A DISSERTATION

ON THE

ORIGIN AND PROGRESS

OF THE

SCYTHIANS OR GOTHS.

BEING

AN INTRODUCTION

TO THE ANCIENT AND MODERN

HISTORY OF EUROPE.

BY *JOHN PINKERTON.*

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PREFACE.

BEING occupied with a moſt laborious reſearch into the hiſtory of Scotland, preceding the year 1056, the author found it incontrovertibly ſettled from Tacitus, Beda, and the whole ancient accounts, that the *Caledonii* or *Picti*, the ancient and ſtill chief inhabitants of that country, came to it from German Scythia, or Scandinavia. This led him to enquire how the Scythians came to give their name even to the moſt northern parts of Germany, from the earlieſt days of Grecian literature, down to a very late period. He found that the firſt Greek authors had certain knowlege that the Scythians had proceeded from Little, or Ancient, Scythia on the Euxine, even to the extremity of Germany, peopling the whole intervening country; and that the Latin claſſics had the ſame knowlege. But that the reaſon why Iſidorus, Beda, Paulus Diaconus, the Geographer of Ravenna, and innumerable writers of the middle ages, call Scandinavia peculiarly Scythia, was that Jornandes, who wrote about 530, had imagined that the moſt ancient Scythians proceeded from it about 4000 years before Chriſt. Hence, in the darkneſs of the middle ages, Scandinavia was regarded as the true Scythia, or Scythia Antiqua.

As the author was resolved, if a Spanish proverb may be used, to *leave nothing in the inkhorn*, knowing that, without going to the very bottom of a subject like this, no point of it can be clear, he began a course of reading all the authors that could anywise illustrate the early population of Europe. Proceeding chronologically thro the Greek and Roman writers, and the most important ones of the middle ages, he reserved modern authors to the last, that they might minister no matter of prejudice; for truth can only be had pure in it's fountains. This great labour, as indexes were never consulted, save in moral authors, as Aristotle, Plato, &c. or others who could have almost nothing on the subject, consumed more than a year tho eight hours a day were almost constantly alloted to it; and such close attention goes a great way in a little time. After this course of ancient reading he proceeded to the moderns, and found himself in quite a new world indeed! For a subject, so capable of superabundant illustration from the multitude of authorities, if industry alone, with some degree of clear judgement, be applied, has been totally lost in a mass of superficiality and error. For error is the constant, and inevitable, produce of superficiality. The truth is always at the bottom; and if a man does not know all upon an antiquarian subject, he knows nothing: nay less than nothing, inasmuch as error is worse than ignorance. When all is redd upon such a theme, it is also a great pleasure to reflect that the truth must be known; for ancient authorities are facts in history, and

and incontrovertible: one may be oppoſed to another; but when all concur, for any modern to oppoſe is in utter frenzy to daſh his head againſt the wall of a caſtle. After reading all upon ſuch a ſubject one is therefore thoroughly maſter of it; and no information can remain that can infringe the abſolute knowlege acquired. Antiquarian reſearches, when complete, are infallible; for no new facts can occur in antiquity. To talk of opinion, upon ſuch ſubjects, is to talk as a child; for opinion can never alter facts: a man may opine that ſnow is black, or that a Scythian is a Celt; but he will be left to his deluſion, while the facts remain to eternity.

Perhaps a more arduous taſk never was undertaken than what is here ſubmitted to the reader. The materials collected would have compoſed a vaſt volume; but this was foreign to the author's intention. The toil of compreſſing was far more great, than that of dilating would have been. A vaſt volume might have been written in half the time employed in theſe few pages. But great advantages attend the progreſs of ſcience, from concentrating into one ſtrong focus a number of ſcattered beams. Error is melted by the fierce light; and vaniſhes beneath it's power. Would to heaven we had fewer large books, and more ſmall ones! No greater advantage could ariſe to ſcience, than if authors would follow the example of Tacitus, who, as Monteſquieu well obſerves, ABRIDGED ALL BECAUSE HE SAW ALL.

The learned have on no ſubject fallen into ſo numerous, and groſs, errors as with regard to the Scythians. They have been confounded with the Celts, tho all the ancient writers oppoſe this; and diſtinguiſh no two races of men more widely than Scythians and Celts. They have been taken for Sarmatians, tho all the ancients alſo oppoſe this; and, from the days of Herodotus, eſpecially diſtinguiſh the Scythians from the Sarmatians. They have been, by late authors of the firſt fame, confounded with Tartars, an error of all others the moſt ridiculous: for the Tartars were abſolutely unknown to the ancients, till the Huns, who were indeed ſtrictly ſpeaking Monguls not Tartars *, appeared and ſeized on the countries of the eaſtern Scythæ. Theſe points are diſcuſſed in this eſſay. But, that the reader may proceed to it with clear and preciſe ideas, he may be here told, what he will find fully diſplayed in it, namely, that the

* The name *Tartar*, as vague with us as Indian, is in fact of ſmall extent. It is not more ancient than the 12th centurry; and was originally that of a ſmall nation conquered by the Monguls under Zenghizcan; but by a caprice uſual in names is given by us to almoſt half of Aſia! The Uſbeks are now the chief Tartar nation. The Kalmucs are not Tartars, but Monguls, a vaſt people of a different language. The Turks are of the ſame race with the Huns; Monguls, not Tartars, according to De Guignes. The Tunguſians, another vaſt people, are quite diſtinct from the Tartars. On the eaſt of the Lena the nations are from America, and differ from all the other Aſiatics, as the rev. Mr. Tooke ſhews in his *Ruſſia*. See *De Guignes Hiſt. des Huns*; *Tooke's Ruſſia*; *D' Anville*, *Geographie*, &c.

