

ANCIENT
PILLAR STONES
OF
SCOTLAND

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ANCIENT PILLAR STONES
OF
SCOTLAND.

ANCIENT PILLAR STONES

OF

SCOTLAND;

Their Significance and Bearing on Ethnology.

BY

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P R E F A C E.

THE Sculptured Stones of Scotland are the most remarkable in the world, and of these the most singular is that known as the Newton Stone. This is unique, being inscribed with characters unlike any found in Europe, and which, though recognised as Oriental, have hitherto defied interpretation. To this stone and its inscriptions, therefore, the especial attention of the reader is invited, since the interest of the whole inquiry, as conducted in this volume, turns upon the significance ascribed to this puzzling monument.

To the serious diversion of visiting some of the most ancient pillar-stones of Aberdeenshire, and hunting for their meaning, the writer is indebted for a good holiday and the renewal of vigour for his professional duty. He writes with a touch of gratitude, not only to kind friends who directed him to the old stones, but, so to say, to the grim old creatures themselves; for their very hoariness bore a refreshing aspect, and, though reminding one of the tomb, they uttered no complaint, however treated, and the mystery about them was withal

without pretentiousness. To run the finger along lines and letters rubbed in by human hands some two thousand years ago was like reaching back and putting oneself *en rapport* with the dead and buried ages, till the venerable memorials became alive with interests thick and close as the grey lichen that covered them. It is good to enlarge our humanity by trying to connect the far, still Past with the hurrying Present, and to hear what the ancients intend to say to us in their monuments. If the reader derive any degree of the same profit and pleasure from the effort that the writer has experienced, both will have reason to be thankful, for both will be the better for it.

The philological argument which is naturally associated with the inquiry thus, with all due deference, presented to the public, is too extensive to be included in this volume, and must be reserved for the separate and especial treatment which its importance demands and deserves.

“For every word men may not chide or pleine,
For in this world certainne ne wight ther is
That he ne doth or sayth sometime amiss.”

DAN GEFFRY.

G. M.

HASTINGS, July 28, 1865.

Lord Aberdeen's letter to John Stuart, Esq., concerning the Newton Stone, will form a sufficient introduction to this inquiry.

HADDO HOUSE,
September 10, 1855.

MY DEAR SIR,

I think it was in the year 1804 that I first saw the Newton Stone, the inscription on which I believe had been discovered by some shepherd-boys in the preceding year. The stone, at that time, was situated in a fir plantation, a few paces from the high road, and near to the Pitmachie turnpike. The trees have since been cut down, and the stone removed to the House of Newton.

It may appear strange that this monument, which has stood exposed for many centuries on an open moor (for the plantation was not more than fifty years old), should not earlier have received more particular attention.* Indeed, this circumstance has led some to imagine that the inscription may be altogether of modern date; but for this supposition there can be no real foundation.

The stone, at the time to which I refer, might have been passed by thousands without the characters being at all observed. The rugged surface, and the rude manner in which the letters are inscribed, rendered them little likely to attract notice; and being encrusted with the

* It may be remarked that the Great North Road had only been recently opened, and the turnpike gate set down in the vicinity of the stone, the old road having been on the opposite side of the Gady. This circumstance doubtless increased the number of observers, and assisted to bring the stone into notice. (Note by J. Stuart, Esq.)

hard grey lichen, of precisely the same colour as the stone itself, they were, in fact, scarcely distinguishable.

It may be observed, that the existence of this lichen is an indisputable proof of the antiquity of the inscription; and it is important to record the appearance of the stone at this time, because, in consequence of the frequent tracings and rubbing off to which the letters have been submitted, they have entirely lost their ancient surface.*

This monument is probably the most interesting of the sculptured stones discovered in Scotland; and, although it has engaged the attention of various antiquaries and learned men, it has not hitherto received any satisfactory explanation. I hope the authentic publication of the inscription in our Transactions may excite the interest of those who are qualified to enter into such inquiries, and may lead to some elucidation of these mysterious characters.

I am, my dear Sir,

Very truly yours,

John Stuart, Esq.

ABERDEEN.

* The lichen being very hard and closely attached to the stone still appears in most of the letters.—G. M.





THE
NEWTON STONE
AND ITS
INSCRIPTIONS.

WHEN the true antiquary sees some grand old stone lifting its head as if to speak of the past, the sight warms his heart. He immediately begins to imagine he sees also the people who erected it, and proceeds at once to inquire into their character and customs, with the hope of ascertaining what they meant by their memorial. He is vexed when his inquiry receives no answer. But when he sees a monolith like the Newton Stone, with graven words upon its face, which cannot be deciphered, he feels as if the dead rose up to reproach the living for their ignorance. In this case the words are boldly and clearly visible, being deeply cut into the hardest and most lasting of stones—a close-grained gneiss. Were not this record vastly prehistoric, some clue to its meaning would be easily found; but as yet it remains a mystery, affording only a lesson in patience at the expense of our faith in the learned. Many able minds have been exerting

their ingenuity on the mysterious lines, but they are still unread. If, then, the present writer has been urged to attempt their interpretation, he does not claim to be possessed of more learning than those who have already failed in the task, but simply that his studies have been incidentally directed to subjects that enable him to see the apparent value of the characters inscribed on this stone, and to distinguish the words they form.

Of the character and age of the stone itself, and of another having symbols carved on it that stands near, Dr. Nicol, Professor of Natural History in the University of Aberdeen, writes* as follows:—
“It is a quartzose gneiss, quite like many other stones in the vicinity. Both stones have, besides, another peculiar character which puts their Eastern origin altogether out of the field. They are glacier boulders which have been rubbed and worn smooth by ice-action before the inscription and carving were cut on them. Taking all things into consideration, I therefore have no doubt that the stones are true natives of the Garioch.†

“There are some other curious points in their history which the stones themselves appear to tell us tolerably clearly. Thus, the lettered stone has had a large chip broken off one side before the inscription was cut on it—probably when it was raised out of the earth. Then they have been dug

* In a letter to Alex. Thomson, Esq., of Banchory.

† A district in the centre of Aberdeenshire, in which Newton is situated—anciently “Garvyanch,” *i.e.* “the rough land.”

and set up about the time the carving was done, and not much earlier. Again, the whole of the inscription, and also the so-called Oghams on the lettered stone are of the same or nearly the same date."

There is no reason to doubt that the lines cut across the edge of the stone form an inscription in the Ogham character, as will be shown in another place; the other inscription, however, demands our first consideration.

The history of the present attempt is this:—I saw an engraving of the inscription in Dr. D. Wilson's "Prehistoric Annals of Scotland," and before reading what was said about it, I was struck with the general resemblance of the characters to those I had seen on certain coins known as Bactrian, and also to those of the so-called Arian and Pali rock-records of North-western India, and recognised as Buddhistic. I immediately read one word, evidently in the Pali, Lát, or ancient Sanskrit character, and saw that it was associated with a symbolic monogram often seen with old Buddhistic inscriptions on rocks and coins, and which I had never found in any other connexion, except on certain antiquities of Denmark.

Having this clue, I was naturally induced to look more closely into the matter; and being familiar with the various forms of the ancient Arian and kindred alphabets, the inscription began to lose its confused appearance to my eye, and resolved itself into readable characters and distinct words. But,

unfortunately, the copy of the inscription then before me was wrong in the turn of some of the letters, so that my first hasty reading was incorrect in several important particulars which I am now enabled to set right, having been furnished with excellent photographs of the inscription by the kind courtesy of Alexander Thomson, Esq., of Banchory, near Aberdeen.*

As the inscription is of the highest importance in an ethnological point of view, I beg the reader's patient attention while I endeavour to demonstrate the value of each letter, and to present my reasons for the rendering I shall then venture to offer.

The characters are all of the Semitic type, and, except in one word, are closely similar to those known as the Arian,† which were first satisfactorily

* Since writing the above, I have made myself competent to speak confidently of the accuracy of the photographs by the closest examination of every letter incised on the stone itself. The cast of the stone in the National Museum of Antiquities at Edinburgh is a very exact copy of the original; but being painted, it loses a little of the grain of the stone, so that the precise limit of the incision of the letter is not perfectly preserved, though quite sufficiently so to determine the form of every character. In reference to my visit to Scotland to see this and some other of the numerous and most interesting sculptured stones of Aberdeenshire, I cannot too warmly express my sense of the courtesy and kindness I experienced both in Edinburgh and Aberdeen, especially from Alex. Thomson, Esq., of Banchory, Alex. Gordon, Esq., of Newton, J. H. Chalmers, Esq., Advocate of Aberdeen, John Stuart, Esq., Secretary of the Antiquarian Society, and author of "The Sculptured Stones of Scotland," as also from Professor Simpson and the excellent Curator of the Antiquarian Museum, Mr. M'Culloch; to all of whom I was kindly introduced by C. Elphinstone Dalrymple, Esq., to whom I would thus publicly express my great obligation.

† So called from the fact that this form of character is found on

verified and explained by Mr. E. Norris in his decipherment of the inscription on the Kapur-di-Giri Rock. (See Journal of the Royal Asiatic Society, No. xvi., part i. p. 303.) This inscription, being a transcript of another inscription in the same language on the rock at Girnar, and also at Dhauli in Cuttack, enabled Mr. Norris to determine the power of the Arian letters, since the other inscriptions, in the same language and to the same purport, were in the ancient Sânskrit, Lât, or Pali characters employed by the early Buddhists, which characters are the basis of the more refined modern Sanskrit alphabet, and were rendered easily readable through the careful and learned labour of Mr. James Princep. It is singular that Arian and Sanskrit characters, so remarkably different, should in Northern India, at least 500 years before the Christian era, have been employed to express the same words; but the fact is indisputable. It is no less singular that both forms of letter should be employed on the coins of Bactria, and that both forms should appear, together with Greek, on the coins of the Seleucidæ and their Satraps, who reigned successively over Bactria and the provinces conquered by the Greeks in North-western India.

the rock-inscriptions and coins of the region known as *Ariana Antiqua*, which comprised Paropamisus, Ara-chosia, Drangiana, Gedrosia, Karmania, Aria and Parthia, and was probably the seat of the primitive *Gomeritæ* and *Medai*, who became the Arii, the conquerors of Hindostan. The name reappears in Armenia, Argolis, Arcadia, Aragonia, Artesia, Arabia, Arimaspi, Arvon, Argyle, Arran, &c. (See "Mosaic Ethnol. of Europe," p. 57.)

Without here endeavouring to elucidate this circumstance, and the fact that the same characters were also used to express other languages than those indigenous to the districts indicated, we may observe that there was probably something connected with the origination of both the Bactrian, or Arian, and Sanskrit alphabets which imparted to them a sacred character in the estimation of the early Buddhists. This will account for the appearance of words in both forms on the Newton Stone, and especially for the use of a word, and a symbolic monogram, precisely similar to those found in the oldest Sanskrit inscriptions, and on the Buddhistic coins already mentioned. The slight degree of modification in the Arian letters appearing on the Newton Stone is evidently due to familiarity with the most ancient forms of the Greek alphabet, such as those seen on certain Etruscan monuments. On first view of the subject it would certainly appear very improbable that an inscription in such characters should be found on a tomb-stone in Aberdeenshire, and undoubtedly of prehistoric age; but the difficulty of accounting for it should be no reason for our refusing to believe it on sufficient evidence of the fact. Our total ignorance of the amount and character of human migrations and national intercourse antecedent to the period of history should suffice to secure our patient attention to any statements that may throw any degree of light on the darkness of ages which departed without recoverable record.

Having thus briefly stated the relation of the characters carved on the Newton Stone, it may not be out of place to observe that the connexion of the Arian alphabet with the Phœnician has been clearly shown by Mr. Edward Thomas in his "Essays on Princep's Indian Antiquities" (vol. ii. p. 146). He says: "Let the special instances be proven or not, thus much may be conceded on the general issue:—Firstly, that in the formation of the Bactrian [or Arian] alphabet the leading tendency was to follow Semitic tracings; second, that the normal type of the parent stock was altered, adapted, and even devoted to new purposes, as occasion required; and third, that the Pali [Lát or ancient Sanskrit] alphabet of the South exercised more or less influence in the ultimate determination of many of the forms." (Ibid.) Mr. J. Princep observes that on many of the Bactrian coins of Azes the form of letter is identical with the Chaldaic. (See "Indian Antiquities," vol. ii. p. 130.)

While pointing chiefly to the inscriptions in Arian characters on the rock at Kapur-di-Giri, and on an urn from a tomb at Wardak,* and also on the Bactrian coins, in verification of my reading of the characters on the Newton Stone, I shall explain any degree of peculiarity in their forms by my own independent observation of their relation to letters of the same power in other alphabets of Semitic origin.

* On a brass urn discovered in a relic-chamber, or tope, about thirty miles from Cabul. The district of Wardak is in the *Yusufzai* country; that is, the district of the tribe of Joseph. (See Journal of the Society of Bengal, No. 7, 1854.)

That the reader may be the better able to follow and understand the following observations on the value of each letter in the inscription, a clear copy of that inscription is presented, with the characters numbered for the greater convenience of reference. The direction of the letters shows that they are to be read from left to right. This fact might be regarded as a reason for questioning the Arian origin of the letters themselves, seeing that the Arian inscriptions in Western India, like Phœnician and Hebrew, are, when standing alone, always read from right to left. If, however, the nature and powers of the characters be demonstrated, the direction in which they stand to each other is really of no importance, for there is nothing in their forms which requires them to be read in the one direction rather than the other. Usage alone determines *that*, and we know that early Greek inscriptions in characters precisely similar to the Phœnician, and some Latin inscriptions, are found in both directions. In that antique inscription at Rome, there supposed to be the very title which Pilate had attached to the Cross, the Latin and Greek are written from right to left in conformity with the Hebrew which stands first. In the instance before us we may well suppose there was compliance with European custom in this respect; or rather, perhaps, as a sacred symbol and a word of sacred significance, both in the ancient Sanskrit character, are introduced into this inscription, and all words in this character are invariably read from left to right, there was a necessity imposed upon

MAIN INSCRIPTION ON THE NEWTON STONE.

ΣΤΙΣ

¹
ΣΥΝΤΡΑΧΜΑΤΩ

ΣΤΟΛΟΥΟΕΘ

¹⁵ ²⁰
ΟΡΦΗΛΕΥΣΙ

ΜΝΗΜΗ

³⁵
ΛΟΓΟΥΠΤΩ

⁴⁰

the writer of the epitaph to give the whole inscription the same direction. As in Hebrew, where the consonant does not carry its own vowel-sound, it is indicated by marks attached; the Arian, however, not by points above or below the consonants, but by strokes incorporated with the consonant itself. Hence the difficulty of determining the sound of a letter should the vowel-mark proper to it be obliterated, or its direction incorrectly indicated, as may readily arise from hasty attempts to copy an inscription by persons ignorant of the value of those slight marks. This has occurred in some copies of the Newton Stone inscription. As in Hebrew, so in Arian, the *a*, the *i*, and the *u* are in their full expression essentially consonants, like the *aleph*, *yod*, and *vau*; and admit of the addition of vowel-marks to them, giving them especial vowel-sounds; and yet they are often fully written when to be read only as vowels, *a*, *i*, *o*, *u*.

It is easy for a practised eye to see where in the inscription a word begins and ends, the turn of the letters showing their connexion, as will be shown presently.

THE LETTERS OF THE CHIEF INSCRIPTION.

We now direct attention to the copy of the inscription, which is as exact a representation as possible of the original. (See plate 1.) It consists of six lines and forty-four characters. The lines appear as if their irregularity were due to the unevenness of the stone, which, as in all very ancient monuments, of

a sacred character at least, was employed in its rough state. But yet it is evident that the words were well chosen in relation to the form of the stone to receive them, and there is most skilful arrangement in their disposition in each line.

We will now consider the value and power of every character in detail, comparing them with the Arian letters given in the alphabets annexed, and which letters are fac-similes copied from Arian inscriptions. (Plate 2.)

The first letter is clearly similar to the Bactrian *b* with the vowel-mark *e* at the top. The second letter approaches very nearly to the ordinary *g* of the Kapur-di-Giri inscription, but more resembles that of Wardak. It has no vowel-mark. The Arian *g* has commonly a loop at its top, and the letter before us looks as if a loop may have existed here when engraven, though now partially obliterated by the wear of time and weather. This letter is related to the *ch* of the Arian, and perhaps the loop is no more essential to it than the loop of our written *G* is essential to its printed form *G*, which closely resembles the letter in question. This character still more closely approximates to the form of the Arabic *g*, which is distinguished from the Arabic *ch* by the addition of a dot, just as our *G* is distinguished from our *C* by a small line across its lower extremity.* Comparison with the *g* of all known

* On the brass urn from Wardak the *g* is formed thus *g*. The letters in this inscription are more of the type of those on the Newton Stone than those of the Kapur-di-Giri rock, except in the

THE LETTERS ON THE NEWTON STONE
 compared with corresponding characters in Arian and Pali
 Inscriptions.

| | Modern Hebrew. | Ancient Pali. | Newton Stone. | Arian. |
|-----------|----------------|---------------|---------------|---------|
| a. ah: | א | 𑀅 𑀆 : | 𑀓 𑀔 | 𑀓 𑀓 𑀓 |
| ai. | אִי | 𑀆 : | 𑀓 | 𑀓 |
| ae. | אֵי | 𑀆 | 𑀓 | 𑀓 |
| au. o. | אֹי | 𑀅 | 𑀔 | 𑀓 |
| b. | ב | 𑀇 | 𑀕 𑀖 | 𑀕 𑀖 𑀗 |
| bh. | בֹּ | 𑀇 | 𑀕 𑀖 | 𑀕 𑀖 |
| v. f. | ו | 𑀇 𑀈 | 𑀕 ? | 𑀕 𑀖 |
| u. v. oo. | וּ וֹ | 𑀇 | 𑀕 𑀖 | 𑀕 𑀖 |
| g. gh: | ג | 𑀉 𑀊 | 𑀕 | 𑀕 𑀖 |
| h. ho. | ה | 𑀉 | 𑀕 (𑀖) | 𑀕 𑀖 |
| i. y. | י | 𑀉 𑀊 | 𑀕 𑀖 𑀗 | 𑀕 𑀖 𑀗 |
| j. | | 𑀉 | 𑀕 | 𑀕 𑀖 |
| c. k. q. | כ 𑀋 𑀌 | 𑀉 𑀊 𑀋 | 𑀕 | 𑀕 𑀖 𑀗 |
| l. | ל | 𑀉 𑀊 | 𑀕 | 𑀕 𑀖 |
| m. | מ | 𑀉 𑀊 | 𑀕 𑀖 𑀗 | 𑀕 𑀖 𑀗 |
| n. | נ | 𑀉 | 𑀕 𑀖 | 𑀕 𑀖 𑀗 |
| p. ph: | פ | 𑀉 𑀊 𑀋 | 𑀕 ? | 𑀕 𑀖 𑀗 |
| r | ר | 𑀉 𑀊 𑀋 | 𑀕 | 𑀕 𑀖 |
| s. z. sh: | ש | 𑀉 𑀊 𑀋 | 𑀕 ? | 𑀕 𑀖 𑀗 |
| d. | ד | 𑀉 𑀊 𑀋 | | 𑀕 |
| d'h. | דֹ | 𑀉 | 𑀕 | 𑀕 |
| t. t. th. | ת 𑀌 | (𑀉) | 𑀕 𑀖 𑀗 𑀘 | 𑀕 𑀖 𑀗 𑀘 |

THE ARIAN VOWEL-MARKS. - i crosses some line of the consonant; - e stands above or from the side; - o passes downwards; - u turns to the left; - anuswara = u is made by strokes at the foot; - the cerebral ṣ is indicated by a mark towards the right; - a straight line at top, pointing in the direction of the letter, may be regarded as a.



alphabets (and a hundred and five alphabets are now before me) requires this letter to be read as *g* or *gh*; and this perfectly comports also with the Arian character and the Arian aspect of the whole inscription. The third letter is the *v* form of the Arian *b*, but it is double, as if *vv*, perhaps to be read like our old double u—w, and to be pronounced as in Welsh, oo. The fourth letter is a final *b* with the *a* vowel-mark.

We have, then, in the first line, one word—Gooba, with a prefixed *b*, having the vowel *e*, making it Begooba. It is remarkable that each modification of the *b* seen in this first word is precisely like one or other of the three forms of this letter found on the very ancient Etruscan monuments, where, however, they have all been taken as equivalent to *van*, the Hebrew *v*. Exactly the same forms appear in the old Greek, as may be seen in the plate of the numerous specimens of the Greek alphabet given in Boeckh's great work published in Berlin, and copied by Key in his useful little volume on the alphabet (pp. 30, 31). It will be observed that the first, third, and fourth letters in the inscription before us bear a close relation to each other, the fourth being much like the F of our alphabet, which is, in fact, derived from the old Greek through the Roman,

length of the lower limbs, which is very variable, and on the Bactrian coins are as short as on the Newton Stone. The letter *g*, as seen on the coins of Hemæus and Calliope, is more like that on the stone. (Plate iv. fig. 2, "Princep's Hist. Results." See also plate x., Thomas's "Princep's Indian Antiquities.")

being the Aolic digamma. The *b*, *p*, *v*, and *f* are indeed but different pronunciations of the same letter, and they are commutable, being lip-letters, easily running one into the other, as we find on saying Be, Pe, Ve, Fe. In modern Greek and in Hebrew the *b* is often pronounced *v*, and one of the forms of *b*, both in the ancient Arian and the ancient Greek, is exactly that of the modern or Chaldaic Hebrew *b*. It is but the B laid open—C.

We now proceed to the second line, which begins with a letter, 5, like the foregoing, and doubtless it has the same power. No. 6 is plainly the Arian *m*, and No. 7 the Arian *i*, equivalent to the *yod* of the Hebrew. The connexion of the *m* with the preceding *b* is indicated by the greater elevation of the left limb of the *m*; and the connexion of the next letter with the *m* is shown by its sweep under the *m*. The normal form of the *m* is that of a perfect crescent. The letter 7 is shown by its curves to be read with both the foregoing and the following letters. The form of this letter, when standing alone, is that of either an inverted U or v. It is very like the Samaritan, the old Greek, and the Phœnician forms of *i*, having also, like them, the power of *j* and *y* in some cases. The eighth letter is the Arian *t*, which is nearly akin to one form of the Arian *dh* in figure as well as power. There is, however, a slight deviation in the upper limbs of the letter before us, which approximate more nearly to the ancient Greek *t*. The Arian *t* has commonly the branches springing at

unequal distances from the top of the stem instead of spreading from the same centre. Every European *t* is more or less like this typical letter, being all derived from the Phœnician *tau* or cross-mark. One form of the Etruscan *t* is precisely like the *t* of the Newton Stone.* The *t* of the Wardak inscription is sometimes precisely like that of the Newton Stone, which perhaps is the Bactrian common *t*, with the vowel *e*,—Y, *te*. 9 is formed of the *i* and *m* united, making, in fact, one sound—*cem*; for doubtless the *i* had the sound of the Hebrew *yod* in a similar position. We see that the *m* ends the second word in the inscription, and that word in English letters is *bemithim*. We need not here attempt to prove how it was pronounced, nor what it signified.

The next word begins with the letter 10, which represents the soft aspirate or aleph of the Semitic alphabets. It is *a*, but it has the vowel-mark above it, which gives it the *i* sound, and connects it in reading with the *i* or *y*, unmarked and normal, which follows, and into which it runs. 11. These forms of the *a* and *i* are repeatedly seen in Arian inscriptions. No. 12 is *t*, No. 13 is *i* again, but by its sweep towards the *t*, shows that it is read with that letter. The *i* has the vowel-mark *e*, which gives it the sound of *ie* or *ye*. Thus we have another word, *Aithie* or *Aittie*—*Ettie*.

The third line commences with the ordinary *a* of

* See No. 8, plate i., in Key's work on the alphabet.

the Arian, having the vowel *o* connected with its lower end—No. 14. 15 is *r*, which by the mark, not a vowel, pointing towards No. 14, indicates that it is to be read with the foregoing letters. Thus we have the fourth word, *aor*. The next, 16, is the Phœnician *ayin*, so called because it was originally meant to represent an eye. This letter is not in our alphabet, nor indeed have we any certainty as to its sound, but as it became the lesser *o* of the Greek and Roman alphabets, it is likely that its Semitic pronunciation was more nearly represented by *o*—*omicron*, than any other sound.* This letter does not appear in the rock-inscription at Kapur-di-Giri, but we find it on some Bactrian coins with Arian legends. It is repeated four times in this line, and twice in the last line. No. 17, precisely like the Punic *b*, is the ordinary Arian *b* without a vowel-mark, and by its leaning is shown to be pronounced with the letter before it. Thus we have another word. As we have not the sound of the *ayin*, but as we know it was an aspirate in Semitic language, we will represent it as usual by *h*. This word, then, is *heb*.

18 and 19 are *h* and *m*; the upper limb of the *m* indicating its connexion with the *h*, making the sixth word, *ham*.

20 is *h* again. 21 is the Arian *v*, with *i*. 22 is

* "Litteræ Graecæ utcunq̄ue tantum semiticis respondent, et tantum abest, ut ab illarum pronuntiatione subtiliora pronuntiatione hebraeæ præcepta repeterere possimus, ut nonnullæ vim et naturam planè mutaverint (Ⲛ=E; Ⲛ=H; Ⲛ=O; Ⲛ=A." Gesenius—Ⲛ).

the *ayin*, having the *h* in it. This word is therefore *hiv^heh*.

The first word of the third line is *mi*; the *m*, 23, and the *i*, 24, showing their relation to each other, according to the rule already stated—the extension of the letters towards each other in their approximate limbs.

The character 25 demands especial attention and remark. It is not an Arian letter, though often found with Arian legends on Bactrian coins. It is, in fact, a monogram formed by the union of two or more letters from the most ancient Sanskrit alphabet, the monogram having a sacred symbolic significance among the Buddhists. It will require especial explanation in another section. It here stands for a word. The next letter, 26, is the Arian *i* again.

The three letters following are Sanskrit of the oldest known form, *i.e.* of about 500 B.C. or earlier. 27 is *n*, with the *ā* vowel-mark. 28 is *z*; and 29 is *r* with the *a* mark, which shows also that it is to be read with the next letter, 30, which is either the Arian *n*, or the Sanskrit *ā*, thus forming the word *nāzran*, or *nāz'rā*, which will receive further consideration in another place.

The fifth line begins with the usual Arian *l*, 31, having the vowel-mark *e*. 32 is *y*. The *le* is a preposition read with the following letters, as explained at p. 45.

33 is *k* or *c*. 34 is formed by the union of two letters, *m* and *a*; 35, like 30, is *n*, but the prolonga-

tion of the letter above seems to be the *i* vowel-mark; and thus we have the word *kaman*, or *kamani*.

The first letter of the last line, 36, is *b*, the peculiar leaning of the letter indicating that the word to which it belongs has constructive relation to the preceding word; while its lower limb shows that it is to be read with the following letter, 37, which is *ayin*. Both these letters appear to be slightly imperfect, as if the stone had peeled off a little, leaving the impression less deep than it should be. There is a faint mark above the *ayin*, 37, which I regard as the remains of the vowel-mark *i*, and therefore I read the word as *b'hi*.

38 is that form of *i* which most resembles that of the oldest Phœnician and most ancient Greek *i*, but which in the Arian is representative of the *j* sound of that letter. 39 is *ayin* again. 40 is the more curved form of *t*, and is probably equivalent to the Hebrew *teth*. The next letter, 41, is a junction of *n* and *i*, the bottom of the *n* having the mark *anaswara* to distinguish it as *n*. The word formed by these four characters is *jehatani*.

The next is rare; it appears to consist of *h* and *o* united.* 43 is the aspirated form of *d*,† and the

* This character is seen in fig. 1, plate vi. of Bactrian coins in "Princep's Historical Results."

† This letter is also seen in one of the symbols on the stone found at Kinnellar. See plate x. "Sculptured Stones of Scotland." The Pali letter *d* occurs in the same detached manner on plate xxix. and several others. This occurs in the same form on several of the ancient Danish bracteates. It probably stands for *Dan*, one of the names of *Buddha*. A similar *d* is inscribed on the forehead of

last letter is a bold *i*. Thus the concluding word is *hodhi*.

The chances are as infinity to one against an erroneous alphabet yielding intelligible words. We may, therefore, proceed at once to consider the possible import of the words we have so carefully spelt out. Any one who has sufficiently studied the Arian inscriptions, as given in the Journal of the Royal Asiatic Society, and so skilfully deciphered by Mr. E. Norris, will find but little difficulty in recognising the Arian letters on the Newton Stone. Most of them are seen in very nearly the same forms in the Kapur-di-Giri and Wardak inscriptions; and all of them, including the old Sanskrit or Pali characters, are also found on the Indo-Bactrian coins with very slight modifications. The Etruscan forms of *b*, and the *o* form of the Semitic letter *ayin* in our inscription, indicate a very early Greek or Phœnician connexion. The union of *i* with *m*, and *m* with *a*, is found also in the Arian rock-inscriptions; but this, like *n* and *i* in the last line, is a junction or ligature of letters, not a true compound.

Several of the letters are seen in the strange and unread legends of certain ancient gold coins figured in the "Atlas for Nordisk Oldkyndighed" (Atlas of Northern Archæology), published at Copenhagen,

an antique Buddha-image at Ceylon. See Coleman's "Mythology of the Hindoos." The dot under the *d* is emphatic, and may be seen in an Arian inscription incised, as here, on a gneiss boulder, found by Mr. E. C. Bayley on the Kangra Hills, India.—*Thomas's Princep's Ind. Ant.* vol. i. pl. ix.

and by Williams and Norgate, London). I would point attention to plate 1, fig. x.* in that work, as the only questionable letter on the Newton Stone is there in the exact form it presents in the first word of the inscription, being the second letter, and which, for reasons already stated, I regard as the hard *g*.

