AN

ETYMOLOGICAL DICTIONARY

OF

THE SCOTTISH LANGUAGE:

ILLUSTRATING

THE WORDS IN THEIR DIFFERENT SIGNIFICATIONS, BY EXAMPLES FROM ANCIENT AND MODERN WRITERS;

SHEWING THEIR AFFINITY TO THOSE OF OTHER LANGUAGES, AND ESPECIALLY THE NORTHERN;

EXPLAINING MANY TERMS, WHICH, THOUGH NOW OBSOLETE IN ENGLAND, WERE FORMERLY

COMMON TO BOTH COUNTRIES; AND ELUCIDATING NATIONAL RITES, CUSTOMS, AND

INSTITUTIONS, IN THEIR ANALOGY TO THOSE OF OTHER NATIONS:

TO WHICH IS PREFIXED,

A DISSERTATION ON THE ORIGIN OF THE SCOTTISH LANGUAGE:

BY JOHN JAMIESON, D. D.

FELLOW OF THE ROYAL SOCIETY OF EDINBURGH, AND OF THE SOCIETY OF THE ANTIQUARIES OF SCOTLAND.

— Quae vos a stirpe parentum
Prima tullit tellus —
— Antiquam exquirite matrem. — Virg.

THE SECOND EDITION,

CAREFULLY REVISED AND COLLATED, WITH ALL THE ADDITIONAL WORDS IN THE SUPPLEMENT
INCORPORATED, AND THEIR MOST POPULAR SIGNIFICATIONS BRIEFLY GIVEN:

BY JOHN JOHNSTONE.

IN TWO VOLUMES.

VOL. I.

WILLIAM TAIT, 78 PRINCE'S STREET, EDINBURGH.

MDCCCXL.
BOT QUHAT DANGERE IS OCHT TO COMPILE, ALLACE! —
SUM BENE SA FRAWART IN MALICE AND WANGRACE,
QUHAT IS WELE SAYD THAY LOIF NOT WORTH AN ACE,
BOT CASTIS THAME EUIR TO SPY OUT FALT AND CRUKE,
AL THAT THAY FYND IN HIDDILLIS, HIRNE, OR NUKE,
THAY BLAW OUT, SAYAND IN EUERY MANNIS FACE,
LO HERE HE FAILYEIS, LO HERE HE LEIS, LUKE.

GAWINE DOUGLAS, Bishop of Dunkeld.
DEDICATION OF THE ORIGINAL EDITION,
PUBLISHED IN 1808.

TO
HIS ROYAL HIGHNESS
GEORGE, PRINCE OF WALES,
PRINCE AND STEWARD OF SCOTLAND,
DUKE OF ROTHSAY, EARL OF CARRICK, BARON OF RENFREW,

THIS WORK,
INTENDED TO PRESERVE AND ILLUSTRATE
THE LANGUAGE AND EARLY LITERATURE OF A BRAVE PEOPLE,

WHOSE PATRIOTIC AND SUCCESSFUL EXERTIONS, IN DEFENCE OF NATIONAL INDEPENDENCE,
WERE,

FROM THE EARLIEST PERIOD OF AUTHENTIC HISTORY,

INVARIABLY CONNECTED WITH THE MAINTENANCE OF THE HEREDITARY CROWN
OF HIS ROYAL ANCESTORS;

IS, BY PERMISSION,

MOST RESPECTFULLY INSCRIBED.
ADVERTISEMENT.

In this improved Edition of Jamieson's Dictionary, all the additional words in the Supplement are incorporated in alphabetical order, and the most popular meaning of each word is briefly given. The text has also been carefully revised and corrected, according to Dr. Jamieson's own directions, where the limited space would allow this to be done. Where it could not be done, the reader is referred to the Supplement, for the correction, or for additional information. There are distinctive marks indicating the words incorporated from the Supplement, and also those in the original Dictionary of which additional explanation or illustrations are to be found in that work. These will be found in the page immediately before the commencement of the Dictionary, entitled, *Explanation of the Contractions used in this work*.

The plan thus adopted will often save the reader much unnecessary labour; as, by turning up the Dictionary, he will at once see whether or not Dr. Jamieson has given the word of which he is in quest. If it be a Supplemental word, the popular explanation in the Dictionary may suit his immediate purpose; unless he wish to consult Jamieson's learned Etymologies and Philological Speculations at length, or to peruse those Dissertations on particular words and phrases, which throw so much light upon the Literature, Antiquities, and Customs of Scotland.

The subjoined Memoir of Dr. Jamieson has, in substance, been furnished by his surviving relatives from memoranda left by himself. It may, therefore, be considered authentic and accurate.

J. J.
MEMOIR OF DR. JAMIESON.

It has been suggested that some account, however slight and imperfect, of an author who has added so important a contribution to Scottish national literature as the Dictionary of the Language, and who long occupied a prominent and honourable station in the literary society of Scotland, may be acceptable to those who possess his great work. Towards the close of his long, and ever-active career, the Doctor so far yielded to the entreaties of his friends as to throw together some memoranda of the principal occurrences of his public and literary life, written with perfect simplicity, in a reflective spirit, and with considerable graphic force. From these materials, the following short notice has been compiled.

John Jamieson was born in the city of Glasgow on the 3d March, 1759. His father, Mr. John Jameson, was the pastor of one of the two Seceder congregations which were then established in that town. His mother's name was Cleland. She was the daughter of Mr. Cleland of Edinburgh, a man who seems to have enjoyed the friendship of the more distinguished of the clergymen of the city, and who had married Rachel, the daughter of the Rev. Robert Bruce of Garlet, son of the second brother of Bruce of Kennet. This reverend person, the great-grandfather of Dr. Jamieson, suffered persecution as a Presbyterian minister, during the troubles of Scotland. Dr. Jamieson's paternal grandfather was Mr. William Jameson, the farmer of Hill House, near Linlithgow, in West Lothian; a person of respectable connexions, being related to several of the smaller landed proprietors of the county, and to some of the wealthy merchants of the flourishing commercial town of Borrowstounness. A singular enough circumstance is, that the father of one, and the grandfather of another Seceder minister should himself have been a strict Episcopalian—a fact which, from the then prevailing horror of Episcopacy entertained in Scotland, Dr. Jamieson's father seems to have been unwilling to avow, for the Doctor only learned it at an advanced age, from his friend Sir Alexander Seton, who recollected William Jameson of Hill House, as the sole and very zealous churchwarden of his uncle, the vicar of Riccarton, some eighty years before.

In early life, for some reasons which he describes as puerile, instead of following the orthography of his ancestors, he adopted the different spelling of Jamieson, which it was judged best that he should retain; but he made his family resume the original name of Jameson.

The future lexicographer received his first lessons at a school kept by his father's precentor, named Macnoir, a person apparently very incompetent for the task of tuition, and with whom he seems to have been placed more with a view to the advantage of the teacher than of the pupil. After this imperfect course of elementary instruction, and according to the practice then general, and not yet quite obsolete in Scotland, of leaving the English language to shift, in a great measure, for itself, he was sent, in his seventh year, to the first class of the Latin grammar-school of Glasgow, then taught by Mr. William Bald, a master of a stamp not unfrequently met with in those times, being an excellent boon companion, and possessed of great humour, but more than suspected of a leaning in favour of the sons of men of rank, or of those wealthy citizens who occasionally gave him a good dinner, and made liberal Candle-
mas Offering. This partiality having been very unfairly manifested to the prejudice of the just claims of the not rich Seceder minister's son to the highest prize in the class, as afterwards admitted by Mr. Bald himself, the boy was withdrawn at the end of the first year. He was then placed under a private teacher named Selkirk, who is described as a worthy man, and with whom, in two years, and by the unremitting care of his father at home, he made such progress, that he was deemed fit to enter the first "Humanity," or Latin class, in the University of Glasgow, when only nine years old. Dr. Jamieson, in commenting upon this his very early appearance at the college, gently expresses his regret that his excellent father should have so hurried on his education, and justly remarks, that however vividly impressions may seem to be received by a young mind, they are often so superficial as to be altogether effaced by others which succeed them. The professor of the Humanity class was the Rev. George Muirhead, of whom his pupil entertained the most affectionate recollection, and an "indelible veneration." Muirhead was himself a character; and though something of a pedant, an enthusiastic scholar. He entered with his whole soul into the business of his class. Classical reading, but above all, Virgil, was his passion. While a country minister, he had, it was said, purchased a piece of ground to improve in the way prescribed by the "Georgics," which system of husbandry produced its natural consequences. Once that young Jamieson wished to borrow an amusing, though still a Latin book, from the library belonging to the class, Muirhead addressed him with considerable sternness:

"John! why would you waste your time on books of that kind?"

"What would you have me to read?" inquired John, with all humility.

When the Professor replied, with great fervour, and to the utter astonishment of the boy—"Read Virgil, sir; read him night and day—read him eternally!"

That he did so himself was evident from the black and well-thumbed state of his own copy of Virgil. The other professors were glad when the Session closed, that they might either be off in every direction whither inclination led, or left at leisure for any favourite study or pursuit; but "good old George never left the college, and seemed to have no enjoyment save in stalking like a ghost through the courts and piazzas, solitarily occupying the scenes in which all his earthly delight was concentrated." This original boarded with the celebrated brothers Foulis, who, as Printers to the University, were allowed a house within its precincts.

During his second year at the Latin class, young Jamieson also attended the first Greek class, which was then taught by Dr. James Moor, the well-known author of the Greek Grammar which bears his name. Though a man of talent, he was very inferior to Muirhead as a teacher, his habits having been such as to deprive him of that authority over his class so necessary to maintain order, and incite application. To Jamieson, at least, the course was almost entirely lost.

So early in life as this period, the future antiquary was beginning to show a taste for old coins, and other curious objects, on which he expended his pocket-money; and a vein for poetry at the same time evinced itself. Both predilections were congenial to those of Professor Moor, with whom Jamieson became so far a favourite, that he kindly explained the coins the boy brought to him, and would show him his own valuable collection, acquired while he had travelled with the unfortunate Earl of Kilmarnock. In short, under Moor, his pupil seems to have made progress in everything save his proper business, the Greek language. His boyish negligence was partly to be ascribed to the ill-health of his father, who had been struck with palsy, and who subsequently laboured under the effect of repeated shocks. Deeply and repeatedly does the Doctor, in his recollections, regret his idleness—precious time trifled away that could never be recalled. This regret is, however, oftenest to be found in the mouths of those who, like him, have been the most diligent and unremitting in study and in business, and who best know the value of time.

During his attendance on the prelections of Professor Muirhead, his mind received that bias which influenced the literary pursuits of his after life. "The Professor," he says, "not satisfied with an explanation of the words of any classical passage, was most anxious to call the attention of his pupils to the peculiar force of the terms that occurred in it; particularly pointing out the shades of signification, by which those terms, viewed as synonymous, differed from each other. This mode of illustration, which, at that time, I suspect, was by no means common, had a powerful influence in attracting my attention to the classical books, and even to the formation of language in general, and
to it I most probably may ascribe that partiality for philological and etymological research in which I have ever since had so much pleasure. I have yet in my possession some of the notes which I took down either during the class hours or afterwards, from my first attendance on the Humanity class.”

The precarious state of his father’s health made the studies of an only surviving son, already destined to the ministry, be pushed forward with anxious rapidity. The friendly Professor Muirhead disapproved and remonstrated; but there was too good reason for the precipitance. Jamieson’s father afterwards informed him, that he was much afraid that, having been long a prisoner from complicated disease, he would be early taken away; and, as he had nothing to leave his son, he was most desirous to forward his classical and professional education. He was accordingly next season sent to the Logic class, though, as he remarks, “a boy of eleven years of age was quite unfit for studying the abstractions of logic and metaphysics.” This year, also, he considers “entirely lost,” and that “it might be blotted out of the calendar of his life.” A second year spent in philosophical studies was employed to little more purpose; and though he now studied under the eminent philosopher, Dr. Reid, he had become, during his father’s continued illness, too much, he says, his own master to make any great progress “either in the Intellectual or Moral Powers.” He took some pleasure in the study of Mathematics; but over Algebra, on which he consumed the midnight oil, the boy, very naturally, often fell asleep. His classical and philosophical studies were certainly begun in very good time; but it is yet more surprising to find the Associate Presbytery of Glasgow admitting him as a student of theology at the age of fourteen! The Professor of Theology among the Seceders at that period was the Rev. William Moncrieff of Alloa, the son of one of the four ministers who had originally Seceded from the Church of Scotland, from their hostility to Patronage, and who, subsequently, founded the Secession Church. Though not, according to his distinguished pupil, a man of extensive erudition, or of great depth of understanding, Moncrieff was possessed of qualities even more essential to the fulfilment of his important office of training young men in those days to the Secession ministry; and from the suavity of his disposition, and the kindness of his manners, he was very popular among his students. After attending Professor Moncrieff for one season at Alloa, young Jamieson attended Professor Anderson (afterwards the founder of the Andersonian Institution) in Glasgow, for Natural Philosophy; for which science he does not seem to have had any taste. While at the Glasgow University, he became a member of the different Literary Societies formed by the students for mutual improvement. These were then the Eclectic, the Dialectic, and the Academic; and he was successively a member of each of them. Their meetings were held in the college class-rooms, and were well attended by students and visitors. Sometimes the professors graced the ingenuous youths with their presence, as an encouragement to diligence.

The Doctor relates many beautiful instances of the mutual respect and cordial regard which then subsisted among the different denominations of the clergy of Glasgow, and which was peculiarly manifested towards his father during his severe and protracted illness. Comparing modern times with those better days, he says:—

“If matters go on, as they have done, in our highly favoured country, for some time past, there is reason to fear that as little genuine love will be found as there was among the Pharisees, who, from sheer influence of party, in a certain sense still ‘loved one another,’ while they looked on all who differed from them in no other light than they did on Sadducees. May the God of all Grace give a merciful check to this spirit, which is not from Him!”

Dr. Jamieson was himself, throughout the whole course of his life, distinguished by a liberal and truly Catholic spirit. His friends and intimate associates were found among Christians of all denominations, though he conscientiously held by his own opinions. If he ever lacked charity, it appears to have been towards the Unitarians, a fact perhaps to be accounted for by his early controversy with Macgill and Dr. Priestley. Episcopalians and Roman Catholics were among his friends, even when his position as the young minister of a very rigid congregation of Seceders, in a country town, made the association dangerous to him, as being liable to misconstruction by his flock.

From his earliest years, Dr. Jamieson seems to have had the happy art of making friends of the wise and the worthy, and especially of persons distinguished for natural powers of mind, or for great literary attainments. He had the no less enviable power of retaining the regard he had attracted, and of disposing every one with whom he came into contact to forward his views, whether these were for personal or public objects. A really remarkable degree of interest seems to have been taken in his prosperity,
and in that of his large family, at every period of his life. From boyhood he had been cordially received into what may assuredly be called the best society at that period known in Scotland,—namely, that of eminent friendly professors, clergymen distinguished by talents and piety, and religious families among the ancient gentry.

Dr. Jamieson, while attending the Theological Lectures of Mr. Moncrieff at Alloa, often enjoyed the hospitality of the Rev. Mr. Randall of Stirling, the father of his friend, Dr. Randall Davidson, afterwards of Muirhouse. The worthy minister of Stirling, whom he represents as of a very generous and cordial nature, would fain, as a friend, have advised the young and active-minded student to leave the Secession, and direct his views to the Established Church, which held out a more inviting prospect to a youth of talents; for such Jamieson, even then, must have appeared to strangers. The recommendations of Mr. Randall must have been the more tempting, that the cause of the Secession, though founded on the same principle of Non-Intrusion, now so warmly embraced by one party in the Church of Scotland, was then viewed with great dislike, and its adherents exposed to the reproach of the world, which youth bears with so much difficulty. But the strong desire of his father, his own convictions, and every kindly influence that had grown up with him, bound him to that cause; and he stood by it through good and through evil report, nor did he ever repent the sacrifice which he had made.

After he had attained the dignity of a student in Theology, instead of condescending to resume the red gown of the Glasgow student, he repaired to Edinburgh to prosecute his studies, and lived, while there, in the house of his maternal grandfather, Mr. Cleland. He attended the prelections of the eminent Dugald Stewart, then but a young man himself. He also studied the Hebrew language in a private class; and was admitted a member of a Society of Theological Students, who met once a-week in the class-room of the Hebrew Professor in the University. "A man of great learning and piety, adorned by singular modesty," was this private Professor, who bore the honorary descriptive title—or nickname—of the Rabbi Robertson.

During the young student’s residence in Edinburgh, he made many valuable and desirable acquaintances, and acquired some useful friends. Of this number was the venerable Dr. John Erskine, who continued the friend of Jamieson for the remainder of his honoured life. Dr. Erskine commanded his veneration and love, but he also felt great respect for the Evangelical Doctor’s Moderate colleague, the celebrated Principal Robertson, the Historian. Robertson was long the leader of the Moderate party in the Kirk Courts; and though a conscientious Seceder, and one in a manner dedicated from his birth to the service of the Secession Church, young Jamieson, on witnessing the masterly manner in which Robertson conducted business in the Church Courts, felt, in his own words, “That if he were to acknowledge any ecclesiastical leader, or call any man a master in divine matters, he would prefer the Principal in this character to any man he had ever seen; for he conducted business with so much dignity and suavity of manner, that those who followed seemed to be led by a silken cord. He might cajole, but he never cudgelled his troops.”

After attending the Theological class for six sessions, the candidate for the ministry was, at the age of twenty, appointed by the Synod to be taken on trials for license; and in July 1779, he was licensed by the Presbytery of Glasgow. In the Secession Church, the moment that a young man obtains license, he is kept on hard duty, receiving regular appointments to preach, within the bounds of the presbytery, for every Sunday in the year. This would seem a most important part of his training for the regular ministry; though by it much time may not be allowed for the preparation of sermons, between the period when the licentiates close their public theological studies, and commence their itinerancy. In the wide district in which Jamieson’s duties lay, there were, at the time, many vacancies, and also the germ of new congregations; so that the scenes of his labours on successive Sabbaths lay often far apart.

Dr. Jamieson’s first appearance as a preacher was at Colmonell, in Carrick in Ayrshire, then a very dreary and poor place. From the first he seems to have been popular, and this small isolated congregation wished to obtain the young preacher as their pastor; but to this he gave no encouragement, deeming it his duty to leave such matters to the regular authorities, applied to through the forms usual upon such occasions. His next appointment was to the Isle of Bute and Cowal, in Argyleshire. The picture which he gives of characters and of manners, now more than sixty years past, and their contrast
with present times, is not a little striking. The venerable Doctor, in old age, relates, “I found my situation, on this beautiful island very comfortable. The place of preaching was in Rothesay. I lodged at a farm-house in the parish of Kingarth; and I never met with more kindness from any man than from —— ——, the minister of the parish.” This was not at all in accordance with the Doctor’s subsequent experiences of the Established ministers in other parishes, and particularly when he came to be settled in Forfar. A nephew of the minister of Kingarth had written from Glasgow, apprising him of the young Seceder preacher’s invasion of his parish, and recommending the encroacher to his kindness. The Doctor continues, “I had no sooner taken up my residence than he came to call for me, and urged me in the most strenuous manner to come to his manse. When I expressed my sense of his great kindness, declining to receive the benefit of it as delicately as I could, he told me that if I persisted in my refusal, he would attribute it solely to bigotry; as he supposed I could have no other reason for preferring the accommodation of a cottage to that of his house, save my unwillingness to reside under the roof of a kirk minister.” To convince him of the reverse, the young Seceder finally agreed to spend one night at the manse; a proceeding probably somewhat hazardous, from the jealousy of such intercourse sometimes felt by the dissenting flocks. This clergyman belonged to a class of Moderates which has for ever passed away. He went out daily with his dog and gun, and often stepping into the cottage, surprised the Seceder preacher poring over his next Sabbath day’s discourse.

Dr. Jamieson passed over to Cowal in the depth of a severe winter, and was received in a wretched smoky hovel, without even glass to the aperture through which light was received, and in which he had to eat, sleep, and study. These were not the palmy days of the Secession Church, whose followers have now reared comfortable, and often handsome edifices for worship in every district of Scotland, and provided liberally for the subsistence of their ministers. The young preacher was submitting most christianly or philosophically to dire necessity, when he received a kind invitation from an ancient lady to take up his abode in the mansion of Achavuillin, then, with the estate, belonging to a family of the name of Campbell, though it has long since changed its fine Celtic appellation with its proprietor, and become the modern Castle Toward of Mr. Kirkman Finlay. There the stranger was treated with the hospitality which characterized the country and the period. The master of the house was then in America with his regiment; for the war of the revolution still raged: but his mother did the honours of his house; and some of the younger inmates even accompanied the preacher to his romantic place of worship: it might have been that of the Druids, once so well known in the same locality. “It was,” says the Doctor, “in the open air, by the side of a rivulet, the congregation being assembled on a slight acclivity, at the bottom of which it ran. I stood in the hollow, having a large moor-stone for my pedestal, the ground being covered with a pretty deep layer of snow, which had fallen in the night. For my canopy I had a pair of blankets stretched on two poles. The situation was sufficiently romantic; for, besides the circumstances already mentioned, the sea flowed behind, and the mountains of Argyle-shire terminated the prospect before. Notwithstanding the severity of the weather, I never addressed a more sedate auditory, nor one apparently more devout.”

In the beginning of 1780, Mr. Jamieson was appointed by the Associate Synod (the Supreme Court of the Secession) to itinerate in Perthshire and the neighbouring county of Angus. After preaching for several Sabbaths in Dundee, in which there was then a vacancy, he made so favourable an impression, that the congregation agreed to give him a call to be their pastor. But Forfar, his next preaching station, was to be his resting-place, and for many years an ungenial and dreary sojourn. To Forfar he was at that time, of course, a total stranger; and in old age he touchingly relates:—“Though I were to live much longer than I have done since that time, I shall never forget the feeling I had in crossing the rising-ground, where I first had a view of this place. I had never seen any part of the country before. The day was cold, the aspect of the country dreary and bleak, and it was partly covered with snow. It seemed to abound with mosses, which gave a desolate appearance to the whole valley under my eye. I paused for a moment, and a pang struck through my heart, while the mortifying query occurred—What if this gloomy place should be the bounds of my habitation? And it was the will of the Almighty that it should be so.”

The congregation of Forfar was at that time but newly formed, and had never yet had any regular minister, being, by orders of the Presbytery, supplied, as it is termed, from Sabbath to Sabbath by young probationers and others.
Three calls were at the same time subscribed for the popular young preacher: from Forfar, from Dundee, and from Perth, where he was wanted as a second or collegiate minister. The congregation of Dundee was large and comparatively wealthy, but the call was not unanimous.

