remarked; so there is little wonder, if the fame of the riches of *Colchis* had reached Greece at an early period, and produced the *Argonaut expedition* to share it.

“ We

* The Iberians were Scythians, as has been fully proved from various ancient authors.

“ We are told, that at first the Greek settlers went as far as *Nineveh*, the capital of Assyria, then the great mart for India goods, to purchase their cargoes, till, on acquiring more knowledge of the trade, they discovered a fact, which *probably the natives had concealed*, viz. that they could procure them much cheaper by dealing directly with the Indian merchants, who brought them as far as the Caspian sea, only 375 miles from their principal settlement, *Serapanis*, on the *Phasis*, to which their ships could come up and load.

“ As to the whole course of this trade from India to the Euxine, we owe the information to the enquiries of *Pompey*, after defeating *Mithridates*. That great man, wishing to open once more this channel of wealth to his country, which had been shut up since the days of the Greeks, (the period that I am treating of,) sent intelligent people to make enquiries: and they related, on their return, that the goods were conveyed in seven days from India to the river *Icare* in *Bactria*, which falls into the *Oxus*, and that river into the *Caspian*, where the Greek merchants received the rich merchandizes, and brought them in boats up the *Cyrus*, (now Kur,) from which river they were carried by land to the *Phasis*, and arrived at *Serapanis* in four days, as the road was so good as even to admit the use of carts. From *Serapanis* the loaded vessels easily dropped down to the *Euxine*; and, after traversing that sea, failed

failed through the Thracian *Bosphorus* to the Grecian states, for which they were bound.

“ It is impossible to close this article without a remark on the high antiquity of this commerce. Solomon traded to India upwards of 700 years before Christ: and he, probably, only followed a *tract beaten a thousand years before him*: a subject on which the Abyssinian Bruce is equally learned and luminous.” (A Tour through the Crimea or Taurida, by Mrs. M. Guthrie, Letter 75 and 76.)

The Bologues, as I have shewn in my Vindication, built wicker vessels, covered with hides, for the navigation of the Indus. Niebuhr was in Oman not many years since, and found, that the Omanites constructed the same kind of vessels on the Persian gulph.—But, says Irish history, with such vessels we could not navigate the Red Sea. “*Ni dheacaidh aon Efs tre san Muar-ruaidh, aclit an Efs unaide;*” that is, no *ship* can navigate the Red Sea, but a *timber-built* ship. (O’Clery, from a very ancient manuscript.) Does not this passage shew the knowledge of our Coti in the navigation of those seas?

Our *Coti* or Indo-Scythæ, masters of this great trade, had a body of laws for its regulation, named FORAS, explained simply by the word LAW, in our Dictionaries; these are the laws of the Scythians, mentioned by *Ephorus* and *Procopius*: by these they regulated commerce in Spain; the Portugeze still retain the word. The Royal Society

Society of Lisbon, in 1805, offered a premium, “ Pour le jurisprudence. *Une exposition de la Constitution, et des effets politique des anciens FORAES, (c'est a dire,) LOIS DE COMMERCE.*” (Mag. Encyclop. Aout, 1805.)

Fragments of these *Foras* still exist in the Irish manuscripts in the College Library.* The term is Chaldaic, viz. פורס *phoras*, exactor publicorum tributorum aut vectigalium. (Buxtorf.) Arab. فبرس *subris*, a law, a rule, a canon. (Rich.) In every port the king had a *Foirsar*, or officer of the customs, a collector; a word apparently derived from *Foras*: but we find the Chaldee פורסא *phorfa*, exactor publicorum tributorum aut vectigalium, in Chaldæa.

In like manner the Irish word *Dath* is explained to signify a law, but certainly is the Arab. دابة *diat*, the law of retaliation, which is fully explained in the Irish laws.

OF THEIR PATRONYMIC NAMES, GAODHAL, GAEL, AND FOINICE.

I. GAODAL, or Gaodhal. By this name the Coti distinguished themselves as of the posterity of

* Several specimens of these laws, with their translations, have been given in the course of this work. See Collectanea, Vol. II. and III. It is a great pity, and a scandal to the nation, that encouragement is not given for a translation of all those fragments of laws in the library of Trinity College.

of Japhet, who in Scripture is styled *Japhet* גִּדּוֹל *gadul*, to distinguish themselves from the Chaldean colony named *Tuatha Dedan*, or the Haruspices of Dedan. גִּדּוֹל *magnum esse vel fieri*. Synonymous to which is the Armenian *Aigh*, nomen gigantis et *Aighasineach*, Armeni ab *Aigh* oriundi—horum gigantium erat *Japeticus* ille *Haigh*, celebris ac fortis præfectus, jaculandi peritissimus, arcuque potens. (Moses Choronenfis, Lib. I. c. 9.)

2. GAEL, a merchant; *Gaelibh*, (gaeliv,) tribes of merchants, derived from *gaelis*, or *geilis*, traffick, commerce. In Arab. جَلْبِي *gbeli*, negotium magnum, grave. (Gol.) *Ibb* in Irish, and אִבּ *ibb* in Chaldee, tribus, pars populi qui ab eodem (*ab*) patre geniti erant, whence *Gaelibh*.

Galway receives its name from a company of merchants settled there. Commerce with the Irish and Arabs was esteemed honourable; and hence, in both countries, the adjective *Asob* (noble) was prefixed to the word implying commerce, to signify a merchant. *Asob-Gaelibh*, the merchants of Galway; and hence Ptolemy names the bay of Galway *Sinus Asobus*. The Arabs and Persians write it اصحاب *af-hab* and *afoub*, signifying lord, master, possessor. اصحاب تجارت *as-bab tajaret*, merchants, (Rich.) in Irish *Asobtegerith*. The Irish now write it *Easb* and *Hasb*; as in *Easb-óg*, a bishop, i. e. the dignified óg, or holy man. *Ashab* is reduced to *Asp* in the Persian, whence *Argi-sp*, *Kish-tasp*; hence *Esub-opes*,
king

king of Scythia, that conquered *Sesostris*. “ Il ne faut pas croire, que tous les noms Persans terminés par *Asp* renferment le mot cheval ; il signifie *Chef*.” (Anquetil de Perron.)* *Isaiah* takes notice of this pompous title given to the merchants of Tyre, “ whose manufacturers were princes, and whose merchants the honourable of the earth.” In like manner we read in Irish history of the *Ceannaith-ambra in Inis-Mann*, the noble merchants of the isle of Mann.

3. FEN, FON, commerce, merchant, wealth; hence the common adage,

“ Cine scuit saor an feine.”

The Scythian tribe are merchants by profession; and hence *Fonteac*, a caravanfera, the *teac*, or house of the merchants; an inn. (Shaw.) *Foinice*, professional merchants;† *Feinice*, the same; old names given to our *Coti*. One of the old names of Ireland is *Crioch na Fuineach*, the country of commerce or merchants, whose ports, according to Tacitus, were more resorted to than those of Britain: and hence *Bearla feine* signifies the language of the merchants, who, by intercourse with foreigners, spoke a mixed dialect: *Bearla teibi*‡

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means

* *Asp* signifies a horse in Irish also; *Cuil Asp*, a jade of a horse. (Shaw.)

† P. كيا *kio*, opus, actio.

‡ “ By *Bearla teibe*, our ancestors always understood a mixed dialect.” (Ch. O’Connor.)

means the same, from טאב *tab*, merces, negotium; whence *Thebes* in Egypt, which was once the emporium of that country. (See Bruce's *Abyssinia*, Vol. II. p. 30.)

In Arabic and Persian فن *fon*, trade, traffick; فنتق *fontuk*, a caravanfera. Chaldee פונדק *phondak*, caupona, hospitium, hospes, vinum et esculenta vendens. Perf. فندق *funduk*, caravanfera. Punice-Maltese *fondok*; hospitium mercatorum, et nomen cujusdam loci in Melita. (Vassalli.) Shaw translates *Fonnteac*, an *Inn*, which is the same thing as caravanfera; but I believe he is right in translating *Samasaiche*, a futtler of an inn, compounded of the Perf. شم *shem*, an inn, and اشكلر *ashikar*, publick. *Guirme*, which Shaw also translates an *Inn*, is the Chaldaean גורם *gurm*; caravanfera, habitatio in solitudine, גור *gur*, habitare modicum tempus peregrinorum more. (Buxtorf.)

In every Irish *Fonteac*, or caravanfera, resided a *Bruigher*, who had certain lands assigned him, for which he was to entertain the prince and all travellers on journeys: he was also to find chess-boards and backgammon-tables for their recreation, as particularly expressed in the *Breithamhan* laws of Ireland. Ch. בגרר *bargar*, in Aruch exponitur pro domibus extra urbem extructis, in quibus venduntur *victualia viatoribus*—indè explicatur, hospitium, popina, in Vajik rabba, sect. 7. *Simile hoc est regi iter facienti per desertum*. Cum pervenisset ad diversorium primum, comedit et bibit

bibit illic. (Buxt.) Ar. *berj*, cibum et potum largius surrepsit, aut eorum habuit. (Gol.)

The author of a learned work on the primitive elements of language blames the great Bochart “for not having understood the word *Phœnician* to be of the same import with the Chaldæan word *Chanaanite*; for as Chanaanite signified a *merchant* in that language, so doth *Phœnician* mean the same thing in Greek; for *pen*, *phen*, means money, traffick, usury; thus *Phœnician* doth also denote riches, jewels; and *Fœnus*, in Latin, is usury.”

Baxter in his Reliq. p. 415, observes the same. “It is,” says he, “a grand, though an ancient mistake, that the old *Φοινικες* were *Tyrians*.” And the learned Monf. Du Puis tells us, “it is a mistake to think, that, by *Phœnicians*, the Greeks meant the people of those cities, at the bottom of the Mediterranean, and on the coasts of Syria and Palestine. *Phœnician* was a general name, that the Greeks gave to *all Eastern* people, that *trafficked* with them, and brought commodities for sale from *Tartessus*, an ancient city of Assyria, to Pelusium in Egypt. From the divers parts of that sea, called the *Phœnician* sea, it was, that the East carried on its commerce with all the West, from the mouth of the *Indus* to the *Tagus*. These are the *Phœnicians*, who are said to have conquered great part of Asia, and made Egyptian *Thebes* their capital. We cannot doubt, but the *Scythian* nations of Asia moved to the south of

Persia, and perhaps extended even to the ocean; *Carmania*, on the Persian gulph, was the great depôt of commerce for Persia.* The Carmanians sacrificed the horse—the Scythians did the same.” (Du Puis, De l’influence, que les habitants des Isles du Golfe Persique, et des Côtes meridionales de la Perse, et de la Carmanie, ou de Kerman, jusq’a l’Indus, ont eue sur l’Europe et sur l’Asie Mineure. Mem. de l’Institut. Nat. T. V. Liter.)

The Ethiopian shepherds,” says Bruce, “carried their Indian commodities to *Thebes*, which soon grew rich and proud. There is a tribe of these shepherds, which, if we were to pay any attention to similarity of names, we should be apt to imagine we had found here, in *Africa*, a part of that great *Gaulish* nation so widely extended in Europe and Asia—these are the *Galla*; this word in their own language signifies *shepherd*. They were carriers between the Indian and Atlantic ocean, and supplied the interior part of the peninsula with Indian commodities.”—I am rather inclined to think, that these *Galla* were a part of our *Gael*, or Indo-Scythæ, and, that they called themselves so, from being merchants; for Bruce says, they called themselves also *Agaazi* or *Agagi*.

A body

* And so *Ciar-maoin* signifies in Irish; whence so many *Carmens* in Ireland. And these grand depôts of commerce were also the seats of the *Naslegan*, or assemblies of the states. (See *Carmen*. Seward’s Topogr. of Ireland.) See *Ciar*, No. 10, in the subsequent list of names for commerce.

A body of Scythians, says Irish history, engaged in the service of the Egyptians, overthrew the Ethiopians in many battles, and at length brought them under tribute to the crown of Egypt. They invaded Egypt 3666 years B. C. and again 640 years B. C.

There is a great similarity in many words of the old Egyptian and old Irish languages. In my fifth volume I have given about 100 examples from a nomenclator in Egyptian, Arabic, and Latin, printed from Kírcher.

“ The Scythians of Colchis and of the Euxine,” says Bryant, “ however unknown they had lain for ages, there was a time when the natives had rendered themselves very respectable. For they carried on an *extensive commerce*, and were superior in science to all the nations in the neighbourhood: *and this was long before the dawning of learning in Greece*: even before the constitution of many principalities, into which the Hellenic state was divided. They went under the names of *Colchians, Iberians, Cimmerians, Hyperboreans, Alani*, PHOINICE, and PHŒNICES. The extreme settlement of this people was in SPAIN, upon the *Bætis*, near *Tartessus* and *Gades*. The *Turdetani*, one of those *Iberian* nations upon the great western ocean, are to the last represented as a most intelligent people. They are well acquainted, says Strabo, with grammar, and have many written records of high antiquity; and even their laws are described in verse, which, they say,

are

are of 6000 years standing.* In *Tatianus Assyrius*, and more especially in *Clemens of Alexandria*, we have an account of those persons, who were supposed to have blest the world with some inventions; and, upon examination, almost all of them will be found to have been of *Scythian* original.” (Bryant’s Mythology of the Ancients.)

REMARKS.

The *Turdetani* are placed by Strabo, and by Ptolemy, between the *Anas* and the *Bætis*, exactly where the *Scoti* are situated by *Orosius*: they extended themselves across the country to *Cantabria*. They were certainly the descendants of the Indo-Scythæ, called *Ephtali* by Procopius, who, he says, were governed by their own king, and by wholesome laws; and who, according to Irish history, came from the Pontus. And *Orosius* (an author of the fourth century) tells us, that the *Scythians*, expelled from *Gallicia* in *Spain*, by Constantine the Great, took shelter in *Ireland*; where they found the country already under the dominion of their countrymen the *SCOTI*.

Ortelius places the *Scoti* in *Cantabria*, at least from thence he brings them to *Ireland*. “*Scoti,*
quorum

* It is supposed, that there is a mistake in the manuscript of Strabo, and, that for *εἴσιν*, years, we should read *εἴσιν*, verses; and, that the true meaning was, that they consisted of 6000 verses.

quorum Orosius, Claudianus et Ammianus inter Latinos scriptores meminere, Britanniae insulae septentrionales populi, qui ex Hispaniae Cantabria oriundi, atque inde in Hiberniam migrantes, tandem in Scotiâ fedem fixere." (Ortelius.)

Boulanger, a very learned historian and antiquary, says, "Il est bon d'observer, que les anciens font sortir les *Iberiens* d'Espagne de la *Colchide*." (L'Antiq. dévoilée. T. I. p. 364.)

We shall here detail many other words and terms relating to commerce, to shew, that they are of Oriental origin, and could not have been imported into the Irish language by any other means than by their ancestors having been a trading people in Asia.

4. AONACH, a fair, a mart. *Aonachoir*, a merchant; and, with the inseparable particle F, (as Golius calls it,) *Faonach* and *Fionach*, a merchant; and perhaps hence the *Feinice* and *Foinice*, or *Phoinice*. *Aonach Tailtean*, the fair of Tailtean; *Aonach*, a market town in Lower Ormond, now Nenagh. (O'Brien.) *Diaonach*, the god of trade; whence the Romans made *Janus* a god of trade, catching the sound of the name. In Arabic *عنوق* *anuk*, negotium. Ch. *אונכרא* *aonacara*, negotiator; from *אוני* *aoni*, emptio. Gr. *ων*. *Anach*, in Irish, with the particle F, *Fianach*, signifies a giant; the root is *Anach*. *ענק* *anak*, in Hebrew and Chaldee, signifies a giant; and I believe the *Anakim*, which the messenger of Moses met in *Canaan*, were no more than a caravan of merchants:

merchants: the \aleph and the γ are often used promiscuously. They were certainly a large-bodied people; but they were Canaanites, that is, merchants.

Fianach in Irish undoubtedly conveys the idea of *terror*: it was the war cry of the O'Tothils, (O'Tools,) as we find by the following register: it is the Chaldee פָּנָח *phanah*, *conterrere*.

De clameo de O'Tothils voce *Fenneck abou*.
Rot. Tur. Birm.

Placita cora de
anno 4to.
Edw. II.

Walterus Penrys, Willielmus le Bette, Henricus le Bette, Willielmus Penrys, Johannes filius Roberti, &c. et alii, rectati, quod ipsi noctante venerunt ad William de Hugerton, et in eadem villâ riotose clamaverunt magna voce, *Fennock abo*, *Fennock abo*, quod est signum de O'Tothils; et per hujusmodi clameum malitiosè fecerunt omnes homines et fœminas ejusdem villæ fuere extra domos suos; et hoc facto roboriaverunt in prædictâ villâ quatuor gallinas et octo pullonios prætii sex denariorum, et unum caseum prætii unius oboli, et inde suam fecerunt voluntatem, contra pacem se veniunt et defendunt omnem roboriam, et totum, &c. Et dicunt, quod non sunt inde culpabiles, et de bono et malo ponunt se super patriam. Et Ricardus Alewyn, &c. (cum undecim aliis) dicunt super sacramentum suum, quod sunt culpabiles, et fecerunt pacem cum domino rege pro transgressione prædicta per viginti solidos, &c. &c.

Every

Every Irish chief had a war cry, as *Butler abou*, *Crom abou*, &c. Gedeon gave his war cry to his little troop against the Madianites, *To the Lord and to Gedeon*.

Caidreuh Aonach, a partnership in trade, fellowship in commerce. (O'Brien, Shaw.) Hence the *Bene-Chadre-anach* in the *Pœnulus* of Plautus, v. 35, meaning the Carthaginians, or the sons of the trading company.

Ceannaigh, a merchant, from *ceannam*, to buy and sell. *Ceannaighth ambra* in inis Mann, the noble merchants of the isle of Mann. (See *Gael* before.) כנען *canaan*, a merchant; the final nun (N) is servile here, and this is agreed in general. And if *Canaan* may be from כנע *canaa*, which cannot be disputed, then it is a mistake, though a common one, that a merchant was named *Canaan* from the grandson of Noah, and the father of the *Canaanites*." (Bate's Heb. Lexicon.) *Canaan*, though written with כ *caph*, a servile, which when prefixed signifies, *according to, like*, is undoubtedly derived from קנה *kana*, emere; whence קונה *konè*, emptor. קנען *kenaban*, nomen proprium viri. Mercatura nobilis, inde *Kenaban*, negotiator, merx, all written with ק, which is always radical. Let the Hebræists settle that matter. And hence we may add the Irish family name *Kinaban*, I shall not hesitate to declare, that, in my opinion, both derive from the Indo-Scythian *Ceannaigh*, pronounced *kannaib*. The Scythæ of Bethsan are called Canaanites in Joshua, c. xvii,

6. *Beannann*, merchandize, wares, household goods. Perf. *بانيان* *banian*, a Hindu who employs himself in trade. Sanscrit *banian*; Hindooft. *bunij*, wares, merchandize.

7. *Tora*, *Torach*, trade. *Comb-thorachd*, commerce. *Tar-aos*, a community of merchants. Ch. *טרי* *tari*, negotium, *Tarun*, mercator. *טריא* *taria*, commercium. Hence Troas, Troja, Troy. See Phrygia in Reacam. Art. 13.*

8. *Bife*, money, traffick. *Bifeachoir*, i. e. *Bife-seachoir*, a merchant. Among the Brahmins the cast of *Byfe* only are allowed to traffick. Hindooft. *Bifeb*, a fair, a market; *ma-bijfet*, commerce; *bifatee*, a pedlar. Ar. *بازار* *bazar*, merchandize, trade, market. The Irish *Bifeachoir*, is compounded of *bife* and the Chaldee *סחורא* *fachora*, or *סוחר* *sochar*, merx, mercator, qui mercium et negotiationis causâ ultro citroque circuit. *סחרין* *facharin*, homines et quicquid in circuitu est. Hence the Irish *Seacharan*, a stroller, a pedlar; and the *Scar* in the county of Wexford, where the old Britons opened a market. *Scara-walsh*, &c. &c. Hindooft. *Sabookar*, a merchant.

Our Coti or Indo-Scythæ coined money for the purpose of traffick. Indus rex in Scythia argentum

* Torc signifying a hog or swine, the Trojans took this animal for their sign armorial. *Arma fixit Troia*, (Virgil.) Troia fuit inter arma templis affixa. Armorum insigne, id est, *fur*. (Moffala Corvinus.)

gentum primus invenit, quod Eriſthonius Athenas primum attulit. They trafficked alſo with Indian and Babylonian money and meaſures. The meaſures I have already explained, and ſome of their coin, in my laſt volume. *Bes*, *Bis*, *Bios*, i. e. *Cioſ*, a ſpecies of money. (O'Clery.) *Bis*, tribute. (O'Brien, Shaw.) This muſt have been the *Byſa* of Pegu, mentioned by the earlieſt navigators from Europe to India. "The *Byza* is worth (after our account) about half a ducat." (Voyages and Travels of M. Cæſa Frederick, merchant of Venice, 1563. Hacluyt's Coll.) Perf. باج *baj*, a tax. Hence the Irifh *Baſcac*, a toll-gatherer; and probably *Baſſaile*, a vaſſal, that is, one under tribute.