It is highly interesting to find that though the coins referred to are supposed to be of foreign origin, they are viewed with superstitious reverence in Denmark ; and that such coins, with others bearing Buddhistic symbols, and supposed to commemorate the triumphs of Thor, are recognised under the name of Bracteates, which were formerly worn about the person, not only as ornaments, but as sacred amulets of great value and virtue.

The letters on the gold coins referred to are especially worthy of observation, since they indicate a transition between the use of the modern European alphabet and the oldest Sanskrit. These coins are supposed to be of Byzantine and Carolingian origin. If really so, they serve only the better to point out the direction and the route through which a people imbued with Buddhistic ideas passed from the East into the West, and help us in some measure to understand the strange fact that the Newton Stone, erected long ages since in Aberdeenshire, should bear upon it characters such as were employed in the sacred rock-records of the first Buddhists in Western India, where Buddhism arose in its present form

* Described at p. 283 in "Annaler for Nordisk Oldkyndighed og Historic," 1855.

more than six hundred years before the Christian era. Before proceeding to the words of the inscription, it will be desirable to discover, if possible, whether the ancient Sanskrit letters in it will afford any evidence of connexion with the Danish amulets as well as the rise and spread of Buddhism.

THE ANCIENT SANSKRIT CHARACTERS ON THE
NEWTON STONE.


The character २५, the third in the fourth line, is a symbolic monogram, the presence of which on the Newton Stone is alone sufficient to prove the Buddhistic origin of the inscription. The form of the symbolic character is so peculiarly marked as to indicate an especial purpose in its formation. It is so remarkable as to be at once observed as a distinguished figure, and it was doubtless contrived for that end. In short, it is never found but in consequence of some connexion with Buddhism, of which it is one of the most frequently recurring, most ancient, and generally recognised symbols. Probably the most ancient Buddhistic inscriptions are those in the cave-temples of the Naneh Ghât, near the city of Junir, in the Poonah collectorate. Those inscriptions were first copied by Sir John Malcolm, and described in the 4th vol. of the *Journal of the Royal Asiatic Society*, p. 287. The monogram in question forms part of several of those inscriptions, as it does that of the Newton Stone; and in order to illustrate its import, and at the same time to present a specimen of the earliest

known Pali or oldest Sanskrit rock-writing, facsimiles of the very perfect inscriptions on the extensive rock-temples in the situation mentioned are here annexed, but with the reading of which, however, we need not at present concern ourselves.

The character at the end of the first inscription, which appears also in several of the others, is the exact counterpart of that on the Newton Stone (No. 25), and it is impossible to look at that character without seeing at once that it must have the same meaning in both situations. That meaning has not been hitherto satisfactorily determined, but those who are familiar with the Pali, or old Sanskrit letters, will scarcely fail to see, when the attention is directed to the matter, that the monogram is composed of the letters *p* and *n* combined, the *p* having the *u* or *oo* vowel-mark, and the *n* that of *ā*, making in fact the word Puna, or Poonah, which is also the name of the district in which the inscriptions referred to are found. But we will defer the consideration of its significance until we come to determine the meaning of the words of the Newton Stone inscription. Here it will be more to our purpose to compare the symbol as seen on the coins, copies of which are before us.

No. 1 represents an ancient coin of the Indo-Bactrian series, of which there are many specimens in our museums. The date of this coin is certainly antecedent to the conquest of Bactria by Alexander.*

* It was obtained from the ancient ruins of Behat, near Sheharanpur. (See Thomas's "Princep's Indian Antiquities," vol. i. pl. iv. i. s. and p. 82.)

N^o 1.  ॐ श्रीगणेशाय नमः ॥

N^o 2. ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥

N^o 3. ॐ श्रीगणेशाय नमः ॥ ॐ श्रीगणेशाय नमः ॥
ॐ श्रीगणेशाय नमः ॥ ॐ श्रीगणेशाय नमः ॥

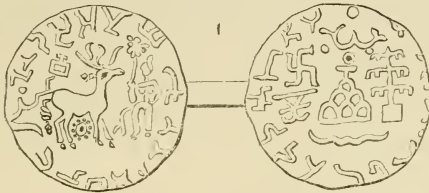
N^o 4. ॐ श्रीगणेशाय नमः ॥
ॐ श्रीगणेशाय नमः ॥

N^o 5. ॐ श्रीगणेशाय नमः ॥
ॐ श्रीगणेशाय नमः ॥
ॐ श्रीगणेशाय नमः ॥

N^o 6. ॐ श्रीगणेशाय नमः ॥
ॐ श्रीगणेशाय नमः ॥
ॐ श्रीगणेशाय नमः ॥

N^o 7. ॐ श्रीगणेशाय नमः ॥ ॐ श्रीगणेशाय नमः ॥
ॐ श्रीगणेशाय नमः ॥ ॐ श्रीगणेशाय नमः ॥
ॐ श्रीगणेशाय नमः ॥ ॐ श्रीगणेशाय नमः ॥
ॐ श्रीगणेशाय नमः ॥ ॐ श्रीगणेशाय नमः ॥
ॐ श्रीगणेशाय नमः ॥ ॐ श्रीगणेशाय नमः ॥

The form of Sanskrit letters in the legends on it is of the oldest class, similar to that of the inscription just now referred to, that in use 500 B.C. The coin is full of Buddhistic symbols on both sides, and among them stands conspicuous that which we find on the Newton Stone, and graven also on the rocks of



2



India. Now the fact that a symbol of precisely the same very remarkable form should be stamped on coins found in Denmark is at least significant of some ancient and religious connexion between Denmark and Scotland, and of both countries through some unknown channel with India. No. 2 is copied correctly from a coin in the museum at Copenhagen, where many varieties of coins and bracteates bear-

ing the same symbol may be seen.* As already observed, similar coins or medals have been traced to Byzantium and other parts of Thrace,† which is just the direction and high road through which we might expect intercourse to have extended from India into Europe, at least after the conquest of Alexander, though the very fact of his seeking to conquer India proves an intimate knowledge of that country previously.

It should be observed that devices similar to that on the coin No. 2 were common amongst the Gnostics, who endeavoured to combine Oriental philosophy with Christian doctrines, in the second century. As in the Danish bracteate, the human head is in the Gnostic medals frequently conjoined to the body or head of the elephant or other animal, but the cross-like symbol is wanting. The animal in No. 2, as also that in No. 1, is not intended to represent any real creature. In both cases it symbolizes a religion, and probably the same religion in each instance. The idea of an inspired, impenetrable and spiritualized animal

* See "Atlas for Nordisk Oldkyndighed," tab. vi. &c. There are 37 instances of this symbol on the coins and bracteates figured in this work. The whole amount to 250.

† Alexander left *all* the Thracians of his army at Mitten, near the confluence of the Indus and Chinab, lat. 28.35 North. The city there founded was very likely to keep up connexion with Thrace. Why the Thracians were left there does not appear. But probably the Getæ and Sacæ of that region spoke a language similar to that of the Thracians, who were themselves derived from the Getæ, whose language, as Herodotus informs us, was akin to that of Armenia. See also History of Cashmir, by H. H. Wilson, in "Asiatic Researches," vol. xv. p. 182.

is common in the Buddhistic annals.* The head on No. 2 is that either of Thor or Tyr, and the symbol before his face, and also the three dots at his mouth, indicate his character as a promulgator of a new religion. The characters forming the legend are runic, but their meaning is unknown. To the cross-like symbol we shall revert in another section.

I would, however, solicit especial attention to the legends on the Bactrian coin, No. 1, not for the sake of their meaning, for they only tell us the name of a certain king, otherwise unknown. The point of importance in relation to the question before us is the fact that Arian or Bactrian letters and words are mixed together with old Sanskrit, or Pali, on one side, as they are in the inscription on the Newton Stone; while on the other side old Sanskrit alone appears; and each of the three Sanskrit letters forming the most significant word on the stone may be plainly seen [in deeper shade], namely, *nazar*, but without the vowel-marks as seen on the stone.† This is a sufficient demonstration

* In the Kalpa Sūtra, Life of Mahāvira, it is stated that, "on the night that Gotāma Indra Chūti had severed the bonds of affection, and attained infinite, certain, and supreme intelligence and perception, an animal called the *Imprehensible* was produced, which continued fixed in one place, and caused a want of distinct vision in ascetics, who, after great abstinence, inquired, saying—'Why was the animal produced, my Lord?' The answer was, that it was to show that the observance of the religious institute would now be difficult." (See p. 93, "The Kalpa Sūtra," translated by the Rev. J. Stevenson, D.D., &c.)

† When inspecting the Newton Stone, it was my good fortune to meet with Colonel Forbes (now Forbes Leslie), who has written so well on India and Ceylon. He asked me what I made of the

of the Oriental character of the inscription, into the words of which we now proceed to inquire.

THE WORDS OF THE INSCRIPTION, AND THEIR
MEANINGS.

The reasons already advanced will probably be sufficient to convince the reader that the inscription is certainly Oriental and Semitic in its characters, and that consequently the words also are likely to be of similar origin. As we have seen that the letters, so distinctly incised and evident in their powers, cannot all be represented by exact equivalents in our own alphabet, there will be a slight difficulty in exhibiting their force except by the aid of some alphabet of Oriental and Semitic origin and now in use, but of sufficient antiquity, and yet having the power of each letter now known and well-defined. There is no alphabet which, from its antiquity and its definite power of letters, is so well adapted to represent any Oriental and Semitic characters as the Hebrew; and therefore, in order to transliterate the inscription on the Newton Stone in an efficient manner, we will give the equivalents, letter by letter, in modern Hebrew characters,

letters which I called Pali. I replied Nāzra. He then informed me that on his return from India he was struck with the similarity of those letters to the Pali characters he had seen in the *Lát* inscriptions; and having copied them, he showed them to Professor Wilson, who at once said they were *Lát*, or ancient Pali letters, forming the word *Nasra*, as the Colonel thought he pronounced it. On being informed that they were copied from an inscription on a stone in Aberdeenshire, the Professor said he supposed they must be Phœnician, modified perhaps by the Colonel's fancy in copying them.

dividing the lines and words as they stand before us in the facsimile of the Newton stone inscription, but without the vowel points.

THE INSCRIPTION ON THE NEWTON STONE IN MODERN
HEBREW CHARACTERS.

| | | | | | | | |
|--|--|--|--|---|---|---|---|
| | | | | ב | ג | ו | ב |
| | | | | b | v | g | b |
| | | | | ב | מ | י | ת |
| | | | | b | m | i | t |
| | | | | א | י | ת | י |
| | | | | a | i | t | i |
| | | | | א | ו | ר | א |
| | | | | a | v | r | a |
| | | | | ע | ב | ע | ם |
| | | | | e | b | e | m |
| | | | | ו | ע | ו | ע |
| | | | | v | e | v | e |
| | | | | מ | י | פ | נ |
| | | | | m | i | p | n |
| | | | | ז | נ | ר | ז |
| | | | | z | n | r | z |
| | | | | א | מ | כ | א |
| | | | | a | m | k | a |
| | | | | ל | י | ה | ל |
| | | | | l | i | h | l |
| | | | | י | ע | ט | נ |
| | | | | i | e | t | n |
| | | | | ה | ד | ו | ה |
| | | | | h | d | v | h |
| | | | | י | ח | ב | י |
| | | | | i | h | b | i |

As it may be objected that the Hebrew letters are made to represent in fifty-three characters what appears to consist of only forty-four in the inscription, it should be observed that the conjoined letters being reckoned, the number of characters in the original and in the transliteration is really the same.

It has been shown in the preceding section that the arrangement of the letters in relation to each other precludes the risk of any mistake as to the beginnings and endings of the respective words. The words of the transliteration are precisely those of the inscription; and we cannot but be surprised to see how completely like Hebrew they appear in their new dress. In fact, they are Hebraic both in form and sense.

But the reader will perhaps say this is a very improbable fact indeed. Of course, as such a thing as an inscription in Hebrew on a sculptured stone of Scotland, and that too of prehistoric age and in Arian letters, has never been suspected to exist, the very idea of the discovery of such a monument must at first be received with incredulity, and probably with a strong impression that the supposed discovery will prove to be only the invention of an ingenious fancy. No doubt it would be more natural to expect to find a Celtic, a Phœnician, a Roman, or a Danish inscription in Aberdeenshire. But that on the Newton Stone is *neither*, and certainly, being Oriental, it is as likely to be in Hebrew as in any other Oriental language. It has been said that is impossible; but any one who would make such an assertion must have imagined at the moment that he possessed a knowledge of all the possible in this respect. Why impossible? Is it not perfectly well known that Baal was worshipped in Aberdeenshire before Christianity was preached there, and that even within the memory of its present inhabitants money has been left by will for the purpose of maintaining fires on certain hills in honour of Baal? What were all the festivities of *Bel-tane*, but feasts connected with the worship of Baal? If, then, Baal-worship existed in the north of Scotland, a Hebrew language might have existed there in prehistoric times, for is it not a fact that both Phœnicians and Hebrews worshipped Baal? And then, if Baal-worship extended

to Scotland, it must have been conveyed there either by Hebrew or Phœnician colonists. And in the case of colonization by wanderers of either people, a Hebraic language would have existed in olden times in northern Scotland as surely as English now exists in Nova Scotia and New Zealand. There is, therefore, no more proper reason for surprise at the discovery of Hebrew words on the Newton Stone than at the appearance of the symbols of Baal-worship, such as the sacred bull and so forth, graven on the ancient monumental stones of Scotland, which any one may see in the National Museum of Antiquities in Edinburgh, or even still better, as so well portrayed in Stuart's admirable work, "The Sculptured Stones of Scotland."* So far, therefore, from regarding it as impossible that a memorial in Hebrew should be found in Aberdeenshire, it becomes highly probable, when all the other known facts in relation to other ancient monuments of that district are fairly considered. As, however, the existence of a Hebraic language amongst any of the prehistoric inhabitants of Scotland has not hitherto been demonstrated, though on philological grounds it might have been suspected; and as the supposed improbability of its existence there will naturally suggest that much ingenuity has been exercised to produce a Hebrew reading from the Newton Stone, it will be necessary to set forth the reasons for such a reading as clearly

* Printed for the Spalding Club, of Aberdeen, and prepared by John Stuart, Esq., Advocate, their Secretary.

as possible. The patient attention of the reader is therefore again solicited while we proceed to the minute consideration of each word.

The Arian characters of the inscription being evident, there is no difficulty in conceiving how such letters may have been employed to express Hebrew words. The Arian alphabet is proved to be Semitic, and more nearly related to the characters anciently used in writing Hebrew than are even those of the modern, or Chaldaic, forms of the Hebrew alphabet; and as Semitic, like the Phœnician and Samaritan, it must have been derived from the same stock as the other Semitic alphabets, and therefore was most probably at first employed to express Semitic words, all of which in root and derivation must have been akin to the Hebrew so well preserved in our sacred scriptures of the Old Testament. As, in fact, there is no reason to doubt the testimony of advanced ethnologists, who assert that the ancient inhabitants of Palestine* were offshoots of the *Pali*, a people who employed the Arian alphabet in Northern India, so there is no reason why we should not find Hebrew words in Arian characters, for the Phœnicians and the Philistines (originally Arians) spoke the same language as the Jews.

* The very name Philistine indicates the connexion, as also Palestine—Pali-stan, the country of the Pali. A people named *Pali* still dwell in India, and *Pali-bothra* is well known in Indian history. A trace of the same people exists in the East- and the West- *Phalians*. That the Jutlanders who invaded England used the word *stan* for country is proved by their calling that part of Lincolnshire where the Cimbric dwelt (now Lindsay) *Humberstan*, or *Cumbristan*. (See Sharon Turner's "History of the Anglo-Saxons," vol. i. p. 228, &c.)

We have evidence on the sarcophagus of Ashmunazer, king of Sidon,* who possibly lived in the time of Joshua, that the Phœnicians then used Hebraic language and wrote it in characters akin to the Arian.† We have, therefore, rather more reason to expect any ancient record in Arian characters to present Hebraic words than any other. If, then, we have proved that Arian characters are incised on the Newton Stone, and faithfully given their equivalents in modern Hebrew letters, there is no reason for surprise at finding they resolve themselves into Hebrew words. It is a matter in which the unconscious bias of a theory cannot delude us. But if charged with having a theory on the subject, we can only reply by the question, What are we to do with facts without a theory? The letters and the words we wish to understand are before us, as on the stone, and their value and meaning are to be determined by direct comparison with similar letters and words of undisputed significance, and the exposition of both will prove its own worth to those who inquire with honesty and intelligence. We will, therefore, now proceed patiently to test the words *seriatim*, if possible to fix their value in the same manner as we have done with the letters composing them.

* See translation of the inscription by Professor Dietrich, quoted in "The Land and the Book," by W. M. Thomson, D.D., p. 138.

† Several letters of this inscription, like those on the Newton Stone, resemble Greek characters as well as some of our own letters, the European alphabets in general being, in fact, derived from the Palic or Phœnician stock.

The first word is Begooba*—בגוב. *Be* is the general preposition for expressing approximation, or contact, in Hebrew; and the *e* vowel-sound has the force of the definite article in that language. This preposition, though thus incorporated with the word which it governs, has nearly the same meaning as our word *by*.

To determine the exact force of *be* before the noun *gooba*, we must first ascertain the meaning of this word. But here we encounter a slight difficulty, since the Hebrew Scriptures do not supply us with a word precisely in this form. We, however, find the root *gāvav*, גָּבַב, meaning *curvatus*, *cavus fuit*—hilly, vaulted, humped—which will assist us to form a notion of the probable significance of the word before us, that really seems a more direct form from the root than any of the derivatives from the same root found in the Old Testament. *Givva* signifies a hill, whence comes *gibbous*. *Gub* or *gub* means to heap up; *gov* signifies a pit; both, probably, from the root *gub* (not used), which implies the act of digging, deepening, excavating, and therefore also of heaping up the material dug out.

In Job xiii. 12 we have a derivative from this root in the construct state—*gavvē*, גַּבֵּי. This word is translated *body* in the authorized version, but competent critics agree in regarding it as meaning a mound of some kind, since the idea conveyed in

* Possibly the last consonant was pronounced like *ve*, *fe*, or *phe*—F the F of modern alphabets.

the passage is, that the memorial of the persons, and not their bodies, is referred to as perishable, for a perishable body is the common lot of all flesh. And therefore, instead of "Your remembrances are like unto ashes, your bodies to bodies of clay," it would be better to read "Your memorials are like unto ashes, your grave-mounds to grave-mounds of clay." As the word certainly signifies something heaped up, dome-like, it probably means a *tumulus* of earthy material, soon scattered and restored to the soil whence it was taken.

The Arabic root *gāva* signifies to gather together, and may apply to anything heaped up. The Chaldee word *gov* means a den or cell, and would be appropriate to a cist, such as the ancient Celts formed as a burial-place, often beneath a mound of earth.

We see, then, that the idea of an excavation, as well as a vaulted elevation, is conveyed by the root-word and its derivatives, to which indeed we may trace our own word *cave*, which in Anglo-Saxon is *cofa*. The common talk of our peasantry of *caving* potatoes, or of *tumping* them, that is, entombing them, as in Shropshire, illustrates the idea of the root-word as signifying heaping up, forming a hillock or mound with a containing chamber in it, *tumulus*, or tomb, being the Latin equivalent of the Saxon *cofa* and English *cave*. But it is especially worthy of remark that the ancient sacred burial-places so numerous in Affghanistan, and, by a corruption of the original name of such erections, now

commonly called *topes* in that country, were, and are, more correctly known under the name *goba* or *gopa*, as in the compound *Dhatu-goba* or *Dagopa*.* This is a term now restricted by the learned to those dome-like buildings of masonry erected to receive the relics of the venerated dead in the early days of Buddhism. In such buildings, as improvements upon the earlier tumuli of earth, the ashes of Godama, and of his immediate disciples and royal followers, were inurned and preserved, and to those tombs or relic-shrines the devout repaired for especial worship at certain appointed festivals. Inscriptions, both in the Arian and the ancient Sanskrit or Pali, are found in Affghanistan, which was the *Ariana Antiqua* ; and in some instances both forms of character are seen, as in the Newton Stone, in the same inscription. The word *gooba*, and the characters in which it is written, in fact point us to Affghanistan as the centre, whence the Buddhists, who indoctrinated northern Europe and perhaps colonized the north-eastern coast of Scotland, must have originally proceeded. Taking into review, then, all we can gather concerning words related to this in structure and derivation, we conclude that it signifies in this place a chambered *tumulus*, such as we know to have covered the remains of the dead amongst the prehistoric inhabitants of North

* *Gavi* is a cave in Cancrese ; *kebi* in Tamil ; *gaha* in Sanskrit ; *kappu* in Telegu is to cover over ; *kay* or *kaba* in Vogoul ; *kep* in Samoide Jenesi ; *kaf* in Yerkesia is a decked vessel. Compare *cavca*, a den, and *cavus*, hollow, in Latin.

Britain and elsewhere. We are therefore justified in rendering the first word and line on the Newton Stone by the familiar phrase *In the tomb*, the word *tomb* being itself an abbreviation or corruption of the Latin word *tumulus*, a mound raised over the dead.

The first word of the second line is *bemithim*—במיתים. The *be*, as already stated, is a prefix excluding the definite article by the vowel it carries. *Mithim* is a common form in the Talmud for the dead or the slain. The word *bemithim* is therefore to be rendered *with or amongst the dead*, or perhaps *amongst the slain*.

The completion of the second line is beyond the edge of the stone and so beyond the general line of the inscription, the word in fact standing alone and out of sight when the inscription is read *in situ*. The word is *Aithie* or *Aittie*—Ettie. The letters composing this word are to be carefully noted in relation to the Semitic root from which it is derived. The Arian *a*, the first letter, has the *i* vowel-mark, and it is conjoined with the succeeding letter, which is the equivalent of the Hebrew *yod*, the two letters being read as if a diphthong *ai*. This is the precise form of the Aramaic word *Aittai*, which occurs twice in the Old Testament as a proper name, once in 1 Chron. xi. 31, where it is pointed 'Ithai—'אִיתַי, and again in 2 Samuel xxiii. 29, where it is pointed 'Ittai—'אִתַּי, the name being that of the same person in each instance.

As the *t* in this word slightly differs in form from that in the preceding word, where by position

it has the sound of *lh*, we must assign to the form the value of the *t* with *dagesh forte*—that is, as if doubled in the reading. This name, the name of the person commemorated on the Newton Stone, is therefore very well represented by the Scottish patronymic *Ettie*. This name appears under many spellings, as *Aeddie*, *Eadie*, *Eaddie*, *Edie*, *Adey*, *Ade*, *Ada*, *Eddy*, *Eathie*, and *Etty*. Modifications of this name are common both in Ireland and Scotland. In Irish, *eth* and *avith* mean swift-footed. In Gaelic *aedd* is fire, being akin in sound and sense to the Greek *aitho*, from which we probably obtain our word *heat*. The Buddhists adored the sun as representative of Buddha under the name of *Aitho*, and even now in Siam he is worshipped as *Pra-athit*—the divine light. Buddha has the name of *Aitho* on some ancient coins found in Afghanistan.

In Cymric, *Eiddo* signifies that which is one's own, belonging to the self, the existence, and so forth. In Dutch, the kindred name is *Jettie*—the house-ruler, the possessor. The Cymric word *Oed* is nearest in meaning to the name on the Newton Stone, because nearest to that of the Aramaic root-word *auth*—something existing remarkably—from which '*Ith*—*it is*, and '*Ithai*, the adjective form of the word, are derived. From the correlation of the numerous words akin to this we are justified in regarding *Aittie* as equivalent to '*Ithai*, which means the being, the living one, the vigorous and distinguished person.*

* '*Ith*—*it is*—the equivalent of Ψ^{η} . Some critics regard the '*Ith*

Since my reading of this name on the Newton Stone itself, I find that Sir Thomas Urquhart, who wrote about the middle of the seventeenth century, mentions *Ethus* as the first king of the Piets or Scythians (? Sacæ), and their leader in the conquest of the north of Scotland. Miller, in his lively volume on the Scenes and Legends of Scotland, represents the name which Sir Thomas Urquhart disguises under the Latin form of *Ethus*, as really and traditionally *Eathie*, a name which well accords with that before us on the celebrated stone, and which, indeed, is very likely to be that of the very man; for, as we shall see, the memorial declares the person commemorated to be not only a chief priest as a Buddhist, but also by implication a ruler and subduer of the coast on which the memorial at first stood. At present it stands not far from the place in which it was discovered, and where, most probably, it was originally erected, where perhaps careful search might bring similar inscriptions to light, as the spot was certainly a burial-place.

The first word of the third line is *Aor*. This word is recognised in many languages in connexion with the idea of brightness, as *Aurora*, *aurum*, *oriens*. In *air* we have the root, which in Gaelic, as in Hebrew, means brightness. The term *Aor* is applied to anything which shines, but especially to the light itself, and in a metaphorical sense is

in *Ithai* or *Ittai* as if by analogy with *Ethiel*, the same as *Eth-jah*—with God, *i.e.* by God's *aid*, as when Eve said on the birth of Cain, I have gotten a man, *eth-Jehovah*, with God's assistance.

employed to express prosperity and mental enlightenment. Any great teacher is called a light, and of the Greatest Teacher it is said He shall be a light to lighten the Gentiles and the glory of his people Israel.

The *a* appears on the stone to have the vowel-mark *e*, as if to be pronounced like *æ* diphthong; or it may express the definite; but it is doubtful. There is no doubt, however, of the *a*, *o*, *r*, nor any question but that the word *aor*—אור, means light.

The next word consists of the letter *ayin* with the *b*, forming the word אב, which being in the construct state singular, in relation to the next word, may probably be best represented by *hab* or *hav*.

In the Hebrew scriptures this word is used in reference to the darkness of thick clouds, *caligines nubium*, as in Ps. xviii. 12; but in Job xxxvi. it is applied to the clouds themselves. It may be not inappropriately rendered by the word gloom, or cloudiness in the fullest sense. Doubtless its simple meaning is *thickness*, but in this place it is employed metaphorically, as we find by the following word, and therefore *darkness* best conveys its meaning. As applied to clouds and forests also it can only mean the thickness of their gloom.

The next word is *ham*—אם, signifying a people, *populus*, and is a word in our own language, but transferred from the idea of a people to the place occupied by them, and yet familiarly including both, as in *home*, *hame*, *ham*, and its compounds.

In Hebrew it frequently stands in contrast to heathen people or Gentiles, as in the passage quoted in illustration of the word *Aor*, *goyim* meaning the nations in general, while *ham* is applied to God's people. Both terms, however, are used in relation to the Israelites in their own land, so that it is difficult to determine the exact difference in the force of the two terms. It is remarkable that both *ham* and *goyim*—the latter under the form of *gavin*—were used by the Saxons; *ham*, as designating a small detached body of dwellers, as in hamlet and homestead, while *gavin* meant districts embracing many such bodies of people.

Perhaps the word *ham* among the Hebrews originally applied only to rural individuals, as we have it in the Talmud, *ham haaretz*—a countryman, then extending to a family-body, a tribe, a nation. It is used of a people, *plebs*, in contrast with their rulers.

From these considerations we may, therefore, understand the word *ham* in our inscription to designate not the whole of a nation, or the inhabitants of a land like Scotland, but a limited class of people—a clan, so to say, not dwelling under a polity such as now exists, but living under the chieftainship of *Aittie*, who from his epitaph, which we are now reading, appears to have assumed their guidance both as a civil ruler and a priestly instructor.

The next word, the last of the third line, qualifies the preceding word. It reads *hivheh*—

עֵוָה. This word occurs as a plural, Isaiah xix. 14, where it is rendered in the Authorized Version *perverse*.* It is a noun, but according to Hebrew usage the latter of two nouns in such case becomes an adjective qualifying the former; thus a people of perverseness is a perverse or perverted people, turned wickedly out of the right way. The use of the word in this place seems to imply that the people were recognised as of the same stock or family as he who is here called their Light. No doubt they were a people using the same language as that of the inscription, that is, a Hebrew-speaking people, or else the teacher employed one tongue and the taught another—an absurd supposition.

The first word of the fourth line is *mi*—מי, who? The next word constitutes the cross-like figure which is emblematic of a peculiar class of Buddhist priests, and at the same time by the letters which are combined in its formation makes a word expressive of the presumed character and position of that class. This was explained when treating of the letters of the inscription, but a further elucidation will be desirable in this place. The sign is, I think, to be read in two ways, the one in keeping with the Chinese and Tibetan use of the symbol, and the other that preferred by the Jains, the modern representatives of Buddhism in India; the one reading it from right to left, the other from left to right. The letters composing it may be read from

* Margin *perversities*.

right to left as *prona* or *pona*, which appears to have been the original Pali reading of the sign in the place where it probably originated—namely, in the district or collectorate of *Pona* or Poonah, as if in some way the name of the district were connected with the first use of this sign. That the symbol formed a word which was the title of some class of consecrated persons is quite evident from the fact that it forms a noun of designation, being the nominative to the verb in several of the inscriptions found in the Lainahdree caves. Being in the earliest known Pali character* (see fac-similes, p. 19), and, as we read the first inscription, having been inscribed during the life-time of Godama, we may infer that this sign or word was employed amongst the earliest of this Buddha's disciples. It is therefore especially interesting to find that the word *Pona* or *Poonah* is perfectly represented by the Hebrew active participle פֹּנֵה—*Ponah*,† signifying one looking or turning towards, a term sufficiently expressive of the attitude of a penitent, or ascetic, who renounces all worldly objects according to the command of Sakya Buddha, and therefore a very appropriate title for an advanced Buddhist priest, as one of the first class, the pure order.

* The Hebraic character and meaning of those inscriptions will be shown in another place.