Either Dundee, or the second charge in Perth, would have been a much more agreeable and advantageous appointment for Mr. Jamieson; but the Synod allotted him the small, poor, and ill-organized congregation of Forfar, which, with difficulty, managed to allow him a stipend of £50 a year. It is to be hoped that the motives of the Ecclesiastical Court in this choice were pure, and that, as Perth and Dundee might be considered comparatively safe even with inferior candidates, they were induced, as a matter of policy, to send a popular, active, and able young man to a new locality, where the congregation required to be consolidated. However this might be, Mr. Jamieson felt, and not without some degree of bitterness, that the decision was most unfavourable to him in every respect. He had lived enough in towns, and among the better classes, and had seen enough of the difficulties of his father with a stipend nearly double, to be fully aware of the utter inadequacy of that allowed him. With regard to society, he could maintain little social intercourse with the uneducated persons composing his congregation, and beyond them he was not only without any connexions in the place, but had to contend with coldness and dislike, arising from that prejudice against the Secession before alluded to, and which appears to have been very strong in Forfar. Some ludicrous instances are given of petty persecution from that cause, particularly on the part of the minister of the Established Church, who seems to have considered Jamieson, and the Episcopalian clergyman of the place, as two refractory parishioners, and to have assumed an air of insulting superiority strangely misplaced.

On the whole, it is not easy to conceive a position more trying in every respect than that of the young minister at his outset in Forfar; and a man of less energy, although of equal talents, would probably have been altogether lost in it. There was, however, one bright side: he was affectionately, nay, anxiously wished for by the whole of his congregation, and this unanimity afforded some consolation to him, as well as to his father,—the latter recollecting that, although he had only been opposed, in his call to Glasgow, by two persons, these two had proved thorns in his side as long as they lived. Besides, Mr. Jamieson knew that he was in the path of duty; and, piously resigning "his lot into the hands of the All-Wise Disposer of events," with the assurance which followed him through life, "that his gracious Master would provide for him in the way that was best," he looked forward to the future with firmness.

The struggle was severe at first, but by degrees he became better known and better appreciated. He acknowledges with marked gratitude the obligations he owed, in that respect, to Mr. Dempster of Dunnichen, a gentleman of high character and considerable influence in the county, which he represented for some time in Parliament. This amiable person was his first, and proved through life his fastest friend. Until this acquaintance with Mr. Dempster, which was brought about by an accidental call, his only enjoyment was in visiting at intervals several respectable families in Perth and its neighbourhood, or the hospitable manse of Longforgan in the Carse of Gowrie, then a residence combining every charm. But the friendship and influence of Mr. Dempster procured similar enjoyments for him nearer home. At Dunnichen, indeed, he was a welcome guest at all times, and there he became acquainted, through the cordial introduction of Mr. Dempster, with all the landed aristocracy of the county. This enlargement of Mr. Jamieson's circle of social intercourse was farther aided and confirmed by his marriage, about a year after his settlement in Forfar, with the daughter of an old and respectable proprietor in the county, Miss Charlotte Watson, youngest daughter of Robert Watson, Esq. of Shielhill in Angus, and of Easter Rhynd in Perthshire. Mr. Jamieson, when very young, had frequently heard a friend speak with affectionate admiration of the family of Shielhill,—of their hospitality, and of their regard for religion,—the latter a quality not very common at the time amongst the landed proprietors of that part of the country. He was thus predisposed to esteem the whole family, some of whom he had, before coming to Forfar, seen in his father's house at Glasgow.

It must have appeared almost madness to think of marriage with so very limited an income, even allowing for the greater value of money at that time; but the bachelor state was deemed incompatible with the ministry in Scotland; and, besides, prudential motives do not always prevent a young man from falling in love. The union, however, which soon took place, and which lasted for more than half a
century, proved in all respects a most auspicious one. Mr. and Mrs. Jamieson had no doubt for a long period much to contend with from limited means and a very numerous family; but the untiring industry of Mr. Jamieson soon made up for all other deficiencies.

Mr. Jamieson's confidence in Providence, and in his own energies, thus began to reap its reward. To loneliness at home, and indifference if not neglect abroad, there now succeeded strong domestic attractions, and the esteem and regard of respectable neighbours.

Shortly after his marriage, he began to work seriously for the Press, and continued upwards of forty years a constant and even voluminous writer, on diversified subjects. While yet a mere stripling, he composed some pieces of poetry for Ruddiman's Weekly Magazine, which we notice only because they were his first appearance as an author. We next find him communicating, in a series of papers to the Literary and Antiquarian Society of Perth, of which he was a member, the fruits of his researches concerning the antiquities of Forfarshire. These papers led Mr. Dempster to recommend his writing a history of the county, and the suggestion gave impulse and direction to his local inquiries, although it was never fully complied with. But the publication which first seems to have obtained for him some literary reputation, and the character of an orthodox and evangelical minister, was his reply, under the title of "Socinianism Unmasked," to Dr. Macgill of Ayr, whose peculiar heresy had lately been broached.

This work paved the way for his favourable reception in London, which he visited for the first time in 1788-9. He carried to London with him a collection of sermons, afterwards published under the title of "Sermons on the Heart," which became very popular. With the exception of this work, his other writings do not seem to have yielded him in general much profit, although they added to his reputation. Letters given him by Dr. Erskine and others procured for him an extensive acquaintance, particularly in the religious circles and with the evangelical ministers of the metropolis. He mentions the pious and benevolent Mr. John Thornton, the eccentric Ryland the Baptist minister, John Newton, Venn, and Cecil, as of the number of his new friends. He also found antiquarian and literary associates, while his poem on the "Sorrows of Slavery," written with some care, to aid the cause of abolition, then of absorbing interest, brought him under the notice of the abolitionists, and led to an acquaintance with Wilberforce and Granville Sharpe.

The consideration he enjoyed in these metropolitan circles, and particularly amongst his religious friends, must have been augmented by his "Reply to Priestley," for which he received the diploma of Doctor of Divinity from the College of New Jersey, the first honour of the kind that had been conferred upon a Seceder.

Dr. Jamieson repeated his visits to London at different times, officiating there for his friend Dr. Jerment, while that gentleman went to see his connexions in Scotland. On these occasions, he extended the circle of his general acquaintance, and appears also to have discovered several distant relations mixing in good society. He speaks amusingly enough of his meeting with a distant female cousin, Lady Strange, the widow of the celebrated engraver, a very lively and clever woman, who to her last day took pride in her broad Scotch, and otherwise retained all the warmth of early national feeling. When the Doctor, till then a stranger to her, made his formal obeisance, "the good old lady," he says, "ran up to me with all the vivacity of fifteen, and taking me in her arms, gave me a hearty embrace." She was one of those whose heads and hearts are continually occupied with plans for serving their friends; and her influence, of which she had a good deal, was ever zealously exerted to promote Dr. Jamieson's interests. One of her schemes was that he should leave the Secession and look for promotion in the Church of England; but such an idea, it may well be believed, had still less chance of being for a moment harbourcd by him, than that before mentioned, of his entering into the Church of Scotland, although he had now been lingering on, for more than a dozen of years, on the same pittance of £50 a-year.

During this long lapse of time, his greatest enjoyment, beyond his own fireside, was still found in the society and steady friendship of Mr. Dempster. "Many a happy day," he writes, "have I spent under the roof of this benevolent man. We walked together; we rode together; we fished together; we took an occasional ride to examine the remains of antiquity in the adjacent district; and if the weather was bad, we found intellectual employment in the library,—often in tracing the origin of our vernacular words in the continental languages."
The Doctor had not yet projected his great work, the Dictionary; the first idea of which arose accidentally from the conversation of one of the many distinguished persons whom he met at Mr. Dempster’s residence; Dunnichen being long the frequent rendezvous of not merely the most eminent men of Scotland, but of such learned foreigners as from time to time visited the country. This was the learned Grim Thorkelin, Professor of Antiquities in Copenhagen. Up to this period, Dr. Jamieson had held the common opinion, that the Scottish is not a language, and nothing more than a corrupt dialect of the English, or at least of the Anglo-Saxon. The learned Danish Professor first undeceived him—though full conviction came tardily—and proved, to his satisfaction, that there are many words in our national tongue which had never passed through the channel of the Anglo-Saxon, nor been spoken in England. Before leaving Dunnichen, Thorkelin requested the Doctor to note down for him all the singular words used in that part of the country, no matter how vulgar he himself consider them; and to give the received meaning of each. Jamieson laughed at the request, saying, “What would you do, Sir, with our vulgar words; they are merely corruptions of English?” Thorkelin, who spoke English fluently, replied with considerable warmth, “If that fantast, Johnson, had said so, I would have forgiven him, because of his ignorance or prejudice; but I cannot make the same excuse for you, when you speak in this contemptuous manner of the language of your country, which is, in fact, more ancient than the English. I have now spent four months in Angus and Sutherland, and I have met with between three and four hundred words purely Gothic, that were never used in Anglo-Saxon. You will admit that I am pretty well acquainted with Gothic. I am a Goth; a native of Iceland, the inhabitants of which are an unmixed race, who speak the same language which their ancestors brought from Norway a thousand years ago. All or most of these words which I have noted down, are familiar to me in my native island. If you do not find out the sense of some of the terms which strike you as singular, send them to me; and I am pretty certain I shall be able to explain them to you.” Jamieson, to oblige the learned stranger, forthwith purchased a two-penny paper book, and began to write down all the remarkable or uncouth words of the district. From such small beginnings, made more than twenty years before any part of the work was published, arose the four large quarto volumes of his DICTIONARY and SUPPLEMENT, the revolution in his opinion as to the origin of the Scottish language, and that theory of its origin which he has maintained in the learned Dissertations which accompany the Dictionary.

It would not now be easy, we apprehend, to explain the difficulties, discouragements, and privations under which that great undertaking was prosecuted for a long series of years. The author had now a large family to maintain and to educate, and he was even embarrassed with debts inevitably incurred, while the prospect of remuneration for his labours was distant and uncertain. How he and Mrs. Jamieson struggled through their accumulating difficulties, might probably have puzzled themselves on looking back to explain; but he was strong in faith, and also active in endeavour.

On the death of Mr. Adam Gib, Dr. Jamieson received a Call from the Seceder congregation of Nicolson Street, Edinburgh, to be their minister. But the Synod again opposed both the wishes of the congregation, and Dr. Jamieson’s interests and obvious advantage; and that, too, at a period when his removal to the capital would have been of the greatest advantage to his literary projects, and to the professional education of his elder sons. He very naturally felt with acuteness this second frustration of his reasonable hopes; but, as before, he quietly submitted. A few years more elapsed, when Mr. Banks, the successor of Mr. Gib, having gone to America, the doctor was again unanimously called, and the Synod then thought fit to authorize his translation. The change from Forfar to Edinburgh was, in every point of view, a happy and auspicious event. His stipend was probably quadrupled at once: he was restored to early connexions and literary society, and obtained every facility for prosecuting his philological and etymological researches. Shortly after this he learnt that the Rev. Mr. Boucher, Vicar of Epsom, was engaged in a work of somewhat similar character; and mutual friends advised that the one should buy the other off, and obtain the accumulated materials, for the use of his own work. Any reward for his labours, however inadequate, was then an important consideration with Dr. Jamieson; and he appears, at one time, to have thought of giving up his treasures for £250; but the dislike which he had felt from the beginning, at the idea either of compromise or co-operation, afterwards fortified by suspicions that Mr. Boucher’s view of the Scottish language would degrade it to the level of the English provincial dialects, and the conscientious conduct of the
friend of the vicar, the late Bishop Gleig of Stirling, who was too well aware of the real value of Dr. Jamieson's manuscripts to sanction such a sacrifice, ultimately and happily put a stop to the negotiation. The subsequent death of the Rev. Mr. Boucher, before the publication of his work, left the field clear for our National Lexicographer. It is not merely as patriotic natives of Scotland, that we rejoice in this circumstance, but as the friends of sound literature; and as pricing yet more highly than the learning displayed, that fund of innocent and delightful entertainment and instruction, spread before us in the pages of the Scottish Dictionary;—those imperishable records of our history, our literature, and our usages, which may enable all future generations of our countrymen, and their off-sets in every distant land, to think and feel as ancient Scots; and which will keep open for them the literary treasures of their fathers—the pages of their Burns and Scott; and of those other works which, but for this master-key, must soon become sealed books.

The people of Scotland certainly never took so great an interest in any work that had then appeared in their own country as in the Dictionary. It was every one's concern; and after the first two volumes had been published, and had set many thousand minds at work, to add to, or endeavour to render more perfect, this national monument, the learned author, from the palace and the castle to the farm-house and the cottage, found devoted, and often able auxiliaries, in completing his great undertaking. Those who could not assist him with words, yet circulated his prospectuses, and procured subscribers to the work. Through the interest and exertions of Lord Glenbervie, the duty on the paper for printing the Dictionary was remitted, in virtue of a provision, entitling the publishers of works on Northern Literature to a drawback on the paper used. Among his friends of a later period, none were more zealous than the late Duchess of Sutherland, through whose interest or recommendation he was afterwards chosen one of the ten Associates of the Royal Literary Society, instituted by George the Fourth. Each Associate was entitled to a pension of one hundred guineas. The Society, which numbered among its members Coleridge and D'Irsoali, fell with George the Fourth, which occasioned no little disappointment and hardship to some of the Associates. The fact, as it regards Dr. Jamieson, serves to bring to light a circumstance highly honourable to both the parties concerned. The Doctor had, by this time, in consequence of advancing age and indifferent health, resigned the charge of his congregation on a retiring salary of £150; and other sources of annual income had been dried up at the same time. He would, therefore, willingly have had the pension restored by Government, and addressed himself to Earl Spencer with that view. The Earl, unable to effect any change in the councils of King William, generously, and in the most delicate terms, offered to continue the Doctor's allowance out of his own pocket, and at once sent an order on the house of Sir William Forbes & Co. for the first half-yearly payment. This munificence on the part of a stranger to one having no possible claim upon him, save as a man of letters, whom he might imagine to be placed in difficulties in his old age by a measure of financial economy, made a deep impression on Dr. Jamieson's mind; and it may well be supposed, that, although he declined the proffered assistance, he did so with much feeling, and with expressions of sincere gratitude. The correspondence about this affair must have left warm feelings of mutual regard and satisfaction in the minds of both these excellent men; indeed, so much was this the case, that Earl Spencer left him, by will, a legacy of £100 per annum, as a mark of his esteem and respect. In 1833 the pension was in Dr. Jamieson's case restored through some secret court influence; Earl Grey, then Premier, himself announcing that the Doctor had been placed on his Majesty's Civil List for a pension to the amount of that which he had lost by the dissolution of the Literary Society instituted by George the Fourth.

Dr. Jamieson's severest affliction had been in seeing the greater part of his numerous family descend to the grave before him; some in infancy and childhood, but others in the prime of life and of usefulness. Of seven sons who reached manhood, only one survived him. Three died in India; of whom two had arrived at distinction in the medical service. His second son, Mr. Robert Jameson, an eminent member of the Scottish bar, long in lucrative practice, and entitled to look forward to the highest honours of his profession, was cut off a few years before his venerable parent. But his last, and the heaviest blow of all, was the loss of Mrs. Jamieson, a lady equally remarkable for the good qualities of her head and of her heart, and who had shared his lot for fifty-five years. His surviving family consists of Mr. Farquhar Jameson, now a banker in Paris; Mrs. Mackenzie, the wife of Captain Mackenzie of the 21st regiment; and several grandchildren.
In the latter years of his life, Dr. Jamieson had been liable to bilious attacks, for which he was recommended to try the waters of different noted Spas in Scotland. From such stations as Pitcaithley, the Moffat Wells, or Innerleithen, he was in the habit of making rounds of visits to those families of the neighbouring nobility and gentry who had been among his earlier friends. The banks of the Tweed between Peebles and Berwick had ever been to him a more favourite and familiar haunt than even the banks of his native Clyde; and many of the happiest days of his later summers were spent amidst the lovely scenes of “Tweedside,” and among the friends and relatives which he possessed in that classic district. He had always been fond of angling; and in the Tweed and its tributary streams, he socially pursued the “gentle craft,” almost to the close of life. Of the houses which he had long been in the habit of visiting on Tweedside, none seems to have left a more indelible impression on his memory than Ashiestiel, the happy intermediate residence of Sir Walter Scott, whom Dr. Jamieson had first visited in his little cottage at Lasswade, and,—for the last of many times,—in the lordly halls of Abbotsford, only a very short while before Scott went abroad, never again to return—himself.

One of the most important public affairs in which Dr. Jamieson was ever engaged, was bringing about the union of the two branches of the Secession, the Burghers and Antiburghers. Those only who understand the history of these great divisions of the Seceders, and their mutual jealousies and dissensions, can appreciate the difficulty and the value of the service of again uniting them, and the delicacy, sagacity, and tact which it required. To this healing measure, which he had deeply at heart, Dr. Jamieson was greatly instrumental.

Notwithstanding his bilious and nervous complaints, the Doctor seems, considering his laborious and often harassing life, to have enjoyed up to a great age a tolerable measure of health. His “Reollections,” to which he appears to have added from time to time as memory restored the more interesting events and reminiscences of his earlier years, seem to have terminated abruptly in 1836. He died in his house in George’s Square, Edinburgh, on the 12th July, 1838; universally regretted, esteemed, and beloved, not more for his learning, piety, and social qualities, than as one of the few remaining endeared links which connect Scottish Society with the Past.

Besides the different books which Dr. Jamieson edited, such as Barbour’s Bruce, and Blind Harry’s Wallace, in two volumes quarto, Slezer’s Theatrum Scotia, with a memoir of the author, and other works,—among the more important of his multifarious original writings are the following:

- Socinianism Unmasked.
- The Sorrows of Slavery. A poem.
- Sermons on the Heart, 2 vols. 8vo.
- Congal and Fenella. A metrical tale, in two parts.
- Reply to Dr. Priestley, 2 vols.
- Eternity. A poem.
- Remarks on Rowland Hill’s Journal.
- The Use of Sacred History, 2 vols. 8vo.
- An Important Trial in the Court of Conscience, 12mo.
- An Etymological Dictionary of the Scottish Language, 2 vols. 4to.
- Abridgment of Dictionary, 8vo.
- An Historical Account of the Ancient Culdees of Iona.
- Hermes Scythicus, or the Radical Affinities of the Greek and Latin Languages to the Gothic, 8vo.
- Supplement to Dictionary of the Scottish Language, 2 vols. 4to.
- Historical Account of the Royal Palaces of Scotland.

Dr. Jamieson, at different periods, received literary honours. He was a member of the Society of Scottish Antiquaries, and long acted as one of its secretaries. He was a member of the Royal Physical Society of Edinburgh; of the American Antiquarian Society of Boston; and of the Copenhagen Society of Northern Literature; and he was a Royal Associate, of the first class, of the Literary Society instituted by George IV., while it existed. At a comparatively early period of his career he received, as has been mentioned above, the degree of Doctor in Divinity, with a regular diploma from the College of New Jersey, in the United States of America.
SOME affect to despise all etymological researches, because of their uncertainty. But many other branches of science are equally liable to this objection. Was it a clear proof of the wisdom conferred on our common parent, that he gave names to all the inferior creatures, according to their peculiar natures? And may we not discern a considerable vestige of his primeval state, in the propriety of many of the names imposed on things, even in modern languages? An inquiry into the reasons of these is not, therefore, a matter of mere unprofitable curiosity. It is no contemptible mean of investigating the operations of our intellectual powers.

The structure of language is, indeed, one important branch of that philosophy which so nearly interests man,—the philosophy of his own mind;—a branch which, although less attended to than many others, and often more obscured, than elucidated, by system, extends its influence through all nations; is, practically at least, as well known to the peasant as to the prince, to the savage as to the man of letters; in the most lively manner, in many instances, delineates the objects with which we are conversant, exhibiting to others a faithful copy of the impressions which these make on our own minds; forcibly illustrates, as far as the oblique signification of words is concerned, the singular associations of our ideas; appears, by its striking analogies, as a grand link among the various individuals of the same species, how remote soever from each other as to situation; frequently affords a proof of the near affinity of particular nations; and, by the general diffusion of certain primitive terms, or by certain rules of formation universally adopted, assigns a common origin to mankind, although scattered “on the face of the whole earth.”

Since the union of the kingdoms, how beneficial soever this event has been in other respects, the language of Scotland has been subjected to peculiar disadvantages. No longer written in public deeds, or spoken in those assemblies which fix the standard of national taste, its influence has gradually declined, notwithstanding the occasional efforts of the Muse to rescue it from total oblivion.

This decline may be traced still farther back. The union of the crowns, although an event highly honourable to Scotland, soon had an unfavourable influence on the ancient language of the country. She still indeed retained her national independence; but the removal of the court seems to have been viewed as an argument for closer approximation, in language, to those who lived within its verge. From this time forward, as living authors in general avoided the peculiarities of their native tongue, typographers seem to have reckoned it necessary to alter the diction even of the venerable dead. In thus accommodating our ancient national works to the growing servility of their times, they have in many instances totally lost the sense of the original writers.
In this manner, even the classical writings of our ancestors have been gradually neglected. The alterations, occasionally made by editors, although sufficient to disfigure them, were not carried so far as to keep pace with the ideal refinement of their contemporaries.

It is surprising that no one has ever attempted to rescue the language of the country from oblivion, by compiling a Dictionary of it. Had this been done a century ago, it would most probably have been the means of preserving many of our literary productions, which it is to be feared are now lost, as well as the meaning of many terms now left to conjecture.—Till of late, even those who pretended to write Glossaries to the Scottish books which they published, generally explained the terms which almost every reader understood, and quite overlooked those that were more ancient and obscure. The Glossary to Douglas's Virgil formed the only exception to this observation.

Within these few years, a taste for Scottish literature has revived both in Scotland and England. Hence the want of an Etymological Dictionary has been felt more than ever, and it may well be supposed, that all who possess a genuine taste for the literary productions of their country, must feel disposed to encourage a work which is necessary, not merely for illustrating their beauties, but in many instances even for rendering them intelligible. The use of such a work is not confined to our edited books, but may in a great measure prove a key to our ancient MSS. It must facilitate the progress of those, whose studies or employments lay them under the necessity of investigating the records of antiquity; and who, especially in their earlier years, are apt to be disgusted at their professions, from the frequent occurrence of terms, at the meaning of which they can only guess.

It is undeniable, indeed, that from the strange neglect of our vernacular language, the signification of some of our law terms is already lost; and that the meaning of others, on the interpretation of which not only private property, but public justice depends, is so doubtful, as to leave room for almost endless litigation.

Even these invaluable remains of antiquity, which record the valiant deeds of our ancestors, delineate their manners, or exhibit their zeal for religion, excite little interest in our time, because they are in a great measure unintelligible.

Those who possess old libraries, that have been handed down, perhaps through many generations, must be convinced of the necessity of a work of this kind; because the books which were perfectly familiar to their fathers, and which communicated instruction to their minds, or kindled up the flame of patriotism in their breasts, are now nearly as completely locked up to them, as if they were written in a foreign tongue.

Such a work is necessary for preserving, from being totally lost, many ancient and emphatic terms, which now occur only in the conversation of the sage of the hamlet, or are occasionally mentioned by him as those which he has heard his fathers use. It may also serve to mark the difference between words which may be called classical, and others merely colloquial; and between both of these, as far as they are proper, and such as belong to a still lower class, being mere corruptions, cant terms, or puerilities.

Many ancient customs, otherwise unknown or involved in obscurity, come also to be explained or illustrated, from the use of those words which necessarily refer to them. The importance of any thing pertaining to the manners of a nation, as constituting one of the principal branches of its history, needs not to be mentioned: and, as the knowledge of
ancient manners removes the obscurity of language; by a reciprocal operation, ancient language often affords the best elucidation of manners.