Bann, *Pann*. Or *bann*, a ſpecies of gold coin. (O'Brien.) The Indian *Pannam* is a ſmall round coin of ſilver, like a rupee. (Fr. Paolino, p. 85.) *Pangæus* mons, apud quem auri metalla et conflaturam Cadmus ipſe invenit Phoenix. (Plin. L.VII. c. 56.)

Pungine, a penny. Hindooſt. *Pun*, a half-penny.

Fann, *Fang*, an ancient coin of gold or ſilver. (O'Brien.) *Faing n'dearg oir*, a fang of red gold. (Id.) *Do bhearadha faing n'dearg oir don eaſbog*, he gave a fang of red gold to the biſhop. (O'Clery.) The ſilver *Fanon*, called by the Indians *Panam*, is a ſmall round coin. (Fr. Paolino.) The Cochineſe *Panam* is a very ſmall coin of tin

or

or lead. (Id.) *Feng*, a Chinese coin, the tenth of an ounce.

Duda, a coin of iron or other base metal. *Duda*, steel. (Shaw.) The *Duda* is a small round coin of tin or lead, or other base metal, according to the nature of the country. (Id.) Ar. حديد *budid*, iron.

Gear, money. *Gear-fom*, earnest money. (Shaw.) Ch. גרה *gera*, obolus, nummus. (Buxt.) Ar. كرو *gerau*, earnest money, handsel. (Rich.) *Gerab*, a small Hebrew silver coin, worth somewhat more than a penny English. (Parkhurst.)

And as to arithmetical figures, so necessary in commerce, Boxbornius and Bryant both insist, that they were invented by the Indo-Scythæ. (See Collect. Vol. V.)

9. *MAL*, riches, wealth, rent, tax, tribute, commerce; *Malair*, a merchant. Hence the names of towns and lands, where fairs are held, viz. *Mallo*, *Malabide*, *Malabideart*, *Maltan*, &c. Arab. and Pers. مال *mal*; Heb. מַחֲלָ מַחֲלָ, riches, money, wealth, goods, merchandize, revenue. Hindoost. *Mal*, merchandize; *Mela*, a fair.

10. *CIUR*, *CIAR*, commerce, a merchant. *Machoir*, the same. *Eand-machoir*, a frivolous merchant, a pedlar, a toyman. *Ciara-bann*, a troop or company of merchants, a caravan; hence *Ciaragh*, now *Kerry*, whose ports were much frequented, and *Machara*, *Machara-felt*, and many

many other market towns. *Ciar-maoín*, the wealth of merchants, an emporium. Ch. מירד *ciri*, venditio, emptio, negotiatio. מכר *machar*, vendere. מכורה *mechura*, commercium. Ar. کاور *kaur*, trade. Perf. کرمان *karmen*,* a market, an emporium. کريد *kerid*, a place of commerce; hence *Crete*, from the Irish *Ciar-ith*, the country of merchants. “*Uranus*, son of *Acmon*, (a Scythian,) conquered *Crete*; and his male children were called *Cureti*, that is, merchants: they fabricated swords and iron arms, with which they trafficked with other nations. There is a great resemblance, says Du Puis, between the words *Car* and *Carmania*. *CARMANIA*, on the Persian gulph, was the great depôt of commerce for Persia.” Hence, probably, the Irish *Mar-ciur*, and the Latin *Mercurius*, the god of trade. *Mar* is the same in Irish and Chaldee as *Bal*. מר *mar*, dominus; vocabulum Babylo-nicum, et pro Hebræo בעל *baal*. (Bochart.)

II. TUGAR, *Tegur*, *Tegearach*, commerce, purchase. (O’Brien and Shaw.) פתורא *Poenis tugro*, commercium. “*Tingi* hodiè *Tangar* dici reperis apud Castaldum. Hinc suspicio non levis, Phœnices hoc vocabulum scripsisse cum R in fine. Sic *Tingir*, vel תיגיר *tiggir*, effet emporium, ut רגור

* Perf. کرمان *Korman*, *Carmania*, famous for steel; a castle, an emporium. Hence the Irish *Corman*, vulgò *Croman*, a lancet, a chirurgical instrument made of Carmanian steel; also *Damascus* steel.

תגר *tagger*, Syris, negotiari, et תגגר *taggar*, negociator. Inde appellatam à Poënis suspicamur Carthaginem Hispaniæ תוגרא *tugra*, i. e. commercii; ut à Mediterranea Carthagine distingueretur. Quod Græci sic acceperint, quasi à *Teucro* conditore sortita esset id nominis. *Nam hujusmodi fundamentis nituntur pleraque Græcorum fabulæ de populorum origine.*" (Bochart.)

12. LIUGHAC, i. e. *Ceannais*; *Gaolach*, i. e. *Geilis*. (O'Clery.) *Liogac*, commerce, like *Gaolach* from *Geilis*. (See *Gael*, Art. 2.) *Luighaire*, a merchant. *Aluigheacht*, commerce. *Tracht-aluigh*, a merchant. (M'Curtin's Dict.) *Lioghac* should have been written *Luighac*. *Tracht-aluigheacht* is the Arabic طرقة علاقة *trakt-alaket*, the trade or profession of commerce. Hindoost. لگاو *lugao*, commerce.

A body of our *Loegrians*, or merchants, remained in Cornwall after the arrival of the *Cymri*; and from that body the Britons probably borrowed some of the rites of the religion of the *Coti*, which was that of the ancient Persians.

From *Luighac* and *Ciar* I think are derived the names *Leleges* and *Carians*, on the coast of the *Euxine*, even to *Scythia*, who in that quarter of the world laid the foundation of an empire, and of *commerce*, as extensive as that of the *Phœnicians* of *Africa*, says the learned M. Du Puis, "and," adds he, "by means of the *Erythræan colonies*, composed of *Assyrians*, *Persians*, *Indians*, *Arabians*

bians and Phœnicians, the East communicated its arts and sciences, its commercial genius, and all the riches and productions of India, Persia, and Arabia, to the West.

“ It would be interesting to discover and determine, at what period this transplantation of people from the East took place, because by that we should have a given point or period, to determine one of the greatest revolutions, that affected the West and the North of Europe—an impenetrable veil conceals this great want of universal history—all that we know is, that it was *anterior to all known epocha of Grecian history*. The most ancient chronology of the Greeks, when we would not grope in the dark, is that called the war of Troy. But the people adjacent to the Persian gulph, and the islanders of the Erythræan sea, had established colonies on the coast of our sea a long time previous to the age, in which Ulysses and Agamemnon lived, even before the age, in which the pretended expedition of the Argonauts is fixed.

“ The foundation of Tyre, or rather that of the temple of Hercules of Tyre, was made 2800 years before the Christian æra; and the taking of Troy is settled at about 1200 years before the same æra, and the expedition of the Argonauts at 1250.

“ Supposing then, that the expedition of the Argonauts be an historical fact, *which I am far from admitting, and which authors wrongfully and ignorantly*

ignorantly place as the age of the discovery of the art of navigation, there was more than 1500 years, that the Tyrians trafficked before that period in the Mediterranean and its isles. Tyre, before it was destroyed by the Persians, was the greatest maritime city that then was; their pilots guided their ships by the stars of the *Little Bear*, which they taught the Greeks; they cultivated all the sciences, and all the arts, with equal success.

“Tyre was but the daughter of *Sidon*. Homer speaks of *Sidon*, and does not mention Tyre. On the other hand, we learn from Herodotus, that these *Sidonians* themselves were but a colony of islanders, who inhabited the entrance of the Persian gulph, opposite the mouth of the *Euphrates*. What antiquity then can be given to these islanders, who formed such establishments on the coasts of another sea, or on the coasts of the Mediterranean? An antiquity, that we cannot determine, but which we must grant, since it is from them that the most ancient cities of the West of Africa, and of Europe, draw their origin. They were, in fact, colonies of the Indian ocean, that built ancient *Cadiz** in the Atlantic ocean. Thus navigation must have been *perfected in very remote ages*, to have established a communication between places, where the sun rises, and where it sets. What could have been the motives, that determined these

* Ceide, a market, a fair.

these islanders of the Indian seas to betake themselves to the westward? We cannot doubt, that the Scythian nations of Asia moved to the south of Persia, and perhaps extended even to the ocean." (Du Puis.)

The great routing of the Tyrians was by *Gu-darx*, alias Nebuchodonosor, who, after a siege of thirteen years, drove them out, seized on the Tyrian ships, and pursued them to Spain. *Itho-bal* was then governor, who, not thinking himself safe in Spain, fled with our Coti to Ireland; where, according to Irish history, he met the *death of those who are drowned in the sea*, as the prophet Ezekiel had predicted. (See my Vindication.)* "Du Puis," say the Reviewers, "writes in conjectures, which facts do not countenance, and which want even the support of probability."

Most of his assertions appear to be supported by history: a great body of our Indo-Scythæ settled on the Persian gulph, from whom a great
I tract

* *Ith*, says Irish history, was neither Milesian, (Scythian,) Omanite, Bologue, or Nemedian, but far superior to all these. *Mac Con* descended from *Ith*, and extended his arms to the Britannic isles and to Gaul (*Liber Lecanus*, fol. 119)—that is, *Ith* was a Tyrian. His city was taken by Nebuchodonosor 573 years B. C. "Is this your joyous city," says Isaiah, "whose antiquity is of ancient days? Her own ships shall carry her afar off to sojourn." Spanish history asserts, that he built the city of *Itho-baal*, or *Tho-bal*, now *Santubes*. (See my Vindication, p. 304, and Gebelin's *Monde Primitif*, T. VIII.)

tract of country on its borders was named *Scythia*. "When the Indo-Scythæ seized upon the provinces of Susiana and Chusistan," says the learned Bryant, "they were in the possession of the navigation of the Tigris downwards to the Persian gulph, where they commenced a very early trade."

13. REACAM, to buy and sell.

"*Commerce fut personifié*. Commerce was made a divinity." (Gebelin.)

From *Reacam* they formed *Muireach*, a merchant; pl. *Muireagh*.*

Mor an muireach an tar tonn. They (the Scuit) were great merchants beyond seas.

From the same root, with the particle F; they formed *Fiarach*, the god of trade; in the plural, *Fiaragh*, merchants. "The *Ibb fíaragh*," says O'Brien, "settled in *Galway*:" true, for *Fiaragh* is synonymous to *Gaelibh*, i. e. merchants. See Art. 2. From *Fiarach* the Latins formed *Phryxus*, the god of trade. *Phryxi templum et lucus in Colchide*. (Plin. et Pomp. Mela.)

The fable of *Phryxus*, as wrought up by the Greeks, shews that he was a merchant of *Colchis*, that traded in gold dust, collected, as history informs us, in sheep skins, sunk in the bed of the
Phasis;

* Hence the *Fo-muireagh* Afric, the king-merchants of Africa, as they are stiled in Irish history; the *Bene Caidreab-aonac*, the children of the trading company of Carthage, as Plautus calls them.

Phafis; which, I have shewn from *Ebn Haukil*, was practised in Asia, as late as the tenth century. (Collect. Vol. VI.)

“ The Greeks carry *Phryxus* and his sister *Helle* into *Bæotia*; which country they left, to go to their relative *Ætis*, king of Colchis. They mounted on the back of a ram, whose fleece was of gold, and proceeded on their journey through the air. The height, to which they were carried, made *Helle* giddy, and she fell into the sea. *Phryxus* gave her a decent burial on the sea shore, and after he had called the place *Hellepont*, from her name, he continued his flight, and arrived safe in Colchis, where he offered the ram to the god Mars. This ram the gods intended for *Athamas*, the father of *Phryxus*, as a reward for his piety and religious life. *Ætis* gave him *Chalciope* his daughter in marriage, and was afterwards murdered by his father-in-law, who envied him the golden fleece. The murder of *Phryxus* was some time after amply revenged by the Greeks; it having occasioned the famous expedition achieved under *Jason*, and many other princes of Greece, by the *Argonautic* expedition, for the recovery of the golden fleece, and the punishment of the king of Colchis for the murder of the son of *Athamas*.”

By this fable we learn, that the Greeks, having routed our I. do-Scythæ from their settlements in Colchis, and shared their trade, had adopted *Phryxus* as one of their divinities.

It appears, that they had deprived them of the fisheries, as they did at length of the India trade: In the Irish language *Eisg* signifies *fish*, and *Reac-eisg*, a fishmonger, or fish-seller; and this might well have been applied to the ancient Greeks; whence, I think, *Rhaicus*, which, we learn from *Hesychius*, was the primitive name of the Greeks; and by prefixing the Scythian word *gui* or *goi*, a nation or people, (as in *Gui-ban*, the white (haired) people, the Saxons,) came *Gui-Rhaicus*, and contractedly *Græcus*, or Γραικός.

From *Fiaraigh*, merchants, with the suffix *aoi* or *ia*, a country, probably is derived *Phrygia*, whose ports were noted for trade: and from the Irish *Tora*, trade, commerce, (Art. 7.) may be derived *Troy*; as *Pergama* is from *Burgamb*, a pleasant town or city;* for *Acmon*, one of their primitive chiefs, had settled there before, and built a city called after his name, (p. 4.)—"Est valdè probable, quod *Scythæ* longè ante *Dardanum*, adhuc in primo suo ex *Armenia* per *Asiam* minorem in *Europam* transitu, pro se *Trojam* occupaverant." (Otrockocfus. Orig. Hungar. p. 13.)

The Persians in like manner, from رقاہی *rukahè*, mercimonium, formed قروخی *firookhi*, a merchant; Hindooostanee *furokht*. The Chaldeans add the letter L; רוכל *rocal*, a merchant;

הרוכל

* Pergama, the Phrygian name of Troy, is a northern word. (Bailly to Voltaire.)

הרובל *herocal*, negotiator; whence the name of the voyaging Hercules. *Menenw*

Ceide, a market, a fair; hence *Cadiz*. *N*

OF THEIR SHIPBUILDING AND NAVIGATION.

The inspired penman informs us, that the sons of Japhet divided the isles of the Gentiles among them; consequently they were the first navigators. And the next most ancient history existing, which an Irish scholar would name *Seanca-nath*, or the intelligence of antiquity, confirms the Scripture; by informing us, that the first builder of a ship was *Chrysor* or *Chrusor*, a person of great antiquity, and who navigated the seas. (Philo Biblius.)

The Coti or Indo-Scythians, sons of Magog, son of Japhet, claim this name. *Carras*, in the Irish, is a large ship, and *Carras-saor*, or *Carras-saor*, a ship-builder.

“*Where is Carras, king of ships?*” (Poem of Ossian.)

Carras, a ship of war. (Shaw.) It signifies a ship built with timbers and planks, bolted on, to distinguish it from the *Currach*, or ship of timber, wattled and covered with hides.

In like manner from *Long*, a ship, *Loing-saor*, a ship carpenter; *Loing-seoir*, a pilot; *Long-bach*, a shipwreck.

Long signifies a covering, a house, a bed, &c. like the Chal. סֶפֶן *sephan*, tegere; סֶפִּינָה *sephina*, navis: Irish *sudbbhan*, pron. *suwan*. *Long*, bâtiment

ment des Chinois: les *longs* sont assez semblables à nos galeres. (Voyage de Matelief, and Dict. de Furetiere.) This word may have been communicated to the Chinese by our Scythian Coti; for the *Seres*, their neighbours, were Scythians. *Σηρες, εθνος βαρβαρον Σκυθικον.* (Schol. in Dionys.)

“ The *Seres* were a different people from the *Sinæ* and *Sinenses*, though at last incorporated with them. The chief city of the country was occupied by them, which they called after their own name *Sera*; for they were the northern *Seres*, a branch of the Cathaian *Sacæ*, and they named the region Cathaia. From thence they passed over to the islands of Japan; one of which was from them named *Sacaia*.” (Bryant’s Myth. V. III. p. 555. Comment in Dyonisii.)

Sear, a sailor; *Searhaid*, the sailor’s or rower’s seat in a boat. (O’Brien and Shaw.) *Seart*, a transverse beam in a ship. Ar. صاري *Sari*, a sailor; بادبر *badbur*, a board or plank; Ar. صارية *Sariat*, a transverse beam in a ship.

Sghás, a ship; *Sghásur*, the poop of a ship; Ar. جهاز *jahaz*, a ship.

Cabal, a ship; *Cablach*, a fleet of ships; Malabar *Koppel*, a large ship with two or three masts. In the Sanscrit they are called *Nau*. (Fr. Paolino.) Irish *Naoi*, a ship.

“ The vestiges of the origin of things are preserved in the etymology of languages. A science must be considered as the produce of that country, where the technical terms it makes use of
took

took their rise. This is a principle not to be disputed. The place of these technical terms is the North, whose languages point out to us the origin of navigation." (Bailly to Voltaire.)

"When one nation borrows a term from another," says Captain Turner, "they are indebted to the same source for the knowledge of the thing which is designated." It is a most just observation, if the Eastern nations did not borrow these terms from our Coti or Indo-Scythæ, the latter did from the Eastern nations, which strongly marks a free communication with them."

The *Dioscari*, or *Afaide*, the gods of voyages and travellers, as the names import in Irish, (see Vol. VI.) were the invention of our Coti seated in Colchis, where they were known by the name of *Currabunnith*, or *Corybantes*, that is, ship-builders; for which they were remarkable, as we are told by Herodotus. "Neptunus autem pari consilio numerasse, nam dedit potestatem naufragis salutis esse." (Hyginus.) Strabo, Ammian; Homer, Horace, all agree in celebrating the *Dioscari* as the protectors of seamen.

Oscar in Irish is a voyager. *Afaide* is from *faid*, to travel by land. *Do faidh tar Alp uile*, he travelled over all the Alps. (O'Brien.) The Greeks, as voyagers, borrowed the first name: the Arabs, as travellers by land, the second. *Hafedhab*, the deity presiding over travellers. (D'Herbelot.) Hence our Coti named them *Anaces*, defenders. *Anaic me a Thighberna*; defend me,
O Lord.

O Lord. **اناق** *anak*, safe, secure, a Tartar word. (Rich.)

There is a hill in the county of Cork, named Affadown, i. e. Afaide dun, the hill of Afaide, on which probably was once an altar to these deities; on it is a round tower.

"The *Dioscouri*, having built rafts and ships," says Sanchoniatho, "put to sea, and were cast on shore under mount *Cassius*; there they erected an altar."

This altar, Gebelin proves, was dedicated to the god of commerce. *Cassius* was situated between Phœnicia and Egypt, most convenient for the trade of Africa and Asia. Here, says he, on certain fixed days of the year, sacred to the Deity, "se rassembloient tous ces peuples pour leur commerce; c'étoit tout à la fois un tems de foire, de pelerinage, de fêtes, et de dances: les marchands trafiquoient, les dévots alloient au temple, la jeunesse dançoit, toutes les denrées se vendoient bien, et chacun s'en alloit gai, dispos et content." (Alleg. Orient. p. 73.)

Whenever the Cotti had finished their voyage, they sacrificed to the *Dioscouri*, and to the *stars that guided them*, says Irish history.

"The Phœnicians," says Strabo, Lib. XVI. "navigated by the inspection of the stars; and from them astronomy came to the Greeks." The Greeks may have thought it an honour to name the Phœnicians as their masters in astronomy and navigation: in my opinion they were more beholden

holden for it to our Indo-Scythæ, with whom they had such intercourse in Colchis, on the Pontus and Euxine seas.

THE COTI OR INDO-SCYTHÆ INVENTED THE FIGURES ON THE CELESTIAL SPHERE; PROVED FROM THE IRISH LANGUAGE.

In my Vindication of the ancient History of Ireland, printed in 1786; in the fifth volume of my Collectanea, printed in 1790; and in the Oriental collection, printed in London in 1798, I have given my reasons, why the Indo-Scythæ were the authors of the figures on our celestial maps: not the authors of the classing and arranging the constellations, but of the figures of men, beasts, birds, fishes, &c. in consequence of that arrangement. I shall here be as brief as possible.

“ The Hindu zodiac,” says Sir Wm. Jones, “ was invented *before the dispersion*, by the first progenitors of that race. It was not borrowed from Arabs or Greeks; and, since the solar division of it in India is the same in substance with that used in Greece, we may reasonably conclude, says he, that both Greeks and Hindus received it from an older nation, who first *gave names* to the luminaries of heaven, and from whom both Greeks and Hindus, as their similarity in language and religion evinces, had a common descent.”