† This word is applied to the rebellious Israelites in Hosea iii. 1, as *looking* to other gods. פֹּנֵה—*Poneh*, probably more anciently pronounced פֹּנֵה—*Ponah*. The Hebrew seems akin to the Greek Φαίρω.

This class of priests is known under the name of *Pon* in China and Tibet. They profess to aim at especial purity in their creed and character, as perfect self-deniers, following the commands of Buddha, and seeking total emancipation from bodily thralldom and the influence of the passions, with ultimate exemption from transmigration. Some writers suppose that the devotees of this sect believe in annihilation, but that is a mistake, since they look for eternal reward. In Sanskrit this sect receives the name of *Swástikas*, because the mystic cross, their symbol, is also the emblem of resignation as well as of purity, *swasti* meaning resignation. In Pali, the sacred language of the Buddhists, the cross-like monogram is named *Suti*. This word is the abbreviated compound formed of *Su*—"well," and *Asti*—"it is." Thus the symbol is employed by those who profess to be resigned under all circumstances, their constant saying being that of the Sidonian widow to the enquiry of the prophet—"It is well."

The word *pon*, however, as applied to this sect in China, is not so much the name of the symbol as the reading of the word composing it, a word synonymous with the Sanskrit word *punya*—"pure," and equivalent to the Pali word *pona*, already mentioned.

It is probable that the symbolic monogram, to which we desire thus to direct especial attention, has several significations in relation to its designation of the Buddhist missionary of the Purist class, and that when turned in different directions

it reads differently. Among other readings its component parts form the words *su*—"well," and *ti*, the abbreviation of *asti*, "it is," (Cunningham's "Topes," p. 18). That each part of this symbol was understood to have especial meaning is probable from the fact that the different parts of it are used as symbols on the sculptured stones of Scotland. But we need not here exert ingenuity or test our knowledge of Buddhism by any endeavours to exhibit their several meanings. The interest of the symbol in respect to its appearance so unquestionably on the Newton Stone, arises from the fact that it is the recognised sign of orthodox Buddhism as now taught in China, Tibet, and Bhotan. It forms the wheel which travelling Llamas, the Buddhist priests of Tibet and Bhotan, are constantly twirling about as they wander, uttering their mystic prayer, or mantra, *Om mani padme hom*. It is the symbol of their office and their power as appointed to instruct the people and exhort them to turn to Buddha and forsake sin.

This symbol is regarded in Denmark as one form of Thor's hammer, metaphorically signifying his power to destroy false religion. It was used as the sign of dedication to Thor, or Thunor, and was marked on the forehead of infants, as if in parody of the sacred chrism in baptism.* The same sign is seen on some Celtic or Gaulish coins in honour of Taranis; it appears also on some figures found

* See "History of Christian Names," vol. ii. p. 203.

at Albano and Castel Gardolfo. It occurs on the oldest Greek coins, on Etruscan vases, and in ecclesiastical sculptures is styled the *Tetragrammaton*, being supposed to be made up of the old Greek $\Gamma = g$. But it is most interesting to remark that it is known in British heraldry as the *Fylfot*, occurring, however, in coats of arms only once in 60,000.—(Papworth.)

When asserting the Buddhistic character of this symbol to antiquarians in Edinburgh, I was asked for evidence that the same symbol was used in China, and was rather curiously enabled at once to satisfy them by directing their attention to this very symbol, most elegantly wrought in with the annulet, as the ornament on the side of a Chinese seat in earthenware,* a demonstration the force of which was instantly acknowledged.

This emblematic sign, embodying the name of a class of priests known as the most orthodox in the East, is that which distinguished *Aittie*, whom we are bound therefore to believe to have been a Buddhist missionary to the West, and one of those called among the Orientals most distant from us, by the distinguishing appellation of *Swastikas*, Pons, or Purists, in short the Puritans of the East. They are the *Tao-zse* of the Chinese, and the

* Such seats are sold at Miller's in South St. Andrew's-street, and elsewhere. The *swásti* is in rich green, and the annulet in yellow. Their combination signifies the teaching of Buddha in the four quarters of the world. This symbol is become a common ornament, and in a great variety of patterns, having been reintroduced with the spoils from Peking.

founder of their doctrine is said to have flourished between 604 and 523 B.C., the period when Godama preached his doctrines.

“According to the Chinese the *Swastikas* were Rationalists, who held that contentment and peace of mind were the only objects worthy of attainment in this life. Whatever advanced those ends was to be sought; whatever hindered them was to be shunned; all impulses and desires were to be subdued; all hopes and fears were to be suppressed:

“All thoughts, all passions, all delights,
Whatever stirs this mortal frame,”

were accounted violators of the peace.” (Cunningham’s “Bhilsa Topes,” p. 18).*

The word contained in the symbol is, I conceive, the Hebrew active participle *Poneh* used as a noun, and designating the pure priest either as himself looking towards final emancipation from sin and change, or as engaged in *turning* others—that is, converting them. The Arian *i* follows it as if to be read with it, but the position of the *i* may rather indicate the government of the word *Poneh* by the word succeeding, and with which the *i* is to be regarded as a syllable in itself, and converting

* The *Tao-zse* are at present followers of *Yin* and *Yan*, equivalent to the *Ormazd* and *Ahriman*, the Good and Evil Principles of the Persians. The *swasti* was employed both in India and China as a symbol of this sect in 406 A.D., as we find from the travels of the Buddhist priest Fa-Hian, who visited India in that year, and published his *Travels in Chinese*. This work has been translated into the French by M. Remusat. (See Dr. Bird’s “*Hist. Researches*,” and Major-General Cunningham’s “*Bhilsa Topes*.”)

nāz'ra into a *niphal* future. This word, the last in the fourth line, is familiar to the readers of the Bible in "Nazarene," and "Nazarite," one separated or consecrated to an especial object. If we read the last letter as *n*, it imparts to the word a peculiarly intensitive force. Why the *i* and the *n* connected with this word should be in the Arian character and not in the Pali, like *nāz'ra*, is not evident, but it is clear that *nāz'ra* and the cross-like figure are both employed in some mystic and sacred sense, as names or designations essentially proper to the Pali in their distinct forms, probably as expressing the one the office and the other the doctrine of the Buddhist teacher. We may, however, regard the final letter as the Sanskrit *ā*. However that may be, it is evident that the whole inscription (being read from left to right) is made conformable to this sacred word, which, necessarily in Pali characters, can only be read in that direction.

The meaning, however, depends on the manner in which the other words in this line are to be read, for it is quite possible that the *i* is to be read *ya*, making with the preceding word *punaya*, the Sanskrit word signifying *pure one*, or *pure priest*;* and then we might construe the word *nūzrā* or *nāzran* as applying to a people separated to God; and the sentence would be, *Who shall be pure priest of the (people) consecrated to God?*

The first word of the fifth line is *leyah*. The *l* is

* The Buddhist priest of the most sacred order is called *poonjee* in Burmah.

the common form of this letter on Bactrian coins of the earliest Buddhist period, but here it carries the vowel-mark *e*, above the end of its horizontal limb. The *le* is an affixed preposition; but, contrary to the usage in other cases, the *i*, *j* or *y* of the following word is formed in such a manner as not to indicate any relation to the preposition, with which however it must be read. Below the *l* and the *i* there is a dot which either calls for special attention, or marks the emphatic, aspirated *a* in the Arian inscriptions. From these circumstances we should expect the noun governed by the preposition to be sacred, seeing that it is detached in a peculiar manner from the preposition. When therefore we find the noun to be that of the most sacred name *Yah* or *Jah*, we are reminded of the reverence with which this name is regarded amongst the Hebrews, who never pronounce the word, of which the letters before us are a contraction. Mr. J. Stuart, in his very careful copy of the inscription published in his work on the Sculptured Stones of Scotland, places two dots after this word. But on minute inspection of the stone itself I could not satisfy myself that the dots were there. There was, however, a distinct dot under the *i*, which would probably signify the same thing in Arian, as the two dots following would in Sanskrit—*ah*.

A slight mark or flaw in the stone occurs just across the end of the *i*, which, if intended for a vowel-mark, would be *o*; and then we should have the word '*Iao*, which according to Diodorus Siculus

represents the name applied by the Jews to God. It is quite possible that all these forms of the sacred name were indicated in the original.

The next word is *kaman*—כמאן. The *k*, or *c*, is the prefixed adverb of quality. The word *mān* is Aramaic or Chaldean, and found in the Old Testament only in Daniel (v. 2, 23) and Ezra (v. 14 and vii. 19), where it signifies some kind of vessel used in the service of the sanctuary, or at least deposited in the temple. We learn something of the nature of the vessels thus designated from the circumstance that Belshazzar at his last impious feast desecrated them by using them as wine-cups. *Belshazzar whiles he tasted the wine commanded to bring the golden and silver vessels (māne) which his father Nebuchadnezzar had taken out of the temple at Jerusalem, that the king, and his princes, his wives and his concubines might drink THEREIN* (Dan. v. 2).

Gesenius regards the word as from אָנָה—*anah*, and equivalent to כלי, a vessel or instrument of any kind. But there is reason to question his authority in this matter, and to deem the word derived from the root אָנָה, or its equivalent אָנָה (Aram.), meaning first a measure, a quantity, or number, and next a fixed number, a hundred. This root is found in Sanskrit, and indeed in the word *mea*-sure. In India *mān* is the name of a standard weight or quantity, a *maund*, reckoned as containing a hundred parts which represent legal measures.

The first word of the last line is probably *bhi*—בִּי, a word of doubtful meaning. But regarding it as from the Chald. אָבִי, it would have some refer-

ence to prayer—*b'hi*. בְּחִי is translated *at the grave* in A. V., Job xxx. 24; but Gesenius renders it *preces, precatio*, as if from the Chaldee root. The letters composing the word are less deep and complete than the rest on the stone, and therefore it is probable that the vowel-marks, which would better determine its meaning, are lost, those marks being always shallower than the letters on which they stand. We cannot be far wrong if we render it *prayer*, especially as the slight mark on the stone above the *ayin* seems to indicate *i* by its upright direction. Nevertheless, as a heap of ruin or refuse is a significant symbol among the Buddhists, this word may admit of the rendering given in the margin of the Authorized Version—namely, “at the heap:” a *vessel* so placed is in Tibet deemed peculiarly sacred.

The next word is *jehatani*— יְחַטְּנִי , the suffix consisting of the *n* and *i* conjoined. This word occurs in the same form in Is. lxi. 10, and is there translated *covered me*.

The last word is *hodhi*— הוֹדִי , which signifies *my glory*.

The first and last characters of this word may, however, be questioned. If the first be not *ho*, it can only be *go*; and if the last be not *i*, it can only be *sh*, thus making *holiness*— הוֹדֵשׁ , instead of *my glory*. The slight degree of squareness in the form of the *i* causes it to appear somewhat like the Arian *s*; but had this letter been intended, the squareness would probably have been more decided.

Having thus determined the probable value of

each letter, and the formation of each word, the inscription reads as follows when presented in English characters. The vowels should be pronounced in the Italian manner :—

Begooba
Bemithim—Aittie

Aor ḥab ḥam ḥivheh
Mi pona yinnāz'râ
Le yah kaman
B'hi j'hatani hodhi.

The literal translation, line by line, reads thus :—

In the tomb
With the dead (*is*) Aittie—

The light of the darkness of a perverted people.
Who shall be consecrated pure priest
To God? Like the vessel
Of prayer my glory covered me.

The singular phrase, *vessel of prayer*, may possibly admit of illustration by reference to the praying cylinders, or round and often urn-like machines, so common amongst the Buddhists of Tibet, the use of which, in honour of Buddha, appears to have been handed down from the time when his religion was first introduced into that country. The value of those instruments is proportioned to the number of prayers pasted over them. In short, *the prayers cover the vessel*, and are supposed to be offered over and over, as often as the machine, which turns on a pivot, is made to revolve by the hand of any priest or monk. Doubtless, if the above translation were put into the hands of a Hebrew scholar to be rendered into modern Hebrew, we should

have a very different inscription from that on the stone, but what we have there would be no less Hebraic, though far more archaic.

As to the inscription itself, there is much skill evinced both in its composition and execution. Every letter and vowel-mark has been engraven with great labour and nicety, not, however, with an iron chisel with the aid of a mallet, but rather dug or scraped out with some rounded instrument—possibly a flint having a suitable edge, such an instrument being well adapted for the purpose on such a hard stone, and the use of which would account for the less formal cut of the letters. The terminations of the letters, and the roundness of their deeper parts, plainly show that they were not cut with a fine-edged tool.

This observation applies to all the more ancient stones which I saw in Scotland. In one supposed to be ancient, but of unmeaning character, and said to have been found in a fisherman's cottage at Stonehaven, the marks of a chisel are very evident.

The arrangement of the words on the stone is not without art. The name of the person commemorated stands as if outside to the right; so that the whole of the inscription, together with the Oghams at the left edge of the stone, may be read without the name appearing, the reader being obliged to turn away and lose sight of the inscription before he sees it. Then the lines themselves are full of rhythm, and are metrically written. The two short lines express the fact of interment; the

succeeding lines, the character of the person in a brief, emphatic style, and only by implication asserting that as a first-class priest his place would not be easily supplied. The final sentence, in which he speaks for himself, is not an unusual form in ancient epitaphs, nor indeed in modern.

The existence of such an inscription implies the existence of a people who could read it, and therefore a civilized and lettered people. If they were Buddhists, their civilization and ability to read are accounted for, since we have the remarkable fact, patent in history and under our observation, that the Buddhist priesthood everywhere promote a good degree of civilization by the doctrines they teach, and by their universal practice of instructing men, women, and children to read.

The *Swastikas* and *Tirthakaras**—Fatalists and Purists—of Tibet are known by the symbol on the Newton Stone. They are great readers of their religious books, yet neither people nor priests (*punyas*) are worthy of their name—"pure-doers;" but, being neither drunkards nor unchaste, they might put to shame many who read more books and profess a better creed.

The interpretation of the Oghams on the Newton Stone will next demand attention.

* These names are Sanskrit.

OGHAMS AND THEIR ORIGIN.

As the nature of the Ogham alphabet is but little known to general readers, a few remarks on that singular mode of inscription may form a suitable and not uninteresting introduction to our endeavour to interpret the Oghams on the Newton Stone. Several instances of the occurrence of Oghams, together with other inscriptions, either in Roman or Celtic characters, on the same stone, have been discovered in Ireland and elsewhere ; but the Newton Stone presents the only example found in Scotland of Oghams occurring with an inscription in other characters. The interest of this example is immensely increased by the evidence afforded as to the Oriental origin of those other characters by the facts adduced in the preceding investigation.

Ogham inscriptions on stone pillars, and on other monuments of prehistoric origin, have also been found in several parts of Ireland, Wales, Brittany, Cornwall, and Devon. The use of such a remarkable alphabet implies some connexion between the different peoples who employed it. That it was not common to all the Celts may be inferred from the fact that this people extended over a much wider area than that in which inscriptions in this character are found. The Celts were of Eastern origin, and if they brought the Oghams with them from the East, evidences of the fact would probably have appeared in Ogham inscriptions here and there

throughout the various countries of Europe through which they came or in which they settled.

It is therefore to be inferred that they did not obtain the knowledge of this remarkable mode of writing until they reached these western isles ; and it is probable indeed that the invention of this writing originated in Ireland. That it was conveyed to Scotland from Ireland is an undoubted fact, but it is surprising that the only known instances of Ogham inscriptions in Scotland should occur in the Garioch in Aberdeenshire, and at Golspie in Sutherland. The latter instance is evidently of a date subsequent to the introduction of Christianity, and by the blending of heathen symbols with the cross on the monument in which the Oghams occur, this instance points distinctly to the period of transition from paganism.

The style and character of the inscriptions on the Newton Stone, however, indicate a much earlier date, irrespective of the fact that only heathen symbols are engraved on the monuments associated with this stone found in the same neighbourhood, consisting of the same kind of stone, and evidently incised by a similar instrument.

Ogham inscriptions are of very obscure origin ; but the arguments published by the Rev. D. H. Haigh in the *Journal of the Kilkenny Archæological Society* (vol. ii. part i. p. 170) satisfactorily prove that every form of the Ogham character was employed during a remote antiquity among the Pagans that inhabited Ireland. And moreover, the argu-

ments adduced demonstrate that the Oghams continued in use to a small extent even after the introduction of Christianity into that country, when of course Roman letters began to supersede all other characters. It appears probable, as we shall see, that the use of Oghams was originally confined to Ireland, and that their presence elsewhere resulted from Irish colonization.

The Ogham alphabet, or rather "*Beithluisnion*," consists of thirteen single and two double consonants, five vowels, and five diphthongs. Each character consists of one or more lines up to five, and is invariably named after some tree indigenous to *Ireland*. Carrying out the idea of a tree, Ogham inscriptions, in normal order, read neither from right to left nor the reverse, but only as on a stem from the bottom, or root, upwards. In the more ancient examples the stem-line is the edge at the angle of the unhewn stone, or on the ridge of some elevation on its surface. Thus on the Newton Stone—which, like other very ancient and sacred stones, is untooled—the Oghams follow the natural edge of the stone, which, however, is somewhat rounded, the stone itself being a boulder.

Exceptions occur where the height of the stone did not admit the whole inscription vertically, in which case the stem-line is cut more or less horizontally, being continued from the top of the upright line towards the right or the left, as the case might be. The line of Oghams inscribed on the right edge of a stone would, if requiring more

space, be turned to the left at the summit ; and a line inscribed on the left angle would, in like case, be turned to the right. It appears that the relation of the letter-strokes to the stem-line is continued along the horizontal line in the same manner as if the line were carried straight up. This untoward and abnormal position of the Oghams is not found, however, in the oldest or Pagan inscriptions, but only in those inscribed subsequent to the Christian period, and often in connexion with Christian symbols ; as for instance in the monument in the Isle of Bressay, on which is elaborately sculptured a cross beautifully formed of interlaced ribbons. This is probably of the ninth century, and affords a confirmation of the Druidical origin of the Oghams, since one of the inscriptions on the stone is, according to Dr. Graves, in memory of “ Benres, of the sons of the Druid.” That on the Logie Stone, to which we shall revert in another section, is the only example of Oghams inscribed in a circle.

The designation of the letters by the names of trees, and their classification—consonants being side-trees, vowels trees, and each stroke a twig—indicate the archaic nature of the Oghams, and suggest that they were invented by a people who venerated trees. We know, however, that every cultivated people of whom we have any notice in ancient history regarded trees in a religious light, but especially the Phœnicians, the Greeks, and the nations that adopted either the Druidical worship or Buddhism. As we cannot, however, trace the

origin of the Oghams to any of the historic nations of the world, who all employed alphabets very different from the Oghams, we must account for these characters as underived from any known alphabets. We are obliged, therefore, to conclude that the Ogham is either more ancient than they, or invented under peculiar circumstances for the use of a barbarous people.

It is a very imperfect alphabet, and yet exceedingly artificial. It could not have been formed on the same principle as any other alphabet; an ignorant people could not have invented it, and an informed people could not have produced it for their own purposes; we therefore find no way of accounting for it but as the contrivance of some lettered person, who desired in a ready manner to convey to an illiterate people some notion of the power of letters, by simply making their fingers represent letters, and calling them trees or twigs. The arrangement into fives indicates this contrivance. That it was the invention of one who knew some other and more complete alphabet is evident, as the whole number of letters must have been present to his mind at once when he classified them into four sets, five in each set.* The inventor of the

* It appears from an ancient Bardic story quoted in the "Archæologia Cambrensis," that the Ogham letters were originally only the ten consonants; *b l f s n*, corresponding with the fingers of the left hand; and *h d t c q*, corresponding with those of the right hand. Ancient MSS. confirm this view of the subject, saying that the stem-line being drawn vertically, the strokes to the right were called the left hand, and those to the left the right, these being com-

Oghams must also have had names for his letters before he taught them. Now it is singular that the names of the letters form almost a complete list of the trees indigenous to Ireland. Are we then to infer that the trees supplied names for the letters? By no means, but rather that the names of the letters were subsequently given to the trees, for it would be impossible in any country to find its catalogue of forest trees undesignedly furnished with names the initials of which would furnish all the sounds necessary to make so artificial an alphabet.

Whence came the man who invented the Oghams? Not from a northern clime, as that of Scandinavia, Gaul, or Britain, where the trees are the same as in Ireland, or the trees of Ireland would have been named after those trees, and not after the names of the elementary characters which go to form words, and which characters must have been so named and then applied to the trees. (See this argument in a paper by Mr. O'Daly in the "Ulster Journal of Archæology.")

Mr. Crowe, in an able article in the "Ulster Journal of Archæology," has instituted a comparison between the classification of the consonants of the Celtic bards and the arrangement of the Sanskrit alphabet, in which he shows the striking

bined to form a third group, *m g ng st r*. As in Semitic systems of writing, the vowels were at first suppressed, and when it was found necessary to add them they were represented by mere points on the stem-line, a strong evidence of their Semitic origin, and that at a very early period.

correspondence between them, but assigns the earlier antiquity to the Bardic system.

If however the alphabet, so to say, consisted originally, as stated, of only fifteen consonants without vowels, its derivation from the Phœnician is much more probable, since the Phœnician consonants may be easily resolved into that number, and they needed no written vowel in order to be read. As the letters have Irish names, doubtless they have an Irish origin; but that Irish tradition should assert the Canaanitish derivation of the Irish is at least remarkable.

The grammatical distinction of the letters indicates that the teacher of the Oghams came from a southern and an oriental land; that he also introduced the worship of the sacred bull, Apis, is shown by Mr. O'Daly to be very probable. This gentleman traces a correspondence between the name applied to the Ulster Bull, *Neachtain* or *Neton*, and the appellation which Macrobius records as that of Apis—"Necht," and which the hieroglyphics give as one of his titles.

This fact would well accord with the tradition which attributes the conquest of part of Ireland to the *Tuatha de Danann*,* who are strangely enough said to have come from Egypt. Irish tradition

* *Tuatha de Danann*—the people, the Danites (?). *Tuath* in old Irish means people. In Lettish *tuata* is people. In Gothic we have *thiuda*, people; in Anglo-Saxon, *theód*. High German treats the Sanskrit *t* and Gothic *th* as *d*, and possesses the same word as *díot*, people. (See Max Müller's "Science of Language," second series, p. 211.)

points to Egypt as the country of one of the races which peopled Ireland; and in Egypt, according to Plato, the division of the alphabet into three classes originated. Plato says, "Thoth, perceiving that the inflexions of the voice of man were capable of uttering various distinct sounds, divided them into three classes—one called vowels, a second of a mixed character, and a third called mutes." (Quoted from the article by the Rev. D. H. Haigh, before mentioned.) We do not know what was the order of the Egyptian or any of the primitive alphabets, but as the Ogham differs in order both from the Roman and the Teutonic alphabets, it cannot be derived from either of these. In relation to the supposed derivation of the Scots from a people of Ireland also so called, it is an interesting fact that the sacred bull is seen on some of the sculptured stones of Scotland; and that Baal was worshipped in Aberdeenshire is quite compatible with the tradition which ascribes an Egyptian origin to this sacred bull, for we know from Israelitish history that some of the Hebrews who fell into idolatry worshipped both Baal and the young Bull, Apis.*

Even within this century a sum of money was left by an aged yeoman for the purpose of maintaining fires to be periodically kindled on certain

* Baal was worshipped in all the countries between the rivers of Mesopotamia and the Mediterranean sea, and particularly by the Phœnicians, in conjunction with Asteroth, the goddess of the Zidonians. The Saxons worshipped the same goddess under the name Eoster; hence the festival to her honour, afterwards transferred to the Christian festival, Easter.

hills in honour of Baal, under the name of *Bel-tane*. This blending of the worship of Baal with the bull points rather to an Israelitish source of this form of idolatry, and the name applied to Bel, or Baal—*Tane*, which is but the Gaelic pronunciation of *Dan*—brings us back to the people of the Irish tradition, the Danann, to whom the first employment of the Oghams is ascribed.* Who were those people thus associated with Baal, the Phœnician god, and with Apis, the Egyptian idol? There is but one class of people known to history having the name Danann, and at the same time the associations with Baal and the Egyptian god—namely, those of the Israelitish tribe, Dan. Of the *Tuatha de Danan*, and their relations to the people of Scotland, we may find occasion to say more in the sequel.

The reader may, with advantage, refer for fuller information concerning the origin, history, and reading of Ogham inscriptions, to the works of the Rev. Dr. Graves of Dublin, and also to an able article on the subject by the Rev. D. H. Haigh, published in the *Journal of the Kilkenny Archaeological Society*, vol. ii. part i. new series, p. 170.

* A correspondent of the *Daily Review* (July 12, 1864, Aberdeen), writing concerning the theory of the vitrified forts, so-called, of Blackhill, is of opinion that *Bel-tane* should be written *Baal-tinn*, which in Gaelic would signify Baal's fire or the Lord of fire. *Tane*, however, is the word from time immemorial used in this relation to Baal; and as the word *tinn* has all along been employed to signify fire in Gaelic, it surely would have been employed in this case if *Bel-tane* had been understood to mean *Bel-tinn*, or Baal's fire.

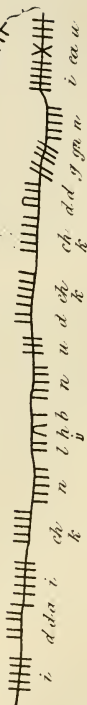
THE OGHAM INSCRIPTION ON THE NEWTON STONE.

That the reader may conveniently compare the Newton-stone Ogham with the accepted Ogham alphabet, we here place them in juxtaposition. It will be immediately seen that to represent the inscription on the stone by merely drawing the strokes which form the letters on a straight line or stem, as in the alphabet, would really be to misrepresent it. The line is, in fact, very irregular, and as nearly as possible like the drawing, which is from a tracing of the line formed by the edge of the stone, as it appeared to the writer when examining the stone with a view to determine for himself the places of the letters, previous to any attempt to decipher them. Probably, as in other instances, there was originally a shallow line cut on the stone as the stem-line of the letters; but time and exposure have so far obliterated it that it cannot now be distinctly followed in any part of the inscription. It is evident, therefore, that the inscription cannot be truly represented on paper by mere straight lines. Of course, the apparent uprightness or the obliquity of the letters, in respect to the stem-line, must depend on the bend of this line, in relation to the irregularities and unevenness of the stone itself. With the aid of a magnifying lens, however, the photographs pretty faithfully present the inscription as it appears *in situ*. By this means it will be seen that some of the

OGHAM ALPHABET



OGHAM INSCRIPTION
ON THE NEWTON STONE



letter-lines are not in reality so oblique as at first sight they seem. Though there is no stem-line, it is not difficult to determine the relative position of the letters in relation to its supposed place, since the letters in general are unmistakably situated as respects their relation to the mesial line. There are longer spaces between the words than between the letters; to take any liberty with the spaces dividing the words is, of course, to throw the whole into confusion, and any attempt to interpret the inscription by such means would be to make almost what one liked of it, to mar the matter altogether, and render the reading worthless.

The Ogham before us consists of two lines, one on the angle of the stone, and a shorter one on its face; a natural ridge forming the stem-line in the short, as the angle of the stone does in the longer line. The normal direction of all Oghams is upwards, and there is no reason to suppose that this inscription forms an exception. That it is to be read from the bottom upwards in both lines is shown, not only by their comparative length, but also by two faint strokes running upwards obliquely from the *top* of the short line,* and indicating thus its direction in respect to the other line.

Of course, the reading of Oghams must depend on the side on which the reader is supposed to stand. The Ogham before us is inscribed on the left-hand angle of the stone; therefore, the lines on

* As shown in Mr. Stuart's copy of the inscription, in his magnificent work, the "Sculptured Stones of Scotland," plate i.

the left of the stem-line could not be seen while standing to the right of that line. Hence it is evidently intended that the inscription is, in both its lines, to be read as if seen from the left. It follows that the letters on the right of the stem-line must be regarded as above the line, supposing it placed horizontally. From other inscriptions—as, for instance, that on the Golspie Stone, which is on the right-hand angle of the stone, and turns over at the top to the left, where, to continue the reading, it must have been read from the left upwards—it appears that the Oghams were always read from the left. There seems to have been Oghams below the line of junction, between the short line and the long, as if the short line had been inscribed where it is to remedy an omission ; and if so, as a matter of course it reads upwards, as indicated. The Oghams below the junction are partly buried in the ground, and the strokes seen are too imperfect to be readable. My impression was that they form the letter *e*, and I suspect that if the stone were raised so as to uncover the part inserted in the ground, the Oghams below would be found to be the word Ioddie, inscribed by mistake on the part of the stone necessarily inserted in the earth, an error afterwards corrected in the manner pointed out. With this understanding let us commence at the bottom of the short line, which we have determined should be read first. According to the alphabet, the initial letter, consisting of five strokes across the line, is *i*. The next, of two strokes, also

across, is *o*. Then *d d*, followed by *i* and *e*. Thus this word, standing alone, is *Ioddie*, or *Joddie*. Here we recognise the ancient name of Jutland, in the old Saxon *Joddea*, and in the old Latin Chronicle *Julia*. The *o* and *u*, *t* and *d*, *a* and *e*, were often interchanged in the uncertain orthography of olden days. *Th*, also, was not unfrequently represented by double *d*. The four strokes standing on the line may, we see, be read as *t* and *h*; but examining them on the stone, they appeared to me as if clearly divided into two pairs, with a slightly wider space between them than between the strokes forming the pairs.

There is a degree of inequality in the length of the lines forming the letters, which is evidently due to the erosion of parts of some of the lines by time and exposure. There is also a little slope in the lines here and there, as if from carelessness in the cutting, and evidently not with a purpose to make them slanting lines as in those that cross the stem-line obliquely in the alphabet.

The longer line commences at the point where the irregular and otherwise unmeaning strokes at the bottom indicate the juncture of the shorter with the longer line. The letters *u ea i*, therefore, form the next word, which may very well be expressed in Hebrew character as יהאי.