Such a Dictionary, if properly conducted, should not only throw light on the ancient customs of Scotland, but point out their analogy to those of other Northern nations. So striking indeed is the coincidence of manners, even in a variety of more minute instances, between our ancestors and the inhabitants of Scandinavia, as marked by the great similarity or absolute sameness of terms, that it must necessarily suggest to every impartial inquirer, that the connexion between them has been much closer than is generally supposed.

Language, it is universally admitted, forms one of the best criterions of the origin of a nation; especially where there is a deficiency of historical evidence. Our country must ever regret the want, or the destruction, of written records. But an accurate and comparative examination of our vernacular language may undoubtedly in part repair the loss; as well as throw considerable light on the faint traces which history affords, with respect to the origin of those, who for many centuries have been distinguished from the Celtic race, as speaking the Scottish language.

I do not hesitate to call that the Scottish Language, which has generally been considered in no other light than as merely on a level with the different provincial dialects of the English. Without entering at present into the origin of the former, I am bold to affirm, that it has as just a claim to the designation of a peculiar language as most of the other languages in Europe. From the view here given of it to the public, in the form of an Etymological Dictionary, it will appear that it is not more nearly allied to the English, than the Belgic is to the German, the Danish to the Swedish, or the Portuguese to the Spanish. Call it a dialect, if you will; a dialect of the Anglo-Saxon it cannot be: for, from the Dissertation prefixed to the Dictionary, it must appear to the unprejudiced reader, that there is no good reason for supposing, that it was ever imported from the southern part of our island.

How far the work proposed possesses the requisites mentioned above, the public must judge. I shall only say, that I have still kept these things in view, as necessary recommendations of a work of this kind. Particularly, as far as my opportunities led me, I have paid attention to the more ancient terms used in our laws; without unnecessarily encumbering the work with many words of Latin origin, as to the meaning and derivation of which there can be no difficulty.

Many of our nation, not only in the higher, but even in the middle, ranks of life, now affect to despise all the terms or phrases peculiar to their country, as gross vulgarisms. This childish fastidiousness is unknown not only to intelligent foreigners, but to the learned in South Britain. Well assured that the peasantry are the living depositaries of the ancient language of every country, they regard their phraseology nearly in the same light in which they would view that of a foreign people.

A learned and elegant writer of our own country seems to regret that the language of Scotland has been so much neglected. "If the two nations," he says, "had continued distinct, each might have retained idioms and forms of speech peculiar to itself; and these, rendered fashionable by the example of a court, and supported by the authority of writers of reputation, might have been considered in the same light with the varieties occasioned
by the different dialects in the Greek tongue; might have been considered as beauties; and, in many cases, might have been used promiscuously by the authors of both nations. But, by the accession, the English naturally became the sole judges and lawgivers in language, and rejected, as solecisms, every form of speech to which their ear was not accustomed.” Robertson’s Hist. of Scotland, B. viii. ad fin.

Our best writers have felt the disagreeable consequences of the national servility. No man, educated in Scotland, can entirely divest himself of its peculiar idioms. Even the learned writer quoted above, Hume, and many others, who have justly acquired celebrity in other respects, have not escaped censure, because they have been found guilty of using national barbarisms.

In consequence of the late publication of a variety of curious works of Scottish antiquity, and of some modern works of genius in this language, the English literati are now convinced, that a more extensive acquaintance with it is necessary for understanding many terms in their own ancient writings, which have formerly been common to both countries, but have become obsolete in South-Britain.

Even before the revival of a taste for Scottish antiquities, the great Lexicographer of England, although not partial to our country, expressed his wish for the preservation of its language. Boswell gives the following account of what Dr. Johnson said to him on this subject. “October 19, (1769)—he advised me to complete a dictionary of words peculiar to Scotland, of which I shewed him a specimen. ‘Sir, (said he), Ray has made a collection of north-country words. By collecting those of your country, you will do a useful thing towards the history of the language.’” Life of Dr. Johnson, II. 86–87. Lond. edit. 1804.

It must be evident to every person of ordinary reflection, that a native of any country, or one at least who has long resided in it, can alone be qualified to compose a Dictionary of its language. There is a copiousness in the Scottish, of which the native of another kingdom can scarcely form an idea. Although I have spent my time in this quarter of the island, and devoted no inconsiderable attention to this subject; I find it necessary to acknowledge, that I have met with a variety of words and phrases, which, although in common use, I find it extremely difficult to explain.

On every word, or particular sense of a word, I endeavour to give the oldest printed or MS. authorities. I have had the best opportunities of doing so, not only from the kindness of my literary friends, but from the access I have had, in consequence of the liberality of the Faculty of Advocates, to their valuable Library, which contains a variety of Scottish books and MSS. not to be found elsewhere. I am not so fastidious, however, as to reject every word that cannot be supported by written authority. In this case, many of our most ancient and expressive terms would be for ever buried. Having resided for many years in the county of Angus, where the Old Scottish is spoken with as great purity as any where in North Britain, I collected a vast number of words unknown in the Southern and Western dialects of Scotland. Many of these I found to be classical terms in the languages of Iceland, Sweden, and Denmark. I have also endeavoured, as far as I could, to collect the terms belonging to the different provinces of Scotland. It could not be expected that literary men would use such diligence, in preparing the way for a Scottish Dictionary,
as was used with a view to the publication of the *Vocabulario della Crusca*; when books were composed, containing such words as had formerly occurred only in conversation, for the express purpose of supplying the compilers of that celebrated work with written authorities. I have therefore been obliged to give these words, as I found them, on the authority of the nation at large, or of particular provinces. This, I humbly apprehend, is fully as good authority as that of a variety of later writers, whose works have scarcely had any other claim to the attention of their countrymen, than as they tended to preserve the vernacular tongue. If the first compilers of Dictionaries had rejected all the terms which they did not find written, many that now pass for classical would never have appeared in print to this day.

This work is not professedly a Dictionary of old English words. But such as occur in Scottish works, or seem to have been common to both nations, are explained, as well as those that are peculiar to the North; while their sense is illustrated by references to the most ancient English writers, or to Vocabularies of Provincial terms. Notwithstanding the length of time that I have been habituated to researches of this kind, I do not, by reason of my local situation, think myself qualified to give a complete Dictionary of all the old words used by English writers, or of those that belong to different Provinces of England. I have endeavoured to compress the work as much as I could, without injuring it: yet, from the great variety of terms, either peculiar to the Scottish, or common to it with the English, had I pretended to give a complete view of all the ancient and provincial words of both languages, it must have far exceeded any reasonable bounds. The words explained, where it could be done with any degree of certainty, are exhibited in their relation to those which are allied to them, whether in the ancient or in the modern dialects of the Gothic, in the Latin, or in the languages derived from it. The correspondence of others with similar words occurring in the Welsh, Armorican, Gaelic or Irish, is also pointed out. I have occasionally, although sparingly, made etymological references to the Greek, and even to some of the oriental languages.

I have been engaged in this work, often as a relaxation from professional labours, or studies of greater importance, for nearly twenty years. During this period, it has almost imperceptibly swelled far beyond any idea I had originally formed with respect to its size.

When I first engaged in this investigation, it was not with the remotest idea of publication. Even after proposals had been made to me on this head, I designed to keep the work on a small scale, and had therefore, in my notes in general, merely mentioned the name of the author who uses any word in a particular sense, without referring to the place. It was afterwards suggested, that the work would be less useful, if it did not contain authorities for the different significations; and less acceptable to the public, as they would have no criterion for judging, whether the sense of the writers referred to had been rightly understood or not. Fully convinced of the justness of this remark, I subjected myself to the drudgery of going over the same ground a second, and in various instances, a third time. After all my labour, I have not been able to recover some passages to which I had formerly referred; and have therefore been obliged merely to mention the name of the writer.
I have often quoted books which have neither acquired, nor have any claim to celebrity, and given extracts which, in themselves, scarcely merit quotation. But from the plan adopted, I was under a necessity of doing so, or of leaving many words without any authority whatsoever.

I may have frequently erred with respect to provincial terms; in giving those as such, which are perhaps pretty generally used, or in assigning to one county, or district, what more properly belongs to another. The following rule has been generally observed. The county or district is referred to, in which, according to personal knowledge, or the best of my information, any term is used; while, in many instances, the reference is not meant to be understood exclusively.

There is reason to fear, that I may also have often erred even as to the sense. This can hardly occasion surprise, when it is stated, that words, to which I was a stranger, have been often explained to me in a variety of ways, and some of these directly opposed to each other; and that many, which are commonly used, are interpreted very differently, according to the peculiar ideas which are attached to them, from the humour or fancy of individuals, and in consequence of that indefinite character which marks terms only or principally oral.

I present this work, therefore, to the public, fully convinced that it has many of the imperfections which must necessarily attend a first attempt of this kind. At the same time, I flatter myself, that these will be viewed with a candid eye; and am assured, that I shall meet with the greatest share of indulgence from those, who from literary habits of a similar description, have learned the difficulty and labour inseparable from such multifarious investigation, in which the mind derives neither support nor animation from unity, but every distinct word appears as a new subject.

In case another edition of this work should ever be called for, I will reckon myself peculiarly indebted to any of my readers who will take the trouble of pointing out any material errors into which I have fallen, or of transmitting to me such ancient national terms as may have been omitted, with the proper explanations.

To all who have encouraged this work, some of them indeed in the most liberal manner, I owe a tribute of gratitude. My friends, who, in the progress of it, have favoured me with their advice, or assisted me by their communications, will be pleased to accept of my sincere acknowledgments. Some of the latter stand so high in the lists of literary fame, that their names, if mentioned, would do honour to the work. But lest I should subject myself to the charge of ostentation, or seem to seek a veil for covering my own defects, or wound the delicacy of any to whom I have thus been indebted; I shall rest on this general testimony of my sense of obligation.

[Edinburgh, 1808.]
LIST OF SUBSCRIBERS
TO THE ORIGINAL EDITION, 1808.

(Those whose Names are marked with an Asterisk, have died since the Subscription commenced.)

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It is an opinion, which has been pretty generally received, and perhaps almost taken for granted, that
the language spoken in the Lowlands of Scotland is merely a corrupt dialect of the English, or at least
of the Anglo-Saxon. Those who have adopted this idea, have assigned, some one era, some another, for
the introduction of this language from the South; each preferring that which seemed to have the most
plausible claim, without entertaining a single doubt as to the solidity of the hypothesis which rendered
it necessary to fix such an era. Having long adhered to this hypothesis, without any particular in­
vestigation, it is probable that I might never have thought of calling it in question, had I not heard it
positively asserted, by a learned foreigner, that we had not received our language from the English;
that there were many words in the mouths of the vulgar in Scotland, which had never passed through
the channel of the Anglo-Saxon, or been spoken in England, although still used in the languages of the
North of Europe; that the Scottish was not to be viewed as a daughter of the Anglo-Saxon, but as, in
common with the latter, derived from the ancient Gothic; and that, while we had to regret the want of
authentic records, an accurate and extensive investigation of the language of our country might throw
considerable light on her ancient history, particularly as to the origin of her first inhabitants.

This assertion seemed to merit a fair investigation. On this I entered, prepossessed with an opinion
directly the reverse of that which I now embrace as by far most tenable. I am far from saying, that it
is attended with no difficulties. These I mean to submit to the public, in all the force which they appear
to have; while at the same time I shall exhibit a variety of considerations, which, if they amount not
to full proof, seem to afford as much as can well be expected on a subject necessarily involved in such
obscurity, from the distance of time, and from the deficiency of historical testimony.

The learned Camden, Father Innes, and some other respectable writers, have viewed the Picts as
Welsh; and have argued, of consequence, that their language must have been a dialect of the Celtic. I
will not contend about the name of this people; although there is sufficient evidence that it was written
corruptly by the Romans. What particularly demands our attention, is the origin of the people them­selves; and also their language, whether it was Gothic, or Celtic.

It would serve no good purpose to enter into any disquisition as to the supposed time of their arrival
in this country. As this dissertation is intended merely in subserviency to the following work, it will be
enough, if it appear that there is good reason to view them as a Gothic race.

I. Historical Evidence.—The testimony of venerable Bede has been universally respected, except
in as far as his credulity might be viewed as influenced by ecclesiastical attachement. It has been sup­posed, indeed, that many of the legendary stories, now found in his history, were not written by him;
Dissertation on the Origin

as, in a variety of instances, although they appear in the A.S. translation, they are wanting in the original. Being the earliest historian of this island, he must have been best qualified to give a just account of the Picts; and although we should suppose him to have been under ecclesiastical influence in matters of religion, he could have no end to serve in giving a false account of the origin of this people. Yet, on this subject, even the testimony of Bede has been treated as unworthy of regard; because it is directly eversive of system.

He says — “Cum plurimam insulae partem, incipientes ab austro, possedissent [Brittones], contigit gentem Pictorum de Scythia, ut perhibent, longis navibus non multis oceanum ingressam,” &c. Lib. i. 1. “When they [the Britons,] beginning at the South, had made themselves masters of the greatest part of the island, it happened that the nation of the Picts, coming into the ocean from Scythia, as it is reported, in a few long ships,” &c. After giving an account of their landing in Ireland, and of their being advised by the Scots of that country to steer towards Britain, he adds — “Itaque petentes Britanniam Picti, habitare per septentrionales insulae partes coeperunt: nam austrina Brittones occupaverunt.” Ibid. “The Picts accordingly sailing over into Britain, began to inhabit the northern parts of it, for the Britons were possessed of the southern.”

There is not the slightest reason to doubt, that, by the Britons, he means the Welsh; as this is the name by which he designs this people. It is well known, that Scandinavia had been called Scythia by Jornandes, two centuries before Bede’s time. De Orig. Get. pp. 595-597. Is it said that Bede lived too long after the settlement of the Picts, to know anything certain as to their origin? It is sufficient to reply, that he undoubtedly gives the received belief of his time, which had been transmitted from preceding ages, and which no writer, for nearly nine hundred years after him, ever ventured to controvert. If Bede could not know whence the Picts came, it can hardly be supposed that we should have superior means of information.

Bede was certainly well acquainted with the Britons, or Welsh. Now, although it should be supposed that he had been misinformed as to the origin of the Picts, his assertion amounts to a full proof that they were quite a different people from the former. For had they been Welsh, or indeed Celts of any description, the similarity of language could not have entirely escaped his observation. If an intelligent Highlander can at this day, after a national separation of nearly fourteen hundred years, make himself understood by an Irishman, it is totally inconceivable that the language of the Picts, if British, should have so far lost its original character in a far shorter period.

An attempt has lately been made, by a learned writer, to set aside this testimony of Bede, who, it is admitted, “was contemporary with the Pictish government.” “He speaks,” it is said, “doubtfully of the Picts, as the second people who came into this island from Scythia; first to Ireland; and thence to North-Britain. But though Bede states all this, rather as what he had heard, than as what he knew, his authority has deluded many writers, who did not inquire whether what he had said modestly could possibly be true.” Caledonia, p. 199, N.

But why is it said that Bede speaks doubtfully, or, as it is afterwards somewhat softened, modestly, of the Picts? There can be no other reason for this assertion, than that he uses the phrase, ut perhibent. He therefore states all this, rather as what he had heard, than as what he knew. Doubtless, he could not know it, but by some kind of relation. For although “contemporary with the Pictish government,” it has never been supposed that he could have ocular demonstration as to the landing of this people. Is it meant to be objected, that Bede does not quote his authorities, or that he refers only to traditionary testimony? In a matter of this kind, would it be surprising that he could have referred to nothing else? Viewing it in this light, there is not the least evidence that it was not the general belief. Had it been merely the report of some, opposed by a different account of the origin of this people, he would in all probability have said,—ut nonnulli perhibent. Had he known any argument against this account, one, for example, from the diversity of language, would he not naturally have stated this?

But must perhibent necessarily be restricted to mere report? Has it never been used to denote histo-
rival narration? Or, as it occurs in the language of Bede, may it not rather be viewed as respecting the more circumstantial account which follows, concerning the size and number of the ships,—(ut perhibent, longis navibus non multis,) than as respecting what precedes, in regard to the migration of the Picts from Scythia? It is a singular circumstance, that Bede uses the very same verb with respect to the chiefs of the Anglo-Saxons. "Duces fuisse perhibentur eorum primi duo fratres Hengist et Horsa." Lib. i. c. 15. Could Bede be in any doubt, whether these were the leaders of his ancestors, little more than two hundred years before his own time?

If, however, Bede wrote doubtfully, how could his authority "delude many writers?" If he indeed mentions this only as a modest opinion, as a matter of mere hearsay, as a thing about which he was himself in hesitation; whence is it, that none of these "many writers," during nearly ten centuries, ever adverted to this till now? Were they all, without exception, so very prone to delusion? This is undoubtedly the conclusion we are left to deduce. They were so blind as to mistake mere doubt for authority; and therefore "they did not inquire whether what he had said modestly could possibly be true." Here the secret breaks out. Bede must necessarily be viewed as writing doubtfully, because he could not possibly be writing the truth. For although neither Bede, nor his followers, did inquire, "we now know, from more accurate examination, that the Picts were certainly Caledonians; that the Caledonians were Britons; and that the Britons were Gauls: it is the topography of North-Brittain, during the second and first centuries, as it contains a thousand facts, which solves all these doubts, and settles all controversy about the lineage of the Picts." Caled. ut sup.

Although Bede knew somewhat about the names of places in North-Brittain, we, in the nineteenth century, can form a far more certain judgment: and so powerful is this single argument from topography, as to invalidate all other evidence arising from direct historical testimony.

Nennius, who wrote about the year 858, informs us, that "the Picts came and occupied the islands called Orkneys, and afterwards, from the adjacent islands desolated many large regions, and took possession of those on the left, i. e. the north, coast (sinistrali plaga) of Britain, where they remain even to this day." "There," he adds, "they held the third part of Britain, and hold it even until now." Cap. 5. ap. Gale, I. 99.

Mr. Pinkerton has made a remark, the force of which cannot easily be set aside, that both Nennius and his coadjutor Samuel "were Welch," and that "therefore their testimony is conclusive that the Picts were not Welch, for they speak of the Picts, while the Pikish name was in full power." Enquiry, II. 161.

That the Picts were not Welch, appears also from the testimony of Gildas, an earlier British writer, who calls them a transmarine nation, who came, ab aquilone, from the north. Ap. Gale, I. 1.

The Saxon Chronicle, which seems to have been begun about the year 1000, perfectly concurs with these testimonies. The account given of the Picts is so similar to that of Bede, that it would almost seem to have been copied from his history. It is more minute in one point; as it is said that they came, ex Australi parte Scythiae, "from the south of Scythia."

The northern origin of the Picts seems to have been admitted by Roman writers. I shall not urge the well-known testimony of Tacitus, with respect to the striking resemblance of the Caledonians to the Germans; for, notwithstanding the partiality of former ages for this ancient writer, as an accurate investigator and faithful historian, we are now told, that "Tacitus talked about the origin of the Caledonians and Germans, like a man who was not very skilful in such investigations; and who preferred declamation to inquiry." Caled. p. 202, N.

The testimony of Claudian, who was coeval with the Emperor Valentinian I., deserves our attention.

Maduerunt, Saxone fusco,
Orcades. Incaluit Pictorum sanguine Thule.

Goodall, in his Introduction to Fordun, observes on this passage, that although the Romans slew the Saxons in the Orkneys, it does not follow that they were either the inhabitants of the Orkneys, or of
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Britain. But one consequence is unavoidable,—that even in this early period the Saxons were acquainted with the Orkneys. Hence, also, it seems highly probable, that they were in a state of confederacy with the Picts, as being a kindred race.

Stillingfleet's reasoning concerning the testimony of Eumenius, is very strong. "In his Panegyrick," says the Bishop, "he takes notice of the different state of the Britons, when Caesar subdued them, from what they were in Constantius his time. 'Then,' saith he, 'they were a rude, half-naked people,' and so easily vanquished; but now the Britons were exercised by the arms of the Picts and the Irish." Nothing can be plainer, than that Eumenius here distinguishes the Picts from the Britons, and supposes them to be enemies to each other. Neither can we reasonably think this a name then taken up to distinguish the barbarous Britons from the Provincial. For that distinction had now been of a very long standing; and if it had been applied to that purpose, we should have met with it in Tacitus, or Dio, or Herodian, or Zozimus, who speak of the Extra-provincial Britains, under no other name but of Britains." Orig. Britann. p. 241.

It has indeed been said, that "the Picts of the third Century — appeared to Roman eyes, under new aspects, and to the Roman understanding, under more formidable shapes." Caled. p. 215. By the reference to B. i. c. 6, the author seems to respect "their peculiar seclusion from the Roman provincials on the south of the walls;" p. 191. But this gives no sort of satisfaction to the mind, as a reason for a new designation. Were they not formerly extra-provincial, as much as in the time of Eumenius? Did they assume a warlike aspect formerly unobserved? Was not their character, in this respect, abundantly well known to Agricola? The idea of Stillingfleet, that the ancient Caledonians, although of Gothic origin, were about this time joined by a new colony from the continent, is at least worthy of mature consideration. V. Orig. p. 246.

Ammianus Marcellinus having said, Pictos Saxonasque, et Scotos et Attacottos, Britannos aerumnis vexasse continuis; Goodall observes, that "it cannot be inferred that the Saxons were Scots or Picts, because these are spoken of as different nations." But from the classification observed by Marcellinus, Pictos Saxonasque, he seems to have viewed these as only different names given to contiguous and kindred nations.


But I shall not urge this as an argument; as it may be said that these writers were all too late to know with certainty the origin of the Picts. While, however, we are assured, that the Scandinavians were early acquainted with the northern parts of our island, and made frequent descents on them; it must appear singular indeed, had we reason to believe that they were universally mistaken with respect to the origin of the inhabitants. Had they spoken a dialect of the Celtic, it would have afforded sufficient evidence that there was no national affinity with their invaders.

Nor would it be less remarkable, if almost all our own ancient writers had been grossly mistaken as to the origin of a people, who make so distinguished a figure in our history, and who so long occupied by far the greatest part of Scotland. The general persuasion of the old English writers was the same with theirs.

But the learned gentleman, formerly referred to, views every species of evidence as of no weight whatsoever, when opposed to that of a topographical kind, arising from the names of places in the first and second centuries; especially as these are found in the work of Ptolemy the Geographer. It was my original intention, in this preliminary dissertation, to throw together, as briefly as possible, the various circumstances which indicate the Gothic origin of our ancestors, without entering into the wide field of controversy. But however unpleasant this task, with a gentleman, especially, whose abilities and indefatigable industry I am bound to acknowledge, and who, whatever may be his mistakes, deserves well of
his country for the pains he has taken to elucidate her ancient history; yet I find it indispensably necessary to investigate the grounds on which he proceeds, as otherwise any thing here exhibited, under the notion of argument, might be viewed as already invalidated.