Scythians

Scythians were neither Celts, Sarmatians, nor Tartars, no more than a horſe is an elephant, a lion or a tiger, but a horſe; ſo the Scythians were Scythians, a diſtinct, peculiar, and marked people, firſt called Scythians by the Greeks, who retained that name for them till the deſtruction of Conſtantinople in the 15th century; while the Latins, upon forming a diſagreeable acquaintance with them, called them Goths, as they alſo called themſelves.

Now, tho almoſt all Europe be poſſeſſed by the deſcendents of the Goths, a people from whom, as ſhall be ſhewn, the Greeks and Romans alſo ſprung; and the Goths tranſcended, even when barbarians, all nations in wiſdom and war: yet ſuch is our ignorance, who are at preſent but ſlowly eloping from barbariſm, that the name of Goth, the ſacred name of our fathers *, is an object of deteſtation! This ſchool-boy idea prevails to this hour in the firſt writers; ſo true is the remark of Dryden,

Men are but children of a larger growth.

It ſprings ſolely from our love for Rome, (itſelf a Gothic ſtate,) which we draw from Roman writers at ſchool; and our knowlege that the other Goths deſtroyed the Roman empire. Inſtead of turning our admiration to that great people, who could annihilate ſo potent an empire; inſtead of bleſſing

* The Count du Buat forcibly expreſſes this in his firſt ſentence, 'Les anciens peuples de l'Europe que nous appellons Barbares et qui ſont nos Peres.' *Hiſt. Anc. des Peuples de l'Europe*, Paris, 1772. *Tome* 1.

the period that delivered all kingdoms from the dominion of one; we execrate our progenitors, to whom we are indebted for all our present happiness! We look on the Goths as enemies of science, without once reflecting that wisdom is at any time superior to science; and that the Goths only despised the science prevalent on the decline of Rome, which was folly, and is regarded as such by us at present.

How different was the opinion entertained of the Goths by the Greeks and Romans! What applause of the justice, of the fortitude, of the temperance, of the wisdom, of the Scythians, in the Grecian page, from Herodotus to the latest period! What applause of the same virtues of the same people, under the names of Scythians or Goths, in the Roman works, even after they had seized the Roman empire! Let us attend to the last a little, as more immediately concerning us; and that we may know how shockingly we err in our puerile disesteem of our fathers. Read Augustin *de Civitate Dei*, *lib.* I. *capp.* 1, *et* 7. on their clemency; and *lib.* III. 29. where he says that the Goths on taking Rome spared so many of the senators that it is more a wonder that they slew some. Orosius, *lib.* VII. tells, that, tho desirous of prey, they abstained from blood: and *c. ult.* calls Alaric 'the mildest of kings.' See the whole fifth and seventh books of Salvianus *de Gubernatione Dei.* Hear Theodoric, the Gothic king himself, dictating to his secretary Cassiodorus, *Epist. lib.* II. 23. and you hear the voice of such kings as render themselves

themſelves gods to mankind. 'Favour juſtice. Employ courage in the defence of innocence: that, amid the crimes of other nations, you may ſhew the juſtice of the Goths.' And in the ſame book, *Epiſt.* 34. 'Do you imitate our Goths, whoſe courage in battle can only be equalled by their domeſtic modeſty.' And *Epiſt.* 43. 'Let the wars of other kings be crowned with the ſpoils, and ruin, of captured cities. It is our purpoſe, with the help of God, ſo to conquer, that our ſubjects ſhall only grieve that they acquired our protection ſo late.' And, to paſs many ſuch, book VIII. *epiſt.* 14. 'This is the praiſe of the Goths, to preſerve inviolate the laws of humanity *.' Rome, Rome, what were thy laurels to theſe? Great and divine people! it is no wonder that the few virtuous Romans ſhould, as Salvianus ſays, fly to you their enemies, for protection: and that heaven

* Theſe, and many ſimilar paſſages, may be found in the Prolegomena to *Grotii Hiſt. Goth.* Single ſentences of Idatius, of Victor Vitenſis, of the mock Hiſt. Arcana given to Procopius, weigh nothing againſt the number of ſuperior witneſſes in favour of the Goths. The Romans often ſhed more blood in one war than the Goths in conquering the Roman empire. Rude conquerors, tho ever ſo few and merciful, always introduce their laws and manners: but the language of Italy, France, Spain, which is mere Latin corrupted by time, ſufficiently ſhews that very few of the old inhabitants periſhed. The deſolation of ſome parts of Italy was owing to the ſeat of empire being removed to Conſtantinople, and the ſenators abandoning their Italian villas in order to be near the court. So much in anſwer to a reſpectable writer, Dr. Robertſon, who in his *View of Society* prefixt to the hiſtory of Ch. V. has fallen into miſtakes on this ſubject.

ſhould,

ſhould, in your favour, have delivered the world from the tyrannic dotage of Rome.

Such virtues prevailed among the whole Goths, from the extremity of Scandinavia to the Vandals in Africa; the laſt of whom, tho debaſed by an enervate clime, are yet the chief objects of the praiſe of Salvianus. Hoſpitality was particularly ſacred. The Burgundian laws enact, 'Whoever refuſes his houſe or fire to a ſtranger, let him pay a large fine. If any man travelling on his buſineſs aſk lodging of a Burgundian, and it can be proved that he has ſhewn the ſtranger the houſe of a Roman, let the Burgundian pay the ſame fine to the Roman, and an equal fine to the public treaſury.' A remarkable inſtance of regard to hoſpitality alſo occurs in Procopius *Hiſt. lib.* III. *cap.* 35, and *lib.* IV. *c.* 27. concerning the Gepidæ, a celebrated Gothic nation on the weſt of preſent Hungary. An abſtract of it follows. According to Lombardic inſtitutions the crown of Lombardy was, after the death of Vaces, to paſs to Ildiſgal. This prince being however expelled by intrigues retired to the Gepidæ. Audouin, who had ſeized the throne of Lombardy, ſent to demand Ildiſgal of the Gepidæ his neighbours. The emperor Juſtinian ſent an embaſſy to ſupport the requeſt. Toriſin king of the Gepidæ, who had juſt made peace with the Lombards and Romans, called a council, and ſhewed the danger of refuſing. But the council reſolved unanimouſly, *That it would be better for the whole nation, wives and children, to periſh, than commit ſuch a ſacrilege againſt the laws*

of

of hospitality. That this continued the case among the uncorrupted Goths of Scandinavia appears from Adam of Bremen, a writer of the eleventh century, who says all the people of Scandinavia, Danes, Normans, Swedes, are most hospitable; especially the Swedes, with whom no reproach could be greater than to refuse lodging to a stranger; and Grotius tells, that Charles, an ancient king of Sweden, made a law, that the house which refused a stranger should be burnt to the ground.