Abbé Pluche, persuaded that the twelve signs, with their names, had been known and used in Egypt;

Egypt; knowing very well, that this arrangement does not agree with the state of the year in Egypt, where the harvest is over long before *Virgo* appears; and, that there falls no rain during the sign of *Aquarius* being visible, &c. &c. draws this double consequence, that the Egyptians were not the inventors of the *zodiac*, but that they had borrowed it from an *Eastern* people; and, that its invention is of a very great antiquity, *anterior to the dispersion*.

Jewish authors ascribe the discovery of the twelve signs to Enoch, who was seventh from Adam, and coeval with him.

That the knowledge of the sphere preceded the deluge, is the opinion of many learned writers,* besides those already mentioned.

The sacred Scripture is a proof of its being early discovered. God told our first parents, that the lights in the firmament of heaven were for signs and for seasons, and for days and for years.

That the year, *by observations of the constellations*, was divided into months, is evident by the detail of the flood. "The ark rested in the seventh month, on the seventeenth day of the month; and in the tenth month, on the first day of the month, were the tops of the mountains seen."

What

* Consult Brucker, Hist. Crit. Phil. T. VI. p. 56 — Hottinger, Smegma Oriental. p. 239.—Maurice, Hist. Hindost. V. I. p. 304.—Barret's Enq. into the Origin of the Constellations, p. 239.

What knowledge the Arabs had of the stars, was gathered from long experience, and not from any regular study, or astronomical rules. The Arabs, as the Indians also did, chiefly applied themselves to observe the *fixed stars*, contrary to other nations, whose observations were almost confined to the *planets*: and they foretold their effects from their influences; not their nature: and hence arose the difference of the idolatry of the Greeks and Chaldæans, who chiefly worshipped the planets, and that of the Indians, who worshipped the fixed stars.

“ The stars they most usually foretold the weather by, were those they called *أنوا* *anwa*, or houses of the moon. These are twenty-eight in number, and divide the zodiac into as many parts, through one of which the moon passes every night; as some of them set in the morning, others rise opposite to them, which happens every thirteenth night; and from their rising and setting, the Arabs, by long experience, observed what changes happened in the air; and, at length, came to ascribe divine power to them, saying, that the rain was from such and such an *Anwa*; which expression *Mohammed* condemned, and absolutely forbade them to use it in the old sense; unless they meant no more by it, than that God had so ordered the seasons, that when the moon was in such or such a mansion, or house, or at the rising or setting of such and such an *Anwa*, it should rain, or be windy, hot or cold. The old
Arabians,

Arabians, therefore, seem to have made no further progress in astronomy, which science they afterwards cultivated with so much success and applause, than to observe the influence of the stars on the weather, and to give them names: and this it was obvious for them to do, by reason of their pastoral way of life, lying night and day in the open plains." (See Pocock's Spec. Hist. Arab. p. 163, and Sale's Alcoran, p. 31.)

Dr. Richardson translates *أنوا* *anwa*, stars, in the Arab-Engl. part of his dictionary. In the English-Arab. part of his dictionary, there is no such word under STAR, or Houses or Mansions of the Moon, or under RAIN. In Golius *Anwa* is not to be found.

In Irish *Ain-bhi* signifies the rainy planet; pl. *Ainbhigh*, pronounced *ainwy*, the rainy seasons. (Shaw, O'Brien.) *Ainbheach*, (*ainweah*) i. e. *deara iombdha no fearthain*, i. e. *Ainbhea*, much wet or rain. (O'Clery.)

Iomnadh a caoragh o stiabh an ainbhigh; "he drove his sheep from the mountains in the ainwy or rainy seasons." (Vita Brog.)

I leave the reader to judge, if the Arabs or the Coti, i. e. the Indo-Scythæ, (from whom descended the Irish,) were the authors of this observation.

"The region of *Colebis*, (the early settlement of our Coti,) was formed and settled," says *Apollonius*, in his *Argonauts*, "before many of the constellations were formed." That is, before our
Coti

Coti had formed the figures of the celestial sphere; which, it appears for reasons to be hereafter given, could not be completed, before the junction of the *Coti* of the west and of the east, that is, of *Colchis* and of *Scythia Limyrica*, (between the Indus and Ganges); and, before from their united observations, they formed the figures of the celestial sphere from the celestial letters, which the Chaldæans had used to form the constellations.

The most ancient account of astronomical charts with the Greeks; is the sphere, which, they say, was invented by *Chiron* and *Musæus*, two of the *Argonauts*. Sir Isaac Newton thinks this sphere must have been invented *before* the voyage of the *Argonauts*, because the ship *Argo* is thereon depicted.

Had this sphere been constructed by the *Argonauts*, and had they wished to commemorate the enterprize, by placing the ship amongst the stars, they would certainly have chosen a constellation, which was conspicuous to Greece; and not one, the visible stars of which were too minute to attract the attention, or to be of the least use in the direction of their navigation.

“ The attributing the invention to the *Argonauts*,” says Dr. Richardson, “ seems to be a fundamental error, into which Sir Isaac Newton has fallen, even in his own line. *Canopus*, the chief star of *Argo*, is only thirty-seven degrees from the south pole; the greatest part of the constellation is still nearer to it. The course of
the

the supposed voyage from Greece to Colchis lies between 39 and 45 degrees of north latitude. A few only of the lesser stars can possibly be seen in the whole track; whilst those of the first magnitude, and which alone are deserving of notice in every astronomical observation, are, in those parts, totally invisible."

This constellation was visible to our *Limyrican Scythians* settled between the Indus and Ganges, whose country extended to cape Comorin in 8 degrees of north latitude.

"Coeli autem regio australis infra horizontem deprimitur, et diversam siderum formam exhibet; ita ut *Diodorus Samias* de Indis narrat, qui cum ad *Limyricen* navigant, *Taurum* in medio cœlo, et *Pleiades* ad antennas medias habent: qui vero ad *Azaniam* navigant, ad stellam *Canobum*, quæ ibi *Equus* dicitur, cursum dirigunt, atque inter ea *Apricius* resonat, aliaque multa hujusmodi narrat." (Mosis Choron. Geogr. p. 336.)

We have the authority of Dionysius Per., that these Indo or Limyrican Scythians *formed the starry lights into schemes*; and it appears, that when they returned to their brethren in Colchis, they jointly formed those figures we find on the celestial globe, which had been designed originally by the *Chaldeans*, with what they denominated the *celestial alphabet*; that is, they marked the letters of the alphabet with stars, and then imprinted them, or depicted them on paper, so as to form the group of stars in each constellation. The
Scythians

Scythians read these letters in their own language, and what the word signified in their own language became the name of the constellation.

And this is the reason, that the constellations will not correspond to any particular spot on the globe. Therefore Sir Wm. Jones was right in asserting, that the Hindu zodiac was not borrowed from Arabs or Greeks; but from some older nation, who first gave names to the luminaries of heaven, and from whom both Greeks and Hindus had a common descent. And this will account for Sir William's surprize to find *Bears with long tails* on the celestial globe.

“ It is very remarkable, that the poet Dionysius, having described all the nations of the known world, concludes with the *Indo-Scythæ*: of whom he gives a more ample and a more particular account, than of any who have preceded. He dwells long upon their habit and manners; their rites and customs: their *merchandize*, industry, and knowledge: and has transmitted some excellent specimens of their ancient history.” (Bryant.)

Ἰνδὸν παρ ποταμὸν Νοτίῳ Σκυθαὶ ἑταίρισιν, &c. &c.

Dionysius Perieg. v. 1088.

Upon the banks of the great river Ind
The *Southern Scuta* dwell: which river pays
It's wat'ry tribute to that mighty sea
Stiled Erythrean. Far remov'd its source
Amid the stormy cliffs of Caucasus:
Descending thence through many a winding vale,
It separates vast nations. To the west

Th'

Th' Oritæ live and Arabes; and then
The *Ara-Coti* fam'd for *linen gear*, &c. &c.

To 'num'rate all, who rove this wide domain
Surpasses human pow'r: the gods can tell,
The gods alone; for nothing's hid from Heaven.
Let it suffice, if I their worth declare.
These were the first great founders in the world,
Founders of cities, and of mighty states:
Who shew'd a path through seas before unknown;
And when doubt reign'd, and dark uncertainty,
Who render'd life more certain. They first view'd
The starry lights, *and formed them into schemes*.
In the first ages, when the sons of men
Knew not which way to turn them, they assign'd
To each his just department; they bestow'd
Of land a portion, and of sea a lot;
And sent each wand'ring tribe far off, to share
A different soil and climate. Hence arose
The great diversity, so plainly seen,
'Mid nations widely severed.

“ Such is the character given by the poet Dionysius of the Indian Scythæ, under various denominations. They were sometimes called *Phainices*; and those of that name in Syria were of Cuthic extraction, as I have before shewn.

“ To them also is attributed the most rational and amusing game called Chess. We are moreover indebted to them for the use of those cyphers or figures, commonly termed Arabian; an invention of great consequence, by which the art of numeration has been wonderfully expedited and improved.

“ Wherever

“ Wherever this great family settled, they were superior in science: and, though they degenerated by degrees, and were oftentimes overpowered by a barbarous enemy, which reduced them to a state of obscurity, yet some traces of their original superiority were in most places to be found, as among the *Turdetani* of Spain, &c. &c.” (Bryant.)

That our *Aire Coti*, seated on the Indus and sea coast in India Limyrica, were the *Phoinices*, or merchants of that country, I am convinced; and that they named the sea, into which the *Soor* or Indus empties itself, *Oirthear-rian*, that is, the Eastern sea, (O’Brien and Shaw,) which the Greeks, to humour their fancy, converted into *Erythraan*, or the Red sea. For the Erythræan sea is supposed by most writers to be the same as the Arabian gulph.

As to the game of Chesh, if our Coti were not the inventors of it, they certainly were taught it in the East; for the names of the game are, to this day, the same in Irish as in Arabic and Persic. (See my Coll. Vol. V.)

The Celestial Alphabet of the Chaldeans.

Modern
and silly


N	⋈	A	𐎶	𐎠	M
Σ	𐎡	B	𐎵	𐎠	N
⋈	𐎡	G	𐎶	𐎠	S
⋈	𐎡	D	𐎶	𐎠	P
𐎶	𐎡	E	𐎶	𐎠	Tf
!	𐎡	V	𐎶	𐎠	K
⋈	𐎡	Z	𐎶	𐎠	R
𐎶	𐎡	Ch	𐎶	𐎠	Sh
𐎶	𐎡	Th	𐎶	𐎠	T
Δ	𐎡	I			
𐎶	𐎡	C			
Σ	𐎡	L			

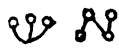
“ In various essays, that great linguist, Sir William Jones, unequivocally assented to the prevalence of our ^{own} primary tongue throughout the early branches of the *Noachic* family, referring even the sublime invention of letters, and the origin of *Astronomy* itself, in which science it appears extremely probable the *celestial asterisms* were
first

first designated by the letters of the alphabet, to the children of Ham in Chaldæa." (Maurice's Dissertation on the Literature of the ancient Indians. London, 1800.)

In the fifth volume of my Collectanea, printed in 1790, I averred this to be the fact; and, that the Indo-Scythæ, (from whom the Irish descended,) on forming these characters into words, translated them by their own language, and thus formed the pictures we now find on the celestial globe; that is, in the words of Dionysius, they formed them into schemes.

These characters were placed in such manner as to represent the stars of the constellation. For example,

The Great Bear was thus represented  forming the word ארת, in Roman letters TRA; and, being read from right to left, as the Chaldee and Hebrew are, they form the word ART, which in Irish, and in no other language, that I can discover, signifies a *Bear*, the name we know that constellation by. Hence the Greek ΑΡΚΤΟΣ.

In like manner the Little Bear or Waggon is thus formed  or שא; in Roman letters SA, from the right reading AS; and *As* or *Ais*, in Irish, signifies plaustrum, a waggon, wane, or cart, synonymous to *Drubb*; and *Dhroob* is the Indian name of the pole and polar star.

The last star in the plaustrum, in the angle of the letter *w*, is called in Irish *Niatba*; from the

negative *ne*, and the verb *iatham*, to turn; as much as to say, that *which turns not*; because this star is so near the pole, that its revolution is scarcely discernible, and for this reason it is called the polar star. Buxtorf says the Chaldæans called it יוֹתָא IOTHA, but gives neither explanation nor derivation of the word. It is extraordinary, that the *Iroquois* of North America name this star *late ouatenfis*, or that which *turns not*. (Lafitau.) The Arabs call it جُذَى *judè*, that is, the ultimate star; whence, with the prefix T, the Irish *Tuadh*, the north pole.

For the satisfaction of the reader, the constellations of the northern pole, from the Chaldæan celestial chart, are hereunto annexed. (Pl. II. fig. 1.)

Between the two former constellations are the letters נחש ברִיָּה HIRB SHN, which being read from right to left form *Nabas Bariab*, which in Irish and in Chaldæan signify, the *serpent of the pole*. This is the *Sifumara* of the Brahmins, which in the Malabar dialect is the name of the crocodile.

The constellation of the Bull is formed with the letters רַתָּאֵר or BRAT; and, being read from right to left, form the word *Tarb*, which in Irish signifies a bull, or the father of generation.

The idea of representing a domestic rural scene seems to have occurred in this constellation. Between the letters ר and א is a cluster, called by our Coti EID, that is, young cattle. At a distance above א is another cluster of five stars, surrounding

The Chaldean Celestial Chart of the Northern Pole.

Fig. 1.

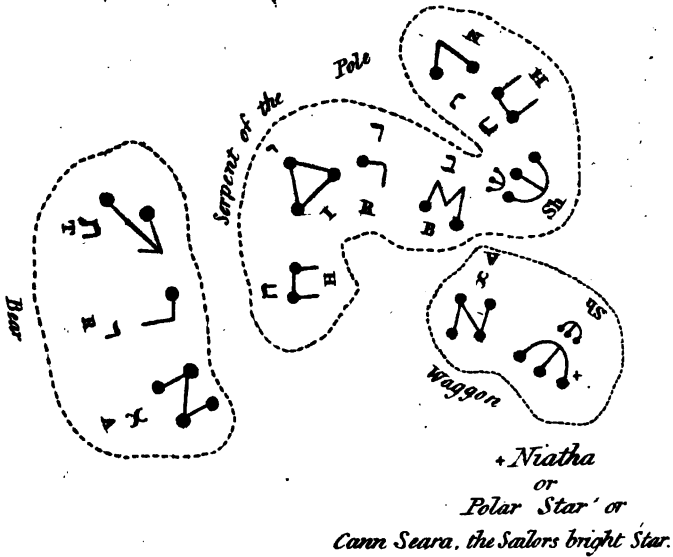
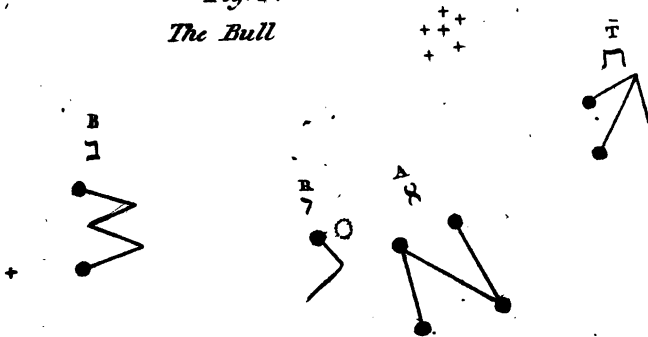


Fig. 2.
The Bull



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ASTOR LENOX AND
TILDEN FOUNDATIONS.

rounding one of greater magnitude. A better device for such a cluster could not have been taken, than that of a *hen and chickens*; and this is the name of that cluster in Irish, viz. *Cearc-ein*, pronounced *Karkein*.

Of these, the Greeks formed their Hyades and Pleiades. We have authority for the Irish name of this cluster. “Quidam Talmudistæ dicunt, quod *Scythæ et Aramæi* antiquitus Pleiades vocabant CERCINAS, sicut Latini Virgilias et Pulicinelas—rursus locum generationis et patriam Pleiadum vetusto vocabulo *Cercinas* Mauri vocant, ut Diodorus in 4^o libro.” (Annius de Antiq. Etruriæ, p. 349.)

The Indians call this cluster *Pillalou-codi*, and *Cartigney*, signifying the hen and chickens. (Tables Astr. du P. du Champ. Astronom. Indienne, par Bailly.) The Hebrews undoubtedly adopted this name; hence in Job xxxviii. 33, *et gallina super pullos suos*.

In like manner the celestial letters α or ARG, inclose the principal stars of the constellation *Argo*; excepting one bright star, which falls under the body of the ship, and that was named *Cann-ob*, or the bright star of the water; whence *Canopus*, and *Cannseara*, the sailor's bright star,*
the

* *Cann*, a bright star; it means luminous, whence *Cann*, the full moon. (Shaw.) *Canopus* vel *Canobus*, a star in the southern hemisphere. (Ainsw.) *Sidus ingens et clarum, Canopus*. (Plin.) *Cann-seara*, the sailor's bright star: the
Greeks,

chandra

the polar star. But *Arg* in Irish, and in Sanscrit, signifies a ship, and hence the name of the constellation.

ۛۛ *Arak*, Ark or Arg in Persian signifies a mariner.

Art, or the Bear, being the constellation, by which our Coti at first directed their course from Colchis, they formed the word *art-raighim*, to navigate, to sail a ship.

Arg, a ship, appears rather to betoken a pirate ship, from *argaim*, to plunder, whence *Arg*, a hero, a champion; for piracy and plundering were, in those days, esteemed heroic actions. *Arganith*, plundering sailors, *pirates*, approaches so near to *Argonaut*, that if I said it was the derivation of the word, I believe it would not be far from truth; for, if ever such an expedition did take place, it was to plunder the Coti, and to drive them out of Colchis.*

Bochart

Greeks, according to custom, changed it to *Κυνὸς ὅψα*, i. e. *Canis cauda*. *Cynofura*, a name without a meaning, of which hereafter. *Can-achāra*, the bright star of the messengers, the star that guided the Magi to our Saviour; hence it is the Irish name for the Epiphany. Sanscrit, *Hircarab*, a messenger.

* Gebelin sees allegory in the history of the Argonauts; the Weeks personified the 50 sons of Hercules, the 50 daughters of Endymion, the 50 Pallantides, the 50 children of Priam; it is certainly the same, he adds, of the 50 or 52 heroes, that embarked in the ship Argos, and that took the name of Argonauts. This expedition of 50 heroes, for the conquest of the celestial ram, or of the golden fleece, incon-

testibly

Bochart derives *Argo* from the Chaldee or Phœnician ארכא *arca*, long; as if the *Argo* was the first long ship built. The Argonautic expedition did not take place till about 1500 before Christ. The Indians and Indo-Scythians had long ships five hundred years before that æra. "The *Fir Bolg*, that is, the *Viri Bologues* of the Indus, were called by the Indo-Scythæ *Fir Galian*, or *Viri Galian*, because they navigated that river in round vessels made with wicker and covered with hides." (Keating.) Bochart informs us, that the navy of Tyre consisted of two sorts of vessels; the one being round ships, which they denominated *Gauli*; the other long ships or galleys, that is *Arco*, according to this author. (Bochart. *Sacr. Geogr.* p. 819.) خلية *Khalion* in Arabic signifies a large ship, *navis major*, (Gol.) but it may still mean the large round or rather oval vessels, which the Indians and others used on the Indus and Ganges. (See Maurice on the Navigation of the Indians, *Ind. Antiq.* Vol. VI.)

To conclude this article. The art of navigation was particularly attended to by the ancient Irish. By the fragment of a *Breithamban* law, which was in my possession, and now in the library of Trinity College, it is declared, "that an *Ollamb* or professor, for instructing youth in veterinary knowledge, shall receive three *Eneaclann* and one

teffibly includes a number of allegorical objects. (*Hist. Alleg. du Calendrier*, p. 473.)

one seventh: for husbandry and agriculture, three *Eneaclann* and three sevenths: for *Meliacht as fearr*, superior navigation or seamanship, five *Eneaclann* and the fifth of an *Eanmaide*: for *Meliacht istaini*, the second class in navigation, but two *Eneaclann* and one seventh.*

Meiliacht, the art of navigation; *Meiliach* and *Meilachoir*, a sailor, are all oriental words. Ch. מלח *malach*, nauta, a sailor. (Plantavit.) Ar. ملّاح *mulawh*, a sailor; ملّاحة *melabet*, the art of navigation; Perf. ملّاحي *mullabee*. מלח *malach*, a sailor, according to Buxtorf, is derived from מלח *melach*, sal; whence the Irish *Mokuach*, a salt marsh. Sicut *Melach*, (מלח) i. e. nautæ qui dormit in navi. Prov. 23, 24.

Sear, a sailor; *Searbaid*, the sailor's seat or board in a boat, in which they sit to row; *Seart*, the transverse beam. (O'Brien, Shaw.) These also are all Oriental terms, and are clear evidences where the Coti learned the art of navigation.