There is considerable difficulty in determining the relation of the following letters to the stem-line. The strokes of the first letter, however, are not nearly so oblique as they appear, and from their

position it is clear they stand for *n*. The unevenness of the edge of the stone at this point throws the stem-line out of its right direction, but the letters *ng* and *g* are the only letters we can suppose here represented. The next letter stands as if above, or to the right, of the stem-line, and is, as we read it, *d*. The next two strokes are in the same position, but are remarkable by the approximation at their tops, without junction. This is a peculiarity on which the alphabet throws no light, but I venture to regard it as expressing the letter *d* with some especial pronunciation or pause before the *ch* or *k* which follows.

In this word we observe that the *n* sound is curiously incorporated with the *g*, which is thus reduplicated, by the *ng* coming between the *n* and the *g*.

According to the alphabet before us the five strokes above the line make the letter *g*. Without presuming to question the fact that Dr. Graves is fully justified in thus reading this character in the several Irish Oghams in which, as he deciphers them, it so frequently occurs, I would still, with due deference, suggest that it may be equally well read as *ch* or *k*, the five strokes being *c* with the aspirate *h*, and thus equivalent to *k*, which I therefore adopt as the proper reading in this inscription. The perplexing word now considered will thus be *nengg'dd'ka*, or in Hebrew characters נגג'דדק, a well-known word—*coram te*.

I read the next word as *kadun*—כדון. It might be thought that the lines, rather oblique, between

the *d* and *n* stood for *ng*; but wherever this character occurs in any Ogham I have seen, the lines are much more oblique. Besides, what could be made of a word spelt *dngn*, unless indeed the *ng* really admitted of being pronounced as *jan* or *yan*, which it possibly might?

The first stroke of this character has a faint stroke before, and parallel with it, as if the graver had by mistake commenced the letter too far from the *d* and then corrected it. This light stroke, however, may relate to the sound of the letter in this place, and possibly it gave the *u* a *v* sound, as if the whole were *kad'van*, which would be quite in keeping with its probable derivation and formation. But we defer this point till we remark on the interpretation of the word.

The first letter of the next word is *b*, but it is succeeded by a letter not in the Ogham alphabet as given by Dr. Graves. It must be either a vowel or the equivalent of the Hebrew and Phœnician character *ayin*. There is no diphthong which it can represent, unless it be the Runic *ua*, which indeed it resembles. *Runes*, however, have never been found mixed with Oghams; and both forms of inscription have never been known to be in use by the same people. This letter cannot be a vowel, the vowels being all appropriated in the alphabet, and always passing across the stem-line. It takes the place of a consonant below the line, but all the consonants, except the Semitic *ayin*, are fairly represented in the known scale; we are therefore justified in assuming

that the character before us is the equivalent of *ayin* ; and it reads well with the *b* before it and the *l* after, since these three letters make exactly the Semitic and remarkable word Baal—בַּעַל.

The next word consists of *n* and the letter twice occurring before, and which we have regarded as *ch* or *k*, very well represented by the Hebrew כָּה; therefore let us write this word as *naka* or *nakah*, נָכָה, reserving any further remarks until we consider its meaning.

The last and topmost word is plainly *iaddi*. Is not this, in fact, the proper name which we find in the Arian inscription, expressed as nearly as the imperfect alphabet of the Oghams will admit? The *i* and *a* being read together are exactly represented by the Hebrew אַ—*a* with the *i* sound, and equivalent to the compound initial letter of the word Aittie, while the double *d*, or, if you please so to read it, *th*, is equal to the double *t*. What the dot after the double *d* may signify we know not, unless it qualifies the pronunciation, or expresses a pause before the final syllable, which, completely to represent that of the name Aittie in the Arian letters, should be either *ie* or *ia*—*ye* or *ya*. The stone is broken beyond the *i*, but there is indication that there was another letter beyond, which probably was *e*. Mr. Stuart in his copy of the inscription inserts one stroke across the line, which, if not followed by others, as it most likely was, would be *a*.

However this may be, the similarity of the final word of this Ogham inscription to the name Aittie

in the other inscription on the same stone warrants our conclusion that they are identical.

The words we have thus made out, then, are these—

Ioddie ueai n'nggedd'ka kadun Baal neka Iaddi.

Or in Hebrew characters—

ידיה והאי ננגדך כרון בעל נכה איתי

These words may, I conceive, literally and correctly be rendered in English thus—

WHEN BAAL RULED JUTLAND AND THE COAST BEFORE THEE, IATTI WAS SMITTEN.

It will, however, be necessary to justify this translation, showing at least the process by which I have arrived at the assumed significance of the words in the original. First, if the language of the inscription in Arian letters be Hebraic, we have reason to believe that the Ogham inscription is also Hebraic. Though expressed in such widely different kinds of character, it was to be expected that as the inscriptions were both on a tombstone they both referred to the same person. That the stone is a sepulchral pillar might have been inferred from the fact that it was found in the midst of other evidences of ancient interment. There is no reason, therefore, to imagine that the people resident around the spot at the period when this stone was erected were divided into two classes who spoke two entirely different languages. Two classes of persons, however, must be supposed, one employing a more perfect alphabet than the other, this alphabet being,

in fact, that used by the propagandists of Buddhism in north-western India before and after the invasion of Alexander the Great. Conjoined with words in this so-called Arian character are other words, or a word and a sign, belonging to the most ancient form of Sanskrit or Pali character, thus affording an ocular demonstration of the presence in Aberdeenshire of Buddhist missionaries from the East, who always went out to spread their creed in companies. But we have historic evidence that such missionaries were always chosen and appointed to go where there were people who spoke their own language—that is, their language at the time of their own conversion. We therefore infer that a Hebrew-speaking company of Buddhists visited, and dwelt in, Aberdeenshire, amongst a people also Hebrew-speaking, and that this people employed the Ogham character. We need not satisfy ourselves *how* this could be if we have the evidence before us of the fact, which the inscriptions on the Newton Stone, I think, plainly afford us.

Of the word *Ioddie* probably sufficient has already been said, since there can scarcely be a question as to the reading of the Oghams which express it. Perhaps it might be suggested that the space between the *o* and the first *d*, being a little wider than the spaces between the other letters on the short line, might indicate that a stroke may be wanting at this point. Of this, however, there is no sign, and nothing larger than a dot could ever have existed there. It should, however, be observed that

the turn of the stem-line at this point will account for this slight gap, and moreover all the spaces between the letters on this short line are wider than in the longer line, as if the word were spread out either to indicate its importance or the better to fill up the ridge existing here on the stone.

The next word begins with *u* or *v*, which properly expresses the Hebrew copulative conjunction before the *e*, which is the acknowledged equivalent of the Hebrew ׀—*he*. Hence the *eai* is the same as ׀ with the article ׀, a word used thus by Jeremiah and others when speaking of regions remote, as of “the isles (or coasts) beyond the sea,”—that is, beyond the Mediterranean (xxv. 22, &c.). The same word is applied to the coast-land of Tyre, Ashdod, and even India. In short, the word applies either to an island or to any land accessible by sea, and is nearly identical in Hebrew, Danish, and Anglo-Saxon.* If the rendering of this word, with the conjunction before it, be correct, we are obliged to conclude that the preceding word *Joddie* must be the name of a country.

The next word has no meaning, that I can discover, in any language but Hebrew, in which it is familiar as the prepositional noun, which often carries the suffix *ka*, as in the inscription, ׀׀׀׀, meaning what is present, evident and manifest, *before thee*.

The next word, *kadun*, can only be the adverbial *ka*, with the verb *dun*—׀׀, to judge, to rule, to

* *Ey*, eye, *ieg*, eg, &c., having also connexion with *ea*, the Anglo-Saxon for water, as in *ea-land*—island.

contend, to subdue. The adverb thus conjoined with the verb must often be read *when* or *while*. The verb itself, though occurring several times in the Old Testament, is of somewhat doubtful interpretation. In Genesis vi. 3, where it is in the future, it is rendered "strive;" but critics in general understand it to signify to rule or reign in the sense of keeping under, subjecting by force. To judge, at least in the East, is identical with ruling absolutely. Lordship is always implied in the word; and it is related to *Adon*, and perhaps to *Odin*—a lord or master. Probably it is akin to the Etruscan *druna*, and the Irish *dron*, right or rule, and *dronain*—throne, Greek *θρόνος*.

The next word, *Baal*, reminds us of the distinct evidence existing on sculptured stones, and in the traditions of the neighbourhood as to *Bal-tane*, that *Baal* was worshipped in the north-eastern parts of Scotland—a fact not to be accounted for but on the supposition that Phœnicians or some kindred, Hebrew-speaking people colonized that region at a period long anterior to the Christian era. The indications of such a colonization were unknown to me on first reading the inscriptions on the Newton Stone, but they serve materially to confirm the conviction that the reading is at least most likely to be the true one.

The word immediately following *Baal* consists of the two consonants *n* and *c*, with a final *a*, as it appears to me, thus making the word *neca*, נכא. If, however, the *a* be doubtful, we may have *neka* or

nāka, נכה. This verb exists in most of the Indo-European languages. Thus we have in Latin *nec-o*, to kill, *noc-eo*, to injure, and *ic-o*, to smite; and in the Anglo-Saxon *enocian*, to knock, *næcan*, to kill, and *knæcan*, to strike on the neck.* Our own words *knock*, *nick*, and *hack* represent very nearly the several forms of the same verb in Hebrew. The verb in *kal* is not found in the Old Testament; it is, however, in the Arabic, though rarely used, and possibly the word in our inscription is the third person singular of the preterite of this form. This, unhappily, the imperfect letters of the Oghams will not allow us to determine. It makes all the difference whether he *smote* or *was smitten*. As, however, the memorial-stone records the death of the person to whose memory it was erected, and as there seems to be no consistent alternative, we are obliged to render the word *was smitten*. We therefore infer that Aittie fell a martyr to his Buddhism while opposing the worship of Baal, which must have existed in the country previous to his arrival, or become dominant soon after.

The Buddhistic symbols sculptured on so many stones, and even becoming ultimately mixed with Christian symbols on memorials of the dead, prove, however, that Buddhism must have prevailed in some form to a large extent in the north-east of Scotland, especially in Aberdeenshire.

Is it presumption to assert that we have thus

* The words *neck*, A.-S. *necca*, Lat. *nucha*, are probably from the same root, as the part smitten with the sword to destroy life.

obtained at least an approximation to the significance of the Ogham inscription on the Newton Stone? The letters constituting that inscription have been read with but the slightest modification of Dr. Graves' alphabet of the Oghams—namely, that of regarding the letter which he gives as *q* to be, in fact, better given in this case at least as *k* or *ch*, as already perhaps sufficiently explained. The words thus resulting are certainly Hebrew words, clearly admitting the literal interpretation, with due diffidence and deference thus offered—an interpretation perfectly in keeping with the sense of the other inscription, and so far affording evidence that both have been correctly read. The careful reader will have seen that there has been no attempt at guessing or accommodation in order to obtain the words as they stand. Whether they have been rightly rendered is a matter to be determined only by sufficient scholarship and peculiar study, not by random criticism, nor by any preconception as to the improbability of such an inscription bearing such a meaning being found in Scotland. Those who object on this ground should first endeavour to account for the numerous sculptured stones of undoubted prehistoric age found in the north-eastern parts of that country, and plainly inscribed with symbols of Buddhistic and Baal worship.

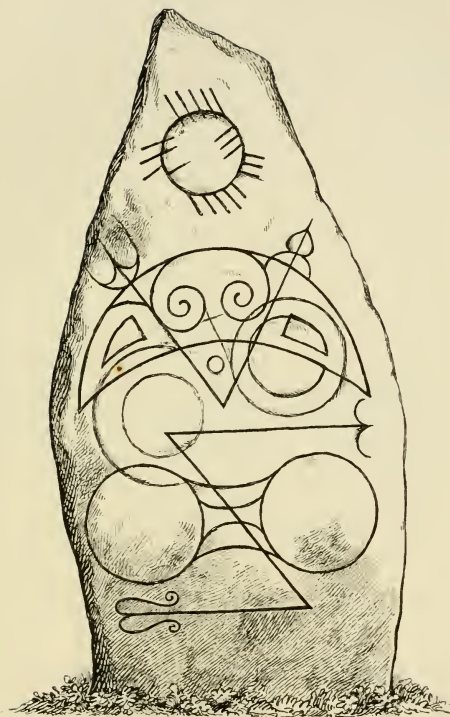
The existence of Oghams on the Newton Stone confirms the conclusion arrived at in reading the main inscription—namely, that the stone was erected in memory of the dead. Ogham pillars were

certainly employed in Ireland during the Pagan period for a similar purpose, as we learn from that curious compilation of archaic remnants, "The Book of Leinster," in which there is a poem that assumes a purely historic character, as it records the death of Cairbre Leffeachair, in the battle of Gabhra, A.D. 283, and the erection of a stone at his grave inscribed with Oghams. Many instances of the Pagan use of such monuments are given by the Rev. D. H. Haigh in the Journal of the Kilkenny Archæological Society, vol. ii. part i. new series.

THE LOGIE STONE.

THE Logie Stone originally formed one of a group of standing stones, supposed to have been arranged in a circle, on the moor of Carden, in the Garioch, Aberdeenshire. This stone is so called as the most notable of the three stones, having similar symbols incised on them, which are now built into a wall enclosing the plantations of Logie-Elphinstone, the seat of Sir James D. H. Elphinstone, Bart.* Having carefully inspected the stones in their present site, I have no doubt of their great antiquity. By the nature of the symbols on them, and by the character of the stones themselves, they are connected with numerous other stones found principally in Aberdeenshire, and which various circumstances prove to have been venerated as religious monuments long anterior to the introduction of Christianity by the Culdees. The Culdees, however, seem to have adopted nearly all the Pagan symbols of the neighbourhood, since we find them

* It is to be regretted that those stones are in the open road, and thus exposed to the violence of anyone who happens to pass and wishes to try the hardness of the stone.



THE LOGIE STONE.

severally mixed up with Christian emblems on many of the grave-stones, which must be referred to the period of the first appearance of Christianity in those regions.

One of the stones at Logie-Elphinstone, placed near the stone having the Ogham circle, has only the two discs similarly united, and surmounted with the inverted crescent and the V-like symbol; while the third stone has the crescent and V symbol surmounted by the mysterious outlines of "the imprehensible animal" before mentioned—a one-horned creature without feet, and which has been mistaken for a rude representation of the elephant. (See plates 3 and 4, "Sculptured Stones of Scotland.")

Anyone who has examined the Oghams and symbolic figures on the Logie Stone can have no doubt that they were incised, or rather dug in, by the same hand, and that at a very early period. The stone is a fine-grained gneiss boulder, of extremely hard and compact structure, on which long exposure has but little effect.

The Ogham so curiously crowning the mystic symbols consists only of seven letters, and has therefore been supposed to express a name; but this surmise has not led to the discovery of that name, and, in fact, the record has hitherto remained altogether unread. The letters being placed on a circle, instead of a stem-line, the presumed difficulty has been to determine where the reading should begin and end. As, however, the usual order of

the Ogham letters is from below upwards, and as the leaning of the strokes indicates their direction, the difficulty vanishes, and we naturally conclude that the final letter must be at the summit of the circle as the stone stands. This arrangement, therefore, requires us to take the letter first below the upper part of the circle to the left, as the commencement of the inscription. Reading it in this order, with the aid of Dr. Graves' Ogham alphabet, we have the words *obhen pethech*. The letters, except the first, are all consonants, but we know they carried each its vowel, as in other alphabets of early Oriental origin; and the vowel *e* is, in fact, included in the consonant wherever another vowel is not expressed. The terminal letter at the top is a modification of the letter *k*, as the strokes run a little below the line; and thus, I think, we have another Ogham letter equivalent to the Hebrew cheth ך.

What, then, is the meaning of the words, and to what language do they belong? If the inscriptions on the Newton Stone be Hebraic, there is reason to believe the words before us are also Hebraic. The stone was found in the same neighbourhood, the Oghams are of the same kind, though differently arranged from those on the Newton Stone, and the symbols are of a similar class, and therefore probably of the same age with those on the stone associated with the Newton Stone. The Oghams make the words mentioned, and no other. But this is the weighty fact: these words present us with a

clear meaning as Semitic words, and they have no meaning, as far as we can discover, in any other than a Semitic or Hebraic language; but in that they are significant and appropriate, for *obhen petheck* means *stone of entrance*—אבן פתח.

We find no sign in the Oghams to distinguish between the hard and the soft sounds of the consonant, no equivalent of the Hebrew *daghesh lene*. But neither in ancient Hebrew nor Phœnician was there any such sign; but as in the Oghams, the sounds of *p* and *ph* for instance were distinguished only by their position, the *p* being pronounced *ph* or *f* when following a vowel. The Ogham alphabet of Dr. Graves has but one form for *p* and *f*; but it would have been better represented by *p* than by *f*, since the aspirated sound of *p* is *f* or *ph*.

In the Logie-stone Ogham the hard sound of the *b=v* is expressed by the *h* following it, as if this distinction were necessary after the initial vowel *o*, which imports a marked variation from the root-word—*eben*.

Stones were applied by the Hebrews to many memorial purposes, hence *Eben-haezer*,* stone of help; *Eben-haezel*,† stone of departure or separation; and *Eben-hazohelath*,‡ stone of the serpent. Thus we find *Eben* always employed to designate a stone in general; but stones used for especial purposes, as for the potter's wheel,‡ and in some

* 1 Sam. vii. 12.

† 1 Sam. xx. 19; 1 Kings i. 9.

‡ Jer. viii. 3.

manner in relation to child-birth,* were *Obhens* and not *Ebens*.† It is true that in those instances the word occurs only in the dual number, but there appears no reason why the same reading should not apply to the word in the singular when designating a single stone employed for some especial office. As in respect to the stone used by the potter the word really stood for *rota*, a wheel, possibly the word *Obhen* has a figurative as well as a literal sense, signified also by the circle, or wheel-like arrangement of the Oghams, the stone itself indicating the point at which some especial *round* or circuit of religious trappings or treadings commenced.

The words “stone of entrance” (opening or beginning) certainly indicate a purpose in respect to the course and order in which some ceremonial *walk* was to be observed. We must remember that this stone was one of a circle, and we know that such circles were consecrated to worship of some kind, probably akin to the *pooja* of the Buddhists. We may infer that the stone thus inscribed marked the

* Exod. i. 16. Fuerst (Heb. Lex. 3rd ed. 1865) translates אֲנָנִים in Exod. i. 16, two *kinds* or sexes—“look to the two sexes.” אָנָן (he says) is a collateral form of אָנָן, a wheel or disc, and the signification *kind* or *sex* is connected with that of turning, circle, wheel.”

† There are several places in Scotland named Oben, or Oban. Some philologists, learned in Gaelic, have supposed the word to mean *white-bay*, but we do not find how this meaning can so apply to the Obans on the map. May not the name have been at first associated with some remarkable stone? Thus we have Oben in Scone—Scone being another name for stone—which was at or near the seat of a very celebrated stone, “the stone of destiny,” now placed under the coronation-chair in Westminster Abbey.

appointed entrance to the consecrated circle, for we may well suppose that great importance was attached to the manner and mode of access to the sacred enclosure, according to the significant though superstitious usage which determined the position of each stone in the circle in relation to the cardinal points. It would have added much interest to this inquiry had we been able to ascertain at what point this stone originally stood, but unfortunately nothing can be now learnt as to its position when its removal was resolved on. The entrance to the circles of stone erected for sacred purposes by the Buddhists in India is on the east.

But it is more probable that the stone indicated the point at which some sacred circumambulation was to commence. We are reminded that the so-called Druidical circles were surrounded by a smooth path, and that the circles were not only places of worship, but also of especial sepulture. And this fact reminds us of the curious circumstance that the remarkable people, the Karens, of late so much brought into notice for their western and Semitic traditions, are accustomed to walk round the dead, to make, as they say, a smooth or even path back to the starting point, by which they appear to mean a complete religious service in behalf of the dead. There is a striking coincidence between this practice and that of the devotees in Bhotan, with which country we are now unhappily at war. Buddhism was introduced into Tibet through Bhotan, where that religion is still supposed by the Tibetans to be observed with peculiar advan-

tage from the sanctity of certain of its temples, and from the presumed fact that Godama Buddha there taught his doctrines in person. The only form of worship observed by the singular people of that country used to be, and probably still is, a mere solemn slow trampling, or stamping with their feet, a fixed number of times in exactly the same line, around the closed shrine of Buddha's statue, the shrine itself being four square, with flags at the cardinal points, and quite walled in on all sides, from the notion that it is not lawful to worship an image, the divinity himself being everywhere present. It is remarkable that the Divine Presence is there adored in connexion with Buddha, under the name of *Owah* or *Hovah*, which reminds us of *Yoowah*, the name applied by the Karens to the Supreme Being, and which Dr. Mason, in his work on the Karens, assumes to be an ancient form of writing *Jehovah*. The term *Owah* is compounded in a remarkable manner in the Bhotan word *Owah-n'chu*, which is very like יהוה-נחה—*Jehovah-n'chā*, *lead, O Lord*. When a Lama of Bhotan was asked why he did not bow the head or even look at an image, he replied, "*Owah* is all around my head, and it is not right to bow before images, as if he were more before than behind me and everywhere." (Account of Bhotan, by Kishem Kant Bose, "Asiatic Researches," vol. xv. p. 128.)

The Lamas of Tibet also deem it of the first importance that their ceremonial circumambulations of holy places should be performed in a smooth, even

line, as the least deviation would vitiate their devotion and destroy its merit. The Hebrews observed some similar practice; their priests at least were accustomed to walk round the altar in solemn procession at the time of oblation (Ps. xxvi. 6), and King David considered it necessary to do so to express his thanksgiving aright. The Jews to this day observe a similar ceremony, and are accustomed to walk seven times round the coffins of their departed friends.

THE SYMBOLS ON THE LOGIE STONE.

The symbols portrayed on this stone throw but little light on our inquiry, and scarcely indicate the use to which they were applied. That they had a religious meaning, however, is evident, since on the introduction of Christianity they are found in connexion with Christian symbols on the monuments erected in memory of the dead. The symbols themselves had probably at first some astronomical significance; but if they had meaning in relation to the worship of the heavenly hosts, they also certainly expressed ideas in respect to the doctrines of Buddhism, and might well therefore serve afterwards to convey thoughts of abstract and metaphysical qualities, when adopted or retained by converts to Christianity. That they had distinct relation to the Buddhistic religion will appear, if we trace them back to those Oriental regions where we find them associated with other symbols

known to be Buddhistic, and employed by peoples of whose conversion to Buddhism we possess historic evidence. The most marked and most frequently repeated on the sculptured stones of Scotland are the symbols known as the V and the Z symbols, together with the double circles or discs, all of which we see so strikingly and distinctly engraven on this Logie Stone, as if the purpose of the stone on its erection were thereby expressed to those who saw it then, and whom we must suppose initiated in the meaning of its mysterious emblems. Possibly *we* also may obtain some understanding of their significance.

Now, it is especially interesting and important in connexion with the facts already stated as to the Buddhistic nature of the *Swastika* symbol, and the Arian and Sanskrit characters of which the main inscription on the Newton Stone is composed, that we discover the so-called V and Z symbols, together with the discs, on several Buddhistic coins of north-western India, on which we also find legends in both Arian and Sanskrit characters.

The *discus* is a very common symbol on Buddhistic and other Indian coins, and we are taught in Buddhistic writings that it signified, according to circumstances, infinite space, time, or eternity. When contained one within another, they symbolized systems of worlds or successive and connected periods of long duration. Circles in circles are frequently seen on the sculptured stones of Scotland, and on the Logie Stone we see a circle

within a circle involved in the crescentic figure. This crescent is not such as is ever presented by any appearance of the moon, which indeed is never drawn with her horns downwards, but as in the angle of the V symbol, where we have what appears to be the Arian letter *m*. The crescent symbol in this form is known to signify the dome of heaven ; but it may have relation to lunar worship, and thus to the moon herself. The Arian *m* may possibly stand for *mona* or *monath*, the Saxon name for moon, whence month, moon being masculine and month feminine, names which are more likely to have a direct Semitic derivation than a Sanskrit origin, not from the root *ma*, to measure, but from the Hebrew words *monah* and *monath*, numbering or appointing. There is another circle below, to the left, partially surrounded by a line running from the crescent, and connecting this with the two circles united by bands below. What this signifies we have no means of discovering, and though we might not be far wrong in supposing that it indicates some doctrine concerning the connexion between the worlds past, present, and to come, yet to exercise ingenuity and conjecture would be worse than useless in our inquiry, and where we have nothing positive to guide us, it is wise to curb our imagination, and wait for further knowledge.

The united circles bisected by the Z symbol are represented on some of the sculptured stones with seven other circles within each, and as we know that seven spheres are employed in the Buddhistic

system to express the periods of the seven successive mortal Buddhas that have appeared in the world, we have some ground for the notion that they may in such instances be referred to. There is reason to believe that the various peculiar turns and markings attached to the V and Z symbols may possess especial meanings, since we find them in various connexions on different stones, and in some instances they are so strung together that we can only imagine them to be readable as a kind of hieroglyphics. That they were in later periods blended with Christian symbols, and as distinct objects, is a proof that they were severally understood as symbolic themselves. In the case before us, the sign on the right extremity of the V symbol reminds us of the initial letter in the name of Godama, or Jodama, the last Buddha, as seen in certain inscriptions in the ancient Sanskrit character, while the sign on the opposite extremity resembles the figure significant of the holy mountain *Meru*, as represented on Buddhistic coins. The signs at the terminations of the Z symbol are doubtless significant of the power of Buddha in relation to punishment, since the Z symbol passes diagonally between the two united discs, or worlds, which we know have relation to future punishment. The double discs, or *chakrane*, is one of the symbols on the *Pra-Pa'ha*, or divine footprint of Buddha, and is the sign of the power possessed by Buddha to inflict punishment on the wicked in both worlds. It may here be observed, that most of the symbols

on the more ancient sculptured stones of Scotland may be seen on one or other of the various impressions of Buddha's foot which represent his doctrines, as taught by different sects of his followers. That in the British Museum, which was brought from Burmah, has several of the symbols, which are carved on the sculptured stones, but the list of the symbols on the Siamese *Pra-Pat'ha* is somewhat different and more complete, the number of symbols amounting to a hundred and eight. To recite the meanings of these symbols in the footprint of Buddha forms the essential part of the priest's duty in his daily teachings before the worshippers in the temple. The meanings of the symbols are expressed in fifty metrical lines of eight syllables each, and are intended to convey, in a manner easy to be remembered, the moral and dogmatic doctrines of Buddha.*

But whence come the V and Z symbols? In answer to this question I would direct especial attention to an important *fact*, which at once connects these symbols with an Indian locality, where they probably had their origin. The fact is this—these symbols, thus, $\frac{V}{Z}$, are seen on the coins of Apollodotus, who reigned in Bactria and over certain Arian provinces of north-western India, 195 B.C. (*Schlegel*).† They also occur on the coins

* See Captain Low's description of the *Pra-Pat'ha*, in the 3rd vol. of the Transactions of the Royal Asiatic Society of Bengal, part i.

† Deinde quo rege pugnautes Scythiæ gentes Saranæ et Asiani Baetra occuparere et Sogdianos. Indicæ quoque res additæ, gestæ per Apollodotus et Menandrum reges eorum." Trogius Pompeius—Justin. Prolog. lxxi. Alluded to also by Arrian and Plutarch.

of Azes, 126 B.C. The Z symbol is sometimes found alone, and sometimes with the discs detached, one on either side without the connecting band. In the latter form it was a Gnostic symbol, and prescribed as a charm by Alexander of Tralles, who probably obtained it from India. (See "The Gnostics," by C. W. King, plate viii. fig. 1, and p. 150.)

No doubt these symbols were in use in some of the provinces over which Apollodotus reigned long before his dominion commenced, since it is not probable that a Greek king would have introduced them, nor that he would have adopted their use on his coins, had they not previously acquired an especial meaning, value, and importance amongst the people for whose convenience the coins thus marked were designed. We therefore ought probably to assign a date for their original employment some centuries before the assumption of Greek rule in Bactria. The coins on which they appear have been found most frequently in *Baroach*, a name which in its structure reminds us of *Garoach*, the district in which the Newton and the Logie stones originally stood.

It is remarkable that the elephant also occurs on some coins of Apollodotus, a circumstance of considerable significance in connexion with the fact that, in addition to V and Z symbols, the figure of the elephant—a strange animal for Scotland—is supposed to be rudely carved on several of the sculptured stones—a fact which, without our discovery of the Oriental origin of the other symbols,

would suffice to prove that the people who erected those sculptured stones came from the far East, or were immediately descended from such people.*

The V symbol is a common sectarian mark amongst the Hindus, as an emblem of *Agni*, *Siva*, and *Vishnu*, signifying either one or the other, according to position and connexion. Thus, when represented with its apex upwards, it is the symbol of fire, or *Agni*; but as fire is also an emblem of *Siva*, the destroyer, it is adopted as the sign of those who are devoted to that god. Any cone or triangle having the apex upwards, either with or without the small circle named *putta*, and two or more horizontal lines, either with or without dots or circles, denote the sect of *Siva*, which is also denoted by a single circle, or an oval either with or without a semi-oval within it. The crescent also, with circles or ovals, and the trident alone, the *trisula*, indicate *Siva*. A circle within a triangle, or *vice versâ*, typifies the triad or threefold manifestation of Intelligence in the three creations.