Of their wisdom let Herodotus speak: and Dio, who calls them the wisest of mankind. Of their courage let their enemies tell; and we, their sons, who are here enjoying the countries which their swords won from the Romans their civilised brethren, who had conquered all nations yet yielded to them. Of their learning, when, by circumstances, they advanced in society in different countries, as after explained, let the Greeks, their eldest progeny who enjoyed these circumstances, declare; the Romans next; and the modern Europæans, the last, but not least, of their sons. But their learning even in unsocial wilds, and circumstances of society which precluded attention to elegance, while necessity was the law, is a curious subject, and shall be briefly touched.

Herodotus, *lib.* IV. *c.* 46, says, the Scythians were both learned and wise. Zamolxis, the early lawgiver of the Goths, is well known; and so is Diceneus. Anacharsis was the next Scythic philosopher: he was of the royal family, his brother Cadreda, and nephew Indathyrsus, being kings

of the Getæ, or Parental Goths, peculiarly so called. He lived with Solon, 590 years before Christ. Menander, the celebrated founder of the new comedy, and whose drama was called the school of wisdom, was a Goth of Getia, as Strabo, book VII. tells us from his works, and gives us the lines, apparently from one of his prologues.

Παντες μεν οἱ Θρακες, μαλιστα δ'οἱ Γεται
Ἡμεις απαντων, (και ϛαρ αυτος ευχομαι
Εκειθεν ειναι το ϛενος,) ου ϛφοδρ' εϛηρατεις
Εϛμεν.

For all the Thracians, but the Getæ chief,
(From whom I glory to derive my birth,)
Have never yet been cold to female beauty.

Toxaris, a Scythian, was a learned physician, whom Lucian introduces as chief interlocutor in his admirable dialogue entituled *Toxaris*, or, *On Friendship*; which is not only the most virtuous, but the most entertaining, of Lucian's works, being enlivened with many tales and anecdotes. They who would know the virtues of the ancient Scythians are also especially referred to it.

As to the later Scythians or Goths, who subverted the Roman empire, the historian of English poetry, shewing our mistakes as to their hatred of learning and the arts, well observes, that, 'their enemies have been their historians.' Such learning and arts as were then in vogue were, indeed, worthy of their contempt, as of our's now. The Goths knew that a learned king was useless in their then situation of war; and the sole example that

that can be found of their imagined contempt of letters ſprung from this idea. It occurs in Procopius, *Hiſt. Goth. lib.* I. *c.* 2. where queen Amalaſuntha, wiſhing to teach her ſon Alaric letters, the Gothic chiefs object to it, that arms, and not letters, had been formerly taught to their kings. Surely this paſſage, ſo often brought as a proof of their ignorance, was a proof of their wonted wiſdom as events ſhew. For Theodoric, who was unlearned, was the beſt and greateſt of kings: Theodahat, who was learned, brought the firſt Gothic empire in Italy to utter ruin.

We look at the Goths thro a moſt falſe and imperfect medium, that of the Roman writers of a barbarous age. And we have loſt the nobleſt monuments of their Gothic hiſtory, as Pliny's Twenty Books on the German war: the Gothic hiſtory of Dio: and that of Dexippus, of which Photius, *Cod.* 83, gives a brief hint. Yet even the moſt barbarous writers, in the dotage of Rome, bear ſufficient witneſs of the Gothic glory. The very generals, who alone ſucceeded againſt the Goths, were their countrymen. Stilicho was a Vandal, or German Goth. Beliſarius was a Goth of Thrace. See Claudian and others for the firſt; Procopius *de Bello Vandal. lib.* I. *c.* 11. for the laſt. Inſtead of imitating the barbarous Roman writers in their contempt of the ruder Goths, let us imitate the Goths in their contempt of doting Rome; and hear them expreſs it. "When we would brand an enemy with diſgrace, we call him a Roman, comprehending under this one name of Roman whatever

whatever is base, is cowardly, is covetous, is false, is vicious." *Luitprandi Legatio, apud Muratori, Script. Ital.* Indeed the contempt we bear to the Goths resembles that of a spendthrift heir to a great and prudent father. It is as foolish as that of the Portuguese for the Castillans, so well held out by Melchior de Santa Cruz, who tells, that a Castillan going into a shop in a Portuguese village, a boy ran and told his mother to come and speak to a Castillan. Upon which his mother chid him severely for affronting the gentleman with such a name; while the Spaniard knew it to be his highest honour.