Cann-seara, the sailor's bright star, or polar star;

* How much the *Eneaclann*, or full Eineac was, I cannot discover. *Eneclan*, in my old glossary, is explained by *Eiric* and *Dire*, a tax or price of value of the thing. *Eiric* again is explained by the Hebrew ערך *herac*, a tax: he taxed the land every one according to (ערכו *heracu*) his taxation; what he was worth; hence *Eiric* is the fine for manslaughter in the old Irish laws. Again, *Eineac* is explained to be a fine paid to a chief for protection: *Tug ceud bo in a eineach*; he gave a hundred cows for his protection. Of the *Eanmaide* I meet with no explanation in any book in my possession.

star; the *Niotha*, or that which turns not, at *supra*.

Ar. *ساري sari*, a sailor; *بالبر badbar*, a board or plank; *صاربة sariat*, the transverse beam in a ship. (Rich.)

Cann-saora was turned to *Cynosura*, from *canis cauda*, the lesser bear star; by observing which the mariners of Tyre and Sidon steered their course, as the Grecians did by the other. (Ainsworth.)

“ The ruin of the elder Tyre, near the commencement of the sixth century before Christ, by the Assyrian monarch Nebuchadnezzar, called forth into action the dormant ambition of Athens, to possess the palm of commerce, and the sovereignty of the ocean. Their progress, however, in navigation, was necessarily slow, from the infant state of astronomical science among them, since, as yet, they only knew to steer the course of their vessels by the stars in the *Ursa-major*; a most uncertain guide in remote and hazardous voyages, since that constellation very imperfectly points out the pole, and the stars in its extremities are at the distance of above 40 degrees from it. It was not till *Thales*, the inventor, (according to the Greeks,) of the asterism of the *Lesser Bear*, had returned from Egypt, that they became acquainted, and were able to sail by the unerring light of the *pole-star*.” (Maurice, *Indian Antiquities*, Vol. VI. p. 398.) To this learned author the reader is referred for the early knowledge of the

the Indians in commerce and navigation. From the Institutes of *Menn*, which Sir Wm. Jones, by astronomical observations, has fixed to about the twelfth century before Christ, the learned author shews, that they navigated the ocean with their merchandize. And from them, and from the Tyrians, doubtless, our Scythæ were instructed in the art.

It appears from history, that our Scythæ Coti were also capable of forming geographical charts, as well as celestial. “Eustathius his verbis in epistola Dionysio præfixa—Sesoltris autem Ægyptius, ut aiunt, cum multum terrarum peragrasset, tabulis descriptionem edidit mirabili arte, quam non solum Ægyptiis sed Scythis impertiri dignatus est.” Scythia, id est Colchia. (Bochart. Geogr. L. IV. c. 32.)

CHAP. VI.

THAT THE PRIMITIVE INHABITANTS OF THESE WESTERN ISLES CAME FROM PERSIA AND ARMENIA.

“**T**HUS it has been proved by clear evidence and plain reasoning,” says Sir Wm. Jones, “that a powerful monarchy was established in Iràn, long before the Assyrian; that it was in truth a Hindu monarchy, though if any chuse to call it Cusian, Casdean or Scythian, we shall not enter into a debate on mere names; that it subsisted many centuries; and, that its history has been engrafted on that of the Hindus, who founded the monarchies of Ayòdhya and Indraprestha; that the language of the *first* Persian empire was mother of the *Sanscrit*, and consequently of the *Zend* and *Parsi*, as well as of the *Greek*, *Latin*, and *Gothic*; that the language of the Assyrians was the parent of Chaldaic and *Pablavi*; and the primary *Tartarian* language also had been current in the same empire.

“From close examination I am perfectly convinced, that the *Pablavi* was a dialect of the Chaldaic; so called either from the heroes who spoke it in former times, or from Pahlù, a tract of land, which included, we are told, some considerable cities of Irak. From all these facts it is a necessary

fary consequence, that the oldest discoverable languages of Persia were Chaldaic and Sanscrit; and, that when they had ceased to be *chafsa*, or vernacular, the Pahlavi and Zend were deduced from them respectively; and the *Parfi*, either from the Zend, or immediately from the dialect of the Brahmans; but all had, perhaps, a mixture of the Tartarian."

REMARK.

Here we have an example of this great man's penetration: in the Irish *Chafa* is vernacular. It is commonly used with the prefix *du*, a country, tract or region. *Du-chafach*, vernacular. (Shaw.) *Foclaihb cruaidhe ar dteangdhu du-thais*; hard words in our vernacular tongue. (O'Clery in the dedication of his Glossary of hard words.) *Caise*, a dictionary, in Irish; and *Cosha* the same, in Sanscrit, are probably from the same root. *Caise mor bbreithr*, the great Lexicon of words, is the title of a manuscript dictionary of the Irish now in my possession.

"We discover therefore in Persia," adds Sir William, "at the earliest dawn of history, the three distinct races of men, whom I described on former occasions as possessors of *India*, *Arabia*, *Tartary*: and whether they were collected in *Iran*, from distant regions, or diverged from it, as from a common centre, we shall easily determine by the following considerations.

"Let

“ Let us observe, in the first place, the central position of Iràn, which is bounded by Arabia, by Tartary, and by India: whilst Arabia lies contiguous to Iràn only, but is remote from Tartary, and divided even from the skirts of India by a considerable gulf; no country therefore, but Persia, seems so likely to have sent forth its colonies to *all the kingdoms of Asia*. The Brahmans could never have migrated from India to Iràn, because they are expressly forbidden by their oldest existing laws to leave the region, which they inhabit at this day: the Arabs have not even a tradition of an emigration into Persia before Mohammed, nor had they indeed any inducement to quit their beautiful and extensive domains; and as to the Tartars, we have no trace in history of their departure from their plains and forests, till the invasion of the *Medes*, who, according to etymologists, were the sons of *Madac*; and even they were conducted by princes of an Assyrian family.”

“ The three races therefore, whom we have already mentioned, (and more than three we have not yet found,) migrated from *Iran*, as from their common country.

“ *And thus the Saxon chronicle, I presume from good authority, brings the first inhabitants of Britain from Armenia; while a late very learned writer (Pinkerton) concludes, after all his laborious researches, that the Goths and Scythians came from Persia: and another (the author of this essay) contends with great force, that both the*
Irish,

Irish, and also the Britons, proceeded severally from the borders of the Caspian; a coincidence of conclusions from different media, by persons wholly unconnected, which could scarce have happened, if they were not grounded on solid principles."

"We may therefore hold this proposition firmly established, that *Iràn* or *Persia*, in its largest sense, was the true centre of population, of knowledge, of languages, and of arts; which, instead of travelling westward only, as it has been fancifully supposed, or eastward, as might with equal reason have been asserted, were expanded in all directions, to all regions of the world, in which the Hindu race had settled under various denominations." (Jones on the Persians. *As. Res.* Vol. I.)

"The language of the first Persian empire," says this great scholar, "was mother of the Sanscrit, and consequently of the Zend and Parsi, as well as of the Greek, Latin, and Gothick."

Can there be a greater instance of the old Irish having been that first Persian language, than the many examples I have given?

In the preface to my *Prospectus* of an Irish Dictionary, I have given a list of 200 words the same in *Irish* as in the *Zend* and *Pahlavi*; of 400 words the same in *Irish* and the *Hindoostanee*; and I can produce as many in the *Irish* and *Sanscrit*.

I will here give a few strong examples in all those dialects.

"We can hardly doubt," says Sir William Jones, "the *Cush* of Moses, and the *Valmic*
of

of the Brahmins, was the same person." (Discourse IX.)

"*Valmic*," says Mr. Wilkins, "was the *first* poet of the Hindoos, and supposed author of the *Ramayan*.

"He was, as it were, another *Valmic*, born in the dark age of impiety, amongst a dreadful and cruel race of mortals; was a *devout* man, who displayed the learning of the *Veds*, in books of moral tales." (Wilkins on the Buddal inscription. As. Ref. Vol. II. p. 319.)

The Irish have no V consonant, and therefore write the name with F. *Fealmac*, a learned man, a priest, a monk, a friar, a religious person. (O'Brien.) *Fealmac*, a learned man. (Shaw.)

Fealmac mac foghlama; the son of science and learning. (O'Clery.)

Fealmac mac uada, feal, file. *Fealmac*, son of eloquence and song. (Pers. |Δ| *ada*, song, eloquence, voice, expression.) *Feal* is *file*, a priest and a poet. (Cormac. Gloss.)

Cusb was so named because of his sanctity; dictus *Cusb* propter sanctitatem. (Hyde.)

Cusb is written in Irish *Cois*, i. e. a priest. *Cois-reicham* is to consecrate. In the Syrian and Tyrian חַשִּׁי *chasi*, sanctus; Hindoostanee *Cazee*, a priest; in the Phrygian *Cois*. And according to Hesychius, *Cois* was a title of the priests of the *Cabiri*; deities that originated with our Coti. (See Vol. VI.)

Κόνς Ιερεὺς ΚΑΒΕΙΡΩΝ ὁ καθ'αυτὸν Φονία, οὗς γὰρ

Κόνς.

Nov. (Hesychius.) Punico-Maltese *Quassu*, sacerdos. (Agius. Dizion. Pun. Malt.)

But Valmic was priest and poet with the Bra-
mins; so is *Fealmac*, in Irish history, *Feal* is *file*.
פלה *phileh*, un ministre d'un temple chez les
Pheniciens. (Abbè Mignot. Mem. de Litter.
T. XXXVII.) Syris פלה *phelah*, colere est, et
venerari. כל פלדי בעל *cal philabi Baala*, om-
nes cultores Baal. (Bochart.) *File*, a poet, in
Irish, is from a very different root. In the fifth
volume of the Collectanea, I have shewn, that the
tree was the symbol of knowledge and of litera-
ture; and that the vine was adapted to verse and
song: hence זמר *zama* is to prune the vine, to
sing a song. So in Arabic and Hebrew فل *fel*,
and פלל *phill*, putare vitem, et putare rationes.

Combarba. No word in the Irish language has
been more misconstrued and mistaken. O'Brien
says, it was the title of the successor to a bishop's
see. *Combarba Phattrice*, St. Patrick's successor.
Combarba Phedair, St. Peter's successor, the Pope;
but as he was copartner in church lands, the title
must be derived from *comb* and *forba*, land.
(O'Brien.)

Comar and *Ciomar*, was the title of a priest
with the pagan Irish. (Vindication, p. 443.)
Peritfol, in his Cosmographia, (written in He-
brew,) calls the Christian priests *Cumarim*, by
way of derision; on which Hyde remarks, *loco*
Cobanim, Christianos missionarios vocat *Cumorum*,

i. e. Atratos, pullatos, vocabulo idolorum sacrificulos semper notante.

And Millius, illud nomen derivari a radice כמר *camar*, incendit, arsit, incendere, non vero nigrum fieri significare, et è thure incenso res futuras divinabant. (Diff. p. 222.)

The *Ciomar* officiated to *Moloch*. (Spencer, Vol. I. p. 369.)

The sons of God took wives of the daughters of man. (Gen. ch. v.) It is remarkable, that in the Chaldee Paraphrase the sons of God are called כמוריא *Cimoria*, and, says the Talmud, in the Arabic they are called *Al-Chimar*, that is, holy men. כומר *comar*, sacrificulus, sacerdos gentilis et idololatricus. (Buxtorf.)

In Syriac כמאר רב *comar-raba*, summus sacerdos. And hence, by contraction, the Irish *Comarba*, for *Raba* in Irish is of the same signification, as רבה *rabah* in Hebrew and Syriac, viz. to multiply, to be great, large, many, to magnify; as a noun adjective, overmuch, and is applied to any thing that exceeds in quality or quantity; hence the Irish *rabbach*, fruitful; *raibh*, rape, because of its great produce. רב *rabb*, or *rav*, is now generally written *ro* in Irish. Parkhurst derives the English *rabbit* from this word, because of its great increase. So from its monthly parturition it represents the moon with the Bramins.

Ceadal, *Cadal*, *Ceadas*, i. e. Draoi, (Cormac); *Cadal* signifies a draoi, a priest. Perf. דרו *dru* or *daru*, a priest, a wise man. *Cad* and *Cadeas* in

Irish, signifies holy, sacred. כדש *Codesth*, a priest, with the Phœnicians. (Suidas.) *Cadal* and *Cois* were the names given to the priests of the *Cabiri* by our *Coti*, and these were all the invention of the *Coti* or *Indo-Scythæ*, when settled in *Colchis*. " *Coēs*, hi forsitan ministri ab Etruscis *Cadoli* dicti sunt, quorum meminit Dionysius Hal. his verbis *Ora δὲ παρὰ Τυρρηνῶν*, &c. quæ autem apud Etruscos, ac prius etiam apud Pelasgos, in *Curetum*, et magnorum deorum mysteriis peragebant ii, qui vocabantur *CADOLI*; hæc ministeria eodem modo sacerdotibus præstabant, qui nunc à Romanis dicuntur *Camilli*. *Curetas* eisdem ac *Cabiros* et *Corybantes* fuisse, jam satis exploratum est." (Gori. Ant. Etrusc. V. II. p. 336.) *Punico-Maltese Quoddieffa*, messia, a *quaddis*, fanto. (Dizion. Pun. Malt. Agius.)

Maol, pronounced *meel*, a servant devoted to some religious order. It was anciently, out of reverence to saints, prefixed to the name in christening, as *Maol Columchille*. (O'Brien.) In *Æthiopic*, *Miel*, is to adore, to worship. *Cadmilus*, *Casmilus*, *Cadmelus*, *Camillus*, Phœnicè, minister deorum. (Bochart.)

Sruth, a man in religious orders, though not yet promoted to holy orders. (O'Brien.) What Dr. O'Brien means by this difference I don't comprehend. It is evident he has mistaken, for in the *Chaldee* שררת *sruth*, ministerium, et maxime sacrum, veluti sacerdotum, qui vocantur ministri altaris. Joel, c. i. v. 13. Et ministri Domini, quia

قدس

maol a slave
from the
cut hair

quia Domino in altari ministrabant. Idem, v. 9.
(Bochart, Buxtorf.)

From all these evidences combined I conclude with certainty, that the ancient Irish, who first inhabited these Western islands, were Indo-Scythians, that is, ancient Persians, who were the first navigators and traders to the coast of the *Pontus* and *Euxine*, and afterwards to *Europe*. That they were the *Phoinice*, (supposed Phœnicians of Tyre,) that are mentioned to have traded with the British isles from Spain; and, that they had an intercourse with the *Fo-muireagh Afric*, or king-merchants of Africa, the Carthaginians; taught them the way to Britain, and who, jealous of their trade, pursued them to Ireland, where they conquered them so far, as to lay them under tribute for many years, as Irish history sets forth.

That they brought with them the art of navigation, and a knowledge of the stars to guide them: the art of fusing and working metals; of making glass; arithmetical figures and Pelasgian letters; together with an *ogham* or mysterious character: of all which monuments remain, and are almost daily found, as the bogs are cleared away—that, like their Asiatic brethren, they made no stone buildings, the fire tower excepted, which was copied from the most ancient pagodas of India, as explained in Vol. VI.—that before Christianity was introduced two idolatrous religions prevailed, that of the ancient Persians, and

that of the Chaldæans, the latter introduced by the *Dedanite* colony; but both worshipped the sun, moon, planets, and fire, and at length coalesced into one.

These observations are submitted to the public with great deference. Belief ought to be proportioned to evidence; and evidence, in my opinion, has not been wanting. Let the facts here recorded speak for themselves; they are told in a style, plain and unadorned—for, as Dr. Johnson observes, a man, uneducated or unlettered, may sometimes start a useful thought, or make a lucky discovery, or obtain by chance some secret of nature, or some intelligence of facts, of which the most enlightened mind may be ignorant, and which it is better to reveal, though by a rude and unskilful communication, than to lose for ever by suppressing it.

“ Ce sont les debris de ces anciennes histoires, que nous nous occupons de rassembler, à fin de renouer la chaîne qui unit ensemble les differens siècles, et les différentes nations, dont le temps a détruit presque tous les monumens, et effacé les traces.” (Dupuis sur les Pelasgues.)

CHAP. VII.

ACCOUNT OF AN INSCRIPTION IN OGHAM CHARACTERS,
ON AN ANCIENT SILVER BROACH FOUND
IN IRELAND. PL. III.

HITHERTO I have not met with the Ogham characters but in inscriptions on stones. Sir James Ware indeed informs us, that he had a book written throughout in the Ogham. That book is not now to be found. Nor do we find any MSS. in the Pelasgian character; yet doubtless it was in use, as we find an inscription to Belus, on an altar in the county of Kilkenny, discovered by the learned Mr. Tighe, (see his Statistical Report of that county;) of which I have given a copy in Vol. VI. of these *Collectanea*.

This broach was discovered by a peasant, turning up the ground on the hill of Ballyspellan, on the farm of Charles Byrne, Esq. the estate of Lord Ashbrook, in the barony of Galmoy, in the county of Kilkenny, in the month of September, 1806.

It was brought to the Dublin Society to be sold, for the benefit of the peasant, by a gentleman, who received five guineas for it. It had been offered to the silversmiths of Dublin, who estimated it at three pounds, the value of the silver
by

by weight. It is now deposited in the museum of the Society; where fragments of others of the same form, but of much smaller size, may be seen.

There is one in the College museum of about the same size, and of silver; but without plates or any place to receive an inscription. An engraving of that broach will be found in the second volume of the *Collectanea*.

The annexed drawing is of the exact size of the original.

Two Irish scholars have attempted a translation of the inscription, as will appear from the following letter.

“ SIR,

ac-8e “ The instrument is one of those mentioned in our laws by the name of *Aicde airgiot*, and *Airgiot eo*, that is, a silver broach or bodkin, and valued at five cows. I have examined the inscription by the rule in your grammar, and think it is as follows:

Cnaimfeach ceallach Maelmaire

Minodor muadh Maeludhaigh-Maelmaire.

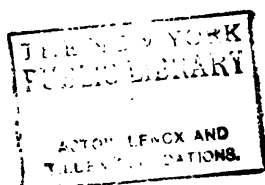
In English thus:

Maelmaire, a church sinner;

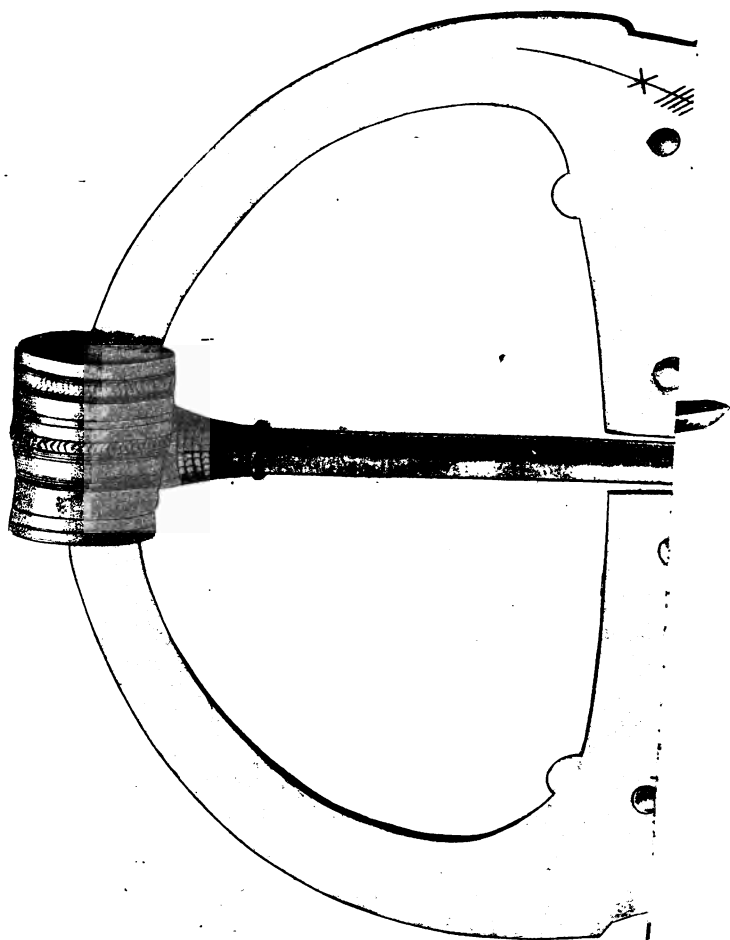
Maelmaire, a famous psalmist of Maeludaigh.

“ But my learned friend, Mr. O’Flanagan, thinks, that without much torturing the sense we may read it in verse, thus;

Maelmaire



Pl. III. B. 152.



Maelmaire minedor muadh
Cnaimfeach ceallach Maeludaigh.
Maelmaire.

“ There is here a word redundant, but the old Irish poets always finished their poems with the same word they begun with, or after the poem wrote the initial word, to shew that the composition was complete.

“ I remain, &c. &c.

WILLIAM HALIDAY.

20th Feb. 1807.

To General Vallancey.

Convinced that we know not the powers of the Irish Ogham characters, any more than we do of the *Agam* characters of Persopolis or of Babylon, I can neither approve of, or disprove, the above interpretation.