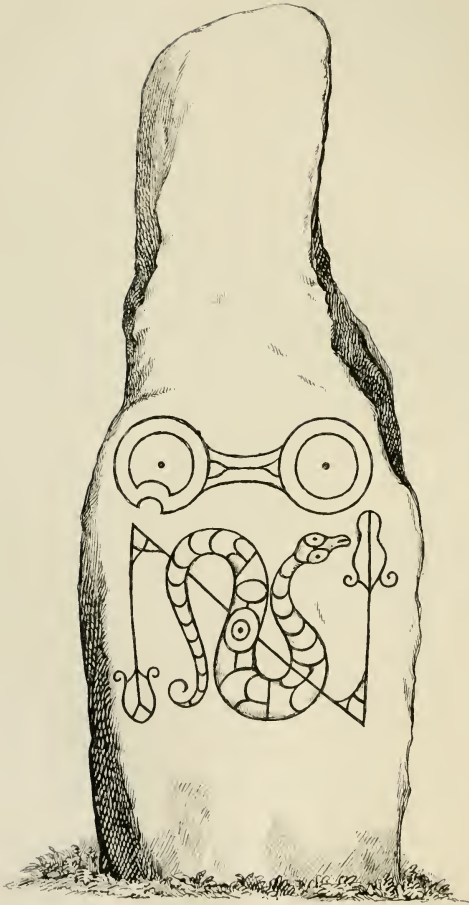
As the circle and triangle with small circles, ovals, and angles, as well as circles with lines, are of frequent occurrence on the sculptured stones of Scotland, it may be inferred that the Buddhism which must at one time have prevailed there was that form of it which admitted the acknowledgment of

* For V and Z symbols see the table of monograms on Bactrian and Indo-Scythian coins, in Thomas's "Princep's Indian Antiquities," vol. ii. Nos. 69, 144, 222; and also sectorial marks in "Hindu Mythology."

Siva. This is important as indicating the source or connexion of the teachers of Buddhism in Scotland, since we find that the figure of *Siva*, with his trident and his other symbols, mixed with those of Buddhism, occurs on several ancient coins of Bactria and Afghanistan, as for instance on those of Kadphises. (See pl. viii. vol. i., "Princep's Indian Antiquities," by Thomas.)

The V symbol on the Logie and many other stones of Scotland is, however, represented with its apex downwards. This position of the symbol is indicative of *Vishnu*, or rather of water, the emblem of *Vishnu*, from whom blessings are supposed to descend in showers. The followers of Gotama, or Godama, also worshipped *Vishnu*, and the Brahmans affirm that *Vishnu* assumed the form of this *Buddha*. But the Buddhists regarded Vishnu as the servant of Godama. The V symbol, therefore, in connexion with the dome-like figure, representing the vault of heaven, would be regarded as expressing the power of Buddha in the character of a kind of Jupiter Pluvius or Zeus. The V symbol, together with the crescent, occurs in an uncertain Bactrian coin, having the name of Nana in Greek characters. (See Princep's "Historical Results," pl. v. fig. 7.)

Probably the V and Z symbols, as employed on the Logie Stone, refer to some period, position, or season with respect to the earth's place in relation to the zodiac. The peculiar position of the V symbol, pointing to the central crossing of the Z symbol between the two spheres or circles, possibly indicates



STONE WITH THE NEWTON STONE.

the middle of the equinoxial period, since there is every probability that the Z symbol is used to denote the Buddhistic hypothesis, according to which the sun, the emblem of Buddha, pursues three distinct paths in the heavens; the inner one corresponding to our summer solstice or tropic of Cancer, the middle to our equinox, and the outer or lower to our winter solstice or tropic of Capricorn.

The inner part is said to be nearest to Mount *Meru*, and corresponds with the hot season; the middle, to the rainy; and the farthest removed, to the cold season. They are named also the paths of the goat, ox, and elephant.

The Buddhists have a solar system, in which the names of the twelve constellations correspond with the *Greek* and *Arab* schemes of the zodiac, which probably were derived from the *Chaldeans*.

There is an exact analogy between the twelve celestial orbits of Pythagoras, as stated by Aristides,* and the mansions of Buddha. (See Bird's "Historic Researches," p. 49.)

The Z symbol, which on the Logie Stone is connected with the double discs, on the stone associated with the Newton Stone is represented as passing across a serpent in an elegant and remarkable manner, while the united discs are placed above (see plate). The right hand disc consists of two complete circles, one within the other, but on the left the concentric lines do not form perfect circles,

* "Photii Bibliotheca," p. 1315.

there being, as it were, a notch in each at the same part of the line. So marked a difference between these objects must have been designed to symbolize some especial circumstance, but I have not been able to discover what. We know that the disc in the *Pra-Pat'ha*, or divine foot of Buddha, is typical of eternity and universal dominion, and possibly the incompleteness of one of the discs may indicate the incompleteness of Buddha's dominion as yet on earth, or that the person who employed the symbol did not know the chief or first Buddha (*Adi Buddha**), since it is said that one without this knowledge *knows not the circle of time*, in which case one of the two wheels, or *Chakras*, would be represented as imperfect. This is said of the *Kala Chakra*, or *circle of time*, according to the peculiar system of Buddhism existing in Tibet.

The serpent is exceedingly well drawn and gracefully disposed on the stone referred to, and as the lines which represent its scales are so remarkably arranged, there is probably some significance in that arrangement. The middle of the serpent is marked by a disc-like circle with a dot in the centre, and the middle line of the Z symbol bisects this circle, so that the dot forms nearly the central point of both the serpent and the Z symbol, which could scarcely have happened without especial design in the arrangement of both in relation to each other. This fact would imply some astronomical as well as

* The self-existent original Creator.—*Dr. Bird.*

religious meaning, and we are informed that the Buddhists regarded the serpent as the emblem of creation into which sin was permitted to enter. The presence of the serpent among the constellations, as shown in the ancient zodiacs, as in those of the Egyptians at Dendera and Esne, appears in its mythological relations to point to the same tradition as that connected with the woman-born Krishna among the Brahmans, who in his boyhood slew the serpent *Caliya*, the destroyer. This idea is more or less distinct in almost every mythological system, and Buddha himself, according to some authorities, is declared to have been born of a virgin, and to have slain or subdued the serpent, like another Apollo. The serpent, in many forms—coiled, as *Sesha*, winged and entwining the staff, as *Purusha*, and hooded, as *Ananta*—is also associated with *Vishnu*, who is represented as armed with the bow, and at last as seated on the serpent *Ananta*, now become the emblem of eternity, the proper throne of *Vishnu* as the creator and the preserver from evil. We must remember that the power of Vishnu was acknowledged, and his symbols adopted, by the Buddhists. And again, we learn that the form of Buddhism, distinguished, at least in China, by the sign of the *Swasti*, which appears in the Newton Stone inscription, was connected with Sabeian ideas and the worship of the dragon and the serpent among the constellations.

The wand of power, which signifies also the sun's path in the heavens, would, when intertwined with

the serpent, express the everlasting dominion of Buddha, attained as a man, in the conquest of all evil. These varied conceptions of the ultimate triumph of the Divine man over the might of evil as symbolized in the subtle serpent, are but distorted reflections of the most ancient of prophecies (Gen. iii. 1).

When Moses erected the brazen serpent, that those who were bitten by serpents might see it and by the sight be healed, it must have been as a sign to call forth their faith in the promise that the seed of the woman should conquer the serpent. Probably the serpent on the staff of Æsculapius also originally signified the Divine triumph over evil by human means, and thus came to be regarded as a symbol of the healing art in all civilized countries; and therefore it would be no violent assumption to suppose that the serpent and the threefold wand, when occurring on the old memorial-stones of Scotland, might indicate that those to whose memory they were erected were professors of the healing art. That these symbols often occur on the stones, with other symbols having astrological significance, is perfectly consistent with this notion, since astrology was associated with physic and all the arts amongst all the ancients of the East.

Amongst the signs and symbols, the serpent is prominent in the Mongolian almanack. This may be seen to advantage in a manuscript almanack brought from the country of the Mongols and Calmucks by Professor Pallas, and which hangs in

the University Library at Cambridge. It is written in Sanskrit, and indicates the lucky and unlucky days. The wand intersects the folds of the serpent in a manner similar to that on the sculptured stones, where also it probably had an astrological significance. The victory over any foe may also be typified by the wand and the serpent. Thus, in an old Indian inscription, we read—"The wand of his power destroyed the serpent-pride of his enemies." (See *Journal of Royal Asiatic Society*, vol. iv. p. 281.) Taliesin, the Welsh bard, describes the Saxon as "a serpent, towering and plundering, with armed wings, from Germania." ("Anglo-Saxons," by Sharon Turner, vol. i. p. 129.)

Serpents of the same kind are sculptured on an ancient cross found at Favell, in connexion with Adam and Eve and the tree of knowledge. (See plate 86, "Sculptured Stones of Scotland.")

The figure of the serpent as a symbol, wherever found on Christian monuments, appears always to be understood as expressive alike of the subtlety of evil and the conquest over it. But the tradition of the first prophecy and promise of that conquest took various forms amongst the earliest civilizations; and the zodiacs of Chaldea, India, and of Egypt alike declare that the ancients, in reading the heavenly signs and constellations, remembered the promise as if recorded amidst the stars, and the personification of evil in Typhon, and the serpent, though inflicting wounds, is ever represented as either trampled on or smitten.

Dr. D. Wilson* supposes the S-like symbol on the Bressay Stone to signify the same as the Z symbol; but as the S symbol is found on Indo-Scythic coins, especially those of the Kanerkes group, it probably had a different meaning. On the Buddhistic coins referred to, it is associated with *Nania*, the Persian Diana, and therefore probably had especial relation to the Moon. This sign is frequently repeated in the cave temples of Ajanta, and is seen also on certain Belgian and Danish coins. (See "Northern Archæology," tab. 3, fig. 34.)

The mirror is a frequent symbol on the sculptured stones of Scotland, and is often seen together with a symbol which has been supposed to represent a comb. The so-called comb is sometimes exchanged for what appears to represent a book, or wooden tablet, such as the early Saxons used. The symbol resembling a comb also resembles a frequent emblem on Indo-Scythic coins, which appears to have been significant of sacred power, as a similar object was also with the ancient Egyptians. The mirror is the appropriate symbol of reflection and intelligence. Amongst the early Buddhists, to possess the mirror was equivalent to the possession of power to distinguish the characters and to foresee the destinies of man. (See "Memorials of Buddha," Journal of Royal Asiatic Society, vol. xx. p. 146.) We may therefore infer that the mirror graven on

* "Prehistoric Annals of Scotland," vol. ii. plate xv. p. 240.

the memorial-stones indicates that the person whose symbol it became was a magician or fortune-teller, the comb-like emblem, or the book, expressing his power in that line.

These symbols, together with the Z symbol and the united discs, occur on the Dunnichen Stone, Forfar; and what is especially worthy of remark, the diadem, or *Atf*, of the Egyptian Osiris is also seen on this stone, surmounted with the lotus, a flower adopted by the Buddhists as their emblem; one of the many circumstances which prove a very early connexion between the religionists of India with those of Egypt.

The lotus occurs in plate ciii. of "The Sculptured Stones of Scotland,"* and the lotus-gem, a peculiarly Buddhistic symbol, something like a fibula, occurs in plate xv. of that work. The dog's head, also symbolical of the Egyptian god *Osiris*, is seen on the Norris' Law ornament.

The symbols on those ancient stones go far to confirm the truth of the tradition that the people known as the *Tuatha de Danan* had originally some connexion with Egypt before they reached Ireland, and thence extended their ideas to certain parts of

* I had pointed out to friends in Scotland the Buddhistic character of the symbols occurring on the sculptured stones of Scotland, before I became aware that Dr. Wise had been struck with their similarity to those he had seen in India, and communicated his opinions on the subject to the Royal Society and the Society of Antiquaries of Scotland. As I hope ere long to publish what I had written on this subject, I defer the pleasure of reading Dr. Wise's remarks until then, since I deem it desirable that my observations should possess the value of independent testimony.

Scotland and Wales. This tradition not only coincides with the testimony of the memorial-stones, but also assumes somewhat the appearance of actual history, since according to Boece, King Reutha,* who lived two hundred years before Christ, was the first king of Scotland who made sepulchral monuments in honour of the heroes of that land, and that "the old inhabitants used the rites and manners of the Egyptians." (See Boece's "Croniklis of Scotland," Buke 2; and his treatise on "the new manneris and the auld Scottis," quoted by Stuart in "The Sculptured Stones of Scotland," pp. 3, 4.)

* It should be King *Eta*, Re or Ri signifying king.

ETHNIC NOTICES.

WHENCE CAME BRITISH BUDDHISM?

SUPPOSING we have rightly interpreted the inscriptions on the Newton Stone, we naturally inquire whence came the people who raised and who read such a memorial. There is certainly no trace of any nation that employed characters like those of the longer inscription, but that which, at least five centuries before the Christian era, dwelt in *Ariana Antiqua*, which nearly corresponds with the present Afghanistan.* The people of that region, as we learn from coins, from inscriptions, and from history, were for the most part converts to Buddhism.

* *Ariana* or *Aria* is the territory of which Herat is the capital. It is the same as the *Eeran* of the Persians, being the general name of the country east of Media and Persia, extending as far as the Indus. Bactria, the neighbouring country to the north, included the lands watered by the Oxus and its tributaries. *Ariana* has always been the high-road of Asiatic conquest, the battle-field of every nation that has risen to dominion in the East. Its history would tell us much of the history of the world, but what we really know of it is derived rather from the study of ancient coins recovered from its soil than from anything ancient writers have recorded. The work of Professor H. H. Wilson, "*Ariana Antiqua*," contains a scholarly account of nearly all the intelligence attainable concerning it.

We will not now ask how people from that country could have had any connexion with Scotland. We know that Buddhism in some form did reach Western Europe and the north-east of Scotland long before Christianity existed there, and as Buddhism originated in Northern India, it must have found *some* means of extending itself thence up to the British shores, carrying with it the ideas of the far East, and probably, therefore, also written characters with which to express them. So far, the form of letters graven on the Newton Stone is not so surprising as the fact that we there find Hebrew words in characters never hitherto supposed to be connected with the Hebrew language, notwithstanding their evident and acknowledged relation to those of the earlier Semitic alphabets. And then, if words in Arian characters are found to be Hebrew in North-eastern Scotland, and the characters were so long ago introduced in some way from the region now known as Afghanistan, how is it we have no evidence that the people of Afghanistan in ancient times employed the Hebrew language? That we have no such evidence is the assumption of ignorance, for there is much to warrant the belief that a large body of people in ancient *Ariana*, or Afghanistan, did speak Hebrew; and foremost amongst our reasons for so believing is the fact that the language spoken now by the great body of the Afghans is but a corruption of a language which must have originally been purely Hebraic. In evidence of this, we have but to refer to those

who have studied that language with sufficient learning, such as Dr. Carey, the learned missionary of India, and especially to Captain H. G. Raverty, who has produced a Grammar and Dictionary of the Afghan tongue, as well as a translation of the New Testament; all of which prove that he possesses an erudition equal to the task, for which he was the more fully qualified by a long intimacy with the country and people. The opinion of such a person on the Afghans and their language is, therefore, of much value. He says,* "I am inclined to conclude, from the great affinity which exists between the Pushto and Semitic and Turanian dialects, and from the numerous traditions on the subject; from the Levitical customs still prevalent amongst the Afghans after a lapse of twenty-five centuries from the Jewish captivity; from their great and decided difference from any other people; from their stubbornness and treachery, even towards each other; from their acuteness and love of gain; and from the numerous proofs we possess of their having advanced from the west of Asia, that the Afghans are a remnant of the lost tribes of Israel."

Of course, if the inhabitants of Aria, twenty-five centuries ago, were Hebrews, we need not wonder to find Hebrew expressed in characters of Arian type. But Afghanistan is peopled by a mixed race, and there is reason to conclude that the people whose traditions associate them with the Israelites

* In Preface to "A Dictionary of the Pushto."

are the *Aristophyloi* of Ptolemy, who places them in juxtaposition with the *Cabolitæ*. *Cabul* is the original name of that part of *Aria* to which the *Cabolitæ* were probably limited by Ptolemy, and these may be regarded as the people with whom the Israelites blended. It is not impossible, however, that *Cabolitæ* and *Aristophyloi* really applied to the same people, since *Cabolitæ*, if derived from the Arabic *Cabail*, as is supposed, would mean "The Tribes," while *Aristophyloi*, being Greek, signifies "The noble Tribes." It is certainly a singular coincidence that a people professing themselves to be descended from the Tribes of Israel—*The Tribes* emphatically—should have been living from time immemorial in a land distinguished by the ancient geographer as that of the Tribes, or, as they might well call themselves to the Greeks, or as the Greeks might call them, the *Noble Tribes*. The old geographer would never have thought of ennobling them by such a title had not these people previously appropriated the title to themselves. "Its application to them by the heathen geographer was only the natural and necessary consequence of its prior adoption by themselves as their rightful ethnonymic." (Forster.)

In Ptolemy we have also *Isax-aros*, at the junction of the Behat with the Indus, which reminds of the Isakai or Sacæ. The origin of this people and the name they acquired have been much discussed, but that the name itself signified *tribes*, both in Persian and Sanskrit, is, to say the least, a

curious fact. When, therefore, we discover that they, too, occupied the country of the Afghans—having at an early period subdued it, and not only long held dominion there, but also took Bactria from the Greeks—we are led to infer that the different names, *Sacæ*, *Aristophyloi*, and *Cabolitæ*, really applied to the same people; and that, however numerous may have been their emigrations, they were the forefathers of the present Afghans, there is no reason to doubt, since there is no evidence or indication that they were ever dispossessed or driven out of their country by invaders that took their place. The *Sacæ* were, to a large extent, converts to Buddhism during the life of its first teacher. They are even supposed to have previously had the primary elements of Buddhism amongst themselves, and that they introduced Buddhism into Magadha, whence it ultimately became the established religion of North-western India, as history informs us. They came from *Saka-dwipa*, a part of Ariana, where Alexander the Great encountered but could not subdue them. These were the same as the *Sacæ* distinguished by the ancient Persians as *Saka Huma-verga* (Amyrgian), there being others of the same stock scattered through Persia, and known as the *Saka Tigrā-Huda*, being, in fact, those who had originally dwelt on the upper branches of the Tigris. (Rawlinson's "Herodotus," note, vol. iv. p. 65.)

Now, when we remember that the Persians called them *Sacæ*, or *Saka*, primarily as *the Tribes*, and afterwards adopted the name to signify bowmen,

because these Sacæ were eminently expert in the use of the bow, we can understand why Alexander, in his invasion of India, preferred to enlist them as friends, rather than encounter them as foes.

It is clear, also, that though the Sacæ are often confounded with Scythians—probably because there were Sacæ who acquired a royal name amongst the Scythians—yet neither the Sacæ of Persia nor of Ariana were Scythians in the original sense.

Recognising the Sacæ as *the Tribes*, can we discover what tribes, and how the name Sacæ became associated with them? A little research may enable us to answer this question. In a work like this, however, the matter can only be treated in a very cursory manner, without any elaborate display of evidence and authorities. To the competent critic the correctness of the statements advanced will be sufficiently known, and to the incompetent it will suffice to indicate the path of inquiry.

First, it is to be observed that the Sacæ were Arians; at least, we have historic evidence that they occupied the greater part of Ariana, under a king of their own, two centuries before our era. (Professors Lassen and Wilson.) Hence, as Professor Max Müller states: "Among the scions of the Arian stock which struck root in Asia before the Arians reached the shores of Europe, stands the language of the Afghans." ("Survey of Languages," ed. 2, p. 32.) But the Sacæ were the ancestors of at least some tribes of the Afghans, and they came from the Aria of the Medes, and

possibly conveyed the Arian name to Afghanistan itself, as we have reason to believe a tribe of the same people, denominated *Arii* by Tacitus, also conveyed the name into Germany through Thrace, which was also called *Aria*, according to Stephanus. (*Ibid.*) Herodotus says that the Medians were *Arii*, (*Ἀριοί*), and we can well suppose that the Sacæ might adopt, or be known by, the same name, since the earliest positive record we have of this people connects them with the hill country of Media; and also in a direct manner with the deported tribes of Israel,* who were placed by Tiglath-Pileser in the mountain district of great Media, a region expressly called 'Ara (אר) in 1 Chron. v. 26, but cities of the Medes in 2 Kings xvii. 6. Hence the most natural way of accounting for the name *Aria* is, that the word is the proper Semitic designation of any mountainous region.

If we now turn to Colonel Rawlinson's reading of the black obelisk discovered in the ruins of the palace of Nimroud, and at present in the British Museum, we shall find it recorded that a certain king, there named, as it appears, Temenbar, invaded the country of the Arians who had rebelled; and he captured their principal cities—Beth-Telabon, Beth-Everek, and Beth-Tsida.† The people, or at least their leader, appear to be named

* The Reubenites, the Gadites, and the half tribe of Manasseh (1 Chron. v. 26.)

† See "Nineveh and its Palaces," by Bonomi.

Esakska, as if שֵׁתְּקַ—Isaac. Dr. Grotefend thinks that Temenbar was the same as Shalmaneser, the son of Tiglath-Pileser, who deported part of the ten tribes from Samaria; but as the invasion of the Arians, or mountain-tribes, took place six hundred and seventy years B.C., the Israelites had been in that region more than a hundred years, and therefore Temenbar could scarcely be the son of the king who placed them there. That the people here called Arians were Hebrews is, however, evident from the names of their cities. This early record sufficiently connects the Arians with the Israelites, and indicates also a possible origin of the name Sacæ, as applied to a people who certainly occupied the same region, and were so numerous there that the Persians named the place after them—*Sakia*.

But if Israelites, how came they to be called Sacæ or Sakai? *First*, because they boasted of their descent from Isaac, and were called after Isaac in their own country; and *secondly*, because this happened to fall in with the word Sakai, which signified tribes in Media and Persia, a name therefore by which they were notorious.

That they called themselves *Beth-Isaac*—בֵּית יִשְׁחָק—in their own country, we know from the prophet Amos;* and this they seemed to have preferred, that they might distinguish themselves from those who adhered to the house of David, from which they

* Amos vii. ix. and xvi. It is remarkable that here Isaac is spelt with *sin* and not *tsade*, as its first derivation would require.

revolted, and then, because they especially desired under these circumstances to fall back upon the prophecy and promise to Abraham, "In *Isaac* shall thy seed be called," or celebrated. As the I in the word Isaac is only an affix, and not essential to the name, it would be dropped the more easily in the patronymic; and then, as with the Samaritans,* the middle consonant *ch* would be softened, as we have it, and as it is in this word Isaac in all languages but the pure Hebrew. In France it has been so softened as to become the proper name, *Sacy*.

But on looking into the name of the so-called *Sacæ*, as it occurs in the Behistun inscription, we find it composed of three consonants, given by Mr. Norris, its able translator, as Saakka, which would be very well represented by the Hebrew שחק; that is, Isaac without the I, and with the *s*, instead of *ds*, as the name is spelt in Amos. Thus, then, we account for the name of the *Sacæ*, as possibly applied to Israelites of the ten tribes, as distinct from Jews who derive their name from Judah, and whom the *Beni-Israel* despised, as the Afghans still do.

That the *Sacæ* were in the country to which the ten tribes were led captive, we have abundant evidence; and if they were the same people, we can see why the decree of Cyrus for the restoration of

* The Samaritans treat the *cheth* as a semi-vowel, and pronounce Rachel, for instance, Rael. See Paper on the Samaritan Pentateuch, by the Rev. J. Mills, read before the Syro-Egyptian Society, 1863.

the Jews, from whom they were utterly divided, could not apply to them; they had fought against him, and he in his endeavours to subdue had only scattered them, partly eastward, into the Amyrgian mountains close upon Afghanistan, and partly westward, into Armenia and Cappadocia (v. Strabo, xi.) They were established in large numbers in Caria, and on the retreat of the ten thousand were remarked by Xenophon (Anabasis), whence branches of them gradually advanced into Europe, leaving many traces of their progress and their prowess.

That the *Sacasuni* of Armenia were of the same stock as the Saxons of England, is deemed sufficiently evident by those who have most deeply studied the subject.* It is even probable that the *Czekhs* or *Tshekhs*, as the original inhabitants of Bohemia call themselves, obtained their name from the same source. It certainly would be difficult for those who derive the name of *Saxon* from *seax*, the weapon, to account for the names *Saxoni* and *Saxonia*, while their derivation from *Sakasuni* and *Sakaseni* would be simple and direct through the Latin orthography of these words. Pliny says the Sakai who settled in Armenia were named *Sacassani*, and Strabo says they gave the name of *Sacasena* to that part of Armenia which they occupied. Ptolemy mentions a branch of the Sakai by

* See "Origin and Progress of the Scythians or Goths," by John Pinkerton, 1788; Sharon Turner's "History of the Anglo-Saxons," and "Les Scythes," by F. G. Bergmann.

the name of *Saxones*. If the Saxons did not traverse Europe with the same appellation, how happened the Romans to call them Saxones? and if the Saxons did not come from the East, how came so many as 262 Persian words,* and many more equally of Oriental origin, to exist in their language? We may trace their course amongst the *Tsakoi* of the Greeks into Bohemia, Moravia, and Saxony; then along the Elbe, and to the coast, from whence they reached Britain. The Danes and the Westphalians were tribes of the same people. We here, however, point only to the fact that at a very early period the coast country about the Elbe and a part of Great Britain were known to India by the name of Sacam or Sacana,† proving the connexion of the Sacæ of the East with those of the West in prehistoric times—a connexion that certainly might easily have been maintained at least when Seleucus Nicator reigned from Thracia to the Indus, if not previously. The mithraic coins of the so-called Indo-Scythian series, more correctly perhaps Sakian, are connected by the name on them with the Odin of Northern mythology. Those coins were probably struck immediately after the incursion of the Sacæ into India and the establishment of Buddhism—that is to say, more than two hundred years before the conquest of Ariana by Alexander's successors. The

* See Sharon Turner's "History of the Anglo-Saxons."

† See "Asiatic Res." vol. ii. p. 61, and vol. xi. p. 54; articles by Captain Wilford.

wheel-like cross existing on the ancient Danish coins and bracteates is the same as that adopted by Buddhists in India immediately after the death of Godama Buddha, 520 B.C.; and it is most probable that mithraic doctrines mixed with Buddhism were carried by the followers of Odin, Wodan, or Godam, into Northern Europe, before the Greeks acquired dominion in Northern India. By a mythic mistake, the believers in Odin, the emigrants from the Black Sea to Odinsee in Fionia, a Danish island, are confounded with the mysterious myth Odin, who is said thus to have accomplished the journey himself. (Verelius. See Turner's "Anglo-Saxons," Book iii. chap. i.)

That there was an early intercourse between Greece and Scotland, is proved by the circumstance that the coins of Philip of Macedon, of Alexander, and also of the Brutii in Magna Grecia, were found on the estate of Cairnbulg, in Aberdeenshire, in 1824. A fine gold coin of Alexander the Great was also found at Ecclefechan, Dumfriesshire. A large number of Greek coins were also discovered on the farm of Braco, in the parish of Shotts, Lanarkshire. There was one of Athens; obverse archaic head of Pallas; reverse A. O., with an owl in deep indented square, an olive branch behind: one of Bœotia; and, what is still more positive evidence of Oriental connexion, there was one Parthian coin of Arsaces XV. (New Statist, Art. vol. iv. p. 292; quoted in Wilson's "Prehistoric Annals of Scotland," vol. ii. p. 313.)

It is not, therefore, too surprising to be true if an inscription evidently prehistoric, and of an Arian character, should be found in Scotland. Indeed, from the antecedents of the people who first conveyed the religious ideas of the East into the West, we should expect to discover indications of their having brought with them the means of expressing their ideas in written characters, and that those characters were Arian or akin to Arian, and therefore, of course, Semitic, as already shown. The ideas and the letters thus introduced must have preceded the Runic period, as that probably did the Roman. And we therefore were prepared, by the study of ethnology, by philology, and by the indications of tradition, to find that if any record of that period should be recovered—as we feel assured it is on the Newton Stone—that record would afford evidence both of its Buddhistic and its Hebrew origin.

The ethnology of the Anglo-Saxons has been shown to be Semitic, and the multitude of Semitic roots still in their language proves that it is rooted in Hebrew; but that the Scots are no less Saxon than the Saxons themselves, will appear in due time.

The tradition that asserts the Hebraic source of the old Bardic lore—of Wales at least—also affords evidence of its truth, while at the same time it demonstrates its Buddhistic connexion by the words thus handed down to us.

The Rev. Edward Davies, in his “*Mythology of the Ancient British Bards*” (p. 94), says: “In the

mystic bards and tales, I find certain terms which evidently pertain to the Hebrew language or to some dialect of near affinity; as *Adonai, the Lord; Al Adur, the glorious God; Arawn, the Arkite*, and the like.

Taliesin, the chief of British Bards, declares that his love had been detailed in Hebraic; and in a song, the substance of which he professes to have derived from the sacred *Og-doad*, there are several lines together in some foreign dialect, apparently of great affinity with the Hebrew, though obscured by British orthography."

The lines referred to occur in that ancient and obscure Druidical hymn known as *Gwawd*, "Gwawd Lludd y Mawr," or the Praise of Lludd the Great, and is quoted from the "Welsh Archæology" (p. 74). The passage, with Mr. Davies' transliteration in Hebrew letters, is as follows:—

| | |
|-------------------------------|-----------------------------|
| O Brithi Brith oi | וּבְרִיתִי בְרִית עֵי |
| Nu oes nu edi | נו עֵץ נו הָרִי |
| Brithi Brith anhai | בְּרִיתִי בְרִית אֲנִי |
| Sych edi edi eu roi | שֶׁךְ הָרִי הָרִי הוּ רְעִי |

The words following this passage, which is, as before stated, professedly quoted from "the sacred *Og-doad*,"* are not calculated to throw much light on these strange lines; they serve, however, to show their Hebrew connexion. The words are thus given by Mr. Davies:—"O son of the compacted wood, the shock overtakes me; we all attend

* עֵדוּדוּר—the beloved witness (?)

upon *Adonai* on the area of *Pompai*." *Adonai* is familiar as one of the Old Testament names of the Almighty, and Mr. Bryant regards the word *Pompai* as also Hebrew, signifying the oracle (Analysis, v. i. p. 250.) It is evident that the Bard expresses the fact that the "five hundred who came in the five ships," and sang the invocation as above, either compelled or persuaded the Bards to acknowledge and worship *Adonai*. "Son of the compacted wood" seems to be only a poetic name for a naval commander.