In order to erect or support his system, that the Picts were Britons, or the same people with the Welsh, and that no language was spoken in Scotland, before the introduction of what is called the Scoto-Saxon, save the Celtic; the learned writer finds it necessary to assume certain data of a singular description. He either takes for granted, or flatters himself that he has proved, that, till a late period, there were none but Celts in Germany; that the Roman historians are not worthy of credit, in as far as they insinuate any thing opposed to this hypothesis; that the Goths were different from the Scythians; that the Belgic was merely a dialect of the Celtic; and that the stone monuments to be found in Britain were all constructed by Celts.

He assumes, that there were none but Celts in Germany, till a late period. He does not, indeed, fix the time of the first migration of the Goths into that country; but seems to think that it was scarcely prior to the Christian era. For, as far as I can perceive, the only proof which he appeals to, is that of there being "only two tongues (except the Greek) heard on the western side of the Euxine, the Getic, and the Sarmatic," when Ovid was banished to Tomi by Augustus. But, because there was a body of Goths at this time residing on the Euxine, it cannot amount to a proof that none of this race had previously settled in Germany, or in the northern countries. The Suevi, who certainly were not Celts, were inhabitants of Germany in the time of Julius Caesar, possessing the country now called Mecklenburg, and some neighbouring districts. The Cimbri extended to the Baltic. By many, indeed, they have been viewed as Celts. But the writers of the Universal History, whom Mr. Chalmers often quotes with respect, observe on this head—"The learned Grotius, and after him Sheringham, and most of the northern writers, maintain, with arguments which have not yet been confuted, that the Cimbrians, Getes, and Goths were one and the same nation; that Scandinavia was first peopled by them, and that from thence they sent colonies into the islands of the Baltic, the Chersonesus, and the adjacent places, yet destitute of inhabitants." Vol. xix. 254.

A very able and learned writer, who has paid particular attention to the subject, contends that "the Cimbri, who, in junction with the Teutones, invaded Italy, and were defeated by Marius," were Goths. "The country," he says, "whence they proceeded, their close alliance with a Gothic tribe, and the description given of them by the Greek and Latin historians, who appear to have considered them of the same race with the Teutones, clearly prove them to have been of German origin. (Plut. in Mario; Livy, Epit. L. 68; Percy's Preface to Mallet's North. Antiq. p. 38; Mallet, vol. i. 32.) To these considerations it may be added, that the name of their leader, Boiorix, is evidently of Gothic structure; and that Tacitus, who, in his description of Germany, particularly and expressly marks the few tribes who appeared not to be Germans, is entirely silent respecting the Celtic origin of the Cimbri; and in his account points out no difference between them and the other inhabitants. Tacit. Germ. 37." Edin. Rev. for July 1803, pp. 367, 368.

The Suiones have never been viewed as Celts, but generally acknowledged as the more immediate ancestors of the Swedes, although some say, of the Danes. The Sitones, also a Scandinavian nation, were settled in these northern regions before the time of Tacitus. Caesar testifies, that the Teutones and Cimbri, before his time, patrum nostrorum memoria, after harassing all Gaul, had attempted to enter into the territories of the Belgae. Gall. lib. ii. c. 4.

But when ancient writers insinuate any thing unfavourable to our author's hypothesis, he refuses to give them credit. We have seen with what freedom Tacitus is treated on another point. Here he meets with the same treatment, although in good company. "When J. Caesar and Tacitus speak of Celtic colonies proceeding from Gaul into Germany, they only confound those recent colonies with the ancient people, who appear to have been unknown to those celebrated writers. Strabo, who was not well informed, with regard to Western Europe, acquaints us, indeed, that the Daci ab antiquo, of old, lived to-
wards Germany, around the fountains of the Danube. Vol. I. 446. If his notion of antiquity extended to the age of Herodotus, we might learn, from the father of history, that the Danube had its springs among the Celtae.” Caled. p. 15. N.

Respectable as the testimony of Herodotus is, it cannot, in this instance, be preferred to that of Strabo; for it is evident that he knew very little of the Celts, and this only by report. The accurate and intelligent Rennell does not lay much stress on the passage referred to. “Our author,” he says, “had heard of the Celtae, who lived beyond the columns of Hercules, and bordered on the Cynesiae or Cynetae, the most remote of all the nations who inhabited the western parts of Europe.—Who the latter were intended for, we know not.” Geog. Syst. of Herod. pp. 41, 42.

If the ancient inhabitants of Germany were unknown to Caesar and Tacitus, with what consistency is it said, only in the page immediately preceding, where the writer speaks of Mascou’s work on the ancient Germans, that “the Gothic people,” whom he “considers as the first settlers of his country,—obviously came in on the Celtic aborigines; as we learn from J. Caesar and Tacitus?” Caled. p. 14, N. Could these celebrated writers acknowledge the Celts as aborigines, although “the ancient people” who inhabited Germany, “appear to have been unknown to” them?

He also takes it for granted, that the Goths were a different people from the Scythians.

“Every inquiry,” he observes, “tends to demonstrate, that the tribes who originally came into Europe by the Hellespont, were remarkably different, in their persons, their manners, and their language, from those people who in after ages migrated from Asia, by the more devious course, around the northern extremities of the Euxine, and its kindred lake. This striking variety must for ever evince the difference between the Gothic and the Scythian hords, however they may have been confounded by the inaccuracy of some writers, or by the design of others.” Ibid. p. 12.

This assertion seems to have at least the merit of novelty. It is probably hazarded by our author, because he wishes it to appear, — that the Goths did not enter Europe so early as he finds the Scythians did; and also, that the former were never so powerful a race as to be able to people a great part of Europe. But we need not spend time on it; as this passage contains all the proof that is exhibited. I shall only add, that, according to Rennell, the Scythia of Herodotus answers generally to the Ukraine, — “its first river on the west being the Danube.” Geog. Syst. p. 50. Our author admits, that, during the fifth century before our common era, the Goths “inhabited the western shores of the Euxine, on the south of the Danube.” Caled. pp. 12, 13. He places them so nearly on the same spot with Herodotus, that he cannot easily prove that those, whom he calls Goths, were not the same people whom “the father of history” calls Scythians.

The accurate Reviewer, formerly quoted, has shewn that, according to Diodorus Siculus, the Scythians settled beyond the Tanais, on the Borders of Thrace, before the time of Sesostris, who, it is supposed, flourished about 1400 A.C. Hence he considers the opinion, independently of its direct evidence, that “500 A.C., they had advanced to the western extremity of Gaul, as by no means absurd or improbable.” Edin. Rev. ut sup. p. 358.

He afterwards shews that Strabo (lib. vii. p. 295, Causab.) “evidently considers the Getae as a Scythian tribe;” adding, “Pliny says, ‘From the Borysthenes, over the whole adjoining country, all are Scythian nations, different tribes of whom dwell near its banks: in one part the Getae, whom the Romans call the Doci.’ Hist. Nat. lib. iv. c. 12. Zamolzis is mentioned by Herodotus, Melp. p. 289; and by Strabo [ut sup.] as worshipped by the Getae; and the authors of the Etymol. Mag., and Suidas, (in voc. Zamolzis) understand the Getae of Herodotus, whom they quote, to be Scythians.” Ibid. p. 359.

Perhaps the strangest foundation of Mr. C.’s theory, is his opinion with respect to the language of the Belgae. He is well aware, that if it appear from ancient history that their speech was Gothic, his whole fabric must fall to the ground; because it is undeniable, that Belgic colonies were settled in Britain before the invasion by Julius Caesar. To me, the existence of the Belgae in Britain, when it was first visited by the Romans, had always appeared an irrefragable proof that the Gothic language was very early
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spoken, if not in the northern, at least in the southern, parts of our island; and of itself a strong presumption that it was pretty generally extended along the eastern coast. But our author boldly cuts the Gordian knot; finding it easier, doubtless, to do so than to loose it.

"The British Belgae," he says, "were of a Celtic lineage."—"This inquiry with regard, both to the lineage and colonization of the Belgae, in Britain, has arisen, by inference, rather than by direct information, from J. Caesar, when he speaks of the Belgae as occupying one third of Gaul, and as using a different tongue from the other Gauls. De Bell. Gall. l. i. c. 1. Yet from the intimations of Livy, and Strabo, Pliny, and Lucan, we may infer, that J. Caesar meant dialect, when he spoke of language. He ought to be allowed to explain his own meaning, by his context. He afterwards says, 'that the Belgae were chiefly descended from the Germans; and, passing the Rhine, in ancient times, seized the nearest country of the Gauls.' Ibid. Lib. ii. c. 4. But Germany, as we have seen, was possessed by the Celtae, in ancient times," &c. Caled. p. 16, N.

It is evident that the learned writer, notwithstanding the force of historical evidence to the contrary, is extremely unwilling to admit any distinct migration of the Belgae to Britain. For he adds—"It is even probable, that the Belgae of Kent (Cantae) may have obtained from their neighbours, the Belgae of Gaul, their Gaelic name; and even derived such a tincture from their intercourse, both in their speech and in their habits, as to appear to the undistinguishing eyes of strangers, to be of a doubtful descent:"

It is asserted that Caesar gives no direct information as to the Belgae using a different tongue from the other Gauls. He does not, indeed, give any information of this kind. For, although he uses the common name for the country into which the Belgae had forced their way, calling it Gallia, he expressly distinguishes them from the Gauls. With respect to the difference of the language of this different people, he gives the most direct information. So little ground is there for the most remote idea that he meant only a peculiar dialect, that he uses all those distinguishing modes of expression which could be deemed necessary for characterizing a different race. He marks this difference, not merely in language, but in customs and laws. "Hi omnes lingua, institutis, legibus inter se different." Lib. i. c. 1. After the lapse of many centuries, every traveller observes the strong attachment of the Celts, not only to their language, but to their customs; and can it be supposed that they were so thoroughly changed by residing a few centuries in Belgium, although surrounded by kindred tribes? Caesar does not speak like a man who was only throwing out a vague opinion. For he elsewhere informs us, that in consequence of particular inquiry, which he personally made at the deputies of the Rhemi, who of the Belgae were most contiguous to Gaul, "he found that the greatest part of the Belgae were sprung from the Germans, and that they had anciently crossed the Rhine, and taken up their abode there, because of the fertility of the country and expelled the Gauls who inhabited these places." Lib. ii. c. 4.

Is it not evident from this language, that not only Caesar considered the Gauls as a different race from the Germans, but that these deputies were fully persuaded of the same thing? Had they known, or even suspected, that the inhabitants of Germany were originally the same people with the Gauls, would they not naturally have said, that they had sprung from the Gauls of Germany, and not from those of Gallia? Does not the term ortos properly refer to the people or kindred, and not to any former place of residence?

If a single doubt can remain, with respect to the certainty of the migration of the Belgae to Britain, after it had been possessed by the Celts, it must be removed by attending to what the same historian says in another place. "The interior part of Britain is inhabited by those who, according to tradition, were the aborigines; the maritime parts, by those who, for the sake of war and spoil, passed over from Belgium, who are almost all denominated from these states from which they had their origin; and who began to cultivate the lands which they had conquered. The number of men is infinite," &c. Lib. v. c. 12.

An attempt is made to avoid the force of Caesar's testimony concerning the origin of the Belgae from the Germans, when it is said, "But Germany, as we have seen, was possessed by the Celtae in ancient times." This, however, is fairly to beg the question. Mr. Chalmers may persuade himself that he has seen this; but, to others, the proof must appear extremely deficient. Although Caesar asserts that the
Belgae differed from the Celts in language, customs, and laws; yet we must believe that he meant nothing more than that there was some slight difference in dialect. Although he asserts that they were mostly sprung from the Germans, we must believe that by them he either meant Gauls, or was not acquainted with his subject. The reader may take his choice; for, in the course of two pages, both these assertions are made.

The learned gentleman seems, indeed, to have overlooked an historical fact of the greatest importance in this inquiry, which has been stated in the clearest light by a well-informed writer, to whom I have had occasion to refer more than once. This respects the application of the name Celts, as used by ancient historians.

"The Greek authors appear to use ἐλληνες and ἀλληνος, and the corresponding names of the inhabitants, as strictly synonymous: they apply them sometimes to Gaul in general; at other times the context proves that they are used in their original sense. But Belgc Gaul and its inhabitants are most frequently denoted by the words, ἐλληνες and ἀλληνος. The Belgae appear to have attracted most of the attention of these historians; and their description of them is so uniform and accurate, that no doubt can be entertained that they mean the Belgic Gauls, although they call them ἀλληνος. Strabo, speaking of the inhabitants of Britain, says—'The men are taller than the Gauls (τους ἐλληνος), and their hair less yellow.' Lib. iv. p. 194, 200. In his description of Germany, 'Immediately beyond the Rhine, to the east of the Celts, the Germans live, differing little from the Celtic race (τους ἐλληνος), in their savageness, tallness, and yellowness of hair; and with respect to features, customs, and modes of life, very like the Gauls (τους ἐλληνος) whom we have already described: wherefore it is our opinion that the Romans have given them very properly the name Germani, implying the common origin of the Gauls (Γαλαταις) and them.' Lib. vii. p. 290. The faithfulness and exact information of this author are well known: we may, therefore, consider his description of the Gauls as accurate; but it will apply only to the German or Belgic Gauls. Yellow or red hair distinguished a German tribe. There was no resemblance between the Celts and Germans. Diodorus Siculus gives a very particular description of Gaul (Γαλαταις, ἐλληνες); and it is evident, that these terms are frequently employed, when he is speaking of that part which Caesar, from whom he has taken his description, says was inhabited by the Belgae. He also expressly says,—'The Gauls (Γαλαται) are tall, fair skinned, and naturally yellow haired.' Lib. v. p. 212. Polybius, our author asserts, describes the Gauls who pillaged Rome under Brennus, as Celts: he certainly calls them Celts (Γαλαταις, ἐλληνες); but his enumeration and description of their different tribes puts it beyond a doubt that they were German Gauls. He particularly names and describes the Veneti, Semnones, and Boii. Lib. ii. p. 42, Edit. Bas. 1549. We have the express testimony of Strabo, that the first were German Gauls, Lib. iv. p. 194; and the others are enumerated by Tacitus among the tribes of Germany; Tacit. Germ. c. 38, 39. It may be objected, that Polybius mentions the Gauls as coming from a country very remote from any assigned to them by Tacitus and Strabo. But, in the time of the first historian, the Romans were entirely ignorant of Germany, and knew very little of Transalpine Gaul, and therefore could not mention the names or situation of the country whence the invaders originally came. Polybius says, they proceeded into Italy from the adjoining territory on the north: this would be directly on their route from Germany: and as they had most probably occupied it for some time, Polybius, both from this circumstance and his want of information, would consider it as their original or permanent residence. Longobius, in his edition of Tacit. Germania, shows that the appellations, Semnones and Boii, are evidently derived from the Gothic, and particularly applicable to the situation and manners of those tribes. Tacit. Germ. edit. Longol. c. 38, 39. Pausanias calls both the Celtic and Belgic inhabitants of Gaul, Γαλαταις and ἀλληνος; but as his authority is less important, and his descriptions not so full and definite, we shall only refer to him. Pausanias, Lib. i. pp. 16, 62, 66; Lib. x. p. 644, &c. Edit. Sylbur. Hanov. 1618.

"It is still more evident that the terms Gallia and Galli are frequently employed by the Latin authors, when their observations and descriptions are applicable only to Belgic Gaul and its inhabitants. We need not illustrate this point by the examination of any particular passages, as it is generally admitted, and easily proved." Edin. Rev. ut sup. pp. 366, 367.
But the assumptions of the learned writer, which we have considered, are merely preparatory to the etymological evidence from Topography, which he views as an irrefragable proof of his hypothesis. We shall first advert to what is said in order to shew that the Belgae were Celts.

"The topography of the five Belgic tribes of Southern Britain," he observes, "has been accurately viewed by a competent surveyor [Whitaker, Genuine Hist. of Britons, pp. 83–145], and the names of their waters, of their head-lands, and of their towns, have been found, by his inquisitive inspection, to be only significant in the Celtic tongue." Caled. p. 16.

Candour requires that it should be admitted, that the Celtic dialects seem to excel the Gothic in expressive names of a topographical kind. The Celts have undoubtedly discovered greater warmth of fancy, and a more natural vein for poetical description, than the Gothic or Teutonic tribes. Their nomenclatures are, as it were, pictures of the countries which they inhabit. But at the same time, their explanations must be viewed with reserve, not only because of the vivid character of their imagination, but on account of the extreme ductility of their language, which, from the great changes which it admits in a state of construction, has a far more ample range than any of the Gothic dialects. Hence, an ingenious Celt, without the appearance of much violence, could derive almost any word from his mother-tongue. Our author has very properly referred to Bullet's Dictionnaire, in proof of "the great variety of the Celtic tongue;" Caled. p. 221. For any one, who consults that work, must see what uncertain ground he treads on in the pursuit of Celtic etymons.

The learned gentleman asserts, that the names in the five Belgic provinces of South Britain are "only significant in the Celtic tongue." I dare not pretend to say that I can give the true meaning of any of them, in another language; because there is little more than conjecture on either side. But if it can be proved, that they may have a signification, in the Gothic or Teutonic, as well as in the Celtic—and one at least fully as probable—this argument must appear inconclusive.

"The Belgic Cantae, in Kent," he says, "derived their significant name from the districts which they inhabited; being the British Caint, signifying the open country." This observation he applies, and it must apply equally well, to "the Cantae in North Britain;" p. 17. By the way, it may be observed, that this is a description of which our author seems peculiarly fond; although it is of a very general nature. For, as he says, p. 201, that the Picts received from the British provincials the descriptive appellation of Peithu, which "denoted the people of the open country;" in the very same page, explaining Venta, the name of a town, he derives it from "British gwent, which, in composition, is went, signifying the open country." This also shews the flexibility of the language; as the same word may be either caint, gwent, or went. But might not the Cantae receive their name from Alem. and Germ, hint, an extremity, a corner; margo, extremitas, angulus? Does not this more particularly describe the situation? Schilter, I find, vo. Kant, has made the same observation which had occurred to me. He refers to Caesar, who indeed describes Kent as if he had viewed the name as descriptive of its situation; Cujus unum latus est contra Galliam: hujus lateris alter angulus—est ad Cantium. Bell. Gall. Lib. v. 13. It is also far more descriptive, than Brit, gwent, of the situation of the Cantae in North Britain, who inhabited the East of Ross-shire; and whose country, as our author observes, p. 66, "ran out eastward into the narrow point" now called Tarbet-ness. There is at least one river in Kent, the name of which is not British. This is the Medway, A. S. Medwaege, i.e. the river which runs through the middle of the country, or holds the mid way. It is probable that this was the Belg. name, which the A.-Saxons retained, because the Welsh call Maidstone, Caer Medwag, i.e. the city on Medway. V. Camden. The term Waeg or way appears indeed in the name given to it in the Itinerary of Antonine, Vagniacas.

Mr. Chalmers derives the name of the Thames from Brit. Taw, Tam, &c. "signifying what expands or spreads, or what is calm." This river, which is one of the boundaries of Kent, has also been explained as significant in a Goth. dialect, by a writer who had no interest in the present question. "There are two rivers in England," he says, "of which the one is very rapid, and is called Tif-ur, whence at tif-a, praeceps ire: the other Temsa, which is almost stagnant, whence at temsa." He explains eg temsa-a, paululum mover. G. Andr. p. 237.
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In Kent, according to Antonine's Itinerary, three towns have **Dur** as the initial syllable; **Durovernum**, **Durovelum**, and **Durobrivici**, or, as Camden says, more correctly, **Durobrovae**. Dur, it has been said, in British and Irish, signifies water; Caled. p. 17, N. But the idea is too general and indefinite, to have given rise to so many names as, in different counties, exhibit this as a component term; as **Batavodurum**, a Belgic town, now **Durstede**, &c. Schilther has observed, that, in composition, it signifies a door or mouth, ostium. Now, although the word occurs in Celtic compositions, it seems originally Teutonic. The primary idea is janua, a door, which sense it still retains in almost all the dialects of this language. Brit. *dor* has the same meaning. But the Teut. term is far more general.

The **Regni** of Sussex were another Belgic tribe. Baxter says, that Ptolemy wrote **Regni** for **Renci**; and derives the name from C. B. *rheng*, quivis longus ordo, as lying along the coast. He admits that Belg. *renc* has the same meaning, ordo, series; also *flexus*, *flexus* viarum, &c.; Kilian. It has therefore at least an equal claim with the British. The only city mentioned by Ptolemy in this district is **Noviomagus**. *Magus* according to Wachter, is a Celt. word signifying a field, also a colony or town in a field. It frequently occurs in the composition of continental names, *en* being used for the Lat. termination *us*. But although *magus* should be originally Celt., the name seems to have been formed by a Teutonic people, *nowio* being evidently Teut. *nieuwe*, new. C. B. *newyd* is synon., but more remote. This name is the very same with the ancient one of **Nimeguen**, Teut. *Nieuwegen*. This is **Noviomagus**, i.e. the new colony or town.

The proper Belgae possessed at least part of Somersetshire, besides Hampshire and Wiltshire. **Bath** was the *Badisa*, or, as Baxter reads, the *Badiza* of Stephanus. This the British called *Caer badon*. But it is evident, that the name is not Brit. but Belg. Germ. Franc. Belg. *bad*, A. S. *baeth*, Alem. *pad*, balneum; Alem. Franc. *bad-on*, Germ. *bad-en*, A. S. *baeth-en*, lavare. Ptolemy mentions *Uzella* aestuarium, which, Camden says, is now called **Eyel-mouth**. Now Goth. *os* signifies the mouth of a river. Thus *Uzella* would seem exactly to correspond to the modern name; q. *os-euel*, the mouth of the **Eyel**. To this day, **Oyse** in Shetland, where the Celtic never entered, signifies an inlet of the sea; Brand's Descr. p. 70.

As the names of many of the Belgic towns end in **Dun or Dinum**, Mr. Chalmers attempts to shew that the Belgae must have been Celts, because "**Dunum** and **Dinum** are the latinized form of **Dun**, and **Din**, which, in the British and Irish, as well as in the ancient Gothic, signify a fortified place;" Caled. p. 17, N. But if *dun* has this signification in the ancient Gothic, the argument proves nothing. From what he has stated, the presumption is that it was originally a Goth. and not a Celt. term. For, as he says, that "**Dunum** is the name of the chief town of the **Cauci** in Ireland, which is asserted to be a Belgic tribe;" it is questionable if any of the other towns, having this termination, were Celtic. **Londinum** and **Camelodunum** were Belgic towns, being situated in the territories of the Trinovantes. **Maridunum**, according to Baxter, who reads **Margidunum**, is from Teut. *maerg* marl, which is copiously found in the neighbourhood, and **dun**, town. He says that, in the modern British, *mer* signifies medulla. But in the old Brit. the term for *marl* is the same with that now used in English. It may be added that Germ. *dun*, as signifying, civitas, urbs, is only the term, properly signifying an inclosure, locus septus, used in a secondary sense. It is derived from *tyn-en*, sepire. V. Wachter, vo. **Dun**.