By the sumptuary laws of the ancient Irish we find, that the size of the broach or fibula was according to the rank of the wearer.

The price of a silver bodkin for a king or an ollamh was 30 heifers, to be made of refined silver.

For an *Airech-forgill*, 15 heifers.

For an *Airech*, 10 heifers.

For a *Bo-airech*, 5 heifers.

For an *Oc-airech*, 3 heifers.

Or an equal value in Or, *no airget*, *no bumba*, *no iarann*, i. e. in gold, silver, copper, or iron.

See

See this law in the original, with a translation, in the *Collectanea*, Vol. I. p. 660.

It is impossible that an impartial reader, after perusing the fourth chapter of the sixth volume of the *Collectanea*, can deny the use of letters to the ancient Irish; or be of opinion, that they obtained the art of writing in the western world; because all the names for writing, for written characters, &c. are either Sanscrit, Chaldæan, or ancient Persian; and therefore they could not have been taught the art by St. Patrick, or the first Christian missionaries, as a most ignorant man has asserted, who pretends to have a knowledge of the antiquities of Ireland: the very names in Irish for a literary character, in Lhuyd, O'Brien and Shaw, would have convinced him of his blunder, had he a knowledge of the Oriental tongues; for such names are not to be found in the Greek or Latin language.

I shall here repeat what has been said in the fourth chapter of the sixth volume, and add further proofs of the Cotti, or ancient Irish, having been a lettered people, prior to their leaving the East, as all their *Ollamhs* and *Seanasas*, or *Seanachas*, (P. شناس *shinas*, عالم *alim*,) or learned men assert.*

That

* Hence the Irish *Sanasan*, a glossary. *Sanasan d'fo-claibh cruaidhe Cormaic*; a Glossary of hard Words by Cormac.

That the ancient Irish had a secret or mysterious character, as the word *ogham* implies, is beyond a doubt: and, that this character was originally in form of a dart ∇ , like those of Persopolis and of Babylon, the fragments of Irish manuscripts still existing are a proof, which for more expedition in writing were at length reduced to straight strokes, as we now in general find them.

“ Monf. Michaux brought from Persia a basalt stone, 18 inches high and 12 broad, on which was an Ogham inscription, in letters or characters, formed of straight strokes, without any rounding or turning, as in the characters of other languages. He found it about a day’s journey from Bagdad, near the Tigris. He concludes, that it must have been brought from the interior of Persia, where the mountains abound with basalt; whereas the soil of Babylonia is argillaceous, without any mixture of stony substances.” It is now deposited in the Cabinet of Antiquities. (See *Magaz. Encyclop.* VI Année, printed in 1800.)

How could these straight lined characters be distinguished, but by an imaginary line, above, below, or on which they are supposed to be drawn, distinguished by the number of strokes like the Irish Ogham?

The powers of these characters are lost; and, in the course of 3000 years, many alphabets have been invented, and used on monuments, very dissimilar to the original.

The

The late ingenious Mr. Asple, in his book on the origin of alphabetic writing, has given an engraving (Tab. 31.) from a fragment of an ancient Irish manuscript, consisting of seventeen different Ogham alphabets, one of which contains an ogham for every letter in the Roman alphabet—an evident proof of its corruption; because the old Irish alphabet, like the present, consisted of no more than seventeen letters; an evident proof, that they had them from the Phœnicians, or the Phœnicians from them.

Besides these *Ogham* characters, they had the *Pelasgian*, as is evident from the inscription to *Belus*, on an altar in the county of Kilkenny, discovered by Mr. Tighe, and engraved in his learned Statistical Report of that county, and copied in the sixth volume of the *Collectanea*. The *Pelasgi* were Indo-Scythians like the Irish.

In every manuscript treating of the Ogham some passage or other occurs, to convince us, that the Irish brought this character from the East. The very title of the book of *Oghams*, viz. *Urai-ceacht*, is a compound Syrian word, as I have shewn: the latter part is Malabar, viz. *Caicitta*, writing. (Fr. Paolino, B. II. ch. iii.) or Arabic كاتبة *kakit*, ars grammatica. (Reland.) In the plate of Mr. Asple's book is the following passage; Ogam uird intord his forna fedaib in ABgitir, i. e. in fidis toiffcha araile in *abgitir* ife

* See p. 18.

ife is toifechu scribt ag deana manma gi deid ìcha
he nufach, ut est in hac figura: that is,

One kind of Ogham, in order, is the ABgitir
of trees; that is, on *Toisc* trees, the alphabet was
thus first written; by making scratches with the
tooth of a fish, as in this figure and form.

And this writing on the *Leabhar*, or bark of
the tree, was said to be *greanta*, *grastia*, or *scriobta*,
that is, engraved or scratched, and when bound
together was called a *Bed*. *Greanta*, in the Ma-
labar language, signifies a book. "Palm leaves,
engraved with a style, stitched together, and fas-
tened between two boards, form a *Grantha*, that
is an Indian book; if such a book be written with
an iron style, it is called *Grantha-vari*, or *Lakya*,
that is writing." (Fr. Paolino, S. Barth. L. II.
c. i.)

In the Hindoostanee *Leek*, a scratch, a score;
Likna, to write. (Gilchrist.)

The Irish word *Bèd*, a book, whence *Bèd-
feiriobha*, a commentary, *Bèd-arilleach*, a code
of laws, is oriental. Pers. *بید* *beid*, a book, a
treatise. *Beda*, in Bengalese. Sanscrit, *Beid*,
Ved. See *Bèd*, in my Prospectus of an Irish Dic-
tionary, compared with the Oriental tongues.

So, in Irish, *Grafam* and *Grabham*, to scratch
to indent, to engrave, to write: *mìs Eoghan do
grafan leabhar fo*, I Owen wrote this book. It
signifies also to grub up, or scrape up earth; and
is like the Greek verb *γραφω*, to write, to inscribe,
and *Sgriobhadh*, to scrape up, also to write. Lat.

Scribo,

Scribo, to write. (O'Brien.) *Grabach*, notched, indented. *Graibb-laidbe*, an engraver. (Id.) *Graibb-chriolach*, the places where ancient records are kept; from *Criol*, a box, chest, book-case. (Id.) *Graibb*, an almanack, i. e. a writing. (Id.) All words signifying scraping, scratching, shewing the derivation of the Greek word *Grapho*, to write, and the Latin *Scriba*.

In the foregoing passage are several other words, now obsolete in the Irish, as *Anma* and *Mamna*, a scratch, corresponding with *Scriobam*, to write or scratch; whence the Latin *Scribo*. *Anma*, with the prefix M, *Manma*, is the Arabic انما *anma*, مانما *manma*, scratching, piercing. *Sonus qui scripture excitatur*. (Gig. Gol.) The last word, *Nusach*, is an abbreviation of *Nusachtar*, they wrote. In Arabic نسق *nusak*, the manner of writing; نسخ *nesikh*, transcribing; in Pers. نويس *nues*, writing; نويس ساختن *nues sakhten*, to write: all which carries us back to Chaldaea, the fountain head of all arts and sciences; in which language נוס *nous*, signifies a literary character; pl. נוסין *nousin*, figuræ literarum. In the same language, *Gitir* (in the Irish AB*gitir*, the alphabet,) is גטר *gitir*, literæ.

Again in the Irish dictionaries we find *Mion* and *Nion*, to signify a letter of the alphabet. *Nion*, i. e. litir. (O'Clery.) Persian نوان *nuan*, scriba, lectio, lectura, lector, doctus. (Calt. Gol.) Chaldee מין *min*, typus, figura; מון *monan*, litera.

Again,

Again, we have in Irish *Reism*, a writing. *Breismin*, a writ, a mandamus. Ar. رسم *resm*, canon, rule; رشم *reshm*, writing. Ir. *Ceit*, (keit) a writing; *Dubh-ceit*, the writing or superscription of a letter; *Lamb*, a hand; *Lamb-ceit*, a manuscript. Ar. and Perf. دبیر *dubir*, scriba, notarius; خط *khata*, scripsit; *Khutt*, litera. Perf. دبستان *dubistan*, a writing-school, from *Dub*, writing. Ar. دبر *dabar*, scripsit, i. e. دقط *dakat*, punctus notavit. *Diberon* liber caractere Himjaritico, scripsit in foliis palmarum: folium chartæ: item scientia rei: sapientia. (Gol.) And *Racam*, to scratch, to write. Ar. *Ruka*, a letter, a postscript; ركم *rekem*, writing. Ir. *Scafar*, bibliotheca; librorum custodia. (Cormac's Gloss.) *Seafar*, i. e. leabhair teach, a book house. (O'Clery.) Ch. ספר *sepher*, librarius, scriba. Arab. سفر *sefr*, a written book; *Suffar*, a librarian.

With respect to the *Tois* tree, on which the old Irish wrote, it is to be observed, that *Crann tuis*, in the dictionaries, is translated the frankincense tree; from *Tuis*, frankincense. In Arabic تضرع *tuzua*, or *tusua*, odorem expiravit; à صاع *sah*, odorem diffudit commota res; *est tenuis tantum conjectura*: cui hætenus nihil tribui. (Schultens in Hariri. Con. IV. §. 60.) When so very learned a man as Schultens cannot be certain of the origin of the word, the author of this essay must decline all attempts to its derivation.

In

In the Ayceen Akbery, we have the *Tuis* described as used for writing; but of what species of tree is not mentioned.

“The *Cashmerians*,” says the author, “have a language of their own, but their books are written in the *Sanskrit* tongue, although the character be sometimes *Cashmerian*. They write chiefly upon *Tooz*, which is the bark of a tree: it is easily divided into leaves or lamina, and remains perfect for many years. All ancient manuscripts are written upon this bark; and they make use of a kind of ink, which cannot be washed out.”

In Irish *Tuis* also means laminated; *Oirtuis*, laminated gold. The Irish tell us, that they wrote on *Leabhar* and *Cairt*, that is, on the bark of a tree, which was prepared by splitting and scraping it thin, to the breadth of a lath, and was then *Tuis*, and called *Astal* and *Slisean*, a chip, a lath; *Astal*, i. e. *Slisean gai leabhar*, inde Lat. *Astula*. (Cormac.) In *Sonnerat* is the figure of an Indian writing on the bark or *taoz*, with a stylus. In Chaldee and Phoen. ܬܘܬ *tus*, lamina aurea. (Buxt.)

Bè-righit, or Brigit, was the goddess of science with the Irish; she presided over letters and writing, like the *Sarasoudi* of the Indians. She is emphatically called *Bean-dea ceacht*, the goddess of letters. In the Malabar *Caicitta*, writing. (Fr. Paolino, B. II. ch. iii.) Ar. كافيّة *kakat*. *Ars grammatica*. See p. 18.

The

The Bacchus of the Greeks was a Scythian: he was the same god known in India by the name of Brouma. In Irish mythology he stands two descents from Magog, viz.

Magog

Aiteachta alias Fathochda

Broum alias Bramont, i. e. Ce Bacche.

That is Broum, otherwise Prince Bacchus.

(See Vindication, ch. i.)

The Indians give him for wife *Sarasfoudi*, the goddess of science and harmony: she is playing on an instrument named Kinneri: *Kinour* is Irish for a harp. To shew that Brouma introduced letters into their country, they represent him holding in one hand the *Olla*, or leaf of a palm on which they write; and in the other a cane, bamboo, or style, with which they scratched the characters. Brouma, according to their account, fixed himself in India, about 3610 years before Christ. The Vedams, which they pretend are deposited at Benares, in a cave, they say treat of the sciences introduced by Brouma.

“ The Scythian and Hyperborean doctrines and mythology may be traced in every part of the Eastern regions. The Hindoos had an immemorial affinity with the old Persians and Scythians.” These are the words of the immortal Jones.

CHAP. VII.

CONCLUSION.

I HAVE adduced many very material facts, to convince the reader, that the *Coti* of Ireland must have been the Cuthi of Indo-Scythia, and the Indo-Scythians of the Greeks, who mixed with the *Fir bolg*, or Bologues of the Indus; with the *Fir d'Oman*, a mixture of Arabs,* and Persians, on the Persian gulph: and with the *Tuatha Dadan*, the Haruspices of *Dedan* of Chaldæa, and formed one body of merchants and dealers, under

* Hence we find the Arabian names of Guary, Anafi, Madaini, Chalacan, Kassei, Caabi, Lahyan, Shahnafah, (Pocock. Hist. Arab.) in Ireland, Guary, Henefy, Madan, Calaghan, Cafey, Cabe, Mac Cabe, Leyhan, Shahnafah, &c. &c.

In *Getulia*, where a colony of our Scythæ were planted by *Nemed*, we find the ancient family names of Maithie, Naile, Mellek, Manfoure, the river Zhoore, and a place named *Shilellab*. (Shaw's Travels in Africa.) In Ireland Mathew, Neil, O'Neil, Millach; Milliken, Manfir; the river Suir, or the sacred water, and the district of *Shilellab*. The reader is referred to my Prospectus of a Dictionary of the Irish language compared with the Arabic and Chaldæan, where he will find many hundreds of words alike in letter and sense.

under the general name of *Phoinicè*, who found their way to Spain, and from thence to the British isles.

The Scythians formed the greatest body, and their rulers, when arrived in these islands, ordered them to be distinguished in their clothing by four distinct colours. (Keating, M'Curtin, &c.) Most of the transactions of this body, related in their ancient history to have taken place in *Eirin*, (a name of Ireland,) actually took place, when they inhabited *Iran* or Persia. Lhwyd has preserved an invaluable fragment, that clearly proves their knowledge of the Indians; viz. *Tangadar fos an focailfi bbid gan comhartha ar biotb às Eirih, go Huilidhe, agus ataid an tri phunc accombalta a ndiadh sin do chionn nac bhfuil riachdanachd orra*: that is, there came also a people out of Iran to the Huli, without any marks upon them; they were afterwards distinguished by the three-pointed mark on the forehead, as was necessary for them.

By *Huli* I understand a famous tribe of Arabs named *Beni Huli*, mentioned in the voyage of *Nearchus*, who possessed the coast of *Carmania* from *Gomeroon* to *Cape Bradistan*. Lhwyd and Shaw translate *Huili*, the Jews. We had no Jews in Ireland; and this fragment certainly relates to the *Huli* Arabs.

The frequent references made in this work to Oriental languages and to Oriental history, I hope, will not deter the Irish scholar from pur-

suings a further illustration of Irish history—without a knowledge of them, he will not advance far, *multa movendo, nihil omninò promoveri potest.*

The great similitude of the old Irish language with the Maltese is not to be wondered at, or with the Punic; for the Maltese had introduced much of the Arabic. “*Habitantes Militenfes Saracenico five Arabico fermone promiscue utuntur, quem aut nihil aut quam minimum a Punico veteri differre.*” (Burchardus Niderstedt Holfatus in Malta vetus et nova apud Gronov. in Thes. Græcar. Antiq. V. I. c. vii.)

We know, that in ancient times many nations were accustomed to mark themselves. In the Revelation it is said the Beast caused all, both small and great, rich and poor, free and bond, to receive a mark in their hand and their forehead. In Leviticus ix. 27. God forbid his people to print any marks in their flesh.

The three-pointed mark appears to refer to the sect of *Creeshna*, who have this three-pointed sign on the forehead, viz. ∇ , as may be seen in Mr. Maurice’s first volume of the History of Hindoostan, where is a good engraving of *Creeshna*, or the Indian Apollo, playing on his pipe to the shepherds of Mathura.

I do not pretend to say, that these Indo-Scythians were the *Tartars*, with whom astronomy, arts, and sciences *took their rise*, as Mons. Bailly imagined; nor do I pretend to say, that I have discovered in any Irish manuscript any thing, that
indicates

indicates the richness of science. If the Chaldean colony brought any such with them, it was confined to themselves, or has been lost.—Yet we find men in Ireland, who cannot speak a word of English, capable of calculating an eclipse of the moon. And it must not be forgotten, that *Feargil*, (*Virgilius*,) an Irishman, in the 8th century, was considered as a heretic, in Germany, for asserting that the earth was round, and that there were antipodes. The rest of Europe had no knowledge of the true figure of the earth at that period. And soon after, *Dungal*, an Irishman, is allowed by French writers to have first brought philosophy and astronomy into France: they must, consequently, have received this knowledge in their own country.

We praise the Indian philosophers, and yet these people make the earth a plain, with a mountain in the middle, to intercept the light of the sun during the night: they create two dragons, one red, the other black, to eclipse the sun and moon: they place the moon at a greater distance than the sun, and rest the earth on a mountain of gold!! These, says Bailly, cannot be the authors of the learned methods we so much admire—the Brahmins are not of Indian extraction—they brought into India the language and science of a foreign country.

That a nation might have been once very learned, very industrious, highly respectable, and at this day be in many respects very ignorant,

and perhaps even contemptible, was the opinion of the great philosopher Voltaire.

I have shewn, that the ancient Irish made use of Oriental terms in grammar, in astronomy, in legislation, in the classes and ranks of men; in manufactures, arts, and sciences, and in topography. Terms unknown to the Celts, or any northern nation, or to any western people, civilized by communication with the Greeks and Romans, are to be found in the Chaldæan, Phœnician, old Persian, and Hindooostanee dialects; and, consequently, they were the Indo-Scythians, and the first inhabitants of the British isles.

I have in some instances applied to etymology, perfectly aware, as the learned Dr. Geddes expresses himself, how deceitful are arguments derived from *mere* etymology—still, however, a rational etymology is often of great use in distinguishing nations, and tracing their remote origin, especially if corroborated by other probable arguments; and we find, that those, who affect to despise it the most, have occasionally resource to it, for the support of their own favourite systems. (Geddes on the Picts, proving that they were not Goths.)

”

Dr. Johnson assures us, that language is the
 ” pedigree of nations.

Fourmont, Des Broffes, and all learned philologists down to H. Tooke, have asserted, that *language cannot lye*.—On language alone I have not depended. Fragments of history, most wonderfully

derfully preserved in the Irish, have conducted me to their ancient seats in Asia and Europe.

Supported by these, I now venture

To cast the gauntlet.

Neceſſe eſt igitur nos ex præmiſſis conſiderari, quod et Chaldæi et Scythæ ſcribunt. (Berofus Chaldæa Chaldaica.)

COLLATERAL PROOFS FROM MR. PINKERTON'S
HISTORY OF THE GOTHs.

P. 22. “Jornandes was a weak writer: he puts Scandinavia as the ancient Scythia, from whence he makes them pour down to the Euxine, thence into Asia, which they subdue down to Egypt, where they conquer Vexores, as ancient writers say the Scythians did, about 3660 years before Christ.”

P. 23. “Jornandes was blindly followed by Isidorus, Beda, Paulus Diaconus, and by innumerable other authors in the dark ages. Nay such an effect may even a very weak writer (for such Jornandes is) have upon literature, that one sentence of Jornandes has overturned the very basis of the history of Europe. This famous sentence is in his fourth chapter. Ex hac igitur Scandia insula, quasi Officina Gentium, aut certe velut Vagina Nationum, cum rege suo nomine Berig, Gothi quondam memorantur egressi.— Upon this sentence have all modern historians, nay such writers as Montesquieu, Gibbon, and others

others of the first name, built! Now it can clearly be shewn, that Scandinavia was, down to a late period, nay is, at present, almost over-run with enormous forests, where there was no room for population. Adam of Bremen, who wrote in the eleventh century, instructs us, that, even in Denmark, at that time, the sea-coasts alone were peopled; while the inner parts of the country were one vast forest. If such was the case of Denmark, we may guess that in Scandinavia even the shores were hardly peopled."

P. 24. "The Scythians came from Asia. From Justin it is apparent, that the Scythians, first and resident in present Persia, (perhaps 2000 years before Ninus,) carried on a war with Vexores 1500 years before the time of Ninus, and subduing the west of Asia, made it tributary, till Ninus delivered it by establishing the Assyrian empire on the ruins of the Scythian."

Manuscript. P. 27. "The Scythian empire was the first of which any memory has reached us. Saturn, Jupiter, Bacchus, &c. were monarchs of this first empire, whose glorious actions procured them divine honours after their death. On their emigration, vast numbers remained in Persia, and were ever known by the name of Persians, as at this day. They were new in their seats on the Euxine, in the time of Herodotus: he is himself a sufficient witness, that the Scythians did not originate from Scandinavia, but from present Persia.

P. 29. "Diodorus Siculus confirms the account of Herodotus, telling us, that the Scythians were a nation on the Araxes, whence they spread to Caucasus and the Palus Mæotis. And had not Justin, Epiphanius, Eusebius, and the Chronicon Paschale remained, we might to this hour confound two vast events, the invasion of Egypt by the Scythæ from their original seats, 3660 years before Christ, and their later invasion 640 years before Christ: so uncertain is traditional chronology!

"It is therefore historic truth, that the Scythians came from present Persia into Europe by a north-west progress: and that Scandinavia, instead of being the country whence they sprung, must, in fact, have been almost the last, that received them."