It is provoking to be left in ignorance of the meaning of the four lines which were so piously uttered by those sailor-saints, who must have been ancient Danes or other wights of the Saxon race—those "scummers of the sea."* Mr. Davies does not attempt to interpret the words he has transliterated in Hebrew characters, but he expresses a hope that some of his readers may be able to do so. This hope has been too long unfulfilled, and therefore there will be no presumption in attempting the solution of the riddle. A tolerable sense may be made of the Hebrew words as Mr.

* Dr. Latham shows, by reference to the names of tribes in England and Ireland in Cæsar's time, that Teutonic people occupied several parts of both countries. The Belgæ (Bolgoi of the Irish and Welsh) were mainly derived from the Germans (plerisque Belgos esse ab Germanis); and "if the Belgæ were Germans in the time of Cæsar, the populations of Kent, Surrey, and Sussex were also German." (Latham's "Ethnology of the British Islands," p. 65; also Adams's remarks on Gothic settlements in Britain before A.D. 450—"Philological Transactions," No. ciii.) The Belgians were worshippers of Baal; hence their name—*Bel-goi*—Baal tribes.

Davies has left them, but he suggests the probability that he has not always employed the right equivalents of the English letters, and I conceive they should be corrected as indicated by the letters placed above.

If read without this correction the words may be rendered—

My covenant is even a covenant of ruin,
 A dwelling of wood is the dwelling of my guide,
 My covenant is a covenant of a ship,
Sak is my guide, my guide he is my shepherd.

But with the presumed correction, which leaves the pronunciation just the same, the reading will literally be—

My covenant is even a covenant of ruin,
 A dwelling of strength is the dwelling of my witness,
 My covenant is a covenant of poverty,
Sak is my witness, my witness he is my shepherd.

In each case the words are given exactly in the same order as their equivalents in the original. To the last word of the first line I would direct especial attention. I have rendered it *ruin*, as it is often rendered in our Bible; but the word really means a *ruin-heap*. The reference to such a heap in relation to a covenant is not a little obscure; but its significance will appear on reflection. The same word occurs in that remarkable passage, Job xxx. 24, where our Authorized Version renders it grave—“*Howbeit he will not stretch out his hand to the grave [literally at the ruin-heap], though they cry out in his destruction.*” The sense here is far

from evident. If, however, we consider the circumstance that Isaiah describes the Israelites as making a covenant with death (xxviii. 18), we shall understand what is meant by stretching out the hand at the heap of ruin, since this act is that of making a covenant or vow. As a heap indicates a grave, and a heap of ruin is equivalent to destruction, so stretching out the hand at the heap, as Orientals extend the hand in making solemn vows, is, in effect, a covenant with death as if a friend. The language in Job implies that it was a custom in his time, as it was with the early Buddhists, to adopt a heap of ruin, and stretch the hand to it in token of agreement with death, as if acknowledging his claim as a thing entirely acquiesced in, and consented to as a benefit conferred. This is precisely the Buddhistic idea of death.* But Job complains that death is imposed upon man against his will, and, in the passage quoted, says, in fact—*Howbeit a man does not covenant with ruin, since in his destruction he cries out to them*—that is, he calls for help, or instinctively warns others when suddenly threatened with danger to life.

The Buddhists of Tibet, with whom the early customs of Godama's followers appear to be better preserved than with any other people, erect heaps of any kind of refuse and broken things as expres-

* Not annihilation in the absolute sense, but an escape from *things* to that which is *no thing*—the eternal. So Solomon says the day of death is better than of birth, and the spirit returns to Him who gave it.

sive of their devotion to Buddha. They are worshipped with especial veneration as the peculiar symbols of his power and presence. He is, indeed, supposed to dwell in such heaps of ruin, and travelers at the sight of any heap of that kind usually stop to worship, stretching out the hands and lifting them up, and by way of showing their superstitious regard for these sacred places, take care always to pass them on the right side.*

These heaps are frequent in the passes of the mountains and along the high-roads. They are called *mani* (sing.). That the Israelites worshipped objects of a similar name appears from Isaiah lxxv. 11. Those who forsake Jehovah are here described as furnishing "a drink-offering unto that number;" the word rendered "number" being in the Hebrew *meni*. That it is derived from *manah*—number, is evident from the context—"Therefore will I number (appoint) you (the idolators) to the sword, and ye shall bow down to the slaughter." (Ibid. lxxv. 12.) The *meni* of the Hebrews, then, like the *mani* of the Buddhists, was an object of worship. Travelers inform us of *mani* more than half a mile long, fifteen feet wide, and six feet high. ("The Western Himalayas and Tibet," by Dr. Thomson, p. 184.) Now, there were an ancient people in Denmark

* The rude piles of stones on the hills of Tartary are called *Obo*, and remind one of the *Loca excelsa* of the Jewish prophets. They are surmounted with dried branches, on which are hung rags and bones. Incense is offered to them. (Gabet and Huc's "Travels in Tartary, Thibet, and China," vol. i. p. 25.)

whose religion and customs were Buddhistic; it is not, therefore, improbable that the puzzling heaps of ruin and refuse known as Kjøkken-mødding, or Kitchen-middens, and which have led to so many bewildered discussions, are due to some such superstition as that connected with the *mani* of Tibet and Northern India. This is much more likely than the notion that the heaps were the accidental work of unknown savages, whose strange habits induced them always to congregate where the heaps are found, just for the pleasure of dining there in company upon what each and all might bring, and leaving the resulting fragments to be collected into hillocks as memorials of nothing but dining out.

The "middens" consist of broken shells, pottery, hand-mills, bone, horn, pieces of wood, stone, and flints. Some of these ruin and refuse heaps are a thousand feet long, and nearly ten feet high; rather large for kitchen-middens! But supposing them to be Buddhistic symbols in Denmark, we ought to find similar objects in Scotland, along the coast where Buddhism existed. Accordingly they do occur in Scotland precisely where we should expect them—namely, about the Moray Firth and north-eastern coast; circumstances which may be easily explained, when we remember that it was the custom of Buddhists to collect refuse and fragmentary remains into heaps, by way of expressing their piety; thus building, in fact, an abode supposed to be especially congenial to Buddha, whose

triumphs are completed in apparent ruin and destruction.

The first and second lines of our archaic and Hebraic stanza signify, first, that the devotees who used it had covenanted with death in a Buddhistic sense; and secondly, that the witness of that covenant was supposed to dwell in the heap by which the covenant was symbolized, hence called "a dwelling of strength."

I have rendered the word *nu*, in the second line, dwelling, but it is exactly represented by the Welsh *nav* or *naw*, which means a ship; and probably a ship is here meant, for the heaps were sometimes formed so as to resemble a ship with its keel upwards, and thus expressing also the safety of those *numbered* within the ship of the Buddhistic church. Hence, too, the most ancient churches in Ireland were built of uncemented stones, and presented a similar appearance. The Latin *nav-is*, a ship, whence our *navy* and *naval*, is derived from the same root as *nu* and *nav*, the Hebrew equivalent being *nāva*, a dwelling of any kind.

"The compacted wood" mentioned in the context no doubt means a ship, and therefore perhaps the second line should be "a dwelling of wood," or ship, the sense in relation to the abode of the witness of the covenant being the same. The reference to a ship is Buddhistically significant of both the religion of Buddha and of the final voyage, death, which is supposed to be literally a passage over a vast sea. Hence the ship, or boat,

in the bas-relief on the Tope at Sanchi, which symbolizes the death or emancipation of *Saka*. (Cunningham's "Bhilsa Topes," plate xi.) A like object is seen on one of "the sculptured stones of Scotland," St. Orland's Stone at Cossins. (Plate 85.) To remain in ships would be constant devotion in Buddhist sailors, and we know how the old Danes went to any danger in their ships, and preferred to sink in the deep on board rather than die in bed at home. Doubtless the Danite sailors evinced equal devotion, and stuck to their ships, and went wherever the omens and divinations they consulted and trusted might point.

The word I have rendered poverty may also mean a ship, but the vows of devoted Buddhists consign them to perpetual poverty, and this idea best accords with the appeal to *Sak*, in the last line, as the abiding witness of the vow, and the shepherd or provider. The sentiment of the whole stave is thoroughly Buddhistic, and the word *Sak*, the Indian name of the last Buddha, decides its character, and also proves that the Hebrew words of the said hymn were first composed subsequently to the year 545 B.C., when *Saka* became Buddha.

The hymn to Llydd the Great states that the Hebraic lines, on which we have commented too long perhaps, were used as an invocation by five hundred men who assembled in five-ships "on the day of the Sun." The Sun is also one of the common names of Buddha, and it is remarkable and confirmatory of the Buddhistic character of the

invocation that an assembly of five hundred is mentioned, since this is the number of all the great convocations in the early history of Buddhism, and also of the companies first sent out as missionaries to convert foreign lands. (See "Bhilsa Topes," p. 57, &c.)

The reference in the hymn in praise of Llydd the Great is to those who were adversaries to the religion of the Britons, amongst whom those who used the Hebraic and Buddhistic formula are reckoned as the last and most mighty, but with an acknowledgment that the Britons also all attended on or worshipped *Adonai*, the Lord. This is, therefore, no mean evidence that the teachers of Buddhism had at that time come in contact with Druidism, and that the Bards had learnt something from them. The tradition handed down in connexion with the name of Llydd the Great is, that he was the son of *Beli*, the elder brother of *Cassivellanus*, or, in old British, *Cassi-beleon*, who fought with Julius Cæsar, the family name itself proving the worship of Bel or Baal as Lord. The name reappears in the reign of Tiberius, *Cyno-belin* being the father of Caractacus, the British general. *Baal-Brith*, the covenant lord, is one of the names of Baal as worshipped by Israelites.

The fact that the words of the above formula have been preserved, though their meaning had been lost, is a proof of their antiquity, and also that there could have been no intention to delude by their preservation and employment.

In review of the evidence thus briefly advanced, we may, then, without presumption, affirm that Buddhism existed in Britain anterior to the Christian era, and that it was brought into this country from the East by a people to whom a Semitic dialect was familiar, that people being descendants of Hebrews who had probably acquired the cognomen of *Sacæ* and *Sacasuni*, since there can be little doubt that the introducers of Buddhism to the opposing Druidical Celts could only be Saxons, or their kindred the Danes. But have we any evidence derivable from the early history of Buddhism that this religion was promulgated by direct missionary effort at an early period in the far West? Yes; even during the lifetime of Godama or Saka, missionaries were sent to the West, under his own auspices and direction (before 543 B.C.), and the country to which they went is named in Sanskrit *Patheya*.* This is known to have been a western country, but its exact position has never been even surmised. If, however, we search in ancient geography for any country with a name approximating to the Sanskrit *Patheya* and the Pali *Patia*, we are conducted at once to Scotland, for the name applied by the Romans to the regions in which the Newton Stone and other Buddhistic indications are found was *Petia*, the exact Latin representative of the *Patheya* and *Patia*

* See "Bhilsa Topes," by Cunningham, p. 86; and also "History of Buddhism," by Hardy.

of India. And why should not the country of the Pihti or Piets be the country meant? It was so distant from India! True, but not unknown there, since we have historic evidence that the isles of the West—Albon and Sacam, were, before that period, familiar to the learned of India as peopled from the East. It might also be objected that to travel overland from India to Scotland would be extremely difficult, if not impossible. However difficult, we know that it was done, for both Celts and Saxons are of Eastern origin. And certainly a body of unarmed religious fanatics coming from India for an avowedly pious purpose would rather have been aided than opposed in their progress towards the West through Persia, Armenia, Cappadocia, Thrace, and Germany, or to the Baltic, at any period known to history. And that any body of such people might have come, borne on by the constant current of immigration towards the West, is sufficiently evident. The connexion between the East and the West was, in fact, more easily maintained along the indicated line two thousand five hundred years ago than now; for then men lingered in their traffic without the need of passports. Then the merchant was sacred; the traditions of the East more completely coloured those of the West; the peaceful traveller was protected by the gods. When the severance of the Indo-European peoples from their Oriental kindred was comparatively recent, and when the great monarchies, as from Darius to Nicator, aimed at preserving a nominal unity of dominion

from India to the Danube, the intercourse between Europe and all Asia, by trade and travel, was direct and constant. Herodotus informs us that the Ister or Danube, and the countries through which it flows, were well known in his day. Thus, more than four hundred years before the Christian era, the Baltic, or sea towards the North, was talked of by travellers who traded in amber;* and it was known that on the western extremities of Europe there was a sea in which the Cassiterides were situated, whence tin was brought. "The father of history," however, was more apt to listen to fables than facts, and would not believe the travellers' tales about those seas; though he rather doubted whether the large quantity of gold from Northern Europe was stolen from griffins, he freely acknowledged that tin and amber came to Greece from the remotest parts of Europe, which therefore must have been familiarly traversed by merchants along the coasts, as well as overland. (Thalia, 115). Not only the historian, but all the notable nations of his day were persuaded that "the extremities of the world possessed those productions which we account most excellent and rare" (ibid.), and therefore men went to the extremities, trusting in their auguries and their gods.

In the time of Herodotus the region known as Hellas or Greece was only a confederation of the

* Amber is found only in Prussia, Poland, Silesia, Jutland, Holstein, and Denmark: see "Chambers's Dictionary," *verbo* Amber.

different peoples who, from widely separated countries, had colonized that region. Hence Homer speaks only of Danains, Argives, Achaians, and so forth; he never gives these people the general name of Greeks. These colonists doubtless kept up some degree of connexion with the lands of their ancestors. What was Troy but a fief of Assyria? and who were the Danains but Danites from Palestine? The Phœnicians, who traded with Argos when it surpassed all the states that afterwards constituted Greece, must have known the British coast, from whence alone they brought that tin which was an essential element in the weapons of bronze employed at the siege of Troy. But the Assyrians, long ages before that event, had tin from the same source, and surely countries known to the Sidonians were not to be hidden from their sailor friends the Danites. And why should we not believe that Europe, Asia, and Africa were well known to each other in the early ages of the world? Diodorus Siculus states that Osiris penetrated to the sources of the Ister B.C. 2050, and set up a monument with this inscription, "I am Osiris the king, who led my forces over the whole earth, even to the uninhabitable regions of India, and the Arctic climes, as far as the sources of the Ister." The idolatry of Egypt continued in the North of Germany to the time of Tacitus, who informs us that the Suevi observed the rites of Isis. These people occupied the territory stretching from the Baltic to the south of the Danube. Some ancient Britons and Belgians wor-

shipped Thoth, the earliest of Egypt's gods. Diodorus Siculus states also that the Argonauts sailed up the Tanais from the Euxine (Black Sea), and after a short passage by land discovered rivers by which they entered the North Sea, and so into the ocean, returning by the Straits of Hercules. This statement proves at least that the first Greek navigators knew that the Baltic might, with a short land-journey, be reached from the Don, and that from the Baltic to the Mediterranean there was open ocean. The endeavour to determine whether Europe was surrounded with sea was evidently the problem of the Argonauts. With respect to Africa, the Egyptian king Neco* decided the like problem, by sending out Phœnicians from the Red Sea, who within three years doubled the Pillars of Hercules, and returned to Egypt. "When autumn came they went ashore, and sowed the land, by whatever part they happened to be sailing; and having reaped the corn, they put to sea again." But, adds Herodotus, "they related what to me does not seem credible, that as they sailed round Libya they had the sun on their right hand," that is, to the north; the very circumstance that proves the truth of their statement—they never could have invented such an idea. "Subsequently the Carthaginians say *that Libya is surrounded with water*," and we have evidence in Hanno that they availed themselves of their knowledge. That the northern and western coasts

* 616 B.C. 2 Chron. xxxv. 36.

of Europe had been familiarly examined at least 1150 B.C. is probable from the words of Onomacritus, the contemporary of Pisistratus of Athens, who in his *Argonautics* declares that Albion and Ierne (Great Britain and Ireland) were well known to the sailors of Jason. The rise of the Greek Empire at first tended to dissever Europe from the East; but when Greece most cultivated philosophy, India was regarded as the highest source of wisdom, and there was no lack of enterprising travellers attracted from one country to the other by love of knowledge or of gain. There was no difficulty experienced in the journey, as we learn from the pilgrimage of Apollonius Tynneus, as recorded by his companion Damis.* The communication from the Indus to Greece was safe and easy then, since it had been the policy of the Persian rulers from the beginning to promote traffic by caravans from one extremity of their dominion to the other. That the Buddhists might promulgate their doctrines in Egypt and Greece was their earliest ambition. Asoka, the grandson of that Sandracottas who reigned by the Indus when Alexander conquered Bactria, made covenants with Ptolemaios, Antiochus, and Magas for the extension of Buddhism under their auspices. We see, therefore, no reason why Buddhist missionaries, as a company of mendicants at least, might not reach the British Isles, either through Scythia, or through Persia, Byzantium, and along the Danube, thence

* Quoted in "The Gnostics," by C. W. King, M.A., p. 25.

to the Elbe, the Rhine, or by the Oder and the Vistula. Along the ready road of those rivers the Danes and Saxons had previously come; they can be traced by many indications of their progress. If necessary, they were evidently strong to fight their way and forage for their families. They kept along the rivers, which were indeed the highways, when Northern Europe was almost one forest, which furnished at once their boats and the food and shelter they required. The Gothic tribes were not their foes, but their confederates; they intruded not on these, but drove the Celtic tribes before them, or aside, wherever encountered; while, impelled as if by destiny, they turned their faces ever towards the blessed islands of the West, whose fame had been familiar to their thoughts, as a part of their religious belief, when sojourning as strange tribes, strong in the bonds of brotherhood and panoplied by Providence, amongst the crumbling nations of the East. To the Danes and Saxons, who sought to occupy the isles of Albion, would be sent the Tirs, the converters of the Buddhist colleges of India, unless indeed the Danes and Saxons were already converts to that most encroaching, pretentious, and prodigious religion.* It is more than probable that they brought with them from the East some of these priestly conclaves, who preached peace and universal charity, but never failed to assume, for goodness' sake, the management of all the secular powers, since

* Three hundred millions of people at least are said to be Buddhists.

the might of their right was the suppression, if possible, of any people who knew no better than to refuse conversion on quiet and submissive principles. In the early days of Buddhism the princes and potentates were often inspired by priests to add the persuasiveness of the sword to that of Buddha's mystic dogmas, and thus the *Aittie* of our inscription, as well as the *Ri-eta* of the Scots, was doubtless a man of prowess with arms as well as prayers. We believe, then, as scholars long have shown, that Buddhism not only spread in modified forms over all the northern parts of Asia, but that it reached the extremity of Western Europe several centuries before it surmounted the Himalayas and penetrated Tibet, Mongolia, and China. The Danes and Jutes were *Swastikas*, or Buddhist purists, before the Cæsars encountered the unconquerable Caledonians, amongst whom the fiery rule of Baal had also been counteracted by the benevolent doctrines of Buddha from the lips of men familiar alike with Scotia and with Jutland. But other civiliziers were possibly there before them, who brought with them the name of Scots, as well as Dalrieds, from Ireland. These were the Tuatha-de-Danann, concerning whom we next inquire.

THE TUATHA-DE-DANANN.

“I think that the eponymus of the Argive *Danai* was no other than that of the Israelite tribe of Dan; only we are so used to confine ourselves to the soil of Palestine in our consideration of the

history of the Israelites, that we treat them as if they were *adscripti glebæ*, and ignore the share they may have taken in the ordinary history of the world. The sea-ports between Tyre and Ascalon, of Dan, Ephraim, and Ashur, must have followed the history of sea-ports in general, and not have stood on the coast for nothing. What a light would be thrown on the origin of the name *Peloponnesus*, and the history of the *Pelopid* family, if a *bona fide* nation of *Pelopes*, with unequivocal affinities and contemporary annals, had existed on the coast of Asia! Who would have hesitated to connect the two? Yet with the Danai and the tribe of Dan this is the case, and no one connects them." (Latham's "Ethnology of Europe," p. 137.)

This argument still more forcibly applies in respect to the possible connexion between the *Danain* colonists of Ireland and the Danites, since an ancient Irish tradition actually thus connects them.

Villanueva indeed claims the Danann* as Phœnicians, seemingly because he could not think of Israelites either as colonists or sailors, and yet he accounts for the name thus: "I recollect that in the Phœnician language is to be found the word *danihain*,† signifying illustrious, generous, noble,

* We are somewhat puzzled by the various spellings—Danann, Danan, Danaan, Danain, and Danani; Danann, the Irish plural, occurs most frequently, but the true name is given by MacGeoghegan, namely, *Danain*, being exactly the name of the Danites, though unthought of by him.

† *Dan* became Irish for brave, from the traditional intrepidity of the *Danann*. (Ibid. p. 161.)

or rather Danin for Danani or Danita, the inhabitants of the city of Dan, at the foot of Mount Lebanon—the spot where the Phœnicians worshipped the graven image given them by Micah, and where Jeroboam had erected the golden calf.” (“Phœnician Ireland,” translated by H. O’Brien, p. 184.)

If it be argued that the name *Danann* was derived from that of those *Danes*, well known as such, who invaded and perhaps colonised some parts of the Irish coast at an early period of our era, then we have to account for the fact that the Danes used Runes, but never employed the Ogham alphabet, and that such traditions as are associated with the Tuatha-de-Danann are unknown amongst the Danes.*

The history, position, and habits of the Danites rendered them exceedingly likely to become partakers in the maritime enterprises of the Phœnicians. Their sea-ports were nearer to Sidon than Portsmouth is to Plymouth; and at first they were in constant contact with the Sidonians, sometimes indeed as foes, but more frequently as friends. That the tribe of Dan stood in a peculiar relation to these most famous Phœnicians, arose from the circumstance that, in the division of the Holy Land amongst the conquering tribes of Israel, their portion of the soil did not fall into their possession

* For traditions concerning the Danaan, see “Annals of the Four Masters,” 388.

until some time after the portions of the other tribes were appropriated.

Thus the Danites held a peculiar position, and had to win their settlement amongst the Phœnicians as best they could, either by fair means or foul. (Judges xviii. 1.) Thus, too, they acquired a character of independence and self-reliance; their quarters being known at first only as "the camp of Dan." And that by some means they retained their independent position, when the other tribes were subdued by their enemies, appears from the fact that, when the other tribes were deprived of the use of arms, the tribe of Dan was well equipped and "appointed with weapons of war." (Judges xviii. 11, 16, 17.) They were, therefore, either on better terms with the Phœnicians than the other tribes, or else were able to overrule their foes. That they intermarried with the Phœnicians is proof of their good understanding with them at the time. (2 Chron. ii. 14; see also Blunt's "Coincidences," part 2, iv.)

It appears from the glowing description of Phœnician commerce given by Ezekiel (xxvii. 4—28), that the tribe of Dan traded with Tyre and Sidon in their most flourishing periods. And the association of Dan with Javan, as going to and fro (by ship) and *occupying* in the fairs of Tyre together, reminds us of Homer's Argive Danai, who co-operated with the other nations that ultimately became known as Greeks. The Danai were the bravest amongst the brave in the siege of Troy. That

the prophet thus connects Dan with Javan as trading in steel, or "bright iron," among other things, indicates the mercantile enterprise of the Danites, whether we regard them as joining with the Greeks or as trading on their own account. Rosenmüller and other critics object to the translation of the word rendered "going to and fro" in the Authorised Version, and inform us that it should be "*from Uzal*," probably *Senaar*, the capital of Arabia Felix; but how Dan and Javan could join in such a trade does not appear.

The early intimacy between the Sidonians and the Danites was so honourable to the latter people, that the Phœnicians, as already stated, employed the terms *Danihain* and *Danin* to express all that was noble and illustrious, as if to be generous was to be like the inhabitants of Dan. Thus mixed with the Phœnicians, doubtless many of them were engaged in the commerce of that people, and were probably very largely employed in Sidonian and Tyrian ships, even if they possessed no navy of their own. They certainly were sailors as well as soldiers before Tyre existed. Hence the upbraiding exclamation in Deborah's song—"Why did Dan remain in ships?" when all the tribes of Israel were called to fight against Sisera. (Judges v. 17.)* This reproach indicates that they were either hired as sailors by the Phœnicians, or very extensively en-

* The song also charges Asher with continuing on the sea-shore, abiding in his creeks.

gaged in seafaring for themselves, and that at least 1200 years before the Christian era. It was prophesied and fulfilled that their coast should be a haven for ships (Gen. xlix. 13), of course implying their possession of a merchant navy. And it was also prophesied that according to his name, Dan—a judge—the tribe Dan should be in a position to judge or rule his people. (Gen. xlix. 16.) Nor should we overlook, in connexion with our inquiry, that his symbols or ensigns, according to prophecy, should be a serpent or adder and a lion's whelp—symbols significant of activity, persistence, courage, and skill. (Gen. xlix. 17.) They were trained as warriors, and destined to be wanderers. Amos prophesied that Dan should (after the captivity) wander from sea to sea—north and east—seeking the word of the Lord, that is, Divine direction and religious establishment, but in vain. (Amos v. 12.) Their superstition, as with all sailors and soldiers, was on a par with their daring, and marked even their freebooting habits, as is well exemplified in their conduct to Micah. (Judges xviii.) As a tribe they were numerous, for at their first abode in Palestine their men numbered 157,600.

Of the trade of the Phœnicians with Britain in tin, and of their extensive commerce and colonization in many lands, "The Cassiterides," by Dr. George Smith, affords us the fullest and fairest evidence. And probably there is no question connected with antiquity more satisfactorily answered in the affirmative than that which relates to the

colonization of Ireland by Phœnicians, as shown by the learned work of Dr. Villanueva on that subject. But what is true of the Phœnicians is doubtless equally true of the Danites, who traded with them, and probably acquired ascendancy over them both in their military and maritime influence.*

From all these considerations we may infer that if any people from Palestine were qualified and likely to invade or colonize any part of Ireland at an early period, the Danites were that people. And that they might be disposed to do so, if through the Phœnicians or their own enterprise they knew of such a land, is evident, especially since the incursions of their Assyrian foes at several periods laid their own country waste with overwhelming armies, and left them no way of escape but by the sea, which was always open to them, and with which they must have been as familiar as those famous mariners, the Phœnicians themselves.

Sir William Betham, Ulster King-of-Arms, in his treatise "The Gael and the Cymbri," seems to

* If Dan, as a tribe, was in possession of ships, as appears from the words of Deborah, when Sisera was slain, that is, about 1295 B.C., they were at that early period in a position to go wherever the Phœnicians went, and therefore it is possible that the *Tuatha-de-Danann*, whose arrival in Ireland occurred, according to O'Brien, 1200 B.C., were Danites. O'Brien, following the assumed record, states that the Danann landed in the county of Mayo, and fought a battle near Lake Masgin, in which they were so far victorious as to compel the Firbolgs, or earlier inhabitants, to fly to the north. But he supposes them at that time to have been Buddhists expelled from Persia; but this is a mistake, for though they might have afterwards become Buddhists, and probably did, Buddhism, as known to history, had no existence until about 600 B.C.

have established the fact that the Irish Celts are a different stock from the Welsh ; and moreover, he advances strong reasons for the opinion that the Phœnicians occupied Britain as well as Ireland before the arrival of those we are accustomed to call British. That the Irish still hold the tradition of their Canaanitish origin is no mean addition to the argument. That the tradition existed among them antecedent to the introduction of Christianity into Ireland is the more probable, since they were not likely to adopt the idea subsequent to that period. If they were of Phœnician or Carthaginian origin, the colonization of Danites amongst them would be a very natural event, and might account for the strange legends of ancient Hebrew influence among the Irish, such as that which asserts that Fergus, first king of Meath, was instructed by the prophet Jeremiah, and also that "the stone of destiny," on which the kings of the Scots, both in Ireland and Scotland, were crowned, was that which Jacob set up in Bethel, which stone was conveyed to Scone in Scotland by the Irish Scots, and thence taken by Edward I. to Westminster Abbey, where it now forms the seat on which England's monarchs are crowned and anointed.

If, then, the Danann were Danites, we obtain a clue to much of the influence, intelligence, and energy attributed to that people by Irish tradition in *quasi*-historic form ; for the Danites were inured to arms, and quite capable of establishing a colony in Ireland, or even of conquering that

country, since they could maintain a firm standing while intruding into the country of the warlike Sidonians, encamping in their midst in defiance of their opposition, and ultimately, it may be, even rivalling that people in maritime enterprise.

As the Danites were certainly worshippers of Baal during various periods of their history in Palestine, they were likely to convey that worship to any country which they invaded or adopted. And indeed they were more likely than the Phœnicians themselves to have introduced that form of Baal-worship which was associated with the young bull, the Egyptian Apis. And this is the form of worship so connected with the religion of the Irish Danann, that tradition affirms that the Danann were in Egypt before they came to Ireland, which was a fact if the Danann were Danites, and it sufficiently accounts both for the learning and the superstitions attributed to them, but could apply to no other people of which we have any historic record. These Danann were the leaders of the Irish Scots, who afterwards extended their power and gave their name to Scotland, to which country possibly they also transferred the worship of Baal and the bull. Now, these Danann being Danites, we may discover a new significance in the term *Bel-tane*, or *Bel-dan*, as known to be applied to the Baal-worship that even up to the historic period prevailed at least in the north-east of Scotland. The word *Bel* or *Baal* means *Lord*, and the nominal lord of the idolatrous Danites

was their own great ancestor Dan, from whom they derived their patronymic, to whom they attributed their powers and their privileges, whose aid they invoked as if he were their patron deity, whose name they gave to their chief city, and to whom they devoted their prowess and their life as if he were their god. Thus, as the prophet Amos states, they swore by the sin of Samaria, "Thy god, Dan, liveth." (Amos viii. 14.) If this only meant that Dan as a people swore in self-dedication that the true God lived and was theirs, where the sin? They could only have employed these words in an idolatrous sense, if their use in this manner were a sin, and then the words would signify that they worshipped and called on their own ancestor, Dan, as their living god.