It has been asserted, that "there is a radical difference, in the formation of the Celtic, and Gothic names, which furnish the most decisive test for discriminating the one language from the other, in topographic disquisitions; and even in the construction of the two tongues: such vocables as are prefixed, in the formation of the British, and Gaelic names, are constantly affixed, in the composition of the Gothic, the Saxon, and English names. — Those tests are so decisive, as to give the means of discriminating the Celtic from the Saxon, or Gothic names, when the form of the vocables compounded are nearly the same." Caled. p. 491. Without disputing the propriety of this position, it is sufficient to observe, that, if this be so decisive a test, although the names of places terminating in **Dun**, **Dunum**, &c. are elsewhere (p. 17) claimed as Celtic, it must be evident that the claim is unjust. **Londinum**, **Vindonum**, **Milsidunum**, **Camelodunum**, **Rigadunum**, **Maridunum**, &c. must all be Gothic names.
OF THE SCOTTISH LANGUAGE.

It is a strong assertion, which the learned writer has made, that "the topography of Scotland, during the two first centuries of our common era — contains not a particle of Gothicism;" p. 231. "The Carnabii, Damnii, and Cantae, of Scotland are granted to have been Belgic tribes;" Ibid. pp. 16, 17, N. The Carnabii, or with greater approximation to the orthography of Ptolemy, Cornabii, have been supposed to receive their name from the three great promontories which they possessed in Caithness, Noss-Head, Duncansby-Head, and the Dunnet-Head. For corn in Brit. is said to signify a promontory. But the name might be derived, in the same sense, from Belg. hoer, specula, a watch-tower, and nebbe a promontory; q. the people who looked attentively from the promontories. Or, if it should be Carnabii, it may most probably gives us the origin of a number of names, beginning with Duncansby-Head, and the Dunnet-Head. For vedr-um, may be from O. Goth. kar, a man, whence Su.G. karl, A. S. ceorl, id. V. Karl, Ihre, and Verel. Ind. This most probably gives us the origin of a number of names, beginning with Car, which Mr. Pinkerton has mentioned, without advertizing to the use of the term in Gothic (Enquiry, I. 226;) as the Careni and Carthonaiae of Scotland, the Carini of ancient Germany, the Carbolesi and Carbiletae of Thrace, the Carni, &c. &c. The latter part of the word may be from Nabaie or Navaie, the river Naven. Virved-um, Duncansby-head, may be composed of Isl. ver, ora, and vedr, tempestas; q. the stormy coast.

Concerning Berubium, Noss-head, it has been said, that "the word Bery would seem to have been a common appellation to such places, as Dungisbay Head, at those times [when Ptolemy wrote]. At this day, a similar promontory in the island of Walls in Orkney, is termed the Bery. The word is clearly of Norwegian derivation. It signifies a place of observation; or a principal station for discovering the approach of an enemy by sea, when at a great distance." P. Canisbay, Statist. Acc. viii. 163. By mistake, however, the writer applies the name Berubium to Dungisbay Head. He says, that "there is not a place throughout the parish, whose name indicates the least affinity to" the Gaelic. Tarved-um may be from taer-a, atterere, and vedr, tempestas; q. the promontory where the storm rends or tears ships.

We have already adverted to the meaning of the name Cantae. In the territory of this tribe was the Vara Aestuarium, or Murray Frith, into which runs the river Beaulie, anciently called Farar. Isl. vara, voer in Genit. varar, signifies ora, portus, a harbour, ubi appellant naves; G. Andr. p. 247. Loxa, the name given by Ptolemy to the Murray Frith, may be allied to Isl. toka, a small harbour, porta parva; Verel. These etyhomes have at least as much probability as those of Baxter; who deduces Varar from C. B. gwvar or isc, maris collum, the neck of the sea, and Loxa from ael osc, supercelium aquae, the brow of the water. Mr. Chalmers says, that the latter "obviously derived its name — from the British Lboch, with a foreign termination, signifying an inlet of the sea, or collection of water;" p. 66, N. But the Goth. dialects exhibit this word with far greater variety of use; Su.G. A. S. Alem. log, lauga, a lake; Isl. log, laug, lug, a sea, a collection of waters; Su.G. log-a, profluente unda vel mare se proluere; Isl. log-ast, fluvim vel aquam tranare; Alem. lauche, collectio aquarium, &c. &c.

He thinks that the Catini, whose name is retained in Cithness, "probably derived their appellation from the British name of the weapon, the Cat, or Caiati, wherewith they fought," q. clubmen; p. 67. But the Cateia was a weapon of the ancient Germans. If the testimony of Virgil merits regard, it belonged not to a Celtic but to a Teutonic people.


For this reason, the Catia was also called Testona. Hence Aeelfric in his A. S. Gl. says, Clava vel Cateia, vel Testona, annes cynnes gesccot, i. e. "a javeline of the same kind." Servius informs us, that spears were called Cateiae in the Teutonic language. Wachter says, "It is properly a javelin, denominated from katt-en, i. e. because of its being thrown."

This etymon pretty clearly indicates that they were Belgae. They might perhaps be the same people with the Catti, a German nation mentioned by Tacitus. Their name, according to Wachter, signifies warrlike, from the Celt. word cat, war.

In the specimens which our author has given of the names of Promontories, Rivers, &c. in North Britain, it is granted that many are undoubtedly Celtic. It is not, however, a satisfactory proof of the British origin of the Piets, that many British names are yet retained in the country which they possessed.
For, while it is said that the Scoto-Saxon afterwards prevailed over the Gaelic, it is admitted that the Celtic names of places, whether British or Gaelic, still kept their ground. It is also well known, that in various parts of England, where the descendants of the Anglo-Saxons have resided for upwards of thirteen centuries, the names of some rivers and mountains are still British. Lhuyd even goes so far as to assert, that the names of different rivers are not Welsh or Armoricain, but of Irish or Gaelic origin: whence he infers, that those, who now speak the Irish language, possessed the southern parts of Britain before the Welsh, and that the latter were only a secondary colony from Gaul. Now, if this be the case as to the Welsh, who have possessed that country for nearly two thousand years, might not the same thing happen in the northern part of the island? V. Lhuyd's Lett. to the Welsh, Transl. pp. 12, 17.

The very same process passes before our own eyes. Do not the British settlers in America very generally retain the Indian names of rivers, bays, mountains, villages, &c. May it therefore be justly inferred, a thousand yearshence, that the British were an Indian people?

The author of Caledonia observes, p. 221 — "In the subsequent progress of the Gothic tribes over Europe, wherever they occupied countries which had been previously occupied by the Celts, the Gothic intruders not only adopted the names of the rivers, mountains, and other places, that the more lively genius of the Celts had imposed, from a more energetic and descriptive speech; but, the Gothic colonists borrowed many terms from the more opulent language of their Celtic predecessors. — The Saxons, who settled in Britain, were prompted, by the poverty of their speech, to follow the example of their Gothic fathers."

Is not this sufficient to invalidate the argument in favour of the British origin of the Picts? If Goths, it is natural to suppose that, like the rest of their brethren, they would retain the Celtic names.

This assertion, however, must not be carried too far. For, notwithstanding the concession frequently made by Schilfer and Wachter, that words, retained in Germany, to which they could not assign a Gothic origin, are Celtic; other learned writers have viewed the matter in a different light. Leibnitz concludes, from Boxhorn's Brit. Dict., that the Welsh have borrowed a great deal from the German. Oper. Vol. IV. P. I. Hist. p. 193. The truth seems to be, as Ihre candidly acknowledges, that some of the most ancient and primitive terms, common to the Gothic and Celtic dialects, are so nearly allied, that it is impossible to determine with certainty to which of them they have originally belonged.

Many of the words, indeed, which the learned writer has selected as exclusively British, appear in the Goth. dialects. Cove, it is said, signifies a creek, from C. B. cof, a hollow trunk, a cavity, a belly. But A. S. cōfe, Isl. and Germ. kōfe, seem to give the proper sense; spelunea, a cave. Cove-harbour (St. Vigeans, P. Forfars.), is mentioned as confirming the other sense. But its proper name is East-haven. The coves in its vicinity, are not creeks, but caves. Kyle, p. 34, a strait, is not confined to Celt. V. Dict. in vo. Hough, p. 35, a height on the sea-coast, is traced to C. B. uch, high, &c. But the term is strictly Goth. V. Dict. The words having port, a harbour, in their composition, are very oddly claimed as C. B. Forth, it is said, p. 36, N., is merely C. B. porth, a haven, being “the great haven of Edinburgh.” Far more accurately might it be deduced from Isl. fjord, Su. G. siaerd, a firth. But more probably, the frith took the name of the river, a name which it bears far above Stirling. There is no necessity that Ram, as signifying a point, in a variety of names (p. 36) should be traced to ram, high, or in C. B. what projects. Su. G. and Germ. ram will answer fully as well; ora, margo; terminus. Rin, Hynd, Rhind, denoting a point, may be all traced to Isl. rind-a, protrudo, whence rind-uug, protrusio; or may be the same with Alem. rin, terminus, limes, finis, from rin-en, separare. Ross, a promontory, p. 37, may be allied to Teut. ro staircase, rootse, rupes, petra, sive mons praeruptus; Franc. rozi, id. Although C. B. trvyn signifies a nose, a snout, and Corn. tron, a nose, a promontory; they seem originally the same with Isl. triona, rostrum prorectum.

Among the Rivers, &c., p. 37, the first mentioned are White Adder, and Black Adder, the term being traced to C. B. axeddur, running water. But although written, in some of the Statist. Accounts, Whitt-ader and Whittater, the vulgar pronunciation is merely given. In four instances, where the first of these
denominations is explained, it is resolved, as all the South of Scotland knows it ought to be, into White water. Allam, Aluen, Elwin, and Ain, p. 38, are claimed as of Brit. origin. Alem. ellen denotes impetus, from ell-en, fainstaire. Sw. elf, however, signifies a river; in its inflected form, elfwen or elven. Hence, as has been supposed, the Elb in Germany, Lat. Alb-is. Air is traced to C. B. air, brightness, or aer, violence. Isl. aer corresponds to the latter, furious; aer-ast, to rage, aer-a, to raise to fury. Axon, a river, may be allied to Su.G. aa, water, in general, a river, which assumes the inflected form of aan. V. Rudbeck. Atlant. ii. 52. Bannocburn does not appear to be a dimin. from Gael. ban, as in p. 39, but a Goth. name: V. Bankock in Dict. Bello (C. B. bellaw, a tumultuous raging stream): Isl. bell-a, to be driven with noise, and aa, water. The name Bran (O. Gael. a stream, C. B. what rises over, p. 39), may originate from its lucidity; Germ. brand, clear, bright.

The rivers which have the name Calder, are derived from Brit. caeddur, the hard water, or cell-dur, Ir. coill-dur, the woody water, p. 40. The latter is most natural; because, when this name was given, it must be supposed that the country was almost one wood. Isl. kaelda signifies, an impure spring of water, or living water in putrid and marshy ground; V. G. Andr. The Dean (p. 41), might properly enough be traced to Germ. diem-en humiliare, as it is a very flat stream, that creeps along through Strathmore; as den, a small dale, seems to acknowledge the same origin, q. locus depressus. Don and Doon derived from C. B. down, Ir. don, dark, dusky; or douin, deep, be may be from Goth. don-a strepere, to make a noise. Eden (deduced from C. B. eddaain, a gliding stream, p. 43), might be traced to A. S. ea, water, a river; and den, a vale. The very prevalent name of Esk, notwithstanding its evident affinity to O. Gaul. eec, wyse, C. B. wysg; Is. ecc, water, a stream, a river, cannot reasonably disclaim all Goth. affinity. For Isl. wass is the genitive of waett, water, G. Andr. pp. 248-249, the form of which is retained in Germ. wasser, aqua, fluvisus. Wachter observes, that Belg. esch or asch denotes a stream. This he indeed views as formed from Celt. isca. But this is at least very doubtful; for this good reason, that the Goth. dialects retain the obvious origin of the name for water, as well as the primary idea, in vos, perfusio aquae, &c.; V. Dict. vo. WEEZE, v. For, as the learned Hyde says, the reason why water has received this name is plainly because it ouseth out. Hence he expl. Oxford, q. ouse-fort, either the ford, or the castle, on the water. Even the designation, Car-leon-us, i.e. the city of the Legion on the river, is not exclusively Celt. For Wormius, in like manner, thus explains Dan. os or ois; Ostium fluminis; vel sinum maris notat.; Monum. Dan. pp. 195-196. The Runic letter Os, or Oys, is thus defined; Sinus maris promontoris acutoribus excurrentibus, naustis infestis: vel etiam ostium maris portum navibus praebens. Literat. Run. c. xvi. p. 87; V. also Jun. Gl. Goth. p. 22. To this day, Isl. aros signifies the mouth of the river; Verel.

Nothing can be inferred from Ey, in Eymouth, &c. p. 44; for it is unquestionably Goth. If it appears in Celt. in the forms of aw, ew, ea, ey, a river, we find Su.G. a, Su.G. Isl. aa. A. S. ea, pl. aea, Alem. aha, id. Germ. ache, elementum aquae, Moes.G. aquaha, id.; V. Ihre, vo. Aa, anmis. Garry (derived from C. B. garw, Ir. garbh, what is rough, a torrent), may be resolved into A. S. gare, garew, expeditus, and ea, aqua, q. the rapid stream, S. the yare stream. Lyne (C. B. what is in motion, what flows, p. 46), may be allied to Isl. lin-un, Germ. lind, mild, gentle. Lunan is traced to Celt. lun, lon, lyn, what flows, water, a lake, a pool. Isl. lon, stagnum, lacuna. Now, it is admitted, that the Lunan in Angus, from its tranquil flow, settles into a number of small pools." There is no necessity for deriving Lid, which indeed seems the proper name of the river vulgarly called Liddal or Liddell, from C. B. lid, "a violent effusion, a gush;" or "O. Gaulish lid, hasty, rapid," p. 47. It may be traced to Teut. lijd, transitus, lyd-en, to glide; to Alem. lid, liquor; to Isl. lid, a bending; lid-a, to hasten, to pass with flight; or to A. S. lid, lid, tumult, noise, like Lid in Devonshire, whence Lid-ford, A. S. lyda-ford, which Somner thinks denominated from its noisy motion. Nid is derived from C. B. nidd, neth, "a stream that forms whirls or turns," p. 47. A. S. nithe is used in a similar sense; nithe cne, genibus flexis, with bent knees, from nith-an, deorsum. Nethy and Nathan are said to be diminutives of the C. B. word. But Nathan is probably from A. S. neothan, downwards, q. what descends; and Nethy may be q. neoth-ea, the
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Water which descends, or the stream that is lower, in respect of some other. On Orr in Fife, and Orr, Urr, in Galloway, Mr. C. refers to C. B. or cold, wyre, signifying a brisk flow, Basque ura, water, a river, p. 48. Su.G. ur denotes stormy weather; Alem. ur a river, because by inundation it lays waste like a wild beast; Isl. orra, Martis impetus. Pool, in several compound words, is referred to C. B. pool, Arm. poul, Gael. pold, a ditch, a pool; and it is said that A.S. pol is from the C. B., this word being "in all the dialects of the Celtic, but not in any of the pure Gothic dialects;" p. 48. But Teut. pool is palus, lacuna, stagnum; Su.G. poel, Isl. poel-a, and Germ. pfal, id. Tay and Teviot are both derived from C. B. ta, tow, "what spreads or expands; also, tranquil." Isl. teig-ia also signifies to extend.

G. Andr. deduces Tif-fl, the name of a very rapid river, from tuf-fl, praecens pedare; Germ. taufl, fluere, to flow abroad. Tweed,—"C. B. twedd, signifies what is on a side, or border; the border or limit of a country;" p. 49. This etymon is pretty consonant to modern ideas. But when the name was imposed, Tweed did not suggest the idea of a border any more than Tay, &c. Allied perhaps to Isl. thwaette, twaette, to wash, from tuaa, id., as a river is said to wash a country. A.S. twaede signifies double, and may denote something in reference to the river. This name being given to it in Annan-dale, we cannot well suppose it to originate from the junction of the Tweviot, and what is called Tweed; although these rivers are so nearly of a size, that one might be at a loss to say which of the names should predominate.

Tyne,—"C. B. tain, a river, or running water." Isl. tyn-a, to collect, q, the gathering of waters. Hence perhaps Teut. tyne, lacus.

Yarrow, p. 50, to which the same origin with Garry is ascribed, may have been formed from gearwe, as above; or from ge, the A. S. prefix, and arewa, an arrow, as denoting its rapidity. According to Wachter, Germ. arf, id. is used in this figurative sense. For he says that Arabo, a river which joins the Danube, has its name from arf, an arrow, because of its rapid motion. Ythan, the Ituna of Richard, is deduced, "from Brit. eddian, or ethain, which signifies gliding," as being "a slow running stream." Might it not be traced to A. S. yth, unda, yth-ian, to flow?

Among the names of Miscellaneous Districts, appears Dal, as signifying a flat field, or meadow, from Brit. dol, Ir. dal, id. p. 53. But this term appears in all the Goth. dialects, for a valley; Moes.G. dalei, A. S. dael, Su.G. Belg. dal, Isl. dal-ur, Alem. tal, twol, &c. Besides, this is the precise sense of C. B. dol, as given by Lhuyd, vallis; and Ir. dal has no affinity, as explained by Obrien. For it signifies a share, a portion, evidently the same with Teut. deel, Su.G. del, &c. Nothing can be inferred from the names including Eagles, or Eccles, which our author derives from Brit. eagluys, Ir. eoglais, &c. a church. For they are merely the corruptions of the Lat. name imposed by the monks. Thus the proper writing,—of one of the names mentioned, is not Eccles-Magirdle, but Ecclesia-Magirdle. Nothing is done, unless it can be proved that the Gr. word εκκλησία was borrowed from the Celtic. If Fordun, Kincardines. and Forden, Perths. be properly derived from Brit. ford, a passage, a road, the Goth. would have an equal claim; A. S. ford, a ford, fore, iter, Su.G. fœcre, viae facilitas.

Rayne, Aberd. is traced to C. B. rann, Ir. rann, rain, "a portion, a division, a division of lands among brothers;" p. 56. Isl. ren signifies the margin or border of a field; whence rend, ager limitatus; Verel.

Here I only shall add, that the learned writer goes so far as to assert that the very "name of the Belgae was derived from the Celtic, and not a Teutonic origin." "The root," he adds, "is the Celtic Bel, signifying tumult, havock, war; Bela, to wrangle, to war; Belac, trouble, molestation; Belawgy, apt to be ravaging; Belg, an overwhelming, or bursting out; Belgiad, one that outruns, a ravager, a Belgian; Belgus, the ravagers, the Belgae;" p. 17.

This, although it were true, would prove nothing as to the origin of the Belgae. For we might reasonably enough suppose that the name had been given them by the neighbouring Celts, who had suffered so much from them, as they invaded and took possession of part of their territories. But as our author commends the Glossaries of Schilter and Wachter as elaborate, p. 16, N. (b), as he justly acknowledges the writers to be "vastly learned," p. 12, their sentiments merit some regard. Schilter says —
"That the name of the Belgae is German, certainly hence appears, that this people were of a German origin, and having crossed the Rhine, vanquished the Gauls in these lands which they occupied." He then cites the passage from Caesar, formerly considered, adding—"This migration took place before the irruption of the Cimbri and Teutones, which was A.D. 111 before Christ; because Caesar says that this was Patrum memoria nostrum, but the other must have been long before, because he uses the term antiquitus." He derives the name from Alem. belg-en, to be enraged, a term used by Notker, and still in Alsace and Belgium. Thus Belgae is explained as equivalent to indignabundi et irritabiles.

Wachter seems to give the same etymon, vo. Balgen. He observes, that ancient writers everywhere mark the wrathful disposition of the Belgae; and particularly Josephus, Antiq. L. xix. c. 1. Bell. Jud. c. 16., when he calls the Germans "men naturally irascible," and ascribes to them "fury more vehement than that of wild beasts."

II. — But besides the evidence arising from history, it certainly is no inconsiderable proof that the northern parts of Scotland were immediately peopled from the North of Europe by a Gothic race, that otherwise no satisfactory account can be given of the introduction of the Vulgar Language.

It has been generally supposed, that the Saxon language was introduced into Scotland in the reign of Malcolm Canmore, by his good queen and her retinue; or partly by means of the intercourse which prevailed between the inhabitants of Scotland, and those of Cumberland, Northumberland, Westmorland, and Durham, which were held by the kings of Scotland as fiefs of the crown of England. An English writer, not less distinguished for his amiable dispositions and candour, than for the cultivation of his mind, has objected to this hypothesis with great force of argument.

"This conjecture," he says, "does not seem to be perfectly satisfactory; nor are the causes in themselves sufficient to have wholly changed the language of the country. If, at the present moment, the Celtic language prevailed over the whole of Scotland, instead of being confined to the Highlands, such a testimony would compel us to admit, either that the Saxons and Danes had been prevented by some unaccountable cause, from attempting to form a settlement on the northern shores of this island; or that their attempts had been rendered abortive by the superior bravery and skill of the inhabitants. But, as the same Teutonic dialects are found to form the basis of the language, both in England and in the Lowlands of Scotland, Mr. Hume has been induced, and apparently with great reason, to infer, from this similarity of speech, a similar series of successive invasions; although this success is not recorded by the historians of Scotland."

"If this conclusion be admitted, it is evidently unnecessary to refer us to the much later period of Malcolm's reign; or to seek in his marriage with an English princess, in his distributions of lands among his followers, or in the policy which induced him to change his place of residence, for the establishment of a language, which the Saxons and Danes could not fail of bringing with them; and which, if it had not been thus introduced, the inhabitants of the plains would probably have rejected as obstinately as those of the mountains." Ellis's Spec. Anc. Engl. Poet. I. 226, &c.

To suppose, indeed, that a few foreign adherents of a court, received as refugees, could change the language of a country, is to form the idea of something which would appear in history as a fact completely insulated. Whether the same elegant writer be right or not in his opinion, that William the Conqueror did not think of eradicating the Saxon language, his reasoning, abstractedly viewed, is certainly just. "William must have known that the Franks who conquered Gaul, and his own ancestors who subdued Neustria, had not been able to substitute the Teutonic for the Romance language, in their dominions; that the measure was not at all necessary to the establishment of their power; and that such an attempt is, in all cases, no less impracticable than absurd, because the patient indocility of the multitude must ultimately triumph over the caprice of their armed preceptors." Ibid. pp. 38, 39.

It is undeniable, indeed, that the Norman-French, although it had every advantage, and retained its ascendancy at court for several ages, was at length even there borne down by the Saxon, which had still been spoken by the vulgar. The Romans, although they conquered the South-Britains, civilized them.
in a considerable degree, and introduced the knowledge of arts among them, seem scarcely to have made any impression on their language. The Goths, who subdued the Romans, and seated themselves in Italy, were in their turn subdued by the very people to whom they gave laws, as receiving their language from them. For it is well known, that, although a variety of Gothic words are retained in the Italian, by far the greatest proportion is Roman.

Can it be supposed, then, without directly contradicting universal experience, that a few Saxons, who were not conquerors, but refugees, could give language to the nation that afforded them protection? Has any change similar to this taken place among the Welsh, who are viewed as the same people with the Picts; notwithstanding their intercourse with the English, during several centuries, since the cessation of national hostilities? Have the Celts of Ireland renounced their language, in compliment to the English of the Pale, as they have been called, who, in proportion, were certainly far more numerous than the Saxons belonging to the court of Canmore? Few nations have been more tenacious of the customs and language of their ancestors than the Celtic inhabitants of Scotland. We know how little progress has been made, for more than half a century past, in diffusing the English tongue through the Highlands; although not only the arm of power has been employed to dissolve the feudal attachments, but the aid of learning and religion has been called in. The young are indeed taught to read English, but often they read without understanding, and still prefer speaking Gaelic.