P. 32. "The Scythian empire seems to have extended from Egypt to the Ganges, and from the Persian gulf and Indian sea to the Caspian. The conquests of Bacchus, reputed a king of this Scythian dominion in India, are famous in antiquity. We find Indo-Scythæ on the Indus, and other remains on the Erythræan sea, but none beyond the Indo-Scythæ. On the north they extended to the Caspian. Due knowledge of this empire would remove those embarrassments, which the learned have fallen into, from ancient accounts of the wars between the Scythæ and Egyptians, while Scythia on the Euxine is so remote from Egypt."

P. 35. "From Dionysius we learn, that Pontus, Armenia,* Iberia, Albania, were of the Scythæ settlements. The Bactrians and Sogdiani were Scythæ."

P. 38. "The Persians, who refounded the empire 530 years before our æra, seem to have been the old Scythæ of Persia, strengthened by accessions of the Indo-Scythæ, and from the Scythian territories on the east of the Caspian."

P. 45. "They extended down the shores of the Euxine, about 2000 years before Christ. Europe, at that time, seems to have been thinly inhabited by a few wandering Celts, who were to the Scythæ, what the savages of America are to the Europeans. The Celts from the Euxine to the Baltic, we called Cimmerii, Cumri, Cimbri, or Cumbri.

"The north and east of Britain were peopled by the Cimbri of the opposite shores. From the south of Britain the Cimbri, or Cumri, expelled the Gael into Ireland, as their own writers and traditions bear witness; and the oldest names in Wales, as in other parts south of Humber, are Gaelic (Irish), not Cumraig (Welsh).†

"The

* The Saxon Chronicle brings the first inhabitants of Britain from Armenia. (See p. 141)

† Bullet, in the first volume of his Celtic dictionary, has attempted to explain the old names of places in these western islands, by the Welsh, in which he has in most parts failed. Not only such names are Irish, but even an inscription in Irish

“ The Iberi-Scythæ had passed from Africa to Spain, and seized on the south-west part of Gaul, where they bore the name of Aquitani.” (See p. 84.)

P. 76. “ It is historic truth, that the Pelasgi and Hellenes were Scythians. Diodorus Sic. and Pausanias in Asia, shew, that the Greeks had letters before Cadmus: and, that the Pelasgic, or real ancient Greek alphabet, differed from the Phœnician. An antiquary will find resemblances in things wholly unlike, but the ancient Greek alphabet is not Phœnician. Plato witnesses, that the Scythæ had letters; and the Pelasgic or Greek were surely Scythic. Of Scythic letters, see also Eustathius.”

P. 17. “ Not one of the ancients confounds the Scythæ with the Celts. The Celts were to the other races, what the savages of America are to the European settlers there.”

P. 68. “ Pelloutier was so ignorant, as to take the Celts and Scythæ for one people, in spite of all the ancients, who mark them as literally toto cœlo different; and in spite of our positive knowledge here in Britain, who know the Celts to be mere radical savages, not yet advanced even from a state of barbarism.”

“ Pref. p. viii. “ What applause of the justice,
of

Irish is found in Wales. (See Collectanea, Vol. VI. p. 53, and the word *Severn* in this essay.)

of the fortitude, of the temperance, of the wisdom of the Scythians, in the Grecian page, from Herodotus to the latest period! What applause of the same virtues of the same people, under the name of Scythians or Goths, in the Roman works, even after they had seized the Roman empire! Dio calls them the wisest of mankind. Herodotus says: they were both learned and wise.

“ But their enemies have been their historians.”

From the Rev. Dr. Campbell's Strictures.

“ Far be it from me, to deny my assent to the tradition, that a Scythian people, coming last from Spain, did settle here at a very early period. On the contrary, there is firm ground for persuasion, that a very considerable intercourse did formerly subsist between Spain and Ireland. That the Goths, and other Scythian nations, had taken possession of different parts of Spain, at very different periods, is well authenticated. We are told by Orosius, who flourished in the fourth century, that the Scythians, expelled from Gallicia in Spain, by Constantine the Great, took shelter in Ireland, where they found the country already under the dominion of their countrymen, the Scythæ or Scots.”

**A PARALLEL OF THE ANCIENT HISTORY OF
IRELAND WITH THOSE OF OTHER NATIONS,
BY C. O'CONNOR, ESQ.**

FOREIGN TESTIMONIES.

NATIVE IRISH.

1. An emigrant nation of Iberians, from the borders of the Euxine and Caspian seas, settled anciently in Spain. (Newton's Chron.)
2. A colony of the Spaniards, by the name of Scots, settled in Ireland, in the fourth age of the world. (Buchan. Ware. Ward.)
3. The Phœnicians, who first introduced letters and arts in Europe, had an early commerce with the Iberian Spaniards. (Strabo.)
4. Nil, Belus, Sihor, Ofihor, Toth, Oganus, &c. were famous Egyptian warriors, who filled the world with the fame of their exploits. (Newton's Chron.)
5. The Egyptian conqueror of Spain got the emphatical name of the hero of Hercules. (Newton. *ibid.*)
1. Iberian Scots, a people bordering on the Euxine sea, were expelled their native country, and after several adventures, settled in Spain.
2. Kinea Scuit, the Scots, and the posterity of the Iberian Scots, were a colony of Spaniards, who settled in Ireland about 1000 years before Christ.
3. The ancient Iberian Scots learned the use of letters on the continent from a celebrated Phenius, from whom they took the name of Phœnicians.
4. Nihul, Beleus, Sru, Æsru, Tait and Ogaman, were mighty in Egypt, and in several other countries.
5. A great hero, famous in Egypt, got the name of Golamh and Milea-Espaine, i. e. the conqueror and hero of Spain.

6. Nil,

FOREIGN TESTIMONIES.

6. Nil, Sihor, 'Ofihor, &c. succeeded to the Phœnicians in cultivating and instructing several nations. (Newton *ibid.*)

7. In the days of Hercules, or the Egyptian conqueror of Spain, a great drought is reported to have burdened a great part of the earth. (Newton. Ovid. Met. L. II.)

8. The Hercules, or hero of Spain, is reported to be the son of Belus. (Newton. *ib.*)

NATIVE IRISH.

6. Niul, Sru, Æfru, &c. succeeded to Phenius, in teaching the use of arts and letters.

7. The conquest of Spain, together with a drought, which happened at the same time, forced the Iberian Spaniards to fly into Ireland.

8. Milea Espanie, or the hero of Spain, was the son of Beleus.

ADDENDA.

IN the preface to my *Prospectus*, I dwelt much on the similarity of the Irish language to the Zend and to the Pehlvi or old Persian, because it was the language of the countries, in which the Irish *Coti* resided. "The Pehlvi dialect of the Persians," says Dr. Richardson, "prevailed chiefly around the Caspian sea, and in the more mountainous dependencies of the empire: it continued to the reign of Behram Gur in the fifth century, when it was proscribed in a formal edict, and soon after ceased to be a living language." (Richardson's *Diff.*)

The Pehlvi, according to Sir Wm. Jones, was a dialect of the Chaldaic; but, according to Abulfarage, "there were three different dialects of the Chaldaic. That of Mesopotamia, i. e. Aram or exterior Syria; that of interior Syria, spoken at Damas, and all that country between the Euphrates and the Mediterranean, called the Palestine dialect; and the third, the Nabathæan, spoken by the mountaineers of Assyria, and the province of Irak or Chaldæa; and this was the most ancient, and that Abraham and his ancestors spoke, and in which the books of Zoroaster,

named

named the Zend, Pazend, and Vesta, have been written, with a mixture of the ancient Persian or Pehlvi." (D'Herbelot.)

According to Bochart; the Colchians (that is our Coti) spoke a semi-Chaldaic language. This must have been the Nabathæan dialect.

Sir Wm. Jones doubts the existence of the genuine books of the Zend or Pehlavi, because the author of the Dabistan affirms the work of Zera-tusht (Zoroaster) to have been lost, and its place supplied by a recent composition. Be it so! this composition must have been in the language of the country. Anquetil did not invent the vocabulary he has given us, and its similarity to that of the Irish Coti is still more worthy of observation. We have no complete dictionary of the old Irish language: that by O'Clery, in 130 pages 12mo. is a trifling work. The commentaries in the old Breithamhon laws should be consulted, to form a good lexicon of the ancient language.

VOCABULARY.

	ZEND.	PEHLVI.	ENGLISH.	IRISH.
<i>if</i> <i>yadi</i>	<u>Ede</u>	<u>afin</u>	<i>if</i>	<u>da</u> , son. <i>Therv</i>
	<u>Eden-anm</u>	edoun	explanative	eadhon.
<i>right-hand</i>	<u>Eretzeste</u>	jede-man	hand <i>yed</i>	ed, to handle; mana, a hand.
	<u>Erodè</u>	{ <u>nāme</u> h <i>man</i> <u>rad</u> <u>arowad</u> }	{ famous <i>referred</i>	paomadh, ruad.
	<u>Eoroued</u>			
	<u>aruad</u>			
				Erem,

	ZEND.	PEHLVI.	ENGLISH.	IRISH.
	<u>Erem</u>	<u>bandeh</u>	servant, slave	urra, ara, bannoir, bandsglabh.
<i>uz</i>		Bun	root, stock	bun.
	Ezaedé	Hozed	great, illustrious	uasadh, faoidh. — <i>hoshe</i>
	<u>Ashtesch</u>	ashté	peace	ofath, asath. <i>ashtesh</i>
<i>zwa</i>	Asp	sofia	horse	alb. —
	<u>Eghé</u>	<u>streh</u>	bad ?	eag; and hence a negative particle. <i>ag.</i>
		<i>amara</i>		
<i>mersh</i>	<u>Amerfchen</u>	amargan	immortal	marthannach. <i>a-mershe</i>
<i>an</i>	Eneko	peschanib	front, face	an aigh, fianifi.
<i>ava</i>	Evé	<u>bala</u> <i>Sancr.</i>	high, tall	uav-balach, a giant. <i>i. r. av</i>
<i>uht</i>	<i>mersh</i> <u>Eofchtre</u>	<i>asya</i> lab <i>Peric</i>	lip	liobar.
	Eedé		forehead	eadan.
		<u>cai</u>	a great king, a giant	} ke, cai, cu, cua.

Cai, a word which signifies in the Pehlvi, or ancient Persian, a great king or a giant: hence Caian, the Caianides, the second dynasty of the ancient kings of Persia, which are properly those the Greeks have known as kings of Persia; for those of the first dynasty, named Pischdadians, should rather pass for kings of the Babylonians, Assyrians and Medes, than Persians, according to the information the Greeks have given us of them. (D'Herbelot.)

Dilem, a province of the kingdom of Persia, extending along the southern coast of the Caspian sea. This province had formerly its princes, independent of the kings of Persia: the kings of this province formerly bore the name of Cai. (Id.)

“ Ce ne font ni les Druzes, ni les Maronites, qui
font

by admirer utpatisho up-nang.
 āpa utpachinu rip 7

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On the primitive Inhabitants

font aujourd'hui les maîtres du mont Liban: néanmoins l'exercice de l'autorité est tout entier entre les mains de ces derniers. La raison en est, 1°. Que celui qui y commande est de leur religion, et du même rite qu'eux. 2°. Que ses vizirs ou kiayas font toujours des Maronites. Ce sont ces kiayas, qui exercent toute l'autorité; ils décident, ils tranchent, ils jugent comme bon leur semble, sans que celui, à qui appartient le pouvoir, s'oppose en rien à leurs volontés." (Chrestomathie Arabe, par J. Jahn. Vienna, 1802.)

Hence we have in the Irish Cai-omera, chief of the nobles; Conn cead cathach cua, the illustrious warlike Conn of a hundred battles; Cu urbaid, the illustrious Hyrbaid, or priest of the fire, &c. &c. &c.

In modern Persian karw, bold, warlike, magnificent, venerable, dignified, clever, ingenious, ^{vir}power, ^{sur}stat^{ure}. kai, a prince. Chald. כה ceb.

The title is still wonderfully preserved by the Manx, a colony from Ireland, with whom the magistrates are at this day named the *Kays*.

	ZEND.	PEHLVI.	ENGLISH.	IRISH.
<i>Abesta</i>	<i>gazik.</i>	language	beaschna. <i>ara. puo</i>	
<i>Engohé</i>	<i>dounia</i>	the world	dowan.	
<i>Eaooreté</i>	<i>khāsteh</i>	a treasury	kisté.	
<i>Ehmaé</i>	<i>zagh</i>	great	mah, seagh, seagh-lan, a king. <i>eMaol-Se</i>	
<i>Bereeté</i>	<i>dadrounesche</i>	carries	beirt.	
<i>Besch</i>	<i>dau</i>	two	beith. do.	
			Bantoo	

ZEND. PEHLVI. ENGLISH. IRISH.

Bantoo	vimār	dead	bann. death.	<i>bantō</i>
Bonem	bonn	root, foundation	bunn.	<i>— brind. — bano</i>
Tē	tou	thou	tu, te.	<i>+</i> <i>stī jari</i>
Tedjerem	zari <i>jari</i>	flowing water	frai.	<i>+</i> <i>stī jari</i>
Khroid	kheroudj	hard	cruaidh. —	<i>stī jari</i>
Kh-scheio	malhe	king	malc, shah.	<i>stī jari</i>
Kh-schtoum	schaschom	sixteenth	feifeamh. +	<i>murder</i>
Kh-shouefeh	se se	fix	fē.	<i>+</i> <i>Martichon</i>
Khoré	khouroun	to eat	coire, a feast.	<i>+</i> <i>Martichon</i>
Deschmēhe	dehom	tenth	deacma.	<i>stī jari</i>
Descheno	dasché	right hand	deas.	<i>stī jari</i>
Dehmo	donm	people	duine, mankind.	<i>stī jari</i>
Denghoo	danacha	learned	dana, danach.	<i>stī jari</i>
Dkeeschó	din	law	deac, din. —	<i>stī jari</i>
Drodjem	daroudj	necromancy	draoidbeacht.	<i>stī jari</i>
Reotchén	rofchneh	light	rashin.	<i>stī jari</i>
Rané	ran	thigh	urran.	<i>stī jari</i>
Zeté	afzaed	sufficient	faith, fath. —	<i>stī jari</i>
Zesté	jede-man	hand	ed, mad, mana.	<i>stī jari</i>
Streé	Vakd	female	ftri-pach, a harlot.	<i>stī jari</i>
Streoved	feroud	he sings	far, musick; far-	<i>stī jari</i>
	<i>stī jari</i>		tonna, a doctor	<i>stī jari</i>
	<i>stī jari</i>		of musick.	<i>stī jari</i>
Sperezé	seper	the heavens	speir. —	<i>stī jari</i>
Seouefchte	soud khesteh	a treasury	seod kiste.	<i>stī jari</i>
Ghnaō	vakdan	woman	gean.	<i>stī jari</i>
Frēschté	ferēst	an index.	foras.	<i>stī jari</i>
Freiré	meh	excellent	fearr, maih.	<i>stī jari</i>
Fschtane	pestan	a teat	paifde, a sucking	<i>stī jari</i>
			infant.	<i>stī jari</i>
Keie, ko	kedar	who, which	ki, ke.	<i>stī jari</i>
Gueosch	} gofch	the ear	gusham, to hear.	<i>stī jari</i>
+ Gofchté				<i>stī jari</i>
Gamé	zemeftan	winter	gim-rah.	<i>stī jari</i>

to thou
keie

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On the primitive Inhabitants

	ZEND.	PEHLVI.	ENGLISH.	IRISH.
<i>Sam</i>	Medo	as	wine	mead, wine of honey; as, drink, milk.
	Néomehé	nohom	ninth	naoiheamh.
<i>Nem all</i>	Neemān	nim	part, half	neamh; hence it is a negative.
	Nmanopethreo	kad banoo	mistress of the house	nmna botha, nmna aſligh caid bean.
<i>vari varsha</i>	Vareetē	vared	} it rains	farain, rain.
	Vero	varan		
	Neaefsch	neaefsch	prayer	neaſch.
<i>raw V</i>	Eſchaé	eſchné	to make	eaſam.
<i>vach</i>	Vetché	gobefchné	to speak	gob, the organ of speech; gobach, talking; beaſch- na, speech.
		<i>vah san</i>		
	Vefa	vā	much	fās, moreover.
	Vohone	damma	blood	dumh, ſlan.
<i>vatum herbed.</i>	Vatem	vad	wind	ſaſh, bad.
	Heretē	ſodar	a chief	ſuadhaire.
	Hekel	pavan-aknin	but	achd.
<i>beſp.</i>	Jezaé	jez-banōm	I pray	geis, prayer.
<i>thré. 11th ann 3^d</i>	Jaré	ſanat	a year	errai, ſpring; ſal, a year.
<i>chethro</i>	Tchethro	tchahar	four	ceithre, ceathar, kahar.
<i>ch-shouſeh</i>	Pero	rouin	before, in front	roimh, ria.
	Pefano	ſiné	the breast	ſiné. <i>draw. pag.</i>
	Peere-kenamtche	Parihan	the genii Peſii	Siabh-bhrior phri, the Peri of the night.

*zomehē 9th
zhmehe 10th*

The old women in the country ſhew the circular rings in the graſs plots, made by the dancing of

of the Peri or Lohri. Perf. شب *shab*, night,
and پرک *peri*, a genius.

dark
Sycam
پری

ZEND.	PEHLVI.	ENGLISH.	IRISH.
Ized	Ized	good Genii	Sidh. <i>Djat</i>

Bann, death, **Bann-fidh**, the angel or genius of death, still supposed to give notice, by dreams or otherwise, of the death of a relative. **Sidh gaoithe**, a whirlwind, so called because supposed to be raised by the angel presiding over the winds. **Leannán-fidh**, a familiar spirit, a favourite genius. **Sidh bhróg**, the genius of the house or family, the tutelar genius. **Sidh draoithachd**, enchantment with spirits. **Sidh** is sometimes written **Sigh**; both are pronounced **Shee** in Irish. **Ar.** شاهد *shahid*, angelus testis. (Gol.)

ZEND.	PEHLVI.	ENGLISH.	IRISH.
Afrin	Afrin	the office of prayer, benediction.	Afrin, the mass; Ti-afrinn, the mass-house, i.e. the house of - benediction.

The priest of the **Afrin** requests for him he prays for, in the name of the **Ized**, then invoked, every blessing of life; a long life in this world, and happiness in the next. In this office is an **Afrin** to Zoroaster, and another to *Ofchen*.

ZEND. PEHLVI. ENGLISH. IRISH.

ab. .. Ana *anna* ana riches, money ana. *acna*
Aban the Ized of } abhan.
 water }

Ani *aingin* water an, ana.

Ang-jura *jara* a year eang. - *ar.*

Afp *asva* chief asb, easb. *

Aspal a herbed an ecclesiastical abfdal, easbal, a
 order under disciple, an a-
 a mobed postle.

Herbed an ecclesiastical, urbaid, ex. gr. Ata
servedra who took care tu cu urbaid file
 of the holy le ulltaibh, thou
 fire. art the illustrious urbaid, or
 fire minister of
 the Ultonians.

(O'Clery.)

prayer guih. - *jez*

a son piuthar, phiuthar. *bot*

nuptial bene- nuacor, bride or
 diction bridegroom.

man near. *nn*

season tra. *thraeg*

chief of families cead bunai.

mortal marthuidh.

perfume athar, perfume; a-

perfume of san- thar-lus, ground-
 dal and am- ivy, i. e. the fra-
 berggris grant weed; 'la-

thar, al-athar,
 lavender. It is
 the *as* attar
 of the Arabs.

rejoicing laineach.

Deirim

بطر
putra — Gah *gah*
Pothre *poser*
Nekah *nekah*

serve. the — Néré *neeré*
lose — Tra *tra*
Kad *banou*

breathe Mreté *pure Sunoc*
at Ather *as*
Atherbo

gall
gla Calliane
hlad *glad*

ZEND.	PEHLVI.	ENGLISH.	IRISH.
Deirim Deirimher	} derimher	{ a temple of the Parfi	deirm, drim, dru- im, a temple: hence Drum fal- lagh, the cathed- ral of Armagh; Drum faille, the cathedral of Ca- shel; Drim iskin, alias Drom iskin, (county Louth,) where are the ru- ins of a round tower; Drum- mor, the great temple.

nonnenw

In Arabic, Deir, is a temple. Deira moghân, a temple of the Magi, or fire-worshippers; and hence the many churches in Ireland named Derry.

doive

ZEND.	PEHLVI.	ENGLISH.	IRISH.
Daimh		an ox	damh.
Fal	fal	divination	fal.
Os	<i>uchcha.uta</i>	elevated	os, uas.
<u>Oschan</u>	<i>uta</i>	powerful, | the good genius	oishin—hence so many bishops in the early ages of the Christian church named Oishin.
<i>kereez</i> <u>Ereezem</u>	del <u>Shenascha</u>	the heart to know	dil. feanacham.
Thré	<u>fé</u> <i>sah</i>	three	tri, tre, fi.
<u>Thrianm</u>	<u>fevin</u>	third	trian, treas.

think
senachlan

Ouc

trian on

ZEND.	PEHLVI.	ENGLISH.	IRISH.
Ous ^v		male	ou, O, a son.
Zour		holy water giv- en to Zoroaf- ter to purify sinners.	fuir.