It shall only be further observed, in this preface, that the author's attention to his quotations has been most accurate and sacred. Most of them he has compared repeatedly with the originals. This became the more necessary, as inaccurate quotations are the grand defects of the literature of this century; if we except Germany and Scandinavia only, where, if an author were to quote falsely, he would go near to endure the character of a scoundrel and a liar. Indeed no literary crime is equal to this, for public faith attends an author; and infamy ought always to attend his intentional abuse of it: nay in part his carelessness; for a man is a very bad member of society who teaches it error, compared to which even ignorance itself is knowlege. The misquotations and misconstructions of Pelloutier, and many others, upon similar subjects, must shock every reflecting mind,

mind, for moſt readers take quotations on truſt. The author has ſeldom, if ever, taken a quotation on truſt; but has commonly verified thoſe few which ſtruck him at ſecond-hand with the originals. This plan he earneſtly recommends to ſuch readers as wiſh to attain complete and immediate knowlege of the important facts here developed. For this end a liſt of the books and editions uſed is prefixt. This liſt may alſo ſerve as a directory for thoſe who chuſe to ſtudy the ſubject in it's fountains; and will ſave much trouble; for had the author put down the other books he has peruſed for this deſign, to no purpoſe, as there was nothing in them, the number would have been doubled. The author can ſafely pledge his whole character in life, that he has never intentionally altered, or omitted, a ſingle letter in a quotation; nor ever given it the leaſt bias from it's open direct meaning. No toil has been ſpared to guard againſt miſtakes: this little work has been reviſed, and re-reviſed, and reviſed again: but our own errors ſingularly eſcape our eyes. Yet can there be no miſtake touching the grand, and leading, facts, which ſtand on the authorities of all antiquity. The author's toil was too enormous for him to trifle with any hypotheſis, and thus loſe his labour, or any part of it. He ſought for facts alone. The ſole pleaſure ſurely in a reſearch of this kind is purely mathematical, the delicious delight in repoſing one's mind upon truth. For tho the truth in hiſtoric reſearch be far from mathematical,

mathematical, yet that highest probability, here called *Historic Truth*, consists in this, that tho you cannot demonstrate it true, yet you can prove all opposite opinions to be false; so that, as truth is one, and no two opposite opinions can be both true, this remains Historic Truth.

List

List of the Chief Books and Editions used.

A.

ADAMI Bremensis Hist. Eccl. apud Lindenbrog. Script. Germ. Sept. The Caput de Situ Daniæ is also in the *Dania*, the best of the Elzevir Republics.
Æthici Cosmographia apud Melam Gronovii, Lugd. Bat. 1696. 8vo.
Agathias de rebus gestis Justiniani, Paris, 1660. f.
Ammianus Marcellinus Gronovii, Lugd. Bat. 1693. f.
Anastasii Bibliothecarii Historia Ecclesiastica, Paris, 1642. f.
Apollonius Rhodius, cum Scholiaste, Francof. 1546. 8vo.
Appiani Opera Stephani, Paris, 1592. f.
Aristotelis Opera, 1597. 4 vols, f.
Arii Polyhistoris Libellus de Islandia, Bussæi, Hauniæ, 1733. 4to.
Arriani Tactica; Acies contra Alanos, &c. Blancardi, Amst. 1683. 8vo.
Ausonius Variorum, Amst. 1671. 8vo. Scaligeri, Lugd. Bat. 1612. 8vo.

B.

Bartholinus de Causis Contemptæ a Danis Mortis, Havniæ, 1689, 4to.
Bayeri Dissertationes de Scythis, de Cimmeriis, &c. in Act. Acad. Petropol. Tom. I. et *seqq.* This author, in his love of Russia, and ignorance of ancient history and geography, makes the Scythæ, &c. Fins, and other nations of the Russian empire! His errors are so gross as to be beneath notice in this work.
Bedæ Opera, Basil. 1563. 8 vols, f.
Bibliander de Ratione communi omnium Linguarum, Tiguri, 1548. 4to.
Blackwell's Enquiry into the Life and Writings of Homer, London, 1736. 8vo.
Buat, M. le Compte du, Histoire Ancienne des Peuples de l'Europe. Paris, 1772. 10 tomes, 8vo.
Burton de veteri Lingua Persica. Lubecæ, 1720, 8vo.
Busbequii Opera, Elz. 1633, 12mo.

C.

Cæsar Scaligeri, Elz. 1635, 12mo.
Cellarii Geographia Antiqua. Lipsiæ, 1731. 2 vols. 4to.
Chronicon Paschale (al. Fasti Siculi vel Chron. Alexandrinum) a Ducange. Paris, 1688. f.
Chamberlayne Oratio Dominica in omnibus fere Linguis. Amst. 1715. 4to.
Chrysostomi Opera a Montfaucon. Paris, 1718. 13 vols. f.
Claudianus Heinsii. Elz. 1650, 12mo. Gesneri. Lipsiæ, 1759. 8vo.
Clementis Alexandrini Opera, Potteri Oxon, 1715, f.
Cluverii Germania Antiqua. Elz. 1616. f.
——— Geographia, Bunonis, &c. Londini, 1711, 4to.
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D.

D'Anville, vide Memoires de l'Academie.
——— Geographie Ancienne Abregée. Paris, 1768, 3 vols. 12mo.
——— Etats formes en Europe apres la Chute de l'Emp. Rom. Paris, 1771, 4to.

Davis Dictionarium Kymbraicum ſeu Wallicum. Londini, 1632. f.
De Guignes Hiſtoire des Huns. Paris, 1756. 4 tomes, 4to.
D'Hancarville Recherches ſur les Arts de la Grece. Londre, 1785. 2 vols. 4to.
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Dion Caſſius Reimari. Hamburgi, 1750, 2 vols. f.
Dionyſii Periegeſis a Hill. Londini, 1688, 8vo.
Dionyſius Halicarnaſſæus Hudſoni. Oxon. 1704, 2 vols. f.

E.

Edda Reſenii, 1665, 4to. and in the tranſlation of Mallet.
Epiphanii Opera Valeſii. Colon. 1652, f.
Euſebii Hieronymi et Proſperi Chronica ad 28 MSS. et 8 Edit. emend. a Pontaco. Burdigalæ, 1604. f.
Euſtathius in Homerum, Baſil. 1560. 3 vols. f.
Excerpta Legationum Urſini. Ant. 1582. 4to. et Pars Secunda eorundem Hoeſchelii Gr. Aug. Vind. 1603, 4to. Cantoclari Lat. Paris 1609. 8vo. This ſecond part is extremely ſcarce, and ſhould be reprinted with the firſt. It is alſo in Labbe, Appar, ad Hiſt. Byz. *edit. Reg.* 1648. f.
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F.

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G.

Geographi Græci Minores a Hudſon, Oxon. 1698, 4 vols. 8vo.
Gibbon's Roman Hiſtory. London, 1783. 6 vols. 8vo.
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Homeri Ilias. Londini, 1747, 2 vols. 8vo.
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I.

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L.

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——— Abregée de l'Hiſt. de Dannemarc. Copenhague, 1760, 12mo.
Macpherſon's Introduction to the Hiſtory of Britain and Ireland. London, 1773, 4to.
Marſham Canon Chronicus. Lipſiæ, 1676, 4to.

Meta

Mela Gronovii. Lugd. Bat. 1696, 8vo. Olivarii. Lug. Bat. 1646. 12mo.

Memoires de l'Academie des Inſcriptions et Belles Lettres, 41 volumes, to 1780.

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O.

Olahi Hungaria et Attila. Vindob. 1763, 8vo (ſcript. 1536).

Oroſius Havercampi. Lug. Bat, 1738, 4to.

Orphei Opera Geſneri. Lipſiæ, 1764. 8vo. It is ſurpriſing that the age of theſe pretended poems of Orpheus, to Muſæus his ſon, has not been examined. Some lately aſcribe them to an Onomacritus, upon no grounds whatever. They are palpably forgeries of the firſt, or ſecond, century; but as near the Homeric language as any modern poet could forge an imitation of Chaucer. They are not earlier, becauſe unknown to all writers preceding that time. Plato, *in Cratylo*, quotes *one* line of Orpheus; Diodorus Siculus I. 11, 12, *two*; but they are not found in the preſent. Orpheus was indeed the Zamolxis, the Zoroaſter, the founder of their religion, to the Greek prieſts, and they had forged a hymn or two in his name before. But theſe poems to Muſæus are firſt quoted by Juſtin Martyr in the ſecond century; and ſeem to have been forged to ſupport the Pagan faith againſt the Chriſtian, then rapidly advancing, when the *Carmina Sibyllina* were forged on the other ſide. They relate to Pagan myſteries; and the Argonautics form a mock goſpel of Orpheus.

Ovidii Opera, 3 tom. Amſt. 1717, 12mo.

P.

Panegvrici Veteres. Norimbergæ, 1759, 2 vols. 8vo.

Pauli Warnefridi Diaconi Hiſt. Langobardorum, apud Grotii Hiſt. Goth.

Pauſanias Kuhnii. Lipſiæ, 1696. f.

Pelloutier Hiſtoire des Celtes. Haye, 1750, 2 vols. 12mo. Paris, 1770, 8 vols. 8vo.

Peyſſonnel Obſervations ſur les Peuples barbares du Danube et du Pont Euxine. Paris, 1765. 4to.

Photii Bibliotheca, 1612, f.

Platonis Opera Ficini. Lugduni, 1550, 5 vols. 12mo.

Plinii Hiſtoria Naturalis Harduini. Paris, 1723, 2 vols. f. Genevæ, 1601, 3 vols. 12mo.

Plutarchi Opera apud Stephanum, 1572, f. 13 vols.

Pollucis Onomaſticon Variorum. Amſt. 1706, 2 vols. f.

Polybii Hiſtoria Caſauboni. Amſt. 1670, 3 vols. 8vo.

Procopii Opera. Paris, 1662, 2 vols. f.

Ptolemæi Geographia a Mercatore, 1605. f.

R.

Ravennas Geographus, cum Mela Gronovii. Lug. Bat. 1696. 8vo.

Richardſon's Diſſertation on Eaſtern Manners, &c. prefixt to Perſian, Arabic, and Engliſh Dictionary.

S.

Saxo Grammaticus Stephanii, Soræ, 1644, f.

Scaliger Diſſ. de Linguis in Merulæ Coſmographia.

Schilteri Theſaurus Ant. Teuton. Ulmæ 1728, 3 vols. f.

Schoepflin (pronounce Shufflin) Vindiciæ Celticæ, Argent. 1754, 4to.

Schoening Diſſ. variæ in Act. Acad. Hafn.

Sheringham de Anglorum Gentis Origine. Cantab. 1670. 8vo.

Sidonius Apollinaris Savaronis. Paris, 1598, 8vo.

Snorronis Sturlonidis Hiſt. Regum Septent. a Peringſkiold. Stockholm,

holm, 1697, 2 vols. f. a Schoening Hauniæ, 1777, only 3 vols. published, last 1783.

Solinus apud Aldum, 1518, 12mo. Delrionis, L. Bat. 1646, 12mo. Salmasii, cum Exercitationibus Plinianis. Ultraj. 1689. 2 vols. f. Goezii, Lipsiæ, 1777, 12mo.

The time when Solinus wrote could not be discovered by Erasmus, the Scaligers, Lipsius, Grotius, Salmasius, &c. in short, by all, from the revival of letters to this hour. There must be witchcraft in the case, for nothing is more easy. Solinus, c. 38, speaking of Judæa, says, *Judea caput fuit Hierosolyma, sed excisa est. Successit Hirricus; et hæc desiit, Artaxerxis bello subacta.* Who does not know that this war of Artaxerxes happened in the time of Alexander Severus, about the year 230? See Lampridius, &c. Salmasius, on this passage, calls Solinus a fool, and dreams about the old Artaxerxes! Solinus also mentions Byzantium, simply, not as Constantinople, so that he wrote before 330. But he also mentions the Getæ, not by the name of Gothi, given them on their invasion 250, nor does he hint at that invasion; so that he clearly wrote between 230 and 250, say 240. The last edition by Goezius is the worst we have of any classic. Solinus deserves a better fate, for had Pliny perished, how great must have been his value! As it is, his book is not a mere abstract of Pliny, but has valuable additions.

Statii Opera. Paris, 1530, 12mo.

Stephanus Byzantinus de Urbibus et Gentibus, Berkelii. Lug. Bat. 1674, 8vo.

Strabo Casauboni, Lutetiæ. 1620. f.

Suhm, Danmarks, Norges, og Holsten's Historie, Kiobenhavn, 1781, 8vo.

Suidas Kusteri. Cant. 1705. 3 vols. f.

Syncelli (Georgii) Chronographia. Paris, 1652. f.

T.

Tacitus Boxhornii. Amst. 1661, 12mo; a Brotier. Paris, 1771, 4 vols. 4to.

——— Germania Dithmari commentario. Francof. ad Viadrum, 1766, 8vo.

Tertullianus de Pallio Salmasii. L. Bat. 1656, 8vo.

Theophanis Chronographia. Paris, 1655. f.

Thucydides Dukeri. Amst. 1731. f.

Tooke's Russia. London, 1780, 4 vols. 8vo.

Torfæi Historia Norvegiæ Hafniæ. 1711, 4 vols. f.

——— Series Regum Daniæ. ib. 1702, 4to.

U.

Usserii Annales Veteris Testamenti. Londini, 1650. f.

V.

Valerius Flaccus cum Notis Heinsii. Ultraj. 1702. 12mo.

Verelii Gothrici et Rolfi Hist. Upsal, 1664. 8vo.

W.

Wachter Glossarium Germanicum. Lipsiæ, 1737, 2 vols. f.

Wittichindi Saxonis Gesta Saxonum. Basil. 1532. f.

Wormii Series Regum Daniæ, Hafniæ, 1642. f.

——— Monumenta Danica. Ib. 1643. f.

X.

Xenophontis Opera Leunclavii. Francof. 1596. f.

Z.

Zozimus Cellarii, Cizæ, 1679, 8vo.

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Corrections.

Corrections.

Page 12, note, *for* 1634, 4to, *read* 1648 f.
14, *for* ιθια, *read* ιθυν.
15, n. *for* ſpeceis, *read* ſpecies.
40, l. 25, *for* Southern and Northern, *read* Northern and Southern. *(eſſential.)*
42, n. *for* Gerberon, *read* Bergeron.
49, n. and 67 *for* Hebrides, *read* Hebudes.

It ſeems fated to this word to reſt an error of the preſs. There are no ſuch ilands as *Hebrides*. Pliny IV. 16. calls them *Hæbudes*, or as ſome MSS. *Hebudes*: as does Solinus, c. 25. Ptolemy, Εβουδαι, *Ebudæ*. Hector Boethius, Hiſt. Scot. *Paris*, 1526, *fol.* is the great father of *Hebrides*; but after looking over the editions of Pliny and Solinus preceding Boethius to no purpoſe; as they bear *Ebudes* and *Hebudes*, i at laſt happened on one of Solinus, *Paris*, 1503, 4to. full of typographical errors, and among them, *f.* xxii. *Ebrides* appears in text and margin, as in index, for *Ebudes*, as alſo *Arcades*, once for *Orcades*. This is palpably the very fountain of the miſtake, for Boethius ſtudied at Paris, where he muſt have uſed this edition, without conſulting any other. German and Scandinavian writers at this day always put *Hebudes*.

53, *for* Nic, *read* Nec.
63, *for* Illyriana, *read* Illyrians.
74, The Greek and Roman dreſs, being an article of manners, is omitted in conſidering the origin of theſe nations. But it may be hinted that the warlike was Gothic, a tunic and mantle, and often *ſemoralia*. The domeſtic was Phœnician, and not flowing as the Sarmatic.
99, *note* f, *for* (p. 350) *read* (p. 330) *eſſential.*
302, *for* pronontory, *read* promontory.

PART

PART I.

The identity of the Scythians, Getæ, and Goths—Whether they proceeded from Europe into Asia, or from Asia into Europe—Their real origin, and first progress—Their settlements in the East; and between the Euxine and Mediterranean seas.

A

DISSERTATION

ON THE

Origin and Progreſs of the Scythians or Goths.

PART I.

The identity of the Scythians, Getæ, and Goths —Whether they proceeded from Europe into Aſia, or from Aſia into Europe—Their real origin, and firſt progreſs—Their ſettlements in the Eaſt, and between the Euxine and Mediterranean ſeas.

CHAPTER I.

The Scythians, Getæ, and Goths, all one people.

THE ſubject meant to be briefly treated in this diſſertation is ſo extenſive, and important, that two vaſt volumes might well be occupied with it alone. For upon it, as a wide and perpetual baſis, ſtands the whole hiſtory of Europe; excepting only that of Ruſſia, Poland, and Hungary. All the reſt is in the hands of the progeny of the Goths, or as we may juſtly ſay of the Goths: and there actually exiſts in Europe, at

this moment, a ſixth ſupreme empire, equal to the Scythian, Aſſyrian, Perſian, Grecian, or Roman. For the colonies and dominions of the Europeans in America, and Aſia, may ſurely be put as equivalent, at leaſt, to thoſe of the Romans in Aſia and Africa. This Sixth Empire is not indeed under one head; but neither was the Grecian, ſave for the ſhort reign of Alexander. Nor let us, deceived by vulgar blindneſs, eſteem it a diſgrace to be called by our real name of GOTHS, but rather exult in the glorious title. For, as ſhall afterwards be ſhewn, the Greeks themſelves were Goths, being originally Pelaſgi, a Scythic or Gothic colony: and the Romans alſo were of the ſame ſtem. And tho we, miſled by a puerile love of the Romans, revile the ruder Goths, our fathers, as deſpiſers of learning and the arts; becauſe they ſcorned the ſophiſtical reading, and fantaſtic arts, prevalent on the decline of the Roman empire, which we at preſent ſcorn; yet, as ſhewn in the preface, the Goths were the friends of every elegant art, and uſeful ſcience; and when not conſtrained to arms alone by the inevitable ſituation, and ſpirit, of their ſociety, they carried every art and ſcience to heights unknown before; as the ancient Greeks and modern Europeans might witneſs. In wiſdom, that perfection of human nature,

And tho no ſcience fairly worth the ſeven,

ancient authors [a] call the rude Goths the firſt of mankind. And in arms what people equalled thoſe who conquered the Romans, who had conquered all? who, without military diſcipline, overcame the greateſt military diſcipline in the world? who ruſhing at once, as lightning from heaven, daſhed the ſtrong and deep-rooted oak of Roman power to pieces; and ſcattered the numerous trophies, that adorned its branches, over the ſurrounding fields?

[a] Dio apud Jornand. de rebus Get. c. 5. Herodot. IV. 46. Strabo, lib. VII.

Before

Before proceeding further i muſt apologiſe to the reader for compreſſing my own materials for the preſent diſquiſition, and which might have filled a large quarto volume, into ſuch contracted bounds. For tho i am a declared enemy to large books, yet to the learned reader it may ſeem audacious, even to attempt ſo vaſt a theme in ſuch ſmall compaſs. But he will conſider that the purpoſe of this work, into which my reſearches into Scotiſh hiſtory led me, forbids my entering into the ſubject ſo fully as its importance warrants. As M. de Guignes has obliged the world with an Hiſtory of the Huns, in Four Quarto Volumes; fraught with all that information, which his great learning in the Eaſtern tongues enabled him to give; ſo it is earneſtly to be wiſhed that ſome writer of eminent learning, induſtry, and ability, would give us an Hiſtory of the Scythians, at as great, or greater, extent. Such a work would be of the utmoſt advantage both to ancient, and modern hiſtory. Yet, tho confined to brevity, every toil has been exerted to render the preſent attempt veracious, accurate, and diſtinct.

It is proper firſt to ſhew that *Scythæ*, *Getæ*, *Gothi*, were but different names for one and the ſame people; as we call them *Spaniards*, whom the French call *Eſpagnols*; the Italians, *Spagnuoli:* or as the French call the Engliſh *Anglois*; the Italians, *Ingleſi*. The learned reader will ſmile at my thinking it neceſſary to explain a matter ſo well known, as the identity of the Scythians, Getæ, and Goths; but this tract is meant for the public at large, and it is always better to tell a reader what he may perhaps know, than run the riſque of obſcuring a whole work by omitting what he may not know. I ſhall however be very brief on this article; referring thoſe who wiſh for more information upon it to Sheringham[a], Pelloutier[b], and Ihre[c].

[a] De Gent. Angl. Orig. c. 9. [b] Hiſt. des Celtes.
[c] Præfat. ad Gloſſar. Suio-Goth.

Of the *Scythians* we find a moſt ample account given by Herodotus; and which occupies almoſt all his Fourth Book. In the ſame book he alſo mentions the *Getæ*, telling us that Darius ſubdued them in advancing againſt the wandering Scythians, who lived on the other ſide of the Iſter, or Danube; and adding a remarkable circumſtance that the Getæ believed in the immortality of the ſoul, and that they were the braveſt, and moſt juſt, of the Thracians. Thus from the earlieſt periods of hiſtory we find mention of the Scythæ and Getæ, as only divided by a river; but this is quoted ſolely to ſhew that theſe names are thus early recorded [d]. After this we find them mentioned by almoſt every Greek writer, even familiarly; for Geta is a common name for a ſlave in Greek comedy, and in Terence's tranſlations: the Greeks procuring many ſlaves from theſe their barbarous brethren, either by art or force.

But the name of *Goths* is not near ſo ancient; the very firſt mention of it being in the time of the emperor Decius, in the year of Chriſt 250, as Mr. Gibbon ſhews. At which time a part of them burſt from Getia into the empire, under Cneva: and Decius, attempting to repell them from Thrace, was conquered and ſlain. After this we find them as frequently in the Latin authors by the names of *Getæ*, or *Gothi*, as formerly the *Scythians* in the Greek; and, as Mr. Gibbon well obſerves, all the Greek writers after this period ſtill uniformly call thoſe *Scythæ*, whom the Latin authors denominate *Gothi*.

For the more exactneſs it ſhall now be ſhewn,

1. That the Getæ and Gothi were the ſame.

[d] Æſchylus, who flouriſhed about fifty years before Herodotus, is perhaps the firſt who mentions the Scythæ:

ΣΚΥΘΑΣ δ' αφιξη ΝΟΜΑΔΑΣ, &c. *In Prometheo.*

They are the Galactophagi, or Milk-eaters, *i. e.* Paſtoral people of Homer; as his Hippomolgi are the Sarmatæ. Iliad xiii. *init.* and Strabo. Heſiod has Galactophagi.

2. That

2. That the Getæ or Gothi were the ſame with the Scythæ.

I. *The Getæ and Gothi the ſame.* This might almoſt admit of proof from the identity of the word, and identic ſituation of the people, were there not other irrefragable evidences at hand. The reader will pleaſe to remember that the Romans, as the Greeks, and as the modern Germans, Scandinavians, and many other nations, never gave the letter G a ſoft ſound, but always pronounced it hard, as we do in *go*, *get*, &c. not as we uſe in *german*, *geſture*, &c. Now, in the Grecian dialects, the vowels are often changed, and aſpiration omitted; and it is probable that the name Γεται is merely the name properly borne by the nation, and as pronounced by them, to wit *Gothi*, ſoftened to the delicacy of Greek pronunciation, as the Italians ſoften *Engliſh* to *Ingleſi*. We uſe as much freedom, nay often more, ourſelves, in many names of countries, as *French* for *François*, &c. and eſpecially change the *e* and *o* in the ſame verb *to get*, *he got*. Torfæus[e] indeed obſerves that Get and Got is the ſame identic word, implying anciently, as he ſays, a ſoldier.

But, not to inſiſt further upon this, the following authorities will infallibly prove that *Getæ* and *Gothi* are ſynonymous words.

1. We learn from Suidas that Dio entitled his hiſtory of the Goths Γετικον, or the *Getic* Hiſtory. Dio wrote his Roman Hiſtory under Alexander Severus, about the year 230; but probably lived to ſee the attack of the Goths upon the empire in 250, and wrote this work, now unhappily loſt, in conſequence of the public curioſity raiſed by that event.

2. Spartian, who wrote under Diocletian, about the year 300, or within fifty years of the firſt ap-

[e] Hiſt. Norveg. lib. I. *Goté* in Icelandic is a *horſe*, or *horſeman*; Gloſſar. Eddæ Sæmund. *Gata* is a *wanderer*.

pearance of the name Gothi, is alone a complete evidence. For in his life of Antoninus Caracallus, *n.* 10. *p.* 419 of the *Hist. Aug. Script. ed. var.* 1661, 8*vo.* he says *Gotti Getæ dicerentur*, 'the 'Goths were then called Getæ.' And again, in his life of Antoninus Geta, *n.* 6. *p.* 427, *Geticus quasi Gotticus*; '*Geticus* as we would now say *Gotticus.*'

3. Claudian always calls the Goths *Getæ*, and entitles his poem on the Gothic war, *De Bello Getico.*

4. Sidonius Apollinaris in his poems frequently calls the Goths *Getæ*; and in the epistle to Trigetius he calls the Ostrogoths *Massagetæ.*

5. Ausonius, Idyl. 8. speaking of the Goths says,

Quæ vaga Sauromates sibi junxerat agmina Chunis;
Quæque GETIS sociis Istrum adsultabat Alanus.

6. Orosius, *lib. I. c.* 6. says *Getæ qui et nunc Gothi*, 'the Getæ, who are now also called Gothi.'

7. Saint Jerome, in *præf. Epis.* 2. *ad Galat.* says, that the Goths were anciently called Getæ. And in his own Epist. 135, he uses *Getæ* for *Gothi.*

8. Ennodius, in his Panegyric to Theodoricus king of the Goths, *Nam illud quo ore celebrandum est quod* GETICI *instrumenta roboris, dum provides ne interpellentur otia nostra, custodis?*

9. Procopius, Γετικον γαρ εθνος φασι τους Γοτθους ειναι. 'For they say the Goths are a Getic race.'

10. Jornandes entitles his history *De Getarum, sive Gothorum, origine et rebus gestis*; and constantly uses *Getæ* and *Gothi* as synonymous. In his work *De Regn. Succeff.* he says Decius *bellantibus Getis occubuit.*

11. Isidorus, *Origin.* lib. ix. c. 2. says the Getæ, and Gothi, are the same.

There is not even a shade of an authority on the other side; tho, within these two centuries, the blunders of superficial learning on this subject

are amazing. Cluverius [f] led the van, by asserting, on *his own* authority, that the *Gothi* were the *Gutones*, or *Gothones*, of Pomerellia, who went and ate up the Getæ,—because Cluverius was himself a native of Pomerellia [g], and wanted all the glory of the Goths to his own dear Gothones! Grotius [h] followed, who asserted on *his own* authority that the Goths went from *Gothland* in Sweden, a name unknown till the Thirteenth, or Fourteenth century, and rising merely from some property of the country [i], and ate up the Getæ, about three centuries before Christ—because Grotius was embassadour from the Queen of Sweden to France, and bound, as he says in his preface, to do all in his power for the honour of that kingdom. Such infants are men of learning! Grotius has had his followers; and of late D'Anville follows Cluverius, from whose works he is indeed a frequent plagiary: and adds this only, and sapient, reason [k], that the Goths were Germans, because the names of their princes, &c. resemble the German, not the Scythic or Getic. But he ought to have known that the Greeks, from whom alone we have any Scythic or Getic names, totally perverted all barbaric names, nay often translated them: for Ardshir they give us Artaxerxes, &c. Agathyrsi, Amazones, &c. are mere Greek translations, or rather metamorphoses. The names which D'Anville must allude to are

[f] In Germania Antiq. 1616. *fol.*

[g] He was born at Dantzick, in the heart of the country of the Gothones. *Dantiscum . . . . Cluverii nostri patria.* Buno not. ad Cluv. Geograph.

[h] Præf. ad Collect. Hist. Goth. 1655. 8*vo.*

[i] Cluverius says it is called *Gudske*, and *Gudland*, and *Gulland*, from the *goodness* of the soil. But in Icelandic Sagas it is *Gotaland*, or *Gautaland*, *terra equorum*, and was probably so called from its horses, as was the isle Gotland. Ptolemy places *Gutæ* in Scandinavia, opposite the *Gutones* of Prussia, from whom they seem to have sprung. See Part II. The first author Grotius quotes for the name of *Gotland* in Sweden, is Baron Herberstein, *ante* 90 *annos!*

[k] Mem. de l'Acad. des Inscr. Tome xxv.

those

those in *ric*, &c. as *Theodoric*, and the like, to which similar names may be found among the Germans, as Orgetorix, &c. This the Greeks seem in Scythic names to have changed into *ris* as Toxaris, &c. But in fact the formal music of Greek composition forced their authors to change all barbaric names into a Greek form, a circumstance which escaped M. D'Anville, but which overthrows his argument; which, to say the best of it, is a castle in the air, of which such fluctuating matters as words, and of them the most fluctuating, names, are formed. A Frenchman calls London, *Londres*, where is the Gothic *dun*[1]? Such is the case with foreign pronunciation among all nations. But this is an age of etymological frenzy; and we pay such attention to words that facts escape us. No author, before Cluverius, ever dreamed that the Goths differed from the Getæ. Even in the darkest ages their identity was clearly seen. The Goths in the year 250 came from the very same ground where Strabo, Pliny, Ptolemy, Dionysius the Geographer, and all the writers from the first century down to that very time, had placed the Getæ. The Romans before 250 only knew the