Had the Saxon found its way into Scotland in the manner supposed, it would necessarily have been superinduced on the Gaelic. This has always been the case, where one language prevailed over another; unless the people, who spoke the original language, were either completely or nearly exterminated. Thus was the Norman gradually incorporated with the Saxon, as the Frankish had been with the Latinized Celtic of France. But the number of Gaelic words, to be found in what is called the Broad Scots, bears a very small proportion to the body of the language.

It is well known, that in many places on the borders of the Highlands, where, according to the hypothesis controverted, the one language should appear as it were melting into the other, they are kept totally distinct. This is particularly remarked in the account of the parish of Dowally in Perthshire. “It is a curious fact, that the hills of King's Seat and Craigy Barns, which form the lower boundary of Dowally, have been for centuries the separating barrier of these languages. In the first house below them, the English is, and has been spoken; and the Gaelic in the first house (not above a mile distant) above them.” Statist. Acc. xx. 490. In some instances a rivulet forms as effectual a boundary, in this respect, as if an ocean intervened.

Malcolm Canmore, according to the testimony of Simeon of Durham and Brompton, in his incursions into England, carried so many captives with him, that they were afterwards seen, not only in every village, but in every house. Had this been literally the case, his army must have borne some resemblance to that of Xerxes. But although this had been literally the case, would captives, or slaves overpower the language of their masters? Is it not admitted, at any rate, that after the death of Malcolm they “were driven away by the usual enmity of the Gaelic people;” that “the Celtic inhabitants would not submit to” the authority of Duncan, till he had agreed never again to introduce Normans or English into their country; that “this jealousy of strangers continued under Donal Bane;” and that it “occasioned insurrections under William the Lyon?” Caled. p. 498.

It is evident that some Saxon Barons, with their followers, received lands in Scotland, during some of the succeeding reigns. But a few individuals could not produce greater effects in Scotland, than all the power of the Norman barons in England. It seems also undeniable, that the foreigners of distinction who settled in Scotland, particularly in the reign of David I., were mostly Normans, and therefore could not introduce the Saxon. According to Lesley, Hist. Scot. Lib. vi. p. 201, this was the case even in the time of Canmore.

It is very questionable, if, even during the reign of Edward the Confessor, French was not the language principally spoken at court. It has been asserted, indeed, that during this reign, “the Anglo-Saxon had
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ceased to be cultivated.” V. Ellis’s Spec. i. 39. Camden has said, that Edward the Confessor “resided long in France, and is charged by historians of his time to have returned from thence wholly Frenchified.” Remains, p. 210.

It has been supposed, that this unparalleled change was partly owing to occasional intercourse with the northern counties of England, which were subjected to the Scottish crown. But this intercourse was by far too limited to have any influence in completely changing a language. It would be more natural to invert the idea; and to suppose that the inhabitants of these countries had received the peculiar terms, which they retain in common with the vulgar of Scotland, from the residence of the Scots among them, while the heir-apparent of our crown was Prince of Cumberland.

It is certain that Domesday-book, a work compiled by order of William the Conqueror, from an actual survey of the whole of England, does not include any of the counties lying to the north of the Humber; which is a proof that, in that age, these counties were considered as belonging to Scotland.

Hardyng acknowledges, that all the country to the North of the Humber once pertained to Scotland. “He made the bye ways throughout Britain, and he founded the archflamynes, at London, one for Logres, another at Yorke for Albanye, that nowe is Scotlande; for that time from Humber north that was that tyme Scotland; and the thyrd at Carleon in Wales, for al Wales.” Chron. Rubr. of c. 33. Fol. 29. a.

This indeed refers to a period long prior to the Christian era; and the account is evidently fabulous. But I mention it, because here it is admitted by the Chronicler, hostile as he was to the independence of Scotland, as a circumstance which could not be denied, that, in former times, the country to the North of the Humber was viewed as a part of Scotland.

But there is still a more natural account of the great similarity of language between Scotland and the North of England. To me it appears, that Mr. Pinkerton has proved from undoubted testimony, that the Picts had possession of the North of England, for more than a century before that Ida founded the kingdom of Bernicia; and that, although for a time they were subjected to the power of the Angles, they afterwards regained their authority in this quarter. V. Enquiry, I. 321-335.

It may be viewed as a confirmation of this account, that, in the North of England, th is often changed into d. “In the N.,” says Lambe, th is frequently changed into d; as, for father, we say fader; for girth, gird; for Rothbury, a town in Northumberland, Rodbury; for Lothian, Loudon.” Notes to the Battle of Flodden, p. 80.

This is a distinguishing characteristic of the dialect of Angus, which was undoubtedly a part of the Pictish territory. For baith, both, they still say baid, for skaith, injury, skaid, for maith, a maggot, maid, &c. Now, it is well known that this is a peculiarity of the ancient Scandinavian. The Icelanders, at this day, pronounce the th as if it were d; they often, indeed, write d, where th occurs in A. S. and in the German dialects.

It has also been supposed that the Flemings, a considerable number of whom occasionally settled in Scotland, contributed to the change of language. But, from all the evidence that we have of a Flemish colonization, the effect is evidently by far too great for the cause. Whatever influence, as tradesmen, they might be supposed to have in towns, it must have been very inconsiderable in the interior parts of the country. As it is said that “Aberdeenshire was particularly distinguished, in early times, for considerable colonies of Flemings;” it has been inferred, that “we may thus perceive the true source, to which may be traced up the Teutonic dialect of Aberdeenshire, that is even now called the Broad Buchan.” Caled. pp. 603, 604. But it will appear, from the following Dictionary, that many of these words are not Teutonic, but Scandinavian. At any rate, the fact is undeniable, that many of the terms common in S., and especially in the North, are not to be found in any Anglo-Saxon, Flemish, or Teutonic Lexicon, but occur in those of Iceland, Sweden, or Denmark. Were there only a few of this description, it might be supposed that they had found their way into our language by commercial intercourse, or by some straggling settlers. But their number is such, that they cannot be ascribed to any adventitious cause.
Dissertation on the Origin

Here I might refer the reader to the following words, under one letter only; Bar, Bargane, v. and s. Barrat, Bathe, Bauchle, Beik, Beild, v. and s. Beirth, Bene, a. Beugh, Bike, Bilbie, Billie, Bismar, Blait, Blout, Bludder, Boden, Boldin, Boo, Boun, Brachen, Brade, v. and s. Brag, Braith, Brash, Break, v. Bree, s. 2. Brent, a. Breth, Brim, Broche, Brod, v. and s. Brogue, Broukit, Buller, v. and s. Burde. I might also refer to Dorder-meat, Emmis, Gleg, Ithand, (eident), Stanners, and to a thousand of the same description.

Here I might also mention the remarkable analogies of idea, displayed in very singular figures, or modes of expression, common to our language with those of the North of Europe; even where the words themselves are radically different. Many of these occur in this work, which cannot reasonably be considered as merely casual, or as proceeding from any intercourse in later ages; but, in connexion with other evidence, may well be viewed as indications of national affinity. I may refer to the articles, Lohn's Piece, and Pockshakings, as examples of this coincidence.

One thing very remarkable is, that, among the vulgar, the names of herbs, in the North of S., are either the same with those still used in Sweden and other northern countries, or nearly allied. The same observation applies, pretty generally through S., to the names of quadrupeds, of birds, of insects, and of fishes.

The circumstance of the Scottish language bearing so striking a resemblance to the English, in its form, which has been undoubtedly borrowed from the French, and particularly in its becoming indeclinable, has been urged as a powerful proof that we borrowed our language from our Southern neighbours. But Mr. Ellis has manifested his judgment, not less than his candour, in the solution of this apparent difficulty. He shews, that "at the era assigned for the introduction of A. Saxon into Scotland, as indeed it had not been previously mingled with Norman, although it had, the Saxon refugees would never have wished to introduce into that country, which afforded them an asylum, a language which they must have considered as the badge of their slavery." He also shews, that as the "influx of French words did not begin to produce a sensible change in the language of England, till the beginning, or perhaps the middle, of the thirteenth century, its importation into Scotland ought to be capable of being distinctly traced; and that, as the improvements of the common language would pass, by slow gradations, from the original into the provincial idiom, the compositions of the English bards would be clearly distinguished by superiority of elegance." He denies, however, that this is the case, quoting the elegiac sonnet, on the death of Alexander III., as superior to any English composition of that early period.

Upon the whole, he is disposed to conclude, that "our language was separately formed in the two countries, and that it has owed its identity to its being constructed of similar materials, by similar gradations, and by nations in the same state of society." He thinks that the Scots borrowed the French idioms and phrases, like the English, from the Norman Romance, "the most widely diffused and most cultivated language, excepting the Italian, of civilized Europe." He also ascribes a considerable influence to the early and close union between the French and Scots, justly observing, that any improvements, borrowed from the former, would not be retarded in Scotland, as they were in England, by a different language being spoken in the country from that which was spoken at court; because "the dialect of the Scottish kings was the same with that of their subjects." Spec. I. 226–233.

As it is evident that the language could not have been imported into Scotland by the Saxon refugees, with its French idioms; it is equally clear that these were not borrowed from the English. For, in this case, the language in Scotland must, in its improvements, still have been at least a century behind that of England. Although this had been verified by fact, it would scarcely have been credible that our fathers had been indebted to the English for these improvements. The two nations were generally in a state of hostility; and it is never during war that nations borrow from each other refinements in language, unless a few military terms can be viewed in this light. Too few of our early writers resided long enough in England, to have made any material change on the language of their country, when they returned. Besides, we have a great variety of French terms and idioms, that have been early introduced into our language, which do not seem to have been ever known in England.
Here, also, a circumstance ought to be called into account, which seems to have been hitherto overlooked on this subject. Many families are mentioned by our historians as having come out of France and settled in Scotland, at different periods. It appears, indeed, that many families, of French or Norman extraction, had come into Scotland during the reign of Malcolm Canmore. Sub haec etiam tempora (says Lesley) Freser, Sanchir, Monteth, Montgomery, Campbell, Brise, Betoun, Tailyefer, Bothuell, ingens denique nobilium numeros, ex Gallia venit. De Reb. Scot. Lib. vi. p. 201. It is natural to suppose that these would introduce many French terms and idioms; and, as Mr. Ellis observes, the same language having been spoken at the court and in the country, there would be no resistance to them.

Here, perhaps, it may be proper to take notice of another objection to the derivation of our language from Scandinavia. This is its great affinity to the A.-Saxon. But this is of no weight. For, although it appears that a variety of terms were used in the Scandinavian dialects, which had not passed into the A.-Saxon and other Germ. dialects, the structure of both were so much the same, that ancient writers speak of them as one language, in the time of Ethelred the son of Edgar. Illa aetate eadem fuit lingua Anglica, Norwegica et Danica; mutatio autem facta est, occupata per Willelmum Nothum Anglia. Gunnlaug. Sag. p. 87. V. Peringskiold, Monument. Upsal. p. 182. Seren. De Vet. Sueo-Goth. cum Anglis Usu, pp. 14, 15.

Some have affected to view the celebrated Odin as a fabulous character. The more intelligent northern writers indeed acknowledge that he, to whom great antiquity is ascribed, and who was worshipped as a god, must be viewed in this light. Yet they admit the existence of a later Odin, who led the Scandinavians towards the shores of the Baltic. While it is a presumption in favour of the existence of such a person, it is a further proof that, in an early age, the Saxons and Scandinavians were viewed as the same people; that both Bede and the northern writers trace the lineage of Hengist and Horsa, the chiefs who conquered England, to Odin. Peringskiold has given the genealogy of Hengist, as the twelfth from Odin, which he collected from the most ancient documents, partly printed, and partly in MS. Bede acknowledges the same descent, Hist. Lib. xv., although he shortens the line by several generations.

III.—The Scandinavian origin of the Picts is illustrated by the history of the ORKNEY ISLANDS. We have seen, that, according to some ancient accounts, they first took possession of these. That they were, in succeeding ages, inhabited by Picts, is acknowledged on all hands.

Wallace published an authentic Diploma, concerning the succession of the Earls of Orkney, digested A. 1403, not only from the relation of their “faithfull antecessors and progenitors,” but from books, writings, and chronicles, both in the Latin and in the Norwegian language; and attested by the Bishop, clergy, and all the principal people of these islands. In this they inform Eric, king of Norway, that, when the Scandinavians took possession of these islands (which was in the ninth century), they were inhabited by two nations, the Peti and Papé; and that the country was not then called Orkney, but the land of the Pets; as yet appears from the name given to the sea that divides Orkney from Scotland, which is called the Petland Sea.” V. Wallace’s Account, p. 129. This indeed is still called, in the Icelandic histories, Petland Fiord.

There is not the least ground to doubt that the Picts are here designed Peti. This is the name given, by Scandinavian writers, to the Picts. Saxo Grammaticus, who flourished in the twelfth century, calls Scotland Petia; Lib. ix. p. 154. It has been conjectured, with great probability, that the Papé, or Papae, were Irish priests; who, speaking a different language from the Pets, were viewed by the Norwegian settlers as constituting a different nation, although acting only in a religious character. For it appears from Arius Frode, that some of these Papae had found their way to Iceland, before it was discovered by the Norwegians.

It has been said, indeed, that “there is reason to believe that the Orkney islands were planted, during early ages, by the posterity of the same people who settled Western Europe,” i. e. by Celts; Caled. p. 261. The only proof offered for this idea is, “that Druid remains, and stone monuments exist; and that celts
and flint arrow-heads have been found in the Orkney islands; while none of these have ever been dis-
covered in the Shetland islands.” “This,” it is added, “evinces that the Celtic people, who colonized
South and North Britain, also penetrated into the Orkney, but not into the Shetland, islands and this
fact also shows, that those several antiquities owe their origin to the Celts, who early colonized the
Orkney islands alone, and not to the Scandinavians, who equally colonized both the Orkney and the
Shetland islands;” Ibid.

Whether what is here asserted, as to “Druid remains,” &c. be true, I do not presently inquire. Let
it suffice to observe, that such is the mode of reasoning adopted by the learned gentleman, as plainly to
shew how much he is here at a loss for argument. This is indeed a complete specimen of what is called
reasoning in a circle. The existence of some monuments in Orkney, contrasted with the want of them in
Shetland, evinces that “the first settlers in Orkney were Celts; and also shows that these stone monu-
ments were Celtic.”

It is admitted, that “scarcely any of the names of places in Orkney or Shetland, are Celtic.” “They
are all,” it is said, “Teutonic, in the Scandinavian form;” Ibid. Now, this is a very strong fact. We
may, indeed, lay aside the limitation. For the most competent judges have not found any. If the Picts
who inhabited the Orkney islands, were Celts, whence is it that not a single vestige of their language
remains? To this query, which so naturally arises on the subject, it is by no means a satisfactory answer,
that, “owing probably to some physical cause, the original people seem to have disappeared, in some
period of a prior date to our era.” What could possibly give birth to so strange a conjecture? It is
the solitary testimony of one writer, who lived in an age in which nothing could have been written that
was not true, because it would not have been received had it been false. “During the intelligent age of
Solinus, those islands were supposed to be uninhabited; and to be only the haunt of seals, and orcs, and
sea-mew’s clang;” Ibid.

Are we then to view this as the physical cause of the disappearance of the original people? Were
these Celts so harassed by “seals, and orcs, and sea-mews,” that they forsook their abodes, and sought
a place of repose on the continent? Or did these troublesome animals in fact swallow up the wretched
inhabitants of Orkney?

But can this dream of Solinus be seriously mentioned? or can it be received in an “intelligent age?”
Ere this be the case, some cause, whether physical or moral, which has at least some degree of plausibility,
must be assigned for the supposed disappearance of a people, who had been so regularly settled as to have
stone monuments and buildings, and so well versed in the art of war as to be acquainted with the use of
celts. But it is evident that Solinus was very ill informed concerning the Orkney islands; as he says,
they were only three in number. And in what he asserts as to their being uninhabited (vacant homines),
he gives not the remotest hint that the contrary had ever been the case, but seems indeed to consider them
as uninhabitable; Lib. 25.

Since, then, the account given by Solinus is so directly contrary to all probability, to what purpose
grasp at it? The reason is obvious. The great topographical test of the genealogy of nations, is here
pointed directly against the learned writer. He must either part with this, or devote all the Celts of
Orkney to destruction. It is only by some such supposition as that which he makes, that any reason can
be given why the names of places in Orkney are all Teutonic. As the stone buildings must necessarily
be ascribed to Celts, whence comes it that there is not one topographical vestige of this race in Orkney,
although the names imposed by the British, in Scotland, remained long after the people were lost? It is
supposed, that the “original people” totally disappeared in some unaccountable manner; and, of course,
that their possessions were, for centuries perhaps, uninhabited.

But that no argument may be founded on the Teutonic names in Orkney, we are informed, that “the
topography of Orkney, Shetland, and Cathness, is completely different from the Saxon topography of
Scotland, which does not exhibit one Scandinavian name that is distinct from the Northumbrian Dano-
Saxon;” that “of the Scandinavian names in Orkney, and in Cathness, the great body terminates, accord-
ing to the Gothic construction, in *Buster*, signifying a dwelling-place, in *Ster*, denoting a station or settlement, and in *Seter*, a seat, or settling-place. But there is not a single instance of the *Buster*, the *Ster*, or *Seter*, in the topography of proper Scotland." Caled. p. 489.

Three terms are here mentioned, which do not occur, as far as I know, to the South of Caithness. They are most probably Norwegian; although, perhaps, it may be doubted if they are to be accounted among the most ancient Scandinavian terms. G. Andreae is referred to; but I can find none of these terms in his Lexicon. Nor does it appear that they are common in Orkney. Brand mentions *Kebister* in Shetland, p. 110. But a variety of other terminations, common to Orkney and Shetland, and to Scotland, are quite overlooked by the author of Caledonia; as *Dale*, *Ness*, *Wick*, *Head*, *Ton*, *Bye*, so common in the South of S., and *Burgh*. V. Brand, and Statist. Acc. *Bour*, which is undeniably Scandinavian, is the name given, in Orkney, to the principal house on a farm, or on an estate. That this was not unknown in Scotland, appears from what is said in Diet. vi. Boo.

IV.—A pretty certain test of the affinities of nations, is their Architecture. A variety of circular buildings in Scotland, and in the Orkney islands, are traditionally ascribed to the Picts. They are found in different parts of the country, and are of two kinds. One of these is above ground, the other almost entirely under it. The first includes their circular spires and castles; as the spires of Abernethy and Brechin, and the castles of Glenbeg in Inverness-shire. V. Gordon’s Itin. p. 166. Their subterranean buildings, or those which are nearly so, externally exhibiting the appearance of a tumulus or mound, are still more numerous. Many of these are described by Pennant in his Tour, and by the writers of the Statistical Accounts.

These are almost universally ascribed to the Picts, whether appearing in the Lowlands, in the Highlands, or in the Islands of Orkney. In some instances, however, they are called Danish or Norwegian. Even this variation, in the voice of tradition, may perhaps be viewed as a proof of the general conviction which, from time immemorial, has prevailed in this country, that the Picts were originally a Scandinavian people.

They are by far most numerous in those places where we are certain that the Scandinavians had a permanent abode; as in Sutherland and Caithness, on the coast of Ross-shire, on the mainland, and in the Orkney and Shetland islands. In Sutherland, there are three in the P. of Kildonan, Statist. Acc. iii. p. 410; six in the P. of Far, Ibid. p. 543; almost everywhere in the P. of Rognart, Ibid. p. 567. There is a chain of Pictish buildings on each side of Loch Brura, P. of Clyne; Ibid. x. 304. In Caithness, P. of Olrick, there are six or seven, Ibid. xii. 163; a number in Wick, and “throughout the country in general,” Ibid. x. 32; in Dunnet, &c.

The names of these buildings claim peculiar attention. It would appear that they are all Gothic. In the Orkneys they are called *Burghs* or *Brughs*. This word cannot reasonably be claimed as Celtic. Nor is it confined to the islands. It is given to one of these structures in Caithness, called the *Bourg* of Dunbeth. Pennant’s Tour, 1769, p. 195. There is an evident affinity between this name, and that imposed on a fortification, in Angus, which tradition calls a Pictish camp. V. Dict. vi. *Burgh*. As the *Burians* in the South of S. are generally viewed as Pictish, although the term may be rendered *burying-places*, it is not improbable that some of them were erections of the same kind with the *Burghs*. V. Dict. vi. *Buriat*.

They are denominated *Picts’ houses*. Now, as the Picts certainly had names for their fortresses in their own language; had this been Celtic, it is most natural to think that, in some instances, these names would have been preserved, as well as the Celtic designations of rivers, mountains, &c. ascribed to this people.

They are also called *Duns*. This term is mentioned as equivalent to the other two. “There is a range of watch-houses,—and many remains of burghs, *duns*, or Picts’ houses.” P. Northmaven, Orkney, Statist. Acc. xii. 365. Another name is also given to them by the vulgar. V. Dict. vi. *Howie*, *Castle-howie*. 
DISSERTATION ON THE ORIGIN

Even in those places where Gaelic is now spoken, they seem to have a Gothic designation. The valley in which Castle Troddan, Chalamine, &c. have been erected, is called Glen-beg. The final syllable does not seem Gaelic. It is probably corrupted from Goth. bygg-a to build, bygd, pagus; q. the glen of the buildings or houses. The Pictish castle, in the P. of Loth, Sutherland, is in like manner called Loth-beg, q. the building, situated on the river Loth. The signification little, cannot well apply here. For what sense could be made of the little Loth? They are indeed in one place called Uags. In Glenloch," says Mr. Pope, "are three [Pictish buildings] —— called by the country people Uags." Pennant's Tour, 1769, Append. p. 338. This may be from Gael, uaigh, "a den, grave, cave;" Shaw. In the P. of Liff, they have the synonymous designation of Weems or caves. But these are obviously names imposed by the ignorant people; because they knew neither the use, nor the origin, of these buildings.

I am informed, that in Inverness-shire, the foundations of various houses have been discovered, of a round form, with spots of cultivated ground surrounding them; and that when the Highlanders are asked to whom they belonged, they say that they were the houses of the Drinnich or Trinnich, i.e. of the labourers, a name which they give to the Picts. By the way, it may be observed, that this implies, that, according to the tradition of the country, the Picts were cultivators of the soil, while the Celts led a wandering life. This seems to confirm the sense given of the name Cruithneach, imposed by the Irish on the Picts, q. eaters of wheat.

It has always appeared to me a powerful proof of the Gothic origin of the Picts, that they had left their names to structures apparently unknown to the Celtic inhabitants of Britain. But, of late, this argument has been pointed the other way. Mr. King, a writer of considerable celebrity, contends that all these are Celtic monuments. The proof he gives, is the existence of some buildings of a similar kind in Cornwall and South Wales.