Hence our Coti named the *Indus* and *Ganges* Suir, and gave that name to the beautiful river, which empties itself at Waterford: it was the Ganges of Ireland. On the banks of it stands the Abbey of the Holy Cross, undoubtedly the seat once of a pagan temple.*

Syandû

“ The river Indus,” Pliny tells us, “ was by the natives called *Sandûs*; it is now called *Seen-dboo*, but, when swoln with all the rivers of the Penjab, flows majestically down to Talta, under the assumed name of *Soor*.” (Maurice’s Hist. Hindoostan.)

ZEND.	PEHLVI.	ENGLISH.	IRISH.
<u>Ath</u> -corono		a general name of a Parfi priest	cearanoch, car- noch, a Hea- then priest.
Alka	<u>rifch</u>	a beard	uilke, ulca.

End of the Zend vocabulary.

The

* Gang, in Irish and Hindoostanee, signifies a river. Monna-gonga, the mountain river, in the King’s county. *Donal*

The following is a collection of the Pehlvi and Persian.

PEHLVI.	PERSIAN.	ENGLISH.	IRISH.
<i>Ab Chals.</i>	pad	father	ab, dad.
<i>Chal-</i> An-schoto	mardom	man	as-scath, muid. <i>u s s</i>
<i>u s</i> Atjounaton	takhtar	to run	tactaire, a mes- senger. <i>twach</i>
Anatounaton	ⁿ nehām	to do, to put	nim, nihim. <i>ni-ha</i>
Ahlobor	X aschai	holy	coishe.
Agas	agah	knowledge	uige.
Abodj	tchouz	membrum fem.	bud, membr. vir. toiche, membr. fem. <i>chit</i>
Amotia	paraistar	a servant	modh-freastar, fear-freastail.
Avres	peigham	speech	abaris, eloquent in speech; feadam, to talk.
Azdeman	djoulah	a saddle cloth	diall, a saddle.
Eod-jert	perāhen	dress	eide, Chald. <i>prah</i>
	<i>as ayesh</i>		<i>badab.</i>
As-bachshne	afaieschne	quiet, ease	beaschna, shiocain.
Bitā	khanḡh	a house	both, cān, cai. <i>-uan</i>
Bilai	tchah	a well	bile, water.
Banoi <i>bant</i>	banou	woman	bean. —
Bun		race, family	bun. <i>u s s</i>
Papia	djāmeḡh	habit, robe	pape-lin, vulgò poplin; stuff made of silk & worked, for robes, &c.
	<i>ber peigember</i>		feadham.
Peidan	peigham	speech	doig, toit, teagh. <i>thu</i>
Toug <i>duh</i>	doud	smoke	Tabna

PEHLVI.	PERSIAN.	ENGLISH.	IRISH.
Tabna	kah	straw	taobhan, straw; cab, chaff.
Tin <i>leanat</i>	andjr	a fig	tine.
	Gruteman	angelus mortis	grudeman, uatha mor rigne, Gru- demañ, the great judge of the grave.
<i>jan ban</i>	Denn	people	duine.
<i>jaton</i>	Djatoun	ized	a good genius
	Remane	anas	a pomegranate
	Rekita	fchagard	a disciple
	<i>shish</i>		reacht, reachtaire, one in holy or- ders; fagart, a priest.
	Rouin	<i>resh</i> pesh	before, in <i>foa</i> front
	Remeka	madian	female
<i>zacar</i>	Zazra	vehi	excellent
	X Zakar	} ner	near, fca, ascaith.
	Zakeo		
	Damia	khoun	damh, blood; kine, consanguinity.
<i>seacr</i>	Sakina +	kāred	a knife
	X Schat-meta	naodan	boat, vessel
	Scheg	djo <i>yau</i>	barley
	Kavid	bouz <i>bij</i>	he-goat
	Kofchè	paresta	servant boy
<i>foq. from</i>	X Kopa	palān	a bat horse
<i>foht wet</i>	Kumra	kumra	a sheepfold
<i>rain</i>	Goumeh	garmi	heat
	Lefan	zaban <i>jal</i>	tongue
	X Malahi	remak	salt
			malach.

جئون

marz

skian. *culler*

sheagal. *java*

hisan. *juban S.*

PEHLVI.	PERSIAN.	ENGLISH.	IRISH.
Matour	meher	Mithra	mithr, mihr.
Akon	<u>moon</u>	master, chief	cean, can, <u>acan</u> , sidh-acān, chief of the genii.
Behist	dāra behist	Paradise, the — house or abode of felicity	neamh, felicity, heaven, pa- radise.
	dara <u>naem</u>		

*meh or
mah moon*

N. B. Behist is from the Arab. بهشت *behist*, cheerful, joyful; in Irish, Beus, Beusach; Ch. בסיס *besis*, jucundus. Naem is from the Arabic نعيم *naam*, suavis fuit; Thibetan Nama, coelum, felicem. (Georgius.) And hence the دار نعيم *dara naim* of the Arabs, and the Dara-neamh of the Irish, i. e. the mansions of the blessed, the abode of felicity, paradise.

Zendavesta Zoroastra
Zend-language Zoroast

POSTSCRIPT.

What I have written on the ancient history of Ireland, has been chiefly collected from the Irish manuscripts, presented to the University of Dublin, by the intercession of Mr. Edmond Burke. When they were in my possession, I made a short index to each volume, which was lost soon after I delivered them to the University: I marked the volumes with capital letters on the inside of the cover. If I mistake not, the mythology of the Brahmins, given in this essay, will be found in the volume marked C.

63. In hopes of exciting a spirit in the University, to pursue Mr. Burke's recommendation, his letter to me on that subject is hereunto annexed. Being now in my grand climacteric, I can have no hopes of seeing such a work accomplished. What I have published is sufficient to shew the talents, that are necessary for those, who undertake the *ancient* part, the only object of my pursuit.

A good dictionary of the ancient language is much wanted. For example, at page 86 in this essay, it is said, that *Eochaidh*, surnamed *Bartolan*, or Partolan, (the Partholanus of the moderns, who are fond of giving a Latin termination to proper names,) departed from the Caspian, for
India,

India, with his caravan, in company of two other merchants, and 1000 men. In the *Caise mor breithr*, a manuscript dictionary in my possession, of infinite value to the Irish antiquary, I find the name thus explained. Lan ceannaidh, i. e. Lan reacaire, i. e. Partolan; i. e. Partolan signifies *a wholesale merchant*; which is perfectly consistent with the ensuing part of the history. Hence we may conclude, that *Bart*, or *Part*, in the old Irish language, signified commerce or barter; and appears to be derived from the Chaldee פרטה *parta*, commutare. Commerce was carried on originally by exchanging or bartering one commodity for another.

Of a thousand other examples, which might be produced, take the following. In the Breithamhan laws it is ordained, that *Da ba agus da thime agus da muice, seacht gradb fili*; i. e. two cows, and two sheep, and two swine, be given to each file. *Thime* is explained by the commentator to signify *sheep*. In the Arabic we find the word thus explained: تيمه *thima*, insignis ovis, quam Arabes mansuefaciunt, et domi mulgent, nec foras pastum dimittunt. It was a word borrowed by the Arabs, from our Coti, from *timeah* or *taomah*, exhaustire, to draw out, to pump out; ergò, to milk. Hence Bochart says, qualis ovis *thima* dicitur, voce, cujus ratio mihi non est satis nota. Thus the Arabic and old Irish mutually serve to explain each other.

SIR,

“ SIR,

“ I am much obliged to you for the honour you have done me in the communication of your curious and learned researches. I delayed my acknowledgment of the favour you conferred on me, until I had leisure to enjoy the benefit of it. It is true, that being but a poor linguist, and an ill-informed antiquarian, I am incapable of bringing any thing but docility and admiration to such enquiries. Ireland is surely much obliged to you for the infinite pains you have taken in letting her know what she is, and what she has been. My merit in this matter, or indeed rather my fortune, has only been the accidental discovery, at my friend Sir John Seabright's, of the Irish manuscripts, of which you have made so good an use, and my sending them over to Ireland. However I am, like the rest of the assuming world, very desirous of availing myself of the authority, which the most trifling concern in an important subject gives a man; mine is the sexton's part in the sermon, who rung the bell for it. But, after asking your pardon for presuming upon any advice in a matter so much above my knowledge, I shall tell you, what a judicious antiquary about twenty years ago told me, concerning the *Chronicles in verse or prose*, upon which the Irish histories, and the
discussions

discussions of antiquaries are founded, that he wondered, that the learned of Ireland had never printed the originals of these pieces, with literal translations into Latin or English, by which they might become proper subjects of criticism; and, by comparison with each other, as well as by an examination of the interior relations of each piece within itself, they might serve to shew how much ought to be retained, and how much rejected. They might also serve to contrast or confirm the histories, which affect to be extracted from them, such as O'Flaherty's and Keating's. All the histories of the middle ages, which have been found in other countries, have been printed. The English have, I think, the best histories of that period. I don't see why the Psalter of Cashel should not be printed as well as Robert of Gloster. If I were to give my opinion to the Society of Antiquaries, I should propose that they should be printed in two columns, one Irish and the other Latin, like the Saxon chronicle, which is a very valuable monument; and above all things, that the translation should be exact and literal. It was in the hope that some such thing should be done, that I originally prevailed on Sir John Seabright to let me have his manuscripts, and that I sent them by Dr. Leland to Dublin. You have infinite merit in the taste you have given of them in several of your collections. But these extracts only encrease the curiosity and the just demand of
o the

the publick for some entire pieces. Until something of this kind is done, that ancient period of Irish history, which precedes official records, cannot be said to stand upon any proper authority. A work of this kind, pursued by the University and the Society of Antiquaries, under your inspection, would do honour to the nation. Once more I beg leave to apologize for this hint, and have the honour to be with very great regard and esteem,

Sir,

To Colonel Vallancey.

Your most obedient

And most humble servant,

EDM. BURKE."

Beaconsfield, Aug. 15, 1783.

POSTSCRIPT

POSTSCRIPT II.

Dublin, Sept. 10, 1807.

SINCE this Essay was printed off, the Oxford Review for September 1807 came into my hands. In this Review is announced a work, under the title of Caledonia; or an account Historical and Topographical of North Britain; from the most ancient times: with a Dictionary of places Chorographical and Philological. In four volumes. Vol. I. By George Chalmers, F.R.S. and S.A. Price three guineas.

On this work the Reviewers observe, "that Mr. Chalmers is not perhaps more diligent and laborious than Mr. Pinkerton and other antiquaries of Scotland: but he seems to be less under the influence of prejudice, and *follows a surer guide*. He calls to his aid an *instrument*, if not wholly neglected, yet not so much applied as it ought to be. This instrument, this *novum organum*, for illustrating the obscurity of colonization, settling the doubts of etymology, and aiding the scanty notices of history, is *Topography*. The *lineage of every people is most accurately traced in their language*."

I have always been of the same opinion, and therefore referred to topography, as a proof of

the Irish Coti, or Scoti, having been an oriental colony, and the Indo-Scythæ of the Greeks.

In the fifth volume of the *Collectanea*, printed in 1790, I gave a list of one hundred topographical names, equally similar.

Mr. Chalmer's work has not yet reached this country. The Reviewers have given a short extract of the introduction to it, which does not agree with either Irish or Welsh history, or tradition.

“The northern parts of our island,” says Mr. C. “as well as the southern, were settled by the same British tribes, who imposed their significant names on the promontories, harbours, hills, rivers, rivulets, and waters, whose appropriate appellations are all significant in the British language. The Picts of the third century were merely the descendants of the Britons during the first. The names of the Pictish kings are not significant either in the Teutonic or *Irish*, but only in the British speech. The most ancient repertory of the Pictish language is the topography of North Britain: in which may even now be traced, the copious and discriminating speech of that ancient people. In process of time the *Scots* mixed with the *Picts* throughout *Pictinia*; and, as they overspread the country, gave new names to almost every place, which they acquired by their address or arms. It was from this epoch, when the Scots became the predominating people, that the *Gaelic* language became also the common speech, in proper

proper Scotland, that is Scotland northward of the two Friths. Their policy was practised as the universal law: their manners prevailed as the general usages: and these representations, with regard to those successive settlements, are attested by the united voice of history, tradition, and *topography*."——The earliest disputes touching the Scottish history began with the petulant attack of George Buchanan on Humphrey Lluyd, for presuming to suppose the Britons to be more ancient than the Scots. But a thousand facts, which are now stated, collaterally attest, that Buchanan was wrong, while the Welch antiquary was right."

Both Irish and Welch history, and traditions, militate against this assertion. Edward Lluyd, an eminent Welch antiquary, who understood the Irish language perfectly well, as is evident from his comparative Dictionary of the Irish, Welch, Cornish and Armoric languages, declares that the Scoti, or Irish Coti, were the inhabitants of Britain before the arrival of the Welch, because all the ancient names of mountains, rivers, promontories, &c. are Irish, not Welch; and he particularly instances the Irish word *Uisce*, (*water*) that enters into so many names of rivers, and is not to be found in the Welch language. Bishop Gibson in his Camden, Vol. II. p. 732, has given the drawing of a stone in Wales, called *Y-maen, hir*, the stone of the chief in Welch, which has an inscription in Irish characters, denoting it to be the
boundary

boundary stone of the land. (See *Collectanea*, V. VI. p. 53.)

The Rev. Dr. Geddes has clearly proved, that the *Pictish* was not a *Gothic* dialect; for, says he, “ if it were true, as some modern writers have imagined, that the low lands on the eastern parts of Scotland were originally peopled by German-Goths (Huns), this enquiry would be unnecessary, and the Scottish dialect would, in point of British naturalization, have a prior claim to the English, for those parts of Scotland were certainly inhabited by the Picts, before the Saxons entered Britain.

“ But, that the language of the Picts was a Gothic dialect, I have never yet seen any thing like a positive proof; while, on the other hand, we have at least one very strong negative proof, that it was not a Gothic dialect.

“ The names of all the rivers, mountains, towns, villages, and castles, of any note, or antiquity, from *Berwick-bow* to *Buchanefs*, and from *Buchanefs* to *Arder-Sier*, are all evidently *Celtic*. We must then either suppose, that the language of the Picts was a Celtic dialect; or, that they were not the original inhabitants of the country; or in fine, that, after the extinction of the Pictish empire, or rather its union with that of the *Irish-Scots*, the language of these latter universally prevailed, and effaced the very remembrance of its Gothic predecessors. The second of these suppositions is contrary to history; the third is
belied

belied by experience: the first then is the only one, that is founded on probability.

“ To this strong argument we may add a sort of positive presumption. The names of the Pictish kings, and the few appellations of their tongue, that have been preserved in Bede, and other ancient writers, seem to be as much Celtic, as the proper names of places.”

The Doctor should have said Scythic, not Celtic; but like Stukely, Borlase, and more modern antiquaries, who view all our ancient monuments with the magnifying lens of Celtic optics, he made no distinction.

Ephorus was the first, that made mention of *Celto-Scyths*; he was followed by *Strabo*, and from thence the moderns made no distinction between Celts and Scythians: they both descended certainly from the families of Japhet, but there is a great difference in the Scythians. Some extended to China, and others to India, where they mixed with an Indian tribe, afterwards with Arabs, and Chaldæans. This mixed body at length were seated in Colchis, and descended to the Euxine sea, from whence they came to the western isles of Britain and Ireland, then uninhabited, except by a few fishermen on the coasts, who had made their way thither from Gaul.

This is the history of the Irish, or Irish Coti; their language, customs, mythology, &c. prove the fact.

Among

Among other proofs, given in the course of my Vindication of the ancient history of Ireland, I referred to topography, the *novum organum*, as the Oxford Reviewers term it, and which I shall here repeat.

The Greek and Roman authors have made sad work, whenever they attempted to etymologise the Scythic or Celtic. The Gauls told Cæsar, they were born of *Dit*, i. e. *do ith*, of the land: that is, they were old inhabitants of the country. Cæsar full of the Roman religion, in which Pluto is named *Dis*, *Ditis*, thought they pretended to be descended from Pluto, a divinity they had never heard of. Our Indo-Scythæ, or Irish Coti, would have called themselves *Aiteach-tanaith*, that is old inhabitants, whence the Greeks made *Autachthones*, which Tacitus properly explains by *Indigenæ*. By a more familiar word, they would have called themselves *Naisfire*, for which the etymologist must have travelled to the East; in Hindoostanee *Nuffur*, in Arabic *اناسير anasir*, and *نيجار nijar*, old inhabitants.

If these had been Celtic words, they would have been found in Bullet's Celtic Dictionary. These and thousands of others, quoted in my Collectanea, are in my opinion certain proofs, that the Irish Coti were *Cuthi*, that is Indo-Scythians, or which is the same, ancient *Persians*.

TOPOGRAPHICAL TERMS,

ARA, a tract of country; as *Ara-cliach*, *Araglin*, *Tipper-ara*, &c. &c. Ch. אַרַא *ara*; Ar. حَرِي *harè*, *hurè*, regio.

AOI, **AI**, plur. *Aoibh*, as *Aoi-Mac-Cuille*, now *Imokilly*, *Aoibh-Laoghaire*. Ch. אִי *ai*, regio, provincia; whence the Greek *Aia*. *Aia-Cuphti*, Ægyptus. *Aia-Theopli*, Æthiopia. (Mede. Disc. 50.) Ar. اَي *ai*.

ABI. Many places begin and end with this name, thought to have referred to some abbey, the very foundations of which cannot be traced; it is the Arabic أَبُو *abu*; اَبِي *abi*, country, region, and was imported into Spain and Portugal. (Cardoso. Dict. Geogr. De Soufa. Vestig. de Lingua Arab. em Portugal.)

BAR, a district. *Bar-go*, a maritime district, now *Bargy*, Co. Wexford. *Barimor*, the great district, Co. Cork. *Bari-ruadh*, now *Barry-roe*, &c. &c. Probably *Bara-n'-aoi*, i. e. a district of the province, formed the word *Barony*. Each county in Ireland is divided into *baronies*, whence *Baron*, a lord of a district: as baron of the Cinque-ports. Barons by tenure: as the bishops of the land, by virtue of baronies annexed to their bishopricks. The etymology of *Baron* is very uncertain, says Johnson. Ar. بَاهَر *bahar*, an extended

tended district. Hindu *Babur*; Pers. بار *bar*; as Malabar, Zanguebar, Hindubar, &c. See *Lios*.

BINE, BOINE, a tract of country, *Ruad-bhoine*, flood-water overspreading a country; from *Ruad*, the angel presiding over waters; whence *Dile-Ruad*, the flood of Noah. (See page 25.) Ar. بين *bin*, a tract of country.

BIN, BEN, a hill, a mountain. *Ben-eada*, a promontory, head-land, &c. Ar. بيني *bini*, a hill; بيني *binè beid*, a head-land, promontory.

BOTTAL, a desert. Hence *Bottle-bill*, Co. Cork; Ar. بطال *buttal*.

BUN, root, stock, origin; whence many districts are named, annexed to the family name, as *Bun-Mahon*, *Bun-Leby*, &c. &c. *Bun*, in the Pehlavi or old Persian, stirps, race, family. (Grotefend on the Persepolitan inscriptions.) "I declare," says the learned orientalist, M. de Sacy, "it is a long time since I made out the word *Poun*, in this sense, on many engravings of the *Saffanides* stones." (Mag. Encyclop. N° 20. An. XI.) Hence the Irish *Bun-cios*, chief rent, paid to the chief of the stock. Hindoostanee *Bun*, race, offspring. *Bun-Adam*, mankind.

BUNN, a desert, wilderness. *Bun-duff*, the black forest. *Bun-glas*, the green forest. *Bun-clodach*, the miry forest, whence *Bun-cloudy*, very little better at this day. Hindoostanee *Bun*; Ar. ياباني *ebanè*, a desert.

CAOIMH-THÉACHT, a country, region. See Hy.

CARN, a province, i. e. *Cuairan*, a division of country. Hence *Dun-kerin*, Co. Tipperary, &c. &c. Ar. فرن *kerin*, a tract.

CLUAN, now *Clon*, a lawn, a country abounding in good herbage; as *Clon-mel*, the honey-lawn, situated in the golden vale. Ar. كلي *kelion*.

COR, CORA, CURRA, district. *Cor-Cumrua*, *Curra-Fionn*, *Curra-Mairgit*, *Cora Anna*. Phoen. כרם *cora*, regio. Perf. كوره *koureh*; as *Koureh-Istakar*, the district of *Istakar*. (D'Herbelot.) Syriacè *Cor* significat regionem. (Gymnas. Syriacum.)