Thus Dan was their Baal or lord, whom they worshipped when they set up the golden calf in the city of Dan and at Bethel. Hence *Bel-Dan* would be the appropriate name of the lord they adored in *Bethel* (the house of God), when they forsook the worship of Jehovah in His temple at Jerusalem.

In proof that Hebrew influence existed in Ireland in ancient times, we may point to the conditions preserved concerning the convention at Tara, and also to the liberation of the native slave in the seventh year, as a marked instance. (Jer. xxxiv. 13, 14. See Moore's "Ireland," vol. i. p. 219, note; and Dr. Lanigan's, chap. xvi.)

Many of the old traditions of Ireland can be accounted for only on the supposition that Hebrews

really colonized the country; and who amongst that people could have done so but the seafaring Danites? The traditions are confused enough, no doubt, but yet there is a kind of consistency in them. Thus, the tradition of "the mystery not to be uttered," concerning the king's daughters brought from Egypt, is in some way connected with the tradition of the setting up of "the stone of destiny," which tradition affirms to be the very stone which Jacob erected as his covenant memorial in Bethel. The setting up of this "stone of destiny" is associated with the promise of a sceptre to abide with it for ever in the royal seed derived through one of the royal daughters from Egypt, who are said to have been brought from Egypt by the prophet Jeremiah, who also brought the stone of destiny, or Jacob's pillar, from Bethel, and instructed the King of Meath, who married the princess through whom should be preserved "the royal seed." This is certainly a curious tradition to be connected with that stone on which the English, the least superstitious of all people, should insist on having their sovereigns anointed and crowned in Westminster Abbey. These traditions are the more singular since Jeremiah did visit Egypt, probably with the daughters, that is, descendants, of David, and was commissioned to set up new kingdoms. (Jer. i. 10; xv. 11; xlvi. 19; xli. 10; xliii. 6, 7, 8.)

As the introduction of the Oghams into Ireland is by tradition attributed to the Danain, described as a Semitic people, and as the Oghams were intro-

duced from Ireland into Scotland at a very early period; and as the inscriptions on the Newton Stone bear every evidence of great antiquity, one of the inscriptions, as already shown, being certainly Semitic both in character and language, we possess in these facts a confirmation so far of the truth of the tradition. There must indeed be some basis of truth in most traditions, and so many most improbable traditions have been proved true by subsequent discovery that we ought to be prepared to find the Oghams on the Newton Stone forming Semitic words.

It would be extremely difficult to account for the origin of the tradition that associates the Oghams with the Danain, and the Danain with Palestine and Egypt, except on the supposition that the tradition is founded on fact. And since the only people known from history to possess a name equivalent to Danann is that of the Hebrew tribe Dan, we are fully justified, under the circumstances, in suspecting, and even asserting, that the Danann or Danain were Danites.

The Danites were qualified by situation, character, and enterprise to do whatever the Phœnicians did; and if these people traded with Britain even before the time of Joshua and Moses, as there is every reason to believe they did, why should not the Danites have subsequently done the same? They could scarcely conceal from the Danites, as they did from the Greeks, whence they got their tin. Even if the Danites did not visit these islands on their

own account so early as when they joined the Ionians in trading between Africa, Tyre, and Sidon, they were at least very likely to have done so as sailors in the employment of the Phœnicians, and thus to have become acquainted with these "Isles of the sea,"* Britain and Ireland, and to have made their position known to the adventurous sailors of their tribe, who would find no difficulty in reaching Spain and Britain on their own business as traders if not colonists. They mingled with the Phœnicians, used the same language, and intermarried with them.

If, then, the Oghams were introduced to the natives of Ireland by the Danann as a ready mode of forming written words, and if the Danann were Danites, we might expect the Oghams on the Newton Stone to be Hebraic as well as the other inscription incised on the same stone, and, as far as can be discovered, by the same hand. As the Danann were the same people as the Dalried Scots, in proving the Danann to be Danites we prove the interest of Scotland in the destiny of the Israelite tribe Dan; and believing the prophets, we do not believe in the dying out of that race. That the Danann were lost to Ireland after the incursion of the so-called Scythians, who are said to have come from Spain, only indicates that they found, under the name of Dalrieds, a happier home in Scotland

* This is the name given by the Jews to Britain and Ireland from time immemorial.

among their kindred the Caledonians and the Picts. The so-called Scythians, said to have conquered the Danann, were more probably a more southern people, perhaps the Celtiberians of Spain, being both Celts and Iberians, with others, who, blending with the Celts of Ireland, became the progenitors of the mixed multitude now predominating in that depressed, yet lively and lovely country. But to form a sufficient conception of the numerous tribes that contributed to constitute the present Irish, the reader is commended to the careful study of the elaborate treatise of Villanueva on "Phœnician Ireland," as translated and commented on by Mr. O'Brien. It is enough for the argument as to the Hebraic character of the *Danann*, who certainly brought their intelligence and their religion into Scotland, to find that the traditions, monuments, and language of the *Danann* are clearly proved to be Hebraic by those learned men who have most carefully investigated what pertains to them in Ireland. And moreover, that they are associated with the remains of Buddhism in that country, is a good reason why the evidences of early Buddhism in Scotland should be ascribed to the same, or at least to a kindred people.

The mission of Buddhists of Hebrew extraction from North-western India to the north-eastern coast of Scotland seems to require a people already in possession of that coast who spoke a Semitic dialect; and the Danann were such a people. The Newton Stone was doubtless erected amidst

readers who understood the words inscribed on that memorial ; but as words in a similar language are inscribed on that stone in two forms of characters, it is reasonable to conclude that those forms belonged to two classes of people. Having traced the Arian characters to an Eastern source and to the country on the immediate confines of which Buddhism originated, we infer that the Arian form of letter was that introduced by Buddhists from the East, and therefore that the other characters, the Ogham, were in use by the people to whom these Buddhists came.* Now we find that Oghams were employed by a people so widely dispersed that Ogham inscriptions occur in Brittany, Cornwall, Wales, Ireland, and Scotland ; but except in Ireland such inscriptions are not found in inland districts : we therefore infer that in other countries the inscriptions are due to the colonizations of the Danann either more directly or as proceeding from Ireland. Who that people were, we have no positive history to inform us ; but tradition, which has often spoken truth, has from olden time affirmed that the Ogham character was employed by a people whom patient scholarly research has proved to be Hebraic, who are known as the Tuatha-de-Danann : a people who left such evidences in the names of numerous places in Ireland, in the scarcely corrupted remnants of their language, in their monuments, and in their

* There is this similarity between the Ogham characters and the Runic, that both are in straight lines, as if both were invented for the more convenient incision of inscriptions on stone.

architectural remains, as to satisfy competent inquirers that they came from Palestine long anterior to the Christian era. That they succeeded the Phœnicians, and overruled their horrid rites and cruel reign, is also abundantly demonstrated. That they were Buddhists seems equally manifest from the antiquities traceable to them; but at what period and in what manner they became converts to the peaceful doctrines of Buddha cannot be determined by any indications hitherto discovered. These are the people so strangely associated by tradition with Jeremiah the Hebrew prophet, and “the stone of destiny,” which the prophet is supposed to have brought with him from Palestine, and which is by the same tradition declared to be none other than the very stone that the patriarch Jacob used as his pillow and afterwards set up as the pillar of witness at Bethel.*

Happily we are not required to make all the traditions concerning the Danann square with facts; it suffices for the purpose of our argument that they have from time immemorial been associated with the notion of their Hebrew origin, and the existence of the tradition is not to be accounted for but on the supposition that it had some basis in truth. That Scotland was colonized from Ireland, the Scotia Major, the voice of antiquity as-

* Curious readers will find some striking reasonings in connexion with the Irish traditions and the celebrated stone in a work by the Rev. F. R. A. Glover, M.A., entitled “England, the Remnant of Judah, and the Israel of Ephraim.” (Rivingtons.)

serts; the Tuatha-de-Danann used the Oghams, and Oghams we find on the Newton Stone, to all appearance of the same age as the other inscription thereon, and both read as Hebrew. Hence, then, we fairly infer that colonists of that people occupied Aberdeenshire when the eastern Buddhists arrived, and that the anterior colonists and the newly-arrived used a kindred language and were of kindred origin; a fact best explained on the hypothesis that the Tuatha-de-Danann and the Buddhists who came west were both Hebrew people; the Danann being of the tribe of Dan, who escaped from Palestine by sea when their country was invaded by the Assyrians; the Buddhists being from the Israelite tribes who had been deported into Media by Tigleth-Pileser and Shalmanezar, and who were Sacæ or Sacasuni, and so Saxons, thus including also the true Danes or Danites.

What other theory will meet the facts? And how shall we appropriate our facts without a theory that accounts for Hebrew and Buddhistic inscriptions on a stone in Aberdeenshire? The facts at once conduct us to the East, the centre and source whence flowed the peoples who conveyed the germs of a noble civilization, a metaphysical religion, and a force of law to the extremities of Western Europe; a civilization which had time to advance and to decay amidst the inroads of shifting barbarisms before the Roman prowess was felt in Germany,

and cleared the way for the dominance of the Anglo-Saxons in Great Britain.

In all endeavours to find traces of the lost ten tribes of Israel, it is important to remember, if indeed we receive the prophecies concerning them as true, and if not true their fate is nothing to us, that those of them who forsook the Divine covenant are not to be recognised by their retaining any distinct standing as a Hebrew people with remains of Hebrew rites. They devoted themselves to other religions, and therefore are swallowed up among the heathen nations, never to be restored to the observance of the Mosaic ritual, but yet for their fathers' sakes to be brought at length in repentance under another covenant, in which they shall call Jehovah God and Father.

DANES AND JUTES, ENGLISH AND SAXON.

The inscription certainly connects Jutland, the *Jutia* of the Latins and the *Jota* of the Saxons, with Scotland. Now we are informed by history that the Jutes inhabited that part of Jutland now known as the Duchy of Sleswick. (Chrytæus, "Saxon," 65; Pont. "Chro. Dan," 655; Sharon Turner's "Anglo-Saxons," vol. i. p. 58.) The Jutes, then, were probably Angli, or more properly Angr-arians, who at the time of the Saxon invasion of England dwelt in the district of Anglen (or, in

full, Angri-aria-len) in the Duchy of Sleswick,* the town of Sleswick being in fact the capital of Anglen.

“Anglia vetus sita est inter Saxones et Giotos, habens oppidum capitale quod sermone Saxonico Sleswic nuncupatur, secundum vero Danos, Haithaby.” (Pontaus, “Geograph.,” 655, 656; Ethelward, 833; Alfred’s “Orosius, p. 25.) Wormius also derives the Angli from the Jutes. (“Literat. Runica,” p. 29.)

Retaining doubtless some connexion with their kindred tribes on the Prussian coast and rivers flowing into the Baltic, Angles, Jutes, and Saxons had then settled down together on good terms as members of the same family in Sleswick, whence they proceeded to co-operate in taking Britain to themselves. The *Giotos* of the geographer are the *Jutes*, and the word *Giotos* is a clue to their derivation. We cannot determine when they took up their abode in Sleswick, nor when the name of *Jute* first arose; but there is reason to believe that *Jute* is but a softer pronunciation of the word *Güt*, or *Gyth*,† as it occurs in the names of the tribes, the *Guttones* and *Gythini*, mentioned by Tacitus as

* Camden’s Introduction.

† “Omnino nescire quid nomen Gothorum designet.” (Hersart, “Hist. Goth,” p. 16.) If the *Gythini* or *Gothini* of Tacitus spoke *Gaelic* we should seek the meaning of *Gut*, *Got*, *Gyth*, and the *Giot* of Pontaus, in the Cymbric, where we have “*goth*,” pride—“*gothi*,” to march proudly. In Hebrew *gaoth* also means pride—lifting up (Is. ix. 17). Why then, in desperation, look for the root of *Goth* in “good,” “got,” or “gotz” (to travel) ?

occupying that part of the coast of the Baltic now recognised as belonging to Prussia and Courland. (See Latham's "Ethnol. Europ." p. 209). The *Gythini*, though classed with Goths and Germans, were very different people, as Tacitus himself observed, from the circumstance that they spoke a language which he calls *Gallic*, that is, Gaelic. He says the Gothones lived under a regal government, and were ruled with a power which was neither unlimited nor unfavourable to civil liberty. Of the subordinate classes of people associated with these by Tacitus, we may remark the *Arii*, the *Helvecconi*, the *Elysi*, the *Manimii*, and the *Naharvali*, names which throw light upon our inquiry in relation to the Angr-arians, the Vaco-magi, and the Jutes and Danes, the different names being in fact applied to communities of the same people, speaking dialects of the same language, and occupying small areas side by side with each other. But Tacitus mentions the marked superiority of the Arians over the other tribes. The *Guttones*, *Gothones*, and *Gythini* are but *foremost Danes*; and the *Angli* are *Angri-aria-len*, or strangers of Aria-land; the *Helvecconi*, well-housed colonists; the *Elysi*, God-saved; the *Manimians*, Mani-worshippers; and the *Naharvalians*, river-warriors, whose Baal or Lord was nominally a river: for we must look to the East for the meaning of all these names, as also for those applied by Tacitus and Ptolemy to the people of Denmark and Jutland in their times.

As the *Vaco-magi* of the ancient geographers

occupied North-eastern Scotland at the time of the Roman occupation of Britain, we may fairly conclude that the people who read the Newton Stone when it was first erected were, among other names, known by this. *Vaco-magi* may mean neither more nor less than a colony of *Mags* or *Magi*, the very name by which the Sacæ who established Buddhism were known in *Maghada* in India. *Vaco* is probably the same as the Sanskrit *vêca*, the Zend *vic*, the Greek *οικος*, the *vick* of the Danes, and the *fich* of the Irish. This root is found in all the Arian languages,* and always means a station or abode.

Vaco-magi has been derived from the Welsh *Vuwch*, *vacca*, a cow, and *magu*, to rear, support; hence the *Vaco-magi* would be herdsmen. Had the ancient geographer so understood the term, we should have had the word *vacca* as in the *Vaccæi* and *Vaccatani* of Spain, and the retention of *Vaco* as well as *magi* is against the *cow* derivation of the name. Were the *Hel-vecō-ni* of Tacitus only a people who *sheltered* cows on the banks of the Oder?

Whatever *Vacomagi* may signify, the region so named was likely to have been colonized from the continent; and if we read the Newton Stone aright, 'Aittie subdued both Jutland and the north-east of Scotland; and what more probable than that he and the people with him were of the same race as the Jutes or Angli, both being Saxons?

* Taylor's "Names of Places," p. 168.

The ancient Danish name of the capital of Sleswick remains there still—*Haithaby*, a name that seems like a memorial of the same man as that to whose memory the Newton Stone was erected; for this word means the town of Haitha, or 'Aittie, the surname which tradition also assigns to an ancient conqueror of North-eastern Scotland.

The connexion of North-eastern Scotland with Jutland at so early a period is highly interesting, as it affords evidence in proof that the earliest civilization of that part of Scotland at least was as truly Saxon and English as that of our own Alfred.

Who were the Danes and Jutes? The "*Vetus Chronicon Holsatiæ*" asserts, as if it were a matter of notoriety, that the Danes and Jutes are Israelites of the tribe of Dan! (p. 54; quoted by Sharon Turner, "*Hist. Anglo-Saxons*," vol. i. p. 58.) Saxo-Grammaticus also says that Dan was the first king of the Danes. These are not good authorities perhaps, but not worse than those who assume to know better. Ancient tradition is certainly as good as much modern ethnology, and it has so often proved to be true, that it is not always wisdom to laugh at it.

Although Saxo-Grammaticus puts what he evidently derived from myths, legends, and sagas into the form of a history by no means to be relied on as history, yet viewed merely as a compilation of traditional stories, with a show of connexion and consistently related in elegant Latin, this so-called history is worth reading. What should have in-

duced a people up in Denmark to sing of their descent from a patriarch king named Dan, who lived, according to their tradition, at least a thousand years before our era? Where shall we find any Dan connected in this manner with a people as their founder and father-king, or indeed any Dan in any ancient history or any ancient tradition whatever but the Dan of the Hebrews? If the Danes then, claiming, as from the first they did, to be judges and rulers of men in virtue of their name and descent, as *Dani*, with a Hebrew appellation, and with Hebrew pretensions and traditions springing up amongst them, before any knowledge of the Old Testament reached them—if such a people never had any connexion with the only other *Dani* and Dan known to the world, their existence with such a name and such pretensions and traditions is itself a greater wonder than their actual descent from the only other people of the name would be. If not Danites, who are they? What notices does real history afford of their derivation? Very little indeed. But there is something quite as instructive as history itself in the positive evidence which identified the Odin and Wodin of Danish and Saxon mythology with the *Oado* of so-called Indo-Scythic coins* with Greek legends, discovered among those dug up from ruins in the Punjab, *Oado* being acknowledged to be derived from the Sanskrit *Buddha*.† (See Thomas's

* So called, but probably coins of the Sakai in India.

† Among those coins are some bearing legends which refer to the

“Princep’s Indian Antiquities,” vol. i. pp. 133, 363; and also Baron Von Hammer’s Prize Memoir, “Sur le culte de Mithra, son origine, sa nature, et ses mystères.” Paris, 1833.) And where does history or *quasi* history first connect the Danes with Odin? Precisely where we might expect to trace them in their onward progress from the East, namely, at the mouth of the Danube. The Chronicle of the Swedish kings commences with an account of a people, on the east of the river Tanaquisl, who were governed by a pontiff king called Odin. These people introduced the worship of Odin into Denmark and Sweden.* The Tanaquisl river is the same as the Danastrom or Danube, and the people were Danes. Odin is both a mythical and a historic personage. The Creator is known in the Eddas by this name, which however was adopted or accepted by several celebrated chieftains. Hence the confusion in the Northern mythology and the sagas in relation to Odin, who is repre-

worship of the sun and moon. As J. Princep, the learned Orientalist, observes, “it is well known that the mythology of the Saxons is derived from a Central Asiatic source” (*vide infra*); and in Verstegan’s “British Antiquities” we find ample proof that they worshipped the sun and moon. Their male deity *Mona*, the moon (hence *monath*, month), is by the learned referred to the Persian *máng*—moon, but why not directly from the Hebrew *monah*—כִּנְרָה—appointed, numbered, or dividing, from the moon’s changes and their relation to divisions of time? *Moneem* is translated *times* in Gen. xxxi. 7, 41; but is equivalent to moons, and in some languages might better be so rendered.

* See “Traces de Buddhisme en Norvège,” par M. C. A. Holmboe, Professeur de Langues Orientales à Université Royale de Norvège, &c.

sented sometimes as a leader in war, and at other times only as a god of peace. Danish and Saxon story, however, constantly connects him with traditions in which we recognise the attributes and actions of Godama, the last Buddha, to whose earliest disciples we trace the use of the *swastika*, or *fyolfot*, a symbol of the Buddhistic faith as existing in Denmark before the Christian era.

The prose Edda ascribes the creation of the world and all beings to Odin, hence called the All-father, who, like Buddha, seated on his heavenly throne, beholds all things, discerning the actions and thoughts of men, and comprehending all he contemplates. As we interpret the name Odin, it is equivalent to *Adon*, a lord, a judge, whether applied, as by the Hebrews, in an especial manner to God, or, as without the emphatic pointing, to men in lordly positions. Odin, as occurring in the Scandinavian mythology, is identified with Buddha rather by his attributes and the symbols associated with his worship than by his name; one of the essential names applied to Godama in India is, however, *Dan-Buddha*; and, as already stated, the corruption of the word Buddha on the Indo-Scythic coins is *Oddo*, which appears also in Denmark on several of the gold bracteates, or imitations of coins, formerly worn in that country as amulets, and to be seen in the Museum of Copenhagen. The name of Odin in *Norse* is *Ottin*; *Gothic*, *Wuotan*. The Longobardi wrote *Wódan*; the *Old Saxons*, *Wuodan* and *Wodan*; the *West-*

phalian Saxons, Guódan and Gudan. (Grimm.) Buddha, Godama, was in India identified by the Greeks with Mercury, whom Cæsar says the Gauls and Britons worshipped; while Tacitus states that the supreme god of the Germans was also Mercury.* In their time Buddhism certainly existed in Germany, Gaul, and Britain; therefore surprise on discovering proofs of its existence in Aberdeenshire can arise only from its association with a Hebrew people.

We have said that the name of Odin, the god, was assumed also by Danish chieftains. There was an Odin who has been confounded with the god himself in consequence of his powers of persuasion and the influence he exerted over his followers. He it was who commanded the Æsirs, whose capital was Asgard, supposed to be situated between the Euxine and the Caspian seas. Having disposed of many countries, and settled new governments, he directed his course towards Scandinavia, passing through Cimbria, at present Holstein and Jutland. He built Odinsee in the island of Funen, and thence extended his conquests to Denmark and Sweden. Torfæus places this epoch about seventy years before Christ.

But the divine Odin was probably adored in Jutland long before the conqueror assumed his name, or conceived himself moved by Odin's spirit

* *Vide* Bartholin, lib. ii. c. vii. "Odinus Manium fuit Dominus; Mercurio comparandus."

to subdue the nations to his worship and spiritual government. Having thus brought Odin in person and power into the region whence the old *Dansk* intelligence and influence, with its Runes and allegorical lore, extended so widely, we may now dismiss both the hero and his supposed inspirer, only remarking that we found them associated with Dan amongst the Æsirs in Asgard, beyond the Danube, and leave them with Dan in Denmark. When we consider the names of the river Tanaquisl, Danaström, or Danube, we can scarcely fail to believe that those different appellations of the same stream must, in their first syllable, be derived from a famous people at one time dwelling there, with whom Dan was a patronymic. Whether the Ister of Herodotus be the Danube or the Daniester, the word *dan* is a Danish and Gaelic affix. It may be thought indeed to be the Cymric root *don*, a flood, an overflowing; but this never, I believe, becomes *dan*, *dani*, or *dana*, as in Danube, the Dana, or Tana-quisl of the Swedish Chronicle, and the Danaström of the Danish, in both which the name is associated with the early abode of the Danes and of Odin.

But the Danish name, Dan, is itself to be accounted for; and, alas! no Icelandic record or tradition will here assist us. Who are the Danes and Jutes, and whence came they? No question has ever presented more difficulties for the solution of ethnologists. Dr. Latham is constrained to resort to a "provisional hypothesis" in order to dispose

of all the conflicting evidences connected with the terms Jute, Eote, Giot, Goth, Gaut, Jutia, Jota, and Vite, by supposing the extension of the Lithuanian Guttones of Tacitus to Jutland.* I contentedly adopt this provision, since it fully accords with the view of the subject already intimated. But the extension, to satisfy the demand, must proceed beyond the *gut* in *Guttones*, and in the other names of tribes, Lithuanian or otherwise, ending in *tone* and *done*. We desire to account for the Danes as well as the Jutes, and I think we satisfactorily accomplish both by transferring both parts of the word *Guttones*; for the Danes are more completely in the second syllable than the Jutes are in the first. The *t*, *tt*, and *th* in the Latin names given by Tacitus in the various *Toni* and *Thoni* he mentions, being only *dh* or *dd*, and *Doni* is but the true, full, proper pronunciation of Dani as a Semitic name with the *kamets*, which converts the *a* into *aw* when uttered. But not in Prussia only are these names united. We have both Dan and Goth, in a softened form and reversed order, in a name which will be found in any good map† of the ancient geography of parts about the mouths of the Danube, that is, *Dina-gutia*. Now, remembering that the Gothi or Guti are generally acknowledged to be derived from the Getæ, we shall understand the value of Gutia as a Roman name for the district, since a branch of

* "Varieties of Man," &c. p. 537.

† Such as that published by the "Society for the Diffusion of Useful Knowledge"—Thracia, &c.

the Getæ is located on the opposite side of the Danube, or Danastrom of the Danes. This name Gutia signifies in fact the same as Goth-land; having in this case the especial designation of Dina, that is to say, a Gothland pertaining to Din, which we know is only another form of Dan. Thus in the east of Europe as well as the west, the Danes have been so connected with Goths as sometimes to be confounded with them. It was shown in a preceding section that the ten tribes of Israel probably assumed a name by which their claim to be of the house of Isaac should be expressed, and that they became known in fact as the *Isakchi*, or in briefer form *Saki* or *Saccæ*. The tribe of Dan, if our hypothesis be true, was of course included under the general denomination. It is therefore most interesting to find that a name has been handed down in that district, where names are most permanent, which directly reminds us of the descendants of Isaac, and that name is *Isakchi*. This word exactly represents what would be the Hebrew equivalents to express the name of a people that called themselves after Isaac. It is therefore interesting to see the word *Isakchi* standing in the modern map precisely in the place where we have *Dina-gutia* in the ancient map; for we have good reason to believe that as the one named the place the other named the people who at one time occupied that place, though now it may be restricted to a city.

That the *Iazigi*, a remarkable and chivalric people, anciently in Sarmatia, on the borders of Lithuania,

who were in alliance with the Romans, were also *Isakchi* with the name misspelt, is very probable. (See "Annals" of Tacitus, xxix., xxx., and "Hist." *ibid.* v.)

The country in which Dina-gutia was situated is the Scythia Parva of the ancient geographers—a name the importance of which will appear when we come to consider the asserted derivation of the Picts.

We have, then, Dani on the banks of the Danube and shores of the Black Sea, as we have Dani and Doni on the coasts of the Baltic; and to confirm our idea of their early connexion, we have the Danes of the Baltic claiming this connexion by traditions, religious and political, referring to their ancestors as seated on the Danube, the Black Sea, and in the East. But where in the East do we discover the Danic tribal name? Exactly where we should expect to find it, that is to say, in Persia, and that in the time of Cyrus, who invited the Daians amongst others* to revolt from the Medes.

The Daians of Herodotus are but Dani, and are associated in the enterprise of Cyrus with the Dropicians, who are the Sacæ of Drapa-saca,† and these were before shown to be akin to the Saakki or Saxons. Then again the Dardanians, on the river Gyndes (or river of Gozan [?]), which Herodotus

* The Germanians, a pastoral race, are named as one. Why not the Germans, then, be accounted for in this name, seeing that ethnologists are so perplexed with the word German?

† Herod., i. 125, 189.

describes as in Armenia, and as falling into the Tigris, are but the same people with an added designation, *Dar*, which, if it does not mean *water*, means *race*, and would in either case be very appropriate to Danites. The Daians and Dardani, then, were situated where the Danites as a tribe of the Israelites were likely to be in the time of Cyrus, since we are informed in Hebrew history that some at least of the deported tribes were placed by the river of Gozan, a country which had previously been depopulated. (1 Chron. v. 26.)

These Dar-dani are afterwards found on the banks of the Danube, that is, in Dacia Aurelina, whence we infer from the Eddas and Sagas they subsequently reached the Baltic.

If the Danes were Danites, they but followed the marine and military habits of their ancestors, when sword in hand they sought rivers, islands, and sea-coasts. No people have been more famous seafarers and fighters than the Danes; none were ever more daring and yet wary in their inroads; and like the Danites in their early history, they were maritime soldiers, ready either for sea or land, and freebooters everywhere.

THE PICTS, WITHIANS OR JUTES?

Were not the Picts Danes? If so, how can we discover any traces of their connexion? First by dismissing the notion that there ever were any people named Picts, except in consequence of the mistake of the latter Romans in Britain, who, in

imitation of a name applied to them and adopted by them, called them *Picti*, as if they were painted, as were the Britons when in the field of battle. This mistake arose from the mythic etymology of their name implied in the words of Claudian, "*nec falso nomine Picti.*" Their real name has come down to us under various spellings—thus, they are *Peohti*, *Pihti*, *Pehti*, *Ffhti*, and *Peti*.* How then connect them with the Danes? Simply by remembering that the Danes, when first they occupied the Danish islands, were known also as *Vithe* or *Vitæ*. "Dan—rex primo super Sialandiam, Monam, Falstriam, et Lalandiam, cujus regnum dicebatur *Vithe-sleth.*" "Deinde super alias provincias et insulas et totum regnum." ("Petri Olai Chron. Regum Daniæ;" quoted by Dr. Latham, "Ethnol. of Europe," p. 200.) Also, "Vidit autem Dan regionem suam, super quam regnavit, Jutiam, Fioniam, *Withe-sleth*, Scanium, quod esset bona." ("Annal. Esrom." p. 224, *ibid.*) The original Danes, then, did not come from Scandinavia into the islands Sealand, Moen, Laaland, Falstar, and Funen, but from these penetrated Scandinavia, as stated in the Chronicles of Sweden, the Danes themselves having come from Prussia, the present Danes being probably more Scandinavian than Lithuanian.†

* There are now at least twenty-six names of places in Scotland beginning with *Pit*, probably from the *Pihti*.

† Dr. Latham, reasoning on the derivation of the name *Jute*, traces it to Persia and Hindostan. He says of the facts he adduces, "The most startling is the presence of Lithuanians in the *Vithesleth* and in India." (Note, "Ethnol. of Europe," p. 231.)