It appears, however, that the remains of what are accounted similar buildings, in South Britain, are very scanty. "There are still some vestiges," he says, "to ascertain the fact. For in the parish of Morvah in Cornwall, are the remains of a most remarkable structure, called Castle Chun, that, as it appears to me, cannot well be considered in any other light, than as one of the first sort of very rude imitations of the mode of building round castles, according to hints given by the Phenicians, and before the Britons learned the use of cement. It bears a no small resemblance to the Duns, near Grianan Hill in Scotland, and in the Isle of Iay.

"It consisted of a strong wall of stones without cement, surrounding a large oval area, and having the interior space evidently divided into several separate divisions, ranging round the inside, leaving an open oval space in the centre. It was even much larger than the two great Duns just referred to in Scotland; the area being 125 feet, by 110; and it was moreover surrounded on the outside, by a large deep ditch, over which was a zigzag narrow passage, on a bank of earth, with a strong rude uncemented wall on each side.

"From the largeness of the area within, it seems exceedingly probable, that (whilst the surrounding walled divisions served for stores) the more interior oval space was for habitation, like that in a Dun, supplied with floors of timber, supported by posts near the middle, but yet leaving still a smaller open area in the centre of all.

"Dr. Borlase conceived that this, with some other hill-fortresses, which are continued in a chain in sight of each other, must have been Danish." Munim. Antiq. iii. 204, 205.

But this fort, from the description given of it, appears to differ considerably from those called Pictish. It more nearly resembles the hill-forts, such as Finhaven, and that called The Laws, in the P. of Monifieth, both in Forfarshire. Almost the only difference is, that, from whatever cause, they retain indubitable marks of vitrification. In the latter, the vestiges of a variety of small buildings, between the inner and outer wall, are perfectly distinct.

It is no inconsiderable argument against Mr. King's hypothesis, that Dr. Borlase, who was thoroughly acquainted with the Welsh Antiquities, saw no reason to think that these buildings were British. Besides, it would be natural to conclude that, if the Picts were originally what are now called Welsh,
and had learned this mode of building from their ancestors in South Britain, such remains would be far more generally diffused in that part of the island. It is evident, indeed, that these structures were unknown to the Britons in the time of Julius Caesar. In the description of their *civitates*, there is not a hint of any thing that has the least resemblance. Nor are they mentioned by succeeding Roman writers.

The learned writer, probably aware of this important objection, brings forward a very strange hypothesis, apparently with a design of setting it aside. He thinks that the Picts, who penetrated as far as London, while Theodosius was in Britain, saw the British fortresses, and on their return imitated them. Munim. Antiq. iii. 187. But this theory is loaded with difficulties. Although it were certain that the Picts had penetrated as far as London, there is no evidence that they ever were in Cornwall or South Wales. Besides, although they had seen such buildings, the South Britons long before this time having been completely brought into a provincial state by the Romans, they must necessarily have become acquainted with a style of architecture far superior to that of the subterranean description. We certainly know, that it was because they were enervated by luxury, that they became so easy a prey to the Picts and Scots. Now, if the Picts were so prone to imitate their enemies, a rare thing, especially among savage nations, would they not have preferred that superior mode of architecture, which they must have observed wherever they went? Did they need to go to London, to learn the art of building dry stone walls, when, for more than two centuries before this, so many Roman *castella* had been erected on their own frontiers?

If it should be supposed, as this theory is evidently untenable, that the ancient Celts brought this mode of building into Scotland with them; whence is it, that the Irish Celts of this country universally ascribe these forts to a race of people different from themselves? As they were undoubtedly of the same stock with the Welsh, and seem, in common with them, to have had their first settlement in South Britain, how did the Irish Celts completely lose this simple kind of architecture? Did they retain the *Abers* and the *Duns*, &c., the names of rivers and mountains, which had been imposed by the Picts, because their language was radically the same, and yet perceive no vestiges of national affinity whatsoever, in the very mode of defending themselves from their enemies, from wild beasts, or from the rage of the elements? He who can suppose that the Celts of Scotland would thus renounce all claim to the architecture of their ancestors, ascribes to them a degree of modesty, in this instance, unexampled in any other.

Mr. King admits, that one example of this mode of building has been described as existing near Droneheim in Norway. It may be observed, that the name is the same as in Orkney. It is called *Suilburch*. Hereasons as if this were the only one known in the North of Europe; and makes a very odd supposition, although consistent with the former, that the Danes imitated this mode of building, in consequence of their incursions into Scotland. V. Munim. iii. 107, 108. But another has been described by Dalberg, in his Suecia, called the castle of *Ymsburg*, which is situated in Westrogothia. V. Barry’s Orkn. p. 97. It is probable, that there are many others in these northern regions, unknown to us, either because they have not been particularly described, or because we are not sufficiently versant in Northern topography. What are called *Danish forts*, in the Western Islands, bear a strong resemblance of these Pictish buildings. V. Statist. Acc. (P. Barvas, Lewis), xix. 270, 271.

It is well known that there are round towers in Ireland, resembling those at Brechin and Abernethy, and that some intelligent writers ascribe them to the Danes, although Sir James Ware claims the honour of them to his own countrymen; Antiq. I. 129. The *Danes-Raths*, as another kind of building is denominated in Ireland, are evidently the same with the Picts’ houses. Their description exactly corresponds; Ibid. I. 137, 138. These Ware acknowledges to be Danish; although his editor Harris differs from him, because *Rath* is an Irish word. Dr. Ledwich, who contends for the Danish origin of these forts, expresses his “wonder at Mr. Harris, who inconsiderately argues for the Celtic origin of these forts, and that solely from their Irish appellation, *Rath*, though, though it figuratively imports a fortress, primarily signified security.” He adds—“In my opinion it is doubtful whether *Rath* is not a Teutonic word; for we find, in Germany, *Junkerraht*, *Immerraht*, *Rahl-vorwald*, &c., applied to artificial mounts and places of defence, as in Ireland.” Antiq. of Ireland, p. 185. Perhaps his idea is confirmed by the use of A. S. V. Vol. I.
Although it primarily signifies a wreath, or any thing plaited, it has been transferred to a fortification; sustentaculum, munimen. *Burh wraithum werian*; *Urbem munimine defendere*; Caed. p. 43, 21. Lye. Most probably, it was first applied to those simple enclosures, made for defence, by means of wattles, or wicker-work.

It may be added, that to this day the houses of the Icelanders, the most unmingled colony of the Goths, retain a striking resemblance of the Pictish buildings. They are in a great measure under ground, so as externally to assume somewhat of the appearance of hillocks or tumuli.

The author of *Caledonia* frequently refers to “the erudite Edward King,” praising him as “a profound antiquary.” “After investigating,” he says, “the stone monuments, the ancient castles, and the barbarous manners of North Britain, he gives it as his judgment, that the Picts were descended from the aboriginal Britons;” Caled. p. 233.

But the learned gentleman has not mentioned, that one of the grounds on which Mr. King rests his judgment is, that “the Pictish buildings, or those so called, resemble the British remains in Cornwall and South Wales.” It is singular, that while both lay down the same general principle, as a powerful argument in proof of the Celtic origin of the Picts, the one should attempt to prove that these structures are Celtic, and the other strenuously contend that they are Scandinavian, and that the Picts had no hand in their erection.

The chief reason assigned for the latter hypothesis is, that “those Burgs, or strengths, only exist in the countries where the Scandinavian people erected settlements,” being “only seen in the Orkney and Shetland islands, in Cathness, on the coast of Sutherland, and in the Hebrides, with a few on the west coasts of Ross, and Inverness;” Caled. p. 342.

But in a work of such extent, and comprising so many different objects, it is not surprising that the various parts should not be always consonant to each other. The author has, in one place, referred to the subterraneous buildings in the parish of Liff, as of the same kind with those existing in Orkney; to a work of the same kind in Alyth parish; to several subterraneous works in the parish of Bendothy, expressly called *Pictish buildings*, Statist. Acc. xix. 359; to a considerable number of these in the parish of Kildrummy, Aberd. “Similar buildings,” he adds, “have been discovered in several parts of Kirkcudbright Stewartry;” Caled. p. 233. None of these places are within the limits assigned for the Scandinavian settlements.

Several others might have been mentioned. Some, in the neighbourhood of Perth, have been described. V. Pennant’s Tour, III. Apend. p. 453. In the parish of Stonykirk, Wigton, are some remains of Druid temples and Pictish castles; Statist. Acc. ii. 56. Edwin’s hall, parish of Dunse, Berwicks., corresponds to the account given of the Castles in Glenbeg. “It is supposed to have been a Pictish building;” Ibid. iv. 389, 390. “The Roundabouts in the parish of Castletown, Roxburghs., are commonly called Picts Works;” Ibid. xvi. 64. It appears, then, with what propriety it is said, that “the recent appellation of Pictish castles, or Picts houses, has only been given to those in Orkney and Shetland in Cathness, and in Sutherland.” Caled. p. 343.

Mr. Chalmers has given such an account of the remains of one of these forts in the parish of Castletown, as plainly to shew that it corresponds to those which he elsewhere calls Scandinavian. “There are two of those forts near Herdhouse, two on the farm of Shaws, one on Toftholm, one on Foulshiels, one on Cocklaw, one on Blackburn, and one on Shortbuttrees. When the ruins of this fort were lately removed, there was found, on the south side of it, a place which was ten feet wide, and twenty feet long, and was paved with flat stones, and enclosed by the same sort of stones, that were set on edge; and there was discovered, within this enclosure, what seems to intimate its culinary use, ashes and burnt sticks.” Caled. p. 94.

It is also urged that “not one of these strengths bears any appellation from the Pictish, or British language;” and that they “have no similarity to any of the strengths—of the genuine Picts, or British tribes in North-Britain;” Ibid. pp. 343, 344. But as all the force of these arguments lies in what logicians call a *petitio principii*, no particular reply is requisite.
It is said that many of these edifices, "in the Orkney and Shetland islands, and in Cathness, have been erroneously called Pictish castles, Pictish towers, and Picts houses, from a fabulous story that attributes to Kenneth Macalpin the impolicy of driving many of the Picts into the northern extremity of our island; whence they fled to the Orkney and Shetland isles." But it has been seen that these designations are not confined to the districts mentioned. Besides, to suppose such a mode of denomination, is entirely opposite to the analogy of tradition; for it is almost universally found that the works of an early age, instead of being given to the more ancient people, to whom they really belong, are ascribed to those of a later age who have made some considerable figure in the country. Thus, in many places in Scotland, camps, undoubtedly Roman, are vulgarly attributed to Danes. Nor is it at all a natural supposition, that, in those very places said to have been occupied by Scandinavian settlers, their descendants should be so extremely modest as to give away the merit of these structures, which they continue to view with wonder and veneration, from their own ancestors to an earlier race, with whom they are supposed to have been in a state of constant hostility, and whom they either expelled or subdued.

The idea that these designations originated from "the fabulous story" of the Picts being driven to the northern extremity of our island, has no better foundation than what has been already considered. The general opinion was entirely different from this. For it was "asserted by ignorance, and believed by credulity, that Kenneth made so bad an use of the power which he had so adroitly acquired, as to destroy the whole Pictish people in the wantonness of his cruelty;" Caled. p. 333.

I shall only add, that it is not easy to avert the force of Mr. King's argument against these being viewed as Danish works. They are to be seen in parts of the country into which the Danes never penetrated. He refers to that, called Black Castle, in the parish of Moulin, in that division of Perthshire called Athole; Munim. III. 199. In the Statist. Acc. it is said—"The vestiges of small circular buildings, supposed to have been Pictish forts, are to be seen in different parts of the parish;" P. Moulin, v. 70. Mr. King, after Pennant, also mentions one on the hill of Drummin, opposite to Taymouth; another, within view of that, above the church of Fortingall; a third, opposite to Alt-mhuic, in the neighbourhood of Killin; a fourth, under the house of Cashly; a fifth, about half a mile west, &c. &c.; V. Pennant's Tour, 1772, pp. 50-53. "Most of these," says Mr. King, "lie in Glen Lion: and they shew how numerous these kind of structures were, in what was once the Picts country."

It has also been asserted, that "the same Celtic people, who colonized South and North Britain, penetrated into Orkney, but not into the Shetland islands." The reason for this assertion is, "that no stone monuments" nor "flint arrow-heads" have "ever been discovered in the Shetland islands;" Caled. p. 261, N.

But obelisks, or standing stones, are found even in the Shetland islands, into which the Celts never penetrated. Contiguous to one of the Burghs in Walls, "there is a range of large stones that runs across the neck of land, and may have been intended to enclose the spot, as a place of burial, which the building does not occupy;" Statist. Acc. xx. 113. In Bressay, &c. are "several perpendicular stones, about 9 feet high, erected, no doubt, for the purpose of commemorating some great event, but of which we have no account;" Ibid. x. 202. In Unst, "two ancient obelisks remain, one near Lund, a thick and shapeless rock; the other, near Uy a Sound, seems to have been a mark for directing into that harbour, and is ten and a half feet high;" Ibid. v. 201. Whether flint arrow-heads have ever been discovered in Shetland, I cannot well say; but I have seen knives, made of a kind of agate, which were found in one of the Burghs; and am certainly informed that stone hatchets are frequently met with, of the same kind with those found in Cairns in Scotland.

V.—The absurd idea of the extermination of the Picts by the Scots, as well as that of their expulsion, is so generally exploded that it is unnecessary to say anything on the subject. It is incredible, that a people, who seem to have been far less powerful than the Picts, should have been able either to exterminate or to expel them. Could we suppose either of these events to have taken place, what must have been the unavoidable consequence? Either that the extensive country called Pictland must have remained in a great
measure desolate, or that the country of the Scots must have been deserted. For it cannot reasonably be supposed that the Scots, all at once, especially after a succession of bloody wars with the Picts, should so increase in numbers as to be able to people, and still less to defend, the whole of Scotland and its adjacent islands.

The only reasonable position therefore is, that the Picts in general remained in their former seats. Now, if it appear that the people presently inhabiting these districts retain the names which belonged to the Picts, it is a strong proof that they are the lineal descendants of this people. If it further appear, not only that these names are not Celtic, but that they are the same, or nearly so, with those of the Scandinavians, as they are transmitted to us in their most ancient monuments, it must amount to a proof that the Picts had a Gothic origin.

Residing in the county of Angus, which all allow to have been a part of the Pictish dominions, I had many years ago employed this as a test of the origin of the people. I was induced to make this trial, from the circumstance of finding many words commonly used there, which I had not found any where else, and which, upon examination, appeared to be the same with those that are still used in Iceland and other Gothic regions.

The multitude of monosyllabic names must strike every one who passes through that part of our country. Now, it is well known that this forms a distinguishing character in the nomenclature of Scandinavia; that the names, universally admitted to be most ancient, generally consist of one syllable.

Upon comparing many of the names in Angus, whether of one or more syllables, with those in the Monumenta Danica of Wormius, in Frode’s Scheda, and especially in that singular work, the Landnma-bok, which gives an account of the different families that settled in Iceland, about the middle of the ninth century, it appeared that many of them must have been originally the same.

They are such as do not occur, as far as I have observed, in any memorials of the Anglo-Saxons. Although a greater analogy were observable here, it could only be set down to the account of the common origin of the various Gothic tribes. For the names, in Angus, could not reasonably be ascribed to Saxon settlers, unless it were supposed that the country had in great part received its population from England. They cannot be accounted for, on the idea of any Scandinavian settlement in the middle ages; for it is universally admitted that no such settlement extended farther southward than Ross-shire.

A writer of great research, to whom we have had occasion frequently to refer, has indeed lately attempted to shew that all the names of the Pictish kings are British. “The names of the Pictish kings,” he says, “have not any meaning in the Teutonic; and they are, therefore, Celtic.” They are not “Irish; and consequently they are British;” Caled. p. 207. Here I must make the same observation as before, with respect to the topography. I cannot pretend to give the true meaning of these names; as there is no branch of etymology so uncertain as this. But if I can give a meaning, and one which is at least as probable as the other, it must appear that the Teutonic, as far as names can go, has as good a claim to the royal line of the Picts as the British. These names vary considerably, in the different chronicles. Where any name is given according to a different reading from that adopted in Caled. p. 206, it is printed in Italics. Where there is a blank in the middle column, no British etymon has been given in that work.

<table>
<thead>
<tr>
<th>PICTISH NAMES</th>
<th>BRITISH ETYMONS, CALED.</th>
<th>TEUTONIC ETYMONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Son of Erp;</td>
<td>talæne, harsh-fronted;</td>
<td>Isl. er-r, species gulonis; arf, an arrow; arfe, an heir.</td>
</tr>
<tr>
<td>2. Talorc,</td>
<td>talorgan, splendid fronted.</td>
<td>Isl. tale, number or tale, and org, jurgium, or orken, vires, strength.</td>
</tr>
<tr>
<td>Son of Aiel;</td>
<td>ana, openness.</td>
<td>Su.G. aenæ, front, il, Isl. el, iel, a storm, q. stormy-fronted.</td>
</tr>
<tr>
<td>3. Necton Morbet;</td>
<td>nwythun, a person full of energy.</td>
<td>Isl. neck-a, incurvare, tanne, dens, q. crooked tooth; or neck-ia, humiliare, ton, vox, q. low-sounding.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Su.G. moor, famous, bet-a, vibrare, q. famous in brandishing the sword.</td>
</tr>
</tbody>
</table>
Pictish Names.

4. Drest, Gurthinmoch;
5. Galanau Etelich;
6. Dadrest;
7. Drest, Son of Giron;
8. Gartnach, or Brad, treacherous;
9. Gealtraim;
10. Talorg, son of Gealtraim;
11. Drest, Son of Munait, or Moneth;
12. Galam, or Galan, with Galph;
13. Bridei, perhaps rather Brude or Brud; Brudeus, A-}

S. G. aettlaegg, prosapia, or its cognate adel, noble, and Ik, like. Germ. adelich, noble, q. adelich, from dette, father, and ik, like, similis.

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### Pictish Names

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<th>Meaning</th>
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<tbody>
<tr>
<td>21</td>
<td>Gartnait, son of Donnall</td>
<td>dynauwal, of the weaned couch.</td>
</tr>
<tr>
<td>22</td>
<td>Drest</td>
<td>Bell, a common name, bellicose, warlike.</td>
</tr>
<tr>
<td>23</td>
<td>Bridei, Bredei, son of Bili; or Bile, Bily, Innes</td>
<td>taran, thunder.</td>
</tr>
<tr>
<td>24</td>
<td>Taran, Tharan</td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>Bridei, son of Dereli</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>Nechton, son of Dereli</td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>Elpin</td>
<td>elfin, the same as Eng. elf.</td>
</tr>
<tr>
<td>28</td>
<td>Ungus, Unmust, son of Urguis, or Vergust</td>
<td>gorchest, great achievement; or gwy, in composition gwy, a man.</td>
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<tr>
<td>29</td>
<td>Bridei, son of Urguis</td>
<td>Guriad, a common name.</td>
</tr>
<tr>
<td>30</td>
<td>Ciniod, son of Wredech, Wirdech, Wiredeg</td>
<td></td>
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<td>31</td>
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<td>35</td>
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<td>38</td>
<td>Uuen, Uven</td>
<td></td>
</tr>
<tr>
<td>39</td>
<td>Wred, Feredech, son of Bargoit</td>
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</tr>
<tr>
<td>40</td>
<td>Bred</td>
<td>brid, brad, treachery; brodog, treacherous.</td>
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</tbody>
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### British Etymons, Caled.

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<td>40</td>
<td>Bred</td>
<td>brid, brad, treachery; brodog, treacherous.</td>
</tr>
</tbody>
</table>

### Teutonic Etymons.

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>14</td>
<td>V.</td>
<td>gloriosa paux; Wachter, vo. Frid. Or from Su.G. en, intensive (V. Ema, Ilre), and fraet-a, to eat, q. to destroy.</td>
</tr>
<tr>
<td>23</td>
<td>V.</td>
<td>Su.G. don, din, noise, and wal, slaughter. Or dofs, stupid, and wals, power, q. under the power of stupor.</td>
</tr>
<tr>
<td>30</td>
<td>V.</td>
<td>Su.G. don, din, noise, and wal, slaughter. Su.G. wals, stupid, and wals, power, q. under the power of stupor.</td>
</tr>
<tr>
<td>36</td>
<td>V.</td>
<td>Su.G. don, din, noise, and wal, slaughter. Su.G. wals, stupid, and wals, power, q. under the power of stupor.</td>
</tr>
<tr>
<td>40</td>
<td>V.</td>
<td>Su.G. don, din, noise, and wal, slaughter. Su.G. wals, stupid, and wals, power, q. under the power of stupor.</td>
</tr>
</tbody>
</table>

The preceding list includes those names only of Pictish kings which are reckoned well warranted by history. There is a previous list, also contained in the Chronicon Pictorum, which has not the same authority. But although there may not be sufficient evidence that such kings existed, the list is so far valuable, as it transmits to us what were accounted genuine Pictish names. Here I shall therefore give the whole list of kings, with similar names from the Landnamabok, that Icelandic record which refers to the middle of the ninth century; adding such names as still remain in Angus, or in other counties, which resemble them, or seem to have been originally the same. A, added to the word, denotes Angus.
Where the name given in the middle column is from any other authority than the Landnamabok, it is marked.

**Pictish Names.**

<table>
<thead>
<tr>
<th>Pictish Names</th>
<th>Isl. Landnamar</th>
<th>Scottish Names</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Cruidne;</td>
<td></td>
<td>Cruden, A.</td>
</tr>
<tr>
<td>2. Circui, pron. Kirkui;</td>
<td></td>
<td>Kirk, A.</td>
</tr>
<tr>
<td>3. Fidach;</td>
<td></td>
<td>Fettie.</td>
</tr>
<tr>
<td>4. Fortreim;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Floclaid;</td>
<td></td>
<td>Flockart.</td>
</tr>
<tr>
<td>6. Get;</td>
<td>Gaut-r, Goti.</td>
<td></td>
</tr>
<tr>
<td>7. Ke;</td>
<td></td>
<td>Kay, A.</td>
</tr>
<tr>
<td>8. Fivaid;</td>
<td></td>
<td>Cadell, A.</td>
</tr>
<tr>
<td>9. Gedel,—Gudach;</td>
<td>Kadall;</td>
<td></td>
</tr>
<tr>
<td>10. Denbecan.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11. Olfedecta;</td>
<td>Godi. V. Pink, Enq. II. 288;</td>
<td>Aflleck, A.</td>
</tr>
<tr>
<td>12. Guidil;</td>
<td></td>
<td>Goudie.</td>
</tr>
<tr>
<td>13. Gestgurlich;</td>
<td></td>
<td>Gatgirth.</td>
</tr>
<tr>
<td>14. Wurgest;</td>
<td></td>
<td>Fergus.</td>
</tr>
<tr>
<td>16. Ged, or Gilgidi;</td>
<td>Gyda, Gydia;</td>
<td>Gedè, S. B.</td>
</tr>
<tr>
<td>17. Tharan;</td>
<td>Thorarin, Thorarna; Thoron, a Sw. name, Ihr, vo. Tur.</td>
<td>Torn, A.</td>
</tr>
<tr>
<td>19. Deokil;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>20. Kimoiod, son of Arcois;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>21. Deoord;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>22. Blik Blirith;</td>
<td>Blig, Blaka;</td>
<td></td>
</tr>
<tr>
<td>23. Dectoterie, or Deotheth, brother of Du;</td>
<td>Camus, a Danish general. V. H. Boet. Hist. cc.</td>
<td></td>
</tr>
<tr>
<td>24. Ueconbaust, or Combust;</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Isl. Landnamar.**

<table>
<thead>
<tr>
<th>Pictish Names</th>
<th>Isl. Landnamar</th>
<th>Scottish Names</th>
</tr>
</thead>
<tbody>
<tr>
<td>25. Carvorst.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>27. Uist.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>28. Rue;</td>
<td>Roe, 7th King of Denmark;</td>
<td></td>
</tr>
<tr>
<td>29. Garnait, or Garnaird;</td>
<td></td>
<td>Roe, A.</td>
</tr>
<tr>
<td>30. Vere;</td>
<td></td>
<td>Garner.</td>
</tr>
<tr>
<td>31. Breth;</td>
<td>Breid-r, Bratt-r.</td>
<td>Weir, A.</td>
</tr>
<tr>
<td>32. Vipoignamet.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>33. Canut, (Ulac-hama);</td>
<td>a common Dan. name, V. Pink, ut sup. p. 293.</td>
<td>Reddoch.</td>
</tr>
<tr>
<td>34. Wradech Vechla, or Vechta; expl. the white, as in one Chron. it is rendered Albus.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Scottish Names.**

<table>
<thead>
<tr>
<th>Pictish Names</th>
<th>Isl. Landnamar</th>
<th>Scottish Names</th>
</tr>
</thead>
<tbody>
<tr>
<td>35. Garnat di uber, Garnat-dives, in another Chron.</td>
<td>Expl. the rich, from Goth. Germ. di the, and uber nota abundantiae; Pink. Ibid.</td>
<td></td>
</tr>
<tr>
<td>36. Talorc, Talore.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>38. Talorc, son of Amyle;</td>
<td></td>
<td>Imlay, Imlach, A.</td>
</tr>
<tr>
<td>39. Necton, son of Morbet;</td>
<td>Geallande; Alof, same as Olof, Olaf, Olave.</td>
<td>Naughton, A.</td>
</tr>
<tr>
<td>40. Garnait, son of Domnech;</td>
<td></td>
<td>Callum, A.</td>
</tr>
<tr>
<td>50. Gartnaich, son of Domnech;</td>
<td></td>
<td>Dimmock.</td>
</tr>
<tr>
<td>52. Garnat, son of Wid, Vaid, or Fode;</td>
<td>Vadi;</td>
<td>Waith, Wade; Fod, A.</td>
</tr>
<tr>
<td>53. Bredei, son of Bili;</td>
<td></td>
<td>Braide; Baillie, A.</td>
</tr>
<tr>
<td>54. Deriil;</td>
<td>Doral, Worm, Mon. p. 194, signifying, devoted to Thor.</td>
<td>Angus, A.</td>
</tr>
<tr>
<td>56. Oengus, son of Tarla;</td>
<td>Thoraug;</td>
<td>Connal.</td>
</tr>
<tr>
<td>59. Bredei, son of Bili;</td>
<td></td>
<td>Constantine, corr. Cousain, was the proper name of P. Adamsen, Abp. of St. Andrews in Ja. VI.'s reign.</td>
</tr>
<tr>
<td>61. Deriil;</td>
<td></td>
<td>Braid, A.</td>
</tr>
</tbody>
</table>

**Among other Pictish names, the following occur in our history:**

**Pictish Names.**

<table>
<thead>
<tr>
<th>Pictish Names</th>
<th>Isl. Landnamar</th>
<th>Scottish Names</th>
</tr>
</thead>
<tbody>
<tr>
<td>64. Oengus, son of Tarla;</td>
<td></td>
<td>Angus, A.</td>
</tr>
<tr>
<td>70. Canuul.</td>
<td></td>
<td>Connal.</td>
</tr>
<tr>
<td>71. Costantin, Cuastain;</td>
<td></td>
<td>Constantine, corr. Cousain, was the proper name of P. Adamson, Abp. of St. Andrews in Ja. VI.'s reign.</td>
</tr>
<tr>
<td>76. Bred;</td>
<td></td>
<td>Braid, A.</td>
</tr>
</tbody>
</table>

**Names in Angus.**

<table>
<thead>
<tr>
<th>Pictish Names</th>
<th>Isl. Landnamar</th>
<th>Scottish Names</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bolge, Pink. I. 310.;</td>
<td></td>
<td>Boag, Boog; Buik.</td>
</tr>
<tr>
<td>Finleisz, Ibid. 305.;</td>
<td></td>
<td>Finlay.</td>
</tr>
</tbody>
</table>
**Dissertation on the Origin**

<table>
<thead>
<tr>
<th>Pictish Names</th>
<th>Names in Angus</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rikeat, Ibid. 305.</td>
<td>Ricart.</td>
</tr>
<tr>
<td>Fenten, Ibid. 448.</td>
<td>Fenton, pron. Fenten.</td>
</tr>
<tr>
<td>Baitan, Ibid.</td>
<td>Beaton; Beattie.</td>
</tr>
<tr>
<td>Murethach, Ibid.</td>
<td>Murdoch; Murdie.</td>
</tr>
<tr>
<td>Thana, (residing at Meigle, A. 841.) Pink. I. 461.</td>
<td>Thain.</td>
</tr>
<tr>
<td>Cait, a Pictish name;</td>
<td>Kid.</td>
</tr>
<tr>
<td>Fennach, Ibid.</td>
<td>Finnie.</td>
</tr>
<tr>
<td>Maicerce, Ibid. 444.</td>
<td>Muckarsie, Fife.</td>
</tr>
</tbody>
</table>

The following names, which are most probably Pictish, have great affinity to those of Iceland and Denmark. They almost all belong to the vicinity of Forfar, or to the parish of Brechin.

<table>
<thead>
<tr>
<th>Names in Angus</th>
<th>Isl. and Dan. Names</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kettle ;</td>
<td>Ketell, Thorsteins sun. Kristnisag, 118.</td>
</tr>
<tr>
<td>Mar;</td>
<td>Hafid Marssun, Maris filius, Ibid. 122.</td>
</tr>
<tr>
<td>Saamond;</td>
<td>Saemund, Ibid. 124.</td>
</tr>
<tr>
<td>Ivory;</td>
<td>Ivar, Ibid. 126.</td>
</tr>
<tr>
<td>Annan;</td>
<td>Onund-r, Ibid. A. 981.</td>
</tr>
<tr>
<td>Thorburn;</td>
<td>Thorbiorn, i.e. the bear of the god Thor.</td>
</tr>
<tr>
<td>Herill;</td>
<td>Harald, Ibid. 186. Hereilfr, Landnam. pass.</td>
</tr>
<tr>
<td>Osburn;</td>
<td>Osburn, Kristnisag. p. 188. Oeburn, p. 195.</td>
</tr>
<tr>
<td>Thom, pron. Tom;</td>
<td>Tume, Ibid.</td>
</tr>
<tr>
<td>Riddell;</td>
<td>Rudl, Ibid. 196.</td>
</tr>
<tr>
<td>Suttie;</td>
<td>Suti, Ibid. 240.</td>
</tr>
<tr>
<td>Teuk; but, perhaps erroneously, written Cook;</td>
<td>Tuke, Ibid. 196.</td>
</tr>
<tr>
<td>Ivie;</td>
<td>Yfa, and Ebi, Ibid. 286.</td>
</tr>
<tr>
<td>Dall;</td>
<td>Dalla, Ibid. 266.</td>
</tr>
<tr>
<td>Gouk;</td>
<td>Gaug-r, Landnam. p. 365.</td>
</tr>
<tr>
<td>Mauns;</td>
<td>Magnus, a common Isl. and Dan. name, pron. Mauns, Orkney.</td>
</tr>
<tr>
<td>Hackney;</td>
<td>Hacon, Ibid. 498.</td>
</tr>
<tr>
<td>Renné; elsewhere Renwick;</td>
<td>Ranvaug, Ibid. 503. Rannveig, Landnam. p. 99.</td>
</tr>
<tr>
<td>Tyrie;</td>
<td>Derived perhaps from the name of the god Tyr, as Torn from Thor, and Wood from Woden.</td>
</tr>
<tr>
<td>Hobbe;</td>
<td>Ubbe, Ibid. 14.</td>
</tr>
<tr>
<td>Carr, Ker;</td>
<td>Kare, Ibid. 110, &amp;c. (Kare, Ar. Frode.)</td>
</tr>
<tr>
<td>Sword;</td>
<td>Siwurd, Sigurd, Norwegian name in Sutherland, A. 1096. Ibid. 251.</td>
</tr>
<tr>
<td>Douthie;</td>
<td>Dutfihak-r, Landnam. 13, 15, &amp;c.</td>
</tr>
<tr>
<td>Duffus;</td>
<td>Dugus, Ibid. 140.</td>
</tr>
<tr>
<td>Binnie;</td>
<td>Buna, Ibid. 19.</td>
</tr>
<tr>
<td>Udney, (Aberd.)</td>
<td>Oddny, Ibid. 263.</td>
</tr>
<tr>
<td>Skea;</td>
<td>Skagi, Skaggi, Ibid. 253, 254, from skaegg, hair.</td>
</tr>
<tr>
<td>Stot;</td>
<td>Stodi, Ibid. 72, 88.</td>
</tr>
<tr>
<td>Birse;</td>
<td>Bersi, Ibid. 60, 170.</td>
</tr>
<tr>
<td>Laidenhead;</td>
<td>Lodinhofd, (shaggy head) Ibid. 284.</td>
</tr>
<tr>
<td>Elrick;</td>
<td>Alrek-r, Ibid. 274. Alreck-r, 76. A. S. Aelfric, Aelric.</td>
</tr>
<tr>
<td>Collie;</td>
<td>Isl. Kolla, Ibid. p. 36.</td>
</tr>
<tr>
<td>Hepburn;</td>
<td>Hallbiorn, Ibid. pass.</td>
</tr>
<tr>
<td>Birnie;</td>
<td>Biarna, Biarni, 277, 346.</td>
</tr>
<tr>
<td>Dakers;</td>
<td>Dalkr, Ibid.</td>
</tr>
<tr>
<td>Hood;</td>
<td>Audur, (rich) Ar. Frode, 13, 75. Odda, Kristnis. 124. Aod, Pictish name, Pink. Enq. i. 311.</td>
</tr>
<tr>
<td>Arnot;</td>
<td>Arnald, Frode, 70.</td>
</tr>
<tr>
<td>Marr;</td>
<td>Maur, Ibid. 64, 66.</td>
</tr>
<tr>
<td>Mann, vulgarly Mannie;</td>
<td>Mani, Ibid. 30, 31.</td>
</tr>
<tr>
<td>Stein;</td>
<td>Steinn, Ibid. 53.</td>
</tr>
<tr>
<td>Tait;</td>
<td>Teit-r, Ibid.</td>
</tr>
<tr>
<td>Hislop;</td>
<td>Isleif, Ibid.</td>
</tr>
</tbody>
</table>
OF THE SCOTTISH LANGUAGE.

It is most probable that the following names should be viewed as belonging to the same class:—
Craik (Su.G. kraka, a crow); Lounie, Dundarg, Mikie, Gorthie, Fitchit, Don, Gall, Daes, Linn or Lind, Low (Su.G. loga, flamma); Deuchar, Bunch, Bawd, Boath, Darg, Dargie, Bean, Strang, Cudbert, Cottie, Cottis, Shand, Cobb, Neave, Tarbat, Torrister, Candie, Duguid, Brookie, Proffit, Eaton, Fands, Croll, Kettins, Porris, Pressok, Myers, Byers, Nels, Towns, Hillocks, Hearsel (Su.G. haer, exercitus, and sael, socius, a companion in warfare); Glenday, Mearns, Kemach, Leys, Dormont, Crockat, Leech, Emslie, Mug, Livy, Geekie, Legge, Craw, Stool, Machir, Goold, Laird, Rind, Annat, Elshet, Pyat, Pet, Stark, Sturrock, Marnie, Grig, Rough, Doeg, pron. Doug, Cossar, Prosser, Torbet, Logie, &c. &c.

VI.—The analogy of ancient customs also affords a powerful test of the affinity of nations. I need scarcely mention the almost inviolable attachment manifested to these, when transmitted from time immemorial, especially if connected with religion, or upheld by superstition.

The Celtic inhabitants of this country observed one of their principal feasts on Hallow-eve, which is still called Samhain. V. Shannach. But there is no memorial of any festival at the time of the winter solstice. The names which they have given to Christmas, Corn. Nadelig, Arm. Nadelek, Gael. Nollig, Fr. Noel, Nouel, are all evidently formed from Lat. Natal-is, i.e. dies natalis Christi. In Corn. it is sometimes more fully expressed, Deu Nadelig, literally, God's birth-day. In Ir. it is called Breath-la, Breith-la; but this means nothing more than birth-day.

Thus it appears that the Celts have not, like the Goths, transferred the name of any heathen feast to Christmas; which nearly amounts to a proof that they previously celebrated none at this season. The matter is, indeed, more directly inverted between the Goths and the Celts. The former, observing their principal feast in honour of the Sun at the winter solstice, transferred the name of it to the day on which it is supposed our Saviour was born; and adopted the Christian designation, such as Christianity then appeared, of Korss-maesa, or Rood-day, for the day celebrated in commemoration of the pretended Invention of the Cross. On the other hand, the Celts, continuing to observe their great annual festival, also originally in honour of the Sun, in the beginning of May, retained the pagan designation of Beltane, with most of its rites, while they adopted the Christian name of the day observed in commemoration of the birth of our Saviour. This difference is observable in our own country to this very day. In those counties of which the Picts were the permanent inhabitants, especially beyond Tay, Yule and Roed-day are the designations still used; while Beltane is unknown, and Christmas scarcely mentioned. But in those belonging to the Celtic territories, or bordering on it, particularly in the West of Scotland, Yule and Roed-day are seldom or never mentioned.

This of itself affords no contemptible proof that the Picts were a Gothic nation, and that they still exist in those districts which were possessed by their ancestors; especially when viewed in connexion with the great similarity between the rites still retained in the North of Scotland, and those formerly common throughout the Scandinavian regions, in the celebration of Yule. The analogy must forcibly strike any
impartial reader, who will take the trouble to consult this article in the Dictionary. Had the Picts been exterminated, or even the greatest part of them destroyed, and their country occupied by Celts, it is improbable that the latter would have adopted the Gothic designation of Yule, and quite inconceivable that they would have totally dropped the term Beltane, used to denote the most celebrated feast of their forefathers. Why should this be the only term used in those places formerly under the Celtic dominion, and totally unknown in Angus, Mearns, and other counties, which their language, after the subjugation of the Picts, is supposed to have overrun? Did they borrow the term, Yule, from a few straggling Saxons? This is contrary to all analogy. Did the Saxons themselves adopt the name given by their Norman conquerors to Christmas? Gehol was indeed used in Anglo-Saxon, as a designation for this day; but rarely, as it was properly the name of a month, or rather of part of two months. The proper and ecclesiastical designation was Mid-winter-daeg, Midwinter-day. Had any name been borrowed, it would have been that most appropriated to religious use. This name, at any rate, must have been introduced with the other. But we have not a vestige of it in Scotland. The name Yule is, indeed, still used in England. But it is in the northern counties, which were possessed by a people originally the same with those who inhabited the Lowlands of Scotland.

Here I might refer to another singular custom, formerly existing among our ancestors, that of punishing female culprits by drowning. We observe some vestiges of this among the Anglo-Saxons. Although it prevailed in Scotland, I can find no evidence that it was practised by the Celts. It is undoubtedly of German or Gothic origin. V. Pit and Gallows, Dict.

VII.—A variety of other considerations might be mentioned, which, although they do not singly amount to proof, yet merit attention, as viewed in connexion with what has been already stated.

As so great a part of the eastern coast of what is now called England was so early peopled by the Belgae, it is hardly conceivable that neither so enterprising a people, nor any of their kindred tribes, should ever think of extending their descents a little farther eastward. For that the Belgae, and the inhabitants of the countries bordering on the Baltic, had a common origin, there seems to be little reason to doubt. The Dutch assert that their progenitors were Scandinavians, who, about a century before the common era, left Jutland and the neighbouring territories, in quest of new habitations. V. Beknopte Historie van't Vaderland, i. 3, 4. The Saxons must be viewed as a branch from the same stock. For they also proceeded from modern Jutland and its vicinity. Now, there is nothing repugnant to reason, in supposing that some of these tribes should pass over directly to the coast of Scotland opposite to them, even before the Christian era. For Mr. Whitaker admits that the Saxons, whom he strangely makes a Gaulic people, in the second century applied themselves to navigation, and soon became formidable to the Romans. Hist. Manch. B. i. c. 12. Before they could become formidable to so powerful a people, they must have been at least so well acquainted with navigation, as to account it no great enterprise to cross from the shores of the Baltic over to Scotland, especially if they took the islands of Shetland and Orkney in their way.

As we have seen that, according to Ptolemy, there were, in his time, different tribes of Belgae settled on the northern extremity of our country, the most natural idea undoubtedly is, that they came directly from the continent. For had these Belgae crossed the English Channel, according to the common progress of barbarous nations, it is scarcely supposable that this island would have been settled to its utmost extremity so early as the age of Agricola.

There is every reason to believe that the Belgic tribes in Caledonia, described by Ptolemy, were Picts. For as the Belgae, Picts, and Saxons, seem to have had a common origin, it is not worth while to differ about names. These frequently arise from causes so trivial, that their origin becomes totally inscrutable to succeeding ages. The Angles, although only one tribe, have accidentally given their name to the country which they invaded, and to all the descendants of the Saxons and Belgae, who were by far more numerous.
OF THE SCOTTISH LANGUAGE.

It is universally admitted, that there is a certain National Character, of an external kind, which distinguishes one people from another. This is often so strong, that those who have travelled through various countries, or have accurately marked the diversities of this character, will scarcely be deceived even as to a straggling individual. Tacitus long ago remarked the striking resemblance between the Germans and Caledonians. Every stranger, at this day, observes the great difference of features and complexion between the Highlanders and Lowlanders. No intelligent person in England is in danger of confounding the Welsh with the posterity of the Saxons. Now, if the Lowland Scots be not a Gothic race, but in fact the descendants of the ancient British, they must be supposed to retain some national resemblance of the Welsh. But will any impartial observer venture to assert, that in feature, complexion, or form, there is any such similarity as to induce the slightest apprehension that they have been originally the same people?

AN ACCOUNT OF THE EDITIONS OF MOST OF THE BOOKS QUOTED IN THIS WORK.

ACCOUNT OF THE EDITIONS OF BOOKS

Dunlop's Collection of Confessions of Faith, 2 vols. 8vo, Edin., 1754.
Burn's History of his own Times, 6 vols. 12mo, Edin. 1753.
Burn's Works, 4 vols. 8vo, Liverpool, 1800.
Busbœqui Legatio Turcica, 16mo, Lugd. Bat. 1683.

Cæsaris Commentaria, cum Notis Davisiis, 4to, Cantab. 1727.
Cædward's True History of the Church of Scotland, fol. 1678.
Callander's Ancient Scottish Poems, 8vo, Edin. 1782.

Diallog betuix ane Clerk and ane Courteour, 8vo, Adv. Lib.

D'Arsy, Dictionaire Francois-Flaman, 4to, Amst. 1694.
Dalyell's Fragments of Scotish History, 4to, Edin. 1798.
Davies, Antiquae Linguae Britannicae Dictionarium, fol. Lond.

Cleland's Collection of Poems, 8vo, 1697.
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AN EXPLANATION OF THE CONTRACTIONS USED IN THIS WORK.

A. Bor.  Anglia Borealis, North of England.

adj.  Adjective.

adv.  Adverb.

Alem.  Alemannic language.

Anc.  Ancient, or Anciently.

Ang.  County or Dialect of Angus.

Arm.  Armoric, or language of Bretagne.

A. S.  Anglo-Saxon language.

Belg.  Belgian language.

C. B.  Cambro-Britannic, or Welsh language.

Celt.  Celtic.

Chauc.  Used occasionally for Chaucer.

Clydes.  Clydesdale.

Comp.  Compounded.

Compl. S.  Complaynt of Scotland.

conj.  Conjunction.

Contr.  Contracted, or Contraction.

Corn.  Cornish, or language of Cornwall.

Corr.  Corrupted, or Corruption.

Cumb.  Cumberland.

Dan.  Danish language.

Deriv.  Derivative, or Derivation.

Dim., Dimin.  Diminutive.

E.  English language.

Errat.  Erratum, or Errata.


Expl.  Explain, Explained.

Fig.  Figurative, Figuratively.

Finn.  Finnish, language of Finland.

Fr.  French language.

Franc.  Frankish, Theotisc, or Tudesque language.

Fris.  Frisian dialect of the Belgic.

Gael.  Gaelic of the Highlands of Scotland.

Germ.  German language.


Goth.  Gothic.

Gr.  Greek language.

Heb.  Hebrew language.

Hisp.  Spanish language.

Ibid.  In the same place.

Id.  Having the same signification.

Imper.  Imperative.

Ir.  Irish language.

Isl.  Islandic (or Icelandic) language.

Ital.  Italian language.


L., Lat.  Latin language.

Loth.  Lothian.

L. B.  Barbarous Latin.

Metaph.  Metaphor, Metaphorical, Metaphorically.


Mod.  Modern.

MS.  Manuscript, or corrected from Manuscript.

N.  Note.

Orkn.  Orkney.

O.  Old.

part. pr.  Participle present.

part. pa.  Participle past.


pl.  Plural.

Precop.  Precopensean dialect of the Gothic.

prep.  Preposition.

pret.  Preterite, or past tense.

pron.  Pronoun; also, Pronounce, Pronunciation.

Prov.  Proverb, Quasi.

Qu.  Query.

q. v.  Quod vide.


Rudd.  Ruddiman's Glossary to Douglas's Virgil.

S.  After Islandic quotations, denotes Saga.

S.  Scottish, Scotland. It also denotes that a word is still used in Scotland.

S. Italic S. at the end of the line denotes that the word is taken from the Supplement in this Edition of the Dictionary.

See Sup.  Denotes that additional information regarding the word will be found in the Supplement.

See S.  The asterisk signifies that the word to which it is prefixed, besides the common signification in English, is used in a different sense in Scotland.

S. A.  Scotia Australis, South of Scotland.

S. B.  Scotia Borealis, North of Scotland; also, Northern Scots.

S. O.  Scotia Occidentalis, West of Scotland.

s.  Substantive.


Su.G.  Sueo-Gothic, or ancient language of Sweden.

Sw.  Swedish language, (modern.)

T.  Tomus; sometimes Title.

Term.  Termination.

Tweedd.  Tweeddale.

V.  Vide, See also, or Volume.

v. a.  Verb active.

v. n.  Verb neuter.

v. imper.  Verb impersonal.

vo.  Voce.

Wacht.  Sometimes for Wachter.

* * The contractions of some other names will be learned from the Account of the Editions of Books quoted.