CRITH, a region. Ch. et Phoen. כורת *corat* pro *cora*. (Bochart.)

CURRACH, marshy ground. Perf. خرو *kbureh*. چرا *chura*. *Curra*, a little farm. Ar. and Perf. كور *kura*.

CUAI, CUA, district, town, village, settlement. *Cua-nacht*, alias *Eile-nacht*, now *Con-nacht*, the settlement of the family of *Naght*; as *Eile-O'Carrol*, *Eile-O'Hagarty*, &c. &c. Ar. اهل *ehl*, people belonging to any particular place, lord, master; spouse, domestics, family. "Aoul, portion d'une horde, qui comprend les vassaux relevant du même noble." (Tott's Tartar.) Arab. and Perf. كوي *kooi*, district, town, village, farm.

GIORCAR,

CIORCAR, CORCAR, a district. Phœn. ככר *cicar*; P. سرکار *surkar*.

COSTI, a maritime district, sea shore; Ar. قاصية *kesit*.

CUICC, CUIG, a province; not because *Cuig* signifies a province, and that there are five provinces in Ireland. This country was originally divided into two, and then into four: from the central meeting of each a part was struck off, for the support of the great festivals and sacrifices at Tarah. Phœn. חוג *choug*. Ch. חוז *chouz*. Heb. חוק *chok*. Hindooostanee *Chuk-la*, a province.

CINE, with the common prefix *Macne*, and with the suffix *Al*, offspring, CINEAL, tribe, flock of people; as *Cineal-ambailge*, *Cineal-aoba*, &c. Phœn. קנא *kena*; מקנא *mekna*, grex. Ch. קנה *kene*, generatio. "Syriacè *Cenaa*, dicitur de iis, qui de nomine ejusdem heri et conditionis nominabantur." (Gymn. Syr.) The termination *al* is the Arab. آل *al*, offspring, posterity, race, progeny, family.

CILL, CEALL, a temple, fire tower, place of devotion, gives name to several districts; as *Kill-Canice*, now *Kilkenny*. In the Tamul language *Coil*; Sanscrit *Coil*, a temple.

CIORAN, a shore, coast, margin, boundary. *Cioran lough*, a lake in Kerry, adjacent to the sea shore. Per. کران *keran*, shore, coast, bank, boundary. *crāh*

CLANN, children, tribe, from *Lean*, or *Lan*; a son: prefixed to the family names, is applied to

to districts; as *Clan Aoidhe-buidhe*, now Clanneboy, Co. Antrim. *Clan-Breasil*, Co. Armagh. *Clan-Colman*, Co. Meath. The Strongbonians adopted the word; whence *Clan-Rickard*, the country of the Burkes, formerly Maonmhuigh. Hindooft. *Lan*, a son; *Cool*, a clan. Etruscan, *Clan*, a son, child; natus, filius; filium innui docet Etrusca. (Gori-Passerus, &c.)

DAR, DAIR, houses, settlement, district. *Dair-Colgac*, the district of Colgac, in Co. Londonderry. Ar. ديار *dear*, *diyer*, districts, mansions, houses. *Diyar Bekr*, the country anciently called Mesopotamia.

Du, land, county. *Du-hallo*, Co. Tipperary. *Du-na-gail*, Donegal. *Du-chasach*, vernacular. Ar. دى *dib*. Hind. *Du*: hence *Indu*, *Industan*, the country of the *Ind*.

FA, FAHA, FATH, a field, tract, district. Ch. פה *pha*. Heb. פנה *phea*, vel פנת *pheath*, regio, ora, plaga.

Fal, a region, from *FAL*, a king, prince. Ch. פלך *phalach*, regio, provincia; פולה *phola*, magnates. (D. de Pomis.) Ar. فعال *fail*, nobility; ועל *waal*, a noble.

FIOCH, a tract of land. Ar. افق *afak*.

FAIRCE, a division of land, a parish, diocese, episcopal sec. *Fairceban*, vel *bun*, an uncultivated district. Arab. فرق *fark*, divided, separated. بيان *iban*, a desert. See BUN.

FERIS, a place neither level nor mountainous; such is *Ballyferis*, in Co. Cork. Ar. فرث *feris*.
GARAUN,

GARAUN, a forest. Ch. אגריון *agarium*.

GEIL, a woody country. *Geilt*, a wild man of the woods. *Geilin*, or *Glin*, a valley full of trees and water. Ar. غيل *ghil*, sylva, nemus; multæ densæque arbores. (Scheid.) غيل *ghilon*, multæ densæque arbores, easque alens, et aquam continens vallis. (Gol.)

GEIREAH, a cave, a grave, a burial place, gives name to many places in Ireland, now named *Garry*. Herodotus tells us, that the sepulchres of the Scythian kings were at *Gerrhe*. Hindooft. *Gurant*. Perf. گور *gor*.

GORI, GARRHA, GORT, a plain level country, a garden, a field: hence *Gorey*, *Gowran*, *Gort*, &c. Ar. *Gaur*, *Gour*. (D'Herbelot.) The word signifying a plain, and a country lower than the surrounding, is given to many provinces in Asia. (Id.)

HY, HI, I, tribe, family, district inhabited by tribes; as, *Hy-Failge*, *Hy-Macuain*, *I-Maine*, *I-Drone*, &c. Ar. حي *hy*, familia, pars magnæ tribus.

IT, ITH, IATH, a country, tract of country; as *Iath O'Neachach*, Co. Waterford, &c. &c. *Id'ailt*, the hilly country, i. e. Italy. Ar. حيطه *hetah*. Hindooft. *Ihatu*, a country. Ch. הית *hit*, a body of people. Ar. هيات *haiat*, congregati fuerunt inter sese. In the Shilhi, Berber, or mountain language of Barbary, a people descended from Nemed, a leader of the Irish Aire Coti, (according to Irish history, *Ite* signifies a country.)

country.) “These *Shilhi*, the Arabs say, were descended from *Amelekites* and *Canaanites*, that the Israelites had formerly driven from Palestine.” (D’Herbelot.) In the *Shilhi* language, *Ite* signifies a district, a province; hence *Ite ben Omaran*, *Ite Otta*, *Ite Stuckey*, *Ite Achas*. “Linguâ Shilhensis in plus viginti provinciis regni *Sus* in Barbaria meridionali, quæ omnes *ite* præfixum habent, uti inter Hebræos, sub lege, *ita* Benjamin pro *Benjamitæ*, *ite* Hivi pro *Hivitæ*.” (Dissert. de lingua Shilhensi; Jez. Jones.—See Vindication, p. 111, where these dialects are collated with the Irish.)

ITH-RŌS, a head-land. Ar. راس *ras*, head. CEAN-TIRE, the same; whence *Cantire*, in Scotland. Ar. خان *khan*, head; ديار *diyar*, country.

IBH, a tribe; a territory, when prefixed to the family name; as, *Ibh-Eachaich*, *Ibh-Laoghair*. See O’Brien’s Dictionary, where he has enumerated many others. Hence *Ibhlaian*, Leinster; whence the *Eblana* of Ptolemy. Heb. אב *ab*, pater, undè אב *ibh*, tribus, pars populi qui ab eodem patre geniti erant; ut אב *ibh chus*. Hence *Eve-ochus*, the first of the kings named Chaldæan, 2500 years before our æra.

Lios, Lis, a house, habitation, court, palace; genit. *Lis*, and *Leasa*; joined to a family name also gave name to a territory; as *Lif Carrol*, *Lif-Cleary*, &c. &c. The Malabars call themselves
Mala-laes,

Mala-var

Mala-laes, i. e. the inhabitants of the mountains. (Fr. Paol. de Bartolomeo.) See *Bar.*—In like manner.

LUCHD, LUGA, a people, applied to a proper name, sometimes denotes a district; as *Lugga-Corry*, *Lugga-Currin*. Hindooft. *Luk*, *Log*. Ar. لوك lakaba. The Scythians and Tartars reckoned their tribes by fire places, and kettles boiled on the same; so *Luchd* signifies a tribe, and a kettle, and each village was reckoned at a certain number of kettles. It is the same at this day with the Circassians. (See Vol. VI. p. 10.) May not this have given rise to the *hearth-money* tax in Ireland, a tribute formerly paid to pagan priests?

MACAR, a residence; as *Macari-felt*, &c. &c. Ar. مكار machar, a residence, habitation.

MAKARRI, and MACARRA, also betoken market towns, from מכרה *mecarah*, vendere. See *Cjar*, p. 108.

MAGH, a plain, a level country. *Magh-Breagha*, now Fingal; *Magh Druchtan*, in the Queen's county; *Magh-adhair*, the field of adoration; *Magh-sleacht*, the same. In these are ruins of ancient temples, and altars. Perf. مغ magh, a level country, producing مغ magh, that is herbs, grass, meadows. Hence the Irish *Iom-maigh*, fattening ground, low champaign country, from *Iom*, butter, which was invented by our Scythians, see p. 89; whence the Ch. חמאד *bema*, pinguedo, five flos lactis unde fit butyrum. (Buxt.)

MUINTIR,

Observe māg a plain—

MUINTIR, MUINDIR, a tribe and its possession; as *Muintir Eola*, &c. Ar. *مان دیار* *man diyar*, family of a country.

MONA, MUHAN, a district; hence *Tua-muan*, North district, now *Thomond*; *Oir-muhan*, East district, now Ormond; *Deas-muhan*, South district, now Desmond, &c. &c. Ch. *מנא* *mona*, regio. Egypt. *Muhan*, provincia.

NAUL, NEAL, a district. Hence *The Naul*, Co. Dublin; *The Néal*, Co. Mayo. Hindooft. *Nal*, a district.

NEID, a tract of country. *Ullach neid*, Ulster. Ar. *ندح* *nedh*, a spacious tract of country.

POBAL, a people. Prefixed to names, is often given to the territory they possess; as, *Pobal-i-Briain*, &c. T is commutable with P; as, *Toll*, vulgò *Poll*, a hole. (O'Brien.) Ar. *طبل* *tubl*, a people.

SABHRON, (savron) a division of territory, a boundary, a mear. Ex. gr. *Sabharona Eirin ar dho, edir Conn agus Eoghan*; Ireland was divided into two parts, between Conn and Eoghan. Hence the *Severn* river in England—the boundary river.

SIOL, SIOLT, SLIOCHT, SLEACHT, seed, issue, tribe, clan; as, *Sleacda Eogain*, part of Ulster. *שיל* *shil*, a son, from *שילון* *shilou*, the emblematical copulation! (Hutchinson. Vol. VI. p. 213.) Ch. *שלוחות* *shlochut*, propagines. Ar. *شلع* *sbelekh*, race, stock, origin, root; *صلة* *silet*, consanguinity, one's native country.

+ | SEBT, SEPT, a tribe, a clan. *Sebt-tuise*, the chief and his tribe. It is a word of Irish origin, says Johnson, but he was not an oriental scholar. 7 | שבט *sebet*, tribus; a staff or stick, whether such as magistrates carried in their hands, or common ones. Gen. xxxix. 10. The שבט shall not depart from Judah till *Shiloh* come. Verse 16, as one of (שבט) the tribes of Israel. Each tribe had a staff, or was a body corporate, with a supreme magistrate over them, who was the first-born of the tribe. (Bate.) Each Irish noble had his antiquary, who enrolled the deeds of his *Sept*. (Mc. Curtin's History of Ireland.) Ch. ידודה שבט *Sebet Jebuda*, tribus Judæ. (Buxt.) This word was formerly used in topography, like *Clann*: it was common to our Indo-Scythæ who settled at Colchis. "At *Dioscurias* began the country of Colchis: its soil was fertile, its fruits delicious, its linen manufacture much esteemed. This country, after being divided into several principalities called *Sceptuchiæ*, fell into the hands of *Mithridates*, and after his death was distributed into many divisions." (Mem. of a map of the Caspian sea.)

TARF, a tract, a coast. *Cluan-tarf*, or Clon-tarf, near Dublin. Arab. طرف *tarf*, tractus, latus. See *Cluan*.

TI, a desert, a waste country; as, *Ti-molege*, &c. Ar. تبة *teh*, a desert.

TOBAR, a clan, from *Bar*, a son; joined to family names, is applied to districts, as *Tobar Cuire*, *Tobar Dony*, *Tobar Cormac*, &c. &c.

בַּר *bar*, a son; تبار *tubar*, a clan; descendants of one ancestor.

TOIC, land, district, territory. Ar. طاق *tawk*.

TRIOCHA-CEAD, a cantred of tribes, divided and collected under one *Trioca*, or chief. Ar. طريقة *terika*, agmina, cætus pec. nobiliores, meliores et præstantiores, magnates, qui aliis quasi pro exemplo sunt: *Taraqat*, familia, tribus viri. (Gol.) Ar. ترقى *teraky*, a superior; طريقة *terika*, a head man, a chief. (Rich.) قد *kedd*, a quantity, a part, dividing any thing with propriety. (Id.).

a
cantred
canton
hundred

TUATH, a plain level country. *Tuath-fodhbuidhe*, the woody plains; an old name of part of the Queen's county. Ar. طعطع *tutu*, plain level ground.

TRAITH, sea shore, coast. *Trath-mor*, the great strand, Co. Waterford. *Trath-Bolgan*; *Trath-Lee*, &c. &c. Ar. طرّة *trat*, turret, sea shore, coast, bank of a river, a tract of a country; hence *Ban-taiath* (Bantry), *Fen-triath* (Ventry), &c. &c.

ULLACH, IOMLĪC, district. *Ullac-Neid*, in Ulster. *Imlioc Ailbhe*, now *Emly*, (united to Cashel,) called after *Ailbhe*, the first Christian bishop that preached the gospel in Ireland. It was the first episcopal see. Perf. الكة *ulké*, a province. املاك *imlak*, the same.

In the fifth volume of my Collectanea, printed in 1790, a long list of topographical names is

given, and also a Law Glossary of hundreds of words alike in Irish and Oriental languages; which I believe were the first specimens of this *organum novum*, produced to verify history. I know not if any of these terms are to be found in Mr. C.'s Topographical Dictionary of the *Piëts*; it is very probable they may, for the *Piëts*, I think, were a colony of the same people, and I think the Saxon Chronicle clearly points them out. It asserts, that "the first settlers of Britain came from *Armenia*, and that they seated themselves in the south-west of Britain. The same Chronicle speaks of *Ireland* as settled by the *Scoti*, about the same time. It next records the arrival of the *South Scythians* (the *Piëts* I presume) by sea also, in long ships, whom the Armenian Scythians would not suffer to land, and they then went to the *Scoti* in Ireland, who also declined receiving them, but advised their settling in *Scotland*, which they did; and afterwards the *Scoti* of Ireland intermarried with them, and gave the name to Scotland."

It may be supposed, that the Saxons made themselves acquainted with the history of the people they had subdued; and in all this account the Chronicle says not a word of any peopling from the continent of Europe, but says afterwards, that the *Belgæ*, and other tribes from Europe, came by force, and settled on many parts of the sea coast; and it was these tribes, who first gave
Julius

Julius Cæsar intelligence of Britain, but they (the Saxons) did not esteem them aborigines.

Two authors of eminence, the Rev. Dr. Lyons, and Sam. Lyons, Esq. in their *Magna Britannia*, shew, that our Gadeli, or Gaodhal Indo-Scythæ, not only gave names to the topographical features of Britain, when they inhabited it, but made roads through it, to communicate with this country. “A second great military way passes through Bedfordshire, under the name of *Watling street*: this also I have no doubt was another British trackway, traversing the island from the Kentish coast to the country of the *Guetheli*: and it is a curious circumstance, that an ancient trackway, under the very same name, tends from the eastern extremity of Scotland to the same country. These *Guetheli* were the remains of the old Celtic (Scythic should be) inhabitants of England, who had been driven, by powerful and successive invaders, to the extremities of Wales, and to the opposite shores of Ireland; and the communication with their country must have been of the utmost importance in those early times, as providing a passage for cattle, and other articles of trade, from the extreme coasts of the west, to the great mart for foreign merchants in the eastern parts of Britain. Thus the *Watling street*, (*Via Guethelinga*, as Richard of Cirencester expressly calls it,) would be the road of the *Guetheli*.”

Extract

Watling, Watling, the road of the Guetheli, as Richard of Cirencester expressly calls it, would be the road of the Guetheli.

Extract of a letter from a learned Oriental correspondent to the author.

“ I have lately seen an ancient *Persian* manuscript, named سیر البلاد *Seir Albelàd*, a famous geographical work, in which *Ireland* is mentioned. The circumstance of *Ireland* being free from venomous creatures is particularly noticed; also the tallness and bravery of the men; the petrifying quality of a certain fountain, which in one week turns wood into stone; and, as well as I recollect, the longevity of the Irish, and their florid complexions; *the expensive dresses of the people are described, and the rites of Magiism, or fire worship, practiced there.*—I hope to borrow the manuscript, and take it with me to *Ireland*, should I go there for a few months, as I expect. I think you will have the pleasure of seeing all your system confirmed at last.”

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N. B. The costly dresses of the ancient Irish ladies are described and engraved in the sixth vol. of the *Collectanea*.

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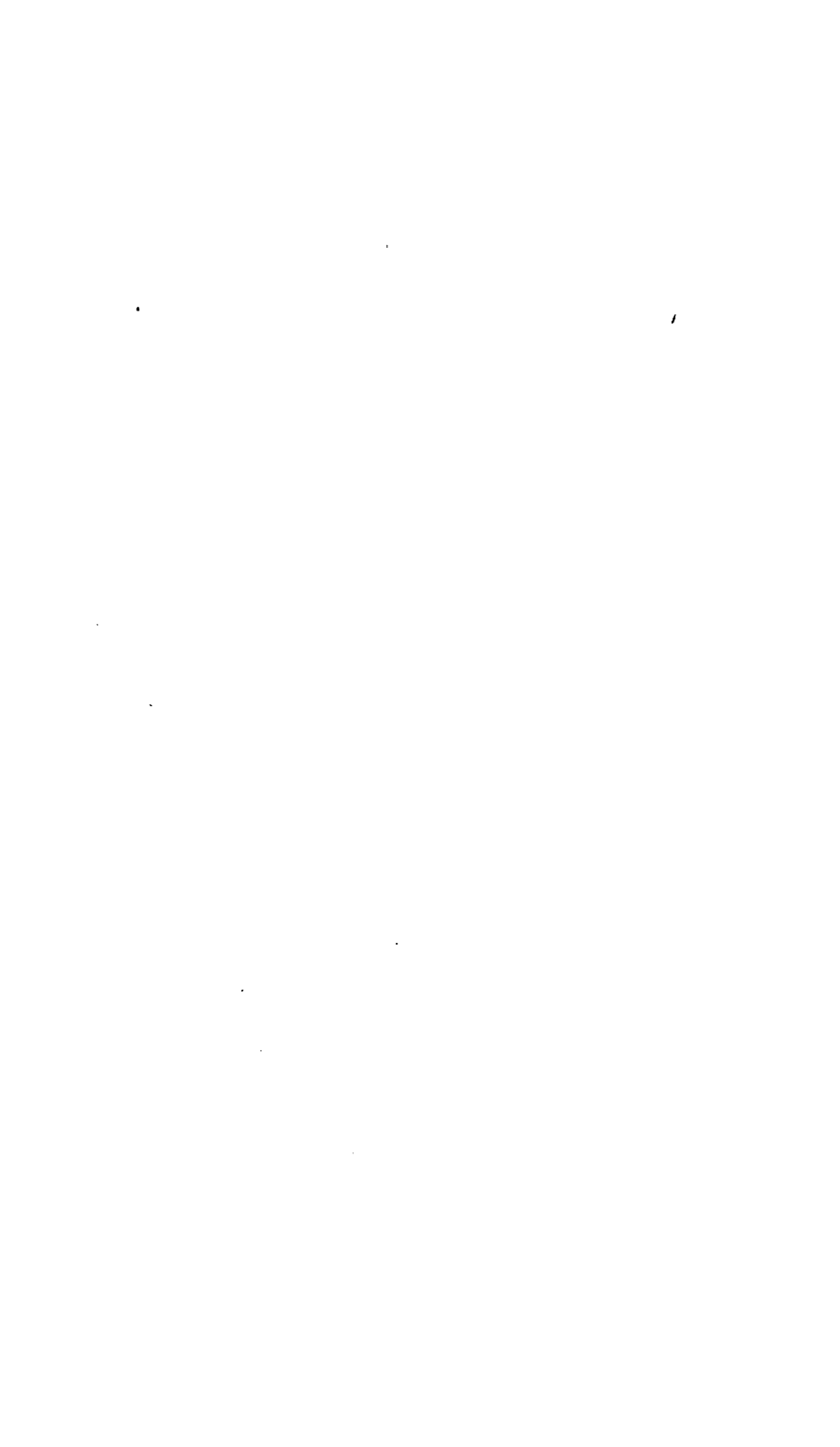
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