Now the conversion of the Vithe or Vitæ, or as the natives of Vithesleth are called in the Saxon Chronicle, the Wihts, into the Pihta or Pehta* of the Saxons, the Ffihti of the Gael, and the Peti of the Romans, is easy and natural, seeing that *V* is more frequently commuted with *P*, *F*, and *B* than even with the *G* and *J*; thus in Germany Vater takes the place of the Latin Pater. The Saxons sometimes, too, used the *P* to express *V* or *W*; thus the coins of William I. and II. of England have *Pilem* for *Wilem*; and Torfæus observes in his "Series Regum Daniæ," that the Vitta of Saxon genealogists is the Pitta of the Icelandic.

In Herodotus we find the Pœti and the Edoni side by side amongst the Thracians. These were probably divisions of the same people, the 'Edoni being Dani with the Semitic article *he*=*the*. Possibly the Pœti are the same as the Peuki traced by Zozinus from Thracia to the island of Peuke at the mouth of the Danube and the sources of the Vistula, whence Pinkerton derives the Piks, as he erroneously calls the Picts, forgetting that Peuki is more likely to be a corruption of Pœti than otherwise. ("Origin of Scythians or Goths," p. 155.)

The Venerable Bede, himself a Saxon, asserts that the Wights were Jutes, and that they joined the Angles and Saxons under King Vortigern in 449. So far we have historic ground to stand on—the Vithians

* Cantuarii de Giotis traxerunt originem, *Wihiti* quoque, qui à *Wihla* insulâ adhærente Britanniæ nomen sortiti sunt. Ethelwerdus' "Hist." lib. i.

were Jutes; but what reason have we beyond the probable etymology for supposing that the Pihti or Ffihti of Scotland were also Vithians or Jutes? First, because they were neither Scots nor Britons, and spoke a language differing from these. Secondly, because Bede, who knew what was meant by the term in Roman geography, says the Picts came from Scythia. The Saxon Chronicle explains that they came from South Scythia, which can be no other than Scythia Parva, on the south of the Danube, and in which the Dina-gutia, which we connect with the Danes and the Guttones, was situated. The notion that the Pihti or Ffihti came from South Scythia could only have arisen from a tradition existing amongst themselves, and handed down by them to the time of Bede. He knew them well as a people, and was brought up near them,* so that his testimony concerning their traditions as well as their language is of due weight. If, then, we find both Vith-men and Piht-men traditionally derived from South Scythia, we are justified in believing them to be but branches of the same people with a slight and accidental variation of name.

The *Angli*, the *Eudoses*, the *Huithones*, the *Neuthones*, the *Reudigni*, the *Suardones*, the *Swathedi*, and the *Varim* were all in or near Denmark or Jutland in the time of Tacitus. Of the *Angli* we have already disposed in a former page, and it is sufficient here

* He was born either at Wearmouth or at Jarrow, in the third year of Egfrid, the first of the kings of Northumberland whose dominion extended from the Humber to the Frith of Forth.

to remark that the *Thones*, the *Dones*, and the *Dini* (Ptolemy) are evidently no other than *Dānes*, the *d* becoming, in Tacitus, *th* after a vowel. The *Eudo-ses* indicate their *Eotan*, *Jutian*, or *Jotan* connexion; *Eoda* being, in fact, one of the earliest Saxon names of Jutland.

The *Varim*, or *Varini*, are the Wiht-warians of the Saxon Chronicle. Tacitus, by mistake, makes them a distinct tribe, the name signifying only *warriors*. It is worthy of remark, however, that the plural in *im* is Semitic, a proof that the word was ancient as well as Oriental.

From our own history we learn that the *Swathedi* belonged to the Jutes, and were therefore *Wihti*, or *Pihti*, from *Vithesleth*. This class of *Pihti* is the likeliest to have been connected with Aberdeenshire in the time when the Newton Stone was erected. The name *Swathe-di* reminds us of the *Swasti* and *Swathi*, the Sanskrit and Pali names of the symbol which distinguished the strictest, and probably the earliest, class of Buddhists. This symbol is incised on the Newton Stone, and by its presence there we know that the person commemorated on that stone was a Buddhist of the *Purist* or *Punya* class. It occurs in various combinations on several of the ancient sculptured stones of Scotland, and, as before stated, became the *fylfot* or cross potent rebated of ecclesiastical heraldry derived from the Saxons, and probably from the *Swathi-di*, or those Jutes who seem to

have obtained their designation from their use of this ancient Buddhistic symbol.*

Another name connecting the Vithe-folk with Scotland is that of the *Reudi-gni*† of Tacitus. "Reidh-gota-land was an old name of Jutland." (Latham's "Ethnol. of Europe," p. 156.) It "was also the name of a country east of Poland." (Ibid. p. 155, et Zeus in v. *Jutæ*.) The *Reudi*, then, were Jutes, Vihti, or Pihti, and thus we connect these people from the east of Poland with an equally remarkable people in Ireland and Scotland, the *Reudins*, who, if not *Pihti*, were on friendly terms with them.

We separate the name of the people *Reudins* from the *Dal* in *Dal-reudins*, because Bede informs us that the word *Dal* only meant a portion. The so-called Dal-reudins were the Scots from Ireland, and akin to the Pihti, or Picts, as we shall see presently.

But first let us look into the asserted origin of the Picts, or Pihti, as given by Bede, who had searched into their history. He first states that they were reported to have originally come from Scythia (Southern Scythia; Sax. Chron.). They

* The fylfot is often found on the monuments of the Ælian Dacians in the Roman army, and whose quarters were at Ambo-glanna, on the wall of Hadrian. (See Mr. Roach Smith's art. in "Collectanea Antiqua," vol. iv. pp. 82-89.) I have shown elsewhere the probable connexion of the Dacians with the Sacæ and the Danes.

† The *gni* represents the Slavonic *nie*, and the German *nig* terminal—people.

arrived, in a few long ships, among the Scots of Ireland, having been driven by a tempest beyond the shores of Britain (where, it appears, they intended to land). They sought a settlement with these Scots, but were advised by the Scots to settle on the opposite coast, which was visible to them on clear days towards the east. The Picts, therefore, first landed on the coast of Downshire, whence the Scotch coast may be seen. The Scots promised them assistance, if opposed in endeavouring to settle; but as the Picts had no wives, they desired before their departure to marry into families of the Irish Scots, who, however, would consent only on condition that "they should choose a king from the female royal race rather than from the male;" "which custom," says Bede, "as is well known, has been observed among the Picts to this day." It would appear, therefore, that the wives chosen, at least by the leaders of the Picts, were royal ladies, whose rights it was important to preserve. We must accept Bede's statement as a piece of veritable history ("Eccles. Hist." c. i.); but what may have been its influence on the royalties of Great Britain would be matter of curious and interesting investigation.

What was the language of the Picts? Bede observes, that in his day, as there were five books of Moses, so there were five tongues in Great Britain, and that the English, Britons, Scots, Picts, and Latins, each in their own dialect, cultivated the study of Divine truth (chap. i.). The language of the Picts, therefore, differed essentially

from any of the other languages then employed in Great Britain. But how far it was distinct we cannot determine. That the language of the Irish Scots was related to the Cymric and the Gaelic, is, however, evident from the circumstance mentioned by Bede, that the name of the leader of these Scots on their arrival from Ireland was *Reuda*, and that they were called Dalreudins when they secured a settlement in Scotland, as "*Dal* in their language signifies a part," portion, or division. Now *dol* is the Welsh for field; *dal*, however, is more distinctly Saxon, as in *dæl* and *dal*, a part or portion, whence our words deal and dale. Two other words, said to be Pictish, occur in Bede (chap. xii.), *pean*, *fahel*, meaning the *head of the wall*, that is, the eastern extremity of the *Vallum* of Antoninus. Now *pen* is head in Welsh, the present Gaelic is *cean*, the ancient *ben*; but the Gaelic now for wall is *fhail*, the Welsh *gwall*; the Gaelic being nearest. We may infer, therefore, that the language of the Picts was neither Gaelic nor Cymric, but yet possessed of words from both, or from some language other and older than either, whence *pean* and *fahel* might be derived. These words, like many other of the Gomic family, point back to a period when the Japhetic and the Semitic children were at home together; when *pane*, as in Hebrew, meant anything presenting a distinct front or face, and *pahal*, or *phahal*, applied to any object wrought out by design, just as we speak of the works of this or that, a term highly fitting to a wall like that of

Antoninus, which Bede very appropriately calls a *work*. The name *Peanafahel*, however, seems to have been given to a town so situated, as Bede states, that it was in English called *Penneltun*.

When St. Columbanus, whose native tongue was, of course, the Irish Gaelic, first preached Christianity to the northern Picts, he was unintelligible to them without an interpreter, as is stated expressly by Adammanus: "Alio in tempore quo Sanctus Columba in Pictorum provincia per aliquot demorabatur dies, quidam cum tota plebeius familia, verbum *vitæ* per interpretatorem, *Sancto prædicante viro*, audiens credidit, credensque baptizatus est." (Adamm. ap. "Colganum," l. ii. c. 32. Quoted by Latham in "Ethnol. of British Islands.")

I refer to the Irish Scots, or Dalreudians, in connexion with the Picts, because they were related, and might be supposed to have a language in common. Dr. Latham, in considering the language of the Picts, seems to have confounded them with the Dalreudians, although Bede, whose authority he quotes, clearly distinguishes them as speaking different languages, and as derived from different origins.

Unfortunately, we have no record from which we can learn anything concerning the language of the Picts: that it was neither Irish, Gaelic, pure Cymbric, nor Saxon, is however sufficiently evident; and yet it might be that, as Pihti or Vithæ, they possessed many words in common with all these tribes, with which they must have come in

contact. Be that as it may, there were, it is generally supposed, two classes of people, the Caledonians and the Pihti, in North Britain when the Dalreudians or Irish Scots arrived amongst them, and ultimately obtained dominion over the whole land and gave it the name of Scotland. Bede, however, does not mention the Caledonians, nor does their name occur in the Saxon Chronicle, the Picts being spoken of as the sole nation of North Britain until the Irish Scots joined them. But yet Bede expressly states, that if the natives of that part of Scotland where the Picts landed, and which was thinly inhabited, should oppose their settlement, the Irish Scots engaged to give them assistance. It therefore appears that in Bede's time the Picts represented the whole nation of Scotland, and spoke a language not to be confounded with that of either the Britons or the Irish Scots. The so-called Caledonians were, then, either Picts, or, if antecedent inhabitants, were at that time so blended with the Picts as not to be distinguished as a people having a distinct language. Bede, who certainly was in a position to know, in a pointed manner, as before stated, observes, that "this island (Great Britain) contains five nations, the English, Britons, Scots, Picts, and Latins, each with its own peculiar dialect." Possibly Scotland was originally occupied by a wandering Cymbric people; but if so, they were subsequently driven to the south and separated entirely from the Picts.

We have said that the Picts, whom we presume to have come from Scythia Parva, and thence

through Vithe-land, visited the Irish Scots either in Antrim or Downshire, and were persuaded by them to settle on the opposite coast of Scotland. We now proceed to show that the Picts and Scots of Down kept up friendly communication with each other, and as the extension and influence of the Picts in alliance with the Scots gave the name of Caledonia to the north of Scotland, so they also at length spread their dominion over Down, and imparted the name Donian or Down to that part of Ireland, the Picts being also known as Donians. Thus Downshire was from an early period, as it is now, more Caledonian than Irish.

The name Caledonia has been very differently accounted for. Thus Sir William Temple, I think, was the first who assumed that the north-east of Scotland was called by the natives *Cal-dun*, which means *hazel-hill*, because the hills were covered with hazels. (Quoted by Murphy in his translation of Tacitus.) It must be granted that there is great show of reason in the derivation of Caledonia from Celyddon, dense forests, since the Greeks had a Caledonia Sylva, and Ptolemy applies the same appellation to that part of Scotland that lies between Caithness and the Clyde. But this, after all, may be a wrong appropriation of the name from a Greek point of view.

It has been already shown that the various combinations in which the name Done appears in Tacitus can only indicate various classes of Danes, and we possess evidence sufficient to prove that the Done in Caledonia was anciently derived from the

name of the people inhabiting that region, and that people were Picts or Pihti, known also as *Donians*. The old Irish poets called the Caledonians *Danani* and *Doinan*, a name also applied by them to the people of Down as colonized by the *Danani* from Scotland before the Christian era. Caledonia was therefore associated, at least in the minds of the old bards of Ireland, with the *Tuatha-de-Danann*, whether or not they knew anything of the *Keloi* as inhabitants of woods. (Villanueva's "Phœnician Ireland," p. 232.) What *Cale* signified we know not, but it may be as easily traced from a Semitic, Persian, or Sanskrit root as from ancient Greek or from modern Gaelic, since *kala*, *kalat*, and *kale* would then mean a hill-fastness, an appellation quite as appropriate to Caledonia as a hazel bush.*

The Caledonians, according to their enemies the Romans, were a wild, bad people; they could not tame them. They are generally distinguished from the Picts, and doubtless Caledonia was inhabited,

* But it may be said, as well derive Macedonia from the Danes as Caledonia. Well, why not? Might not the Macedonians, who were very questionable Greeks, have descended from the *Danai*, whom Homer describes as the bravest of mariners and soldiers at the siege of Troy, and who are more likely to be Israelitish Danites than any other? It would be but in the usual order of Providence that Alexander the Great should spring from Hebrew ancestors, to humble the pride of Babylon and shatter the dynasties that oppressed the ancient people from the Euphrates to the Indus, from Egypt to India. Then there were Calcedonians, who were driven by the Phœnicians from Byzantium to the Black Sea, where they founded a city, Mesambria. When they settled by the Hellespont, seventeen years before the Byzantians, the Persian general Megabasis said they had chosen a bad position; they were driven to a better. Why not claim these, too, as Danites?

perhaps by a Cymric people, before the arrival of the Picts, and to them the Caledonian name might possibly, by way of distinction, be applied. That the Phœnicians, or some people of Hebraic language and worshipping Baal, however, colonized Caledonia, is shown with convincing evidence by Sir William Betham in his work "The Gael and the Cymbri," (8vo, Dublin, 1834). The indications of a so-called Phœnician colonization are nearly as numerous in the north of Scotland as they are throughout great part of Ireland, fires on the hill-tops in honour of Baal having been kindled in Aberdeenshire within this century. It may have been that, as is supposed in Ireland, so in Scotland the Phœnicians preceded the arrival of the Tuatha-de-Danann, but this is inferred rather from the fact that the Danann are traditionally regarded as having a higher civilization and a more benevolent religion than from any other circumstance. It is quite possible that the Tuatha-de-Danann were themselves worshippers of Baal previous to their conversion to Buddhism.

But the especial point of interest in relation to Scotland is the fact that the old bards and chroniclers of Ireland* recognised in the Donians of Caledonia, and, subsequently, also of Downshire, a people whom they also call Tuatha-de-Danann, differing from those of Southern Ireland, and yet so far resembling them in character, and probably in language, as to be known by the same name as those who drove the Firborg natives of Southern

* Villanueva, p. 161. "Collect. de Reb. Iber." vol. iii. p. 424.

Ireland before them into the north. That the Tuatha-de-Danann of Ireland spoke a Hebraic dialect, is proved by the remains of their language in the names of places and words connected with them and their worship, as well as in the many traditions concerning them. And the Danans of Scotland, identified with the Caledonians and the Picts, whether derived from the Danann of Ireland or not, also at first spoke a Hebraic dialect, however much their language may have been subsequently confounded by admixture with the Cymbric and Erse. It was to these Hebrew-speaking people that the Buddhists of Aberdeenshire belonged, and I think we are not without evidence to prove that the Danann of Ireland, whom Mr. O'Brien so strongly asserts to have been the builders of all the round towers* and worshippers of Buddha, were either derived from the Danans of Scotland or converted by emissaries from them.

Who were the Dalreud Scots? Bede, "servant of Christ and priest," writing to Ceolwulph, king of Northumberland, A.D. 527, says they migrated from Ireland under their leader Reuda. Hence they were called Dal-reudins, from the name of their commander, for Dal in their language signifies a part. Now it has been supposed that the term *Dal* applied to their position, that is, their settlement in the land, but it seems rather to apply to

* There are 118 of these fine structures now existing in Ireland, many of them nearly perfect: that near Donaghmore, Meath, is especially good. As they were built before the Christian era, their preservation proves how well they were built.

the people themselves as belonging to Reuda, or, being interpreted, to King Eta. Re-euda, or as otherwise spelt, Ri-eta, is neither a Cymbric nor Saxon name, but *Dal* is, and we may therefore conclude that in Bede's time the immigrant Irish Scots had acquired or adopted words from their neighbours the Britons. They were at an earlier period known by another name, implying the same connexion with the said king. Dio Cassius, in his history of the campaign of Severus, observes, that "the two greatest tribes amongst the Britons are the Caledonians and the Mæ-atæ. The Mæ-atæ dwell close to the wall which divides the island into two parts."* The Caledonians being Picts, the Mæ-atæ were Scots of the Dal-ri-ata division. In the name Mæ-atæ we recognise the people pertaining to *Ata* or *Eta*, in which name we get only another spelling of the Aittie of the Newton Stone. We also remark that the termination of the Gentile nominal, as well as its initial, *mæ*, indicates a Semitic formation of the word, the *mæ* expressing nearly the same sense as *dal*.

Now we recur to a fact already mentioned, pp. 159 and 161. The Reudi are found not only as placed by Tacitus, perhaps somewhere on or near the Lower Vistula, and therefore possibly identical with the Guttones, also located in the same region, but we find the same name in Jutland. We have, moreover, the Reudi-gni of Tacitus† classed with the Angli, and

* They broke through the wall between the Firths of Forth and the Clyde, A.D. 207.

† "Manners of Germans," xl.

various Dones or Thones in Denmark and Jutland or thereabout, and we have an Icelandic notice of Reidh-gota-land, east of Poland. We have also Jutland itself known by its old name of Reidh-gota-land, in the Icelandic Sagas if not in Scandinavian history. (See also Latham's "Ethnol. of British Islands," p. 156, &c.) Dr. Latham satisfactorily shows that the *Reidins* of Jutland were not Germans, but that they stood in close political relations with the Danes; he fails, however, in proving them any other than *Vitæ* or *Vithe*—that is, according to the view here maintained, namely, that they were Danish warriors, Pihti or Picts. Be that as it may, there is no violence in the derivation of the *Reudi* of the Scots from the *Reudi* and the *Reidi* of the Vistula and of Jutland. In each case the people are probably named after a king, *Eda*, *Ede*, or *Eta*, which would indicate their Oriental origin, *ri* or *re* being related to the Sanskrit *ra* and *raya*, and *Eta* being from a Semitic root signifying much the same as the Saxon *Eth*—noble, generous, and so forth.*

We thus discover a means of explaining the good understanding which from the first appears to have existed between the Picts and the Dalriedins. They are people of the same race. The Picts are Danann,

* We have a King *Æta* in connexion with Colchis, Germania and the Danube.—"Quinetiam e Colchide novos colonos ad Argonautas persequendos ab *Æta* rege missos, in Germania sedes posuisse memoriæ proditum est: expeditionem hanc et eorum in Istrum per Calostoma ingressum, ipsosque metu regis in Colchidem redire veritos ad Istrum sive Danubium consedissee, narrat Apollonius Rhodius in Argonauticis."—"De Anglorum gentis origine" (Sheringham, p. 71).

and the Dalried Scots are Danann, these being also the people who brought over the stone of destiny from Ireland, which was preserved at Scone till removed by Edward I. to Westminster Abbey.*

How this celebrated stone came to be considered as the veritable pillar of covenant which Jacob set up in Bethel, and which the Danites afterwards possessed, I have not been able to discover. The sum of the matter, in relation to Scotland, is this—The Danani that existed in the north of Ireland were derived from Scotland, while another class of people having the name of Danain colonized some of the more southern parts of Ireland, and are by tradition supposed to have come from Palestine subsequently to the Phœnician colonization. Tradition tells us that the Danann colonists of the north of Ireland had originally inhabited the cities of Falia, Gorla, Finnia, and Muria, in North Germany; but an immense number of Irish antiquarians, as O'Flaherty observes, have irrefragably proved, at least put upon record, that they were inhabitants of the northern parts of Britain, more especially of those parts that went then by the names of Dobar and Indobar.†

* "Hoc saxum ait Waræus a *Thuathededanis* in Iberniam portatum, atque indè, regnante *Moriertacho*, Ercaë filio (Mortoghi Mac Eare) ad *Fergusium* fratrem in Argathelium missum, sed a Kenetho rege lignea cathedrâ postea inclusum, Regibus Scotorum consecrandis, in monasterio Scouensi collocatum, ac tandem a rege Edvardo primo Angliæ, Westmonasterium translatum. Additque famam tenere, Ethnicismi temporibus ante Christum natum, eum dumtaxat Iberniæ monarcham approbatum, sub quo saxum illud collocatum ingemiscebat, vel (ut liber Houthensis penes Thomam Staffordium equitem habet) loquebatur." (Waræus *loc. laud.* cap. v.; Villanueva's "Phœnician Ireland," chap. xxxiii.)

† On this Mr. O'Brien adds a note from Mac-Greine:—"The

“In this section of the sister isle,” Camden tells us, “lies the river Dee.” (Villanueva, “Phœnician Ireland,” p. 182.) Irish tradition and research, then, unite in tracing the northern *Danain* to Aberdeenshire, where we find distinct evidence of the existence of a Hebrew-speaking people who were Buddhists. The strong indication that Buddhism existed in Ireland under the predominance of the Danans of Semitic derivation, as shown by Mr. O’Brien, directly connects the Irish with the Scottish people of that name. We thus reconcile the seeming discordance of tradition and antiquarian inquiry, by tracing the Pihti, or Picts, to Jutland, or rather Vithesleth and the north of Germany; these being known also as Rheudins and Danann, or Danes: such Danes, however, are not to be confounded with those of the same origin who in after periods infested the coasts of both Great Britain and Ireland, ultimately settling down with the Anglo-Saxons, after the withdrawal of the Roman army from Britain. The Danain of Scotland are the same as the Dalrieds from Ireland, the name Riedi connecting them with a people, also so called, who in Jutland and in the neighbourhood of the Vistula are mentioned by Tacitus and in the old traditionary Sagas of Iceland. We are told by Boece (see ante, p. 96) that Reutha (that is, King Etha, or Eadda), the first Scottish king who made sepulchral monuments

colony of the *Tuatha-de-Danain* [thus called from three of their chiefs named Brien, Inchor, and Incorba, who were *High Magi*, or diviners] was in possession of Ireland, according to the Psalter of Cashel, for one hundred and ninety-seven years.”

in honour of departed worthies, lived B.C. 200. Now, dismissing the Re or Ri of Reutha, we have the name of the so-called king in the tradition which ascribes the conquest of the north of Scotland to Heathie, and also in the Aittie of the Newton Stone. Without assuming that in each instance the name applies to the same person, it is interesting to find the successful resisters of Severus, the Irish Scots, the conquerors of Northern Scotland, and the people next beside the Angli in Icelandic story,* and in Tacitus called after a king of the same name as that on the Newton Stone.

The inference with respect to the Dal-ried Scots from Ireland, is that they were Danian converts to Buddhism, who sought refuge among their kindred in Scotland when the Celtiberians and other tribes of Spain overran and subdued Ireland; and it may also be inferred that they were received on friendly terms by the Picts, or Ffilhti, who chiefly at that time occupied the east and north-eastern coast of Scotland, who were also Danain and for the most part Buddhists. The Picts had from the first been

* The relation between the *Reudi-gni* of Tacitus and the people of *Reidh-gota-land* in the Icelandic Sagas is further indicated by the words of the Traveller's song; the country of *Hr-eth* the king being said to be situated on the east with regard to the *Ongle*, exactly as the *Reudi-gni* and the *Angli* are placed by Tacitus. The Traveller says—

“ For the first time
Of the *Hr-eth* king
Sought the home
East of Ongle.”

In *Hr-eth* we recognise the lord, *Eth*, the name so frequently recurring in various forms and combinations. (See Latham's "Ethnol. of British Islands," p. 156.)

in alliance with the Irish Scots, and were related to them by marriage, the royal families of the Picts being direct descendants of those of Ireland. Hence the Dalrieds easily settled down with the Picts, joined with them in their defence of their country against the Romans, and ultimately so far predominated as to confer the name of Scot on Scotland.

If the Danain of Ireland were not *all* derived from the Danain of Scotland, *many* were, and those who were not must have been direct colonists or conquerors from Palestine. If, as Mr. O'Brien so strongly maintains, the Danain were Buddhists, and built all the round towers of Ireland, and also those of Abernethy and Brechin in Scotland,* they must have been a very numerous and highly cultivated people, those towers being of such excellent architecture that in many instances they stand almost perfect beside the complete ruins of churches erected several hundred years after them, in the earlier periods of Irish Christianity, when the country was foremost amongst the civilized lands of Europe. "She was [in pre-papal times] the sanctuary of faith, the asylum of knowledge, the

* The elephant is carved on the west side of the round tower at Brechin, in the same manner as on the doorway of the temple of Calane in Ceylon. The elephant is a sacred animal with the Buddhists, and is frequently seen in the bas-reliefs on the gateways of the topes in North-eastern India. The round towers resemble those described by Lucian as standing in the sun-temple of Heirapolis; and Ebn Hankal, who travelled in Iran in the ninth century, informs us that every village had its sun-tower and temple. Heliolatry and mithraic rites seem to have been blended with Buddhism in Parthia, and as Buddha is symbolized by the sun they are not incompatible.

protectress of the feeble, the university of nations. The alliance of the Irish Scot and the British Pict had shaken Rome—their barques roamed on every sea—the noble expression of the unconquerable hostility of insular manhood to foreign domination.” (“Mosaic Ethnol. of Europe,” p. 65.) In short, the nobleness of Scotland is due to that confluence of Danain, or Danites, in whose training as warriors and religious thinkers was laid the basis of that high culture and intelligence which, when the doctrines of Christ had, like the sun, quenched the fires of Baal and dissolved the misty, cloudy creed of Buddha, made Scotland the mainstay of Britain for bravery in battle and command of mind, both staunch and strong, whether against the enemies of the Cross or of their country.

As, according to our reading of the Newton Stone, that monument was erected when the worship of Baal either still predominated or had been suddenly revived in Northern Scotland, we must suppose its date to be about the period when the Dalriad Scots arrived, whose coming, with a name implying their partisanship with King Eta or Ettie, possibly had something to do with the struggle between Baalism and Buddhism, which resulted in the death of the Buddhist chieftain or leading priest recorded on that stone; the inscription on which will remain a mystery only to those who look for explanation without research, and to whom the voice of tradition is but an unmeaning echo amidst ruins.

A P P E N D I X.

IN the plate opposite p. 20 four inscriptions are placed in succession, in which the *swastika* or fylfot, formed as on the Newton Stone, occurs six times. The characters of those inscriptions are the most ancient Pali, the basis of the Sanskrit alphabet; and in English letters the words appear as follows:—

I. *Jodama melek Kasha lanu yasheth gobem valo doad yadamma pona.*

II. *Jodama shem zo vasaka sasta shephona siava kobash adoad yedamma lanu kaphi vebasam hasheni yarmanu me-ka.*

III. *Pona kol ak shachar lanu kaphorath shesher lesadeth shet—kaph'rri shesh adathi yahara niharatha hadoad yadama pona.*

IV. *Pona kol ak kasag ledur porath shashar vahenna karesh shadudi Kashao vehadoad yedamma pona.*

I am not aware that those inscriptions have ever been interpreted, but they are evidently Hebraic, and I venture to offer the following renderings:—

I. *Jodama*, king of Kasha, founded rock-chambers (or cisterns) for us, and the *Pona* (pure priest) shall become like him beloved.

II. *Jodama*. This name and Saka are the joy of the pure priest. Siava (Siva?) being subdued (trampled on)

he shall become like the beloved to us. My hand and my smoking incense shall rejoice because of thee.

III. O *pona*, all is only early dawn to us. As the vermilion fruit-tree is to the field of thorn, so are the six fruits of my sacred ordinance (to) the shaken forest. The *pona* shall become like the beloved.

IV. O *pona*, all is but as sackcloth to the race of the vermilion fruit-tree; even they are as the poor, the spoiled of his Kasha, but the pure priest shall become like the beloved.

There are three words especially requiring explanation—*Jodama*, *Pona*, and *Kasha*.

Professor Wilson long ago observed in his review of Buddhism that the origin of the name of the last Buddha, *Godama*, could not be discovered. Is it not explained by the word before us—*Jodama*? The word is partly expressed in the monogram at the head of the first inscription. This has been deemed inexplicable; but a close examination will show that it consists of the letters J and o with the h mark. The J is equivalent to the soft G. The monogram *Jo* is followed by a capital D, like our own, but having a point in it, which stands for *ma*, thus making the whole name *Jodama*. This is best represented in Hebrew characters—יֹד־מָה—in which we see the meaning of the word: that is, *he became like God*, being precisely what is understood of *Godama*—Buddha. *Jodama*, then, is formed after the manner of *Jonathan* and *Jotham*. The monogram commencing the second inscription contains the whole name in still briefer form. There is a curious play upon the name in each of the inscriptions, the pure priest being exhorted to become, or rather informed that he will become, like the beloved *Jodama*; that is to say, be emancipated from human infirmity, and made divine.

The force of the word *pona* is explained at p. 39.

As to the word *Kasha*, we may remark that the sacred city Benares was anciently known by this name, and possibly this is the city of which *Jodama* was king, and the spoiling of which may have given rise to the ascetic condition of the poor Buddhist priests of Hebrew extraction, who dwelt in the rock-temples, chapels, and monasteries of Joonir, in *Ponah* or *Pona*, a district in the presidency of Bombay, the name of which had probably some connexion with the *swastika* or fylfot, the symbol of a peculiar class of Buddhists, whose earliest indications are found in this district, and who seem to have been Hebrews.

The photographs of the Newton Stone were taken by Alexander Riddle, Banchory, and copied by F. S. Mann, Hastings.

THE END.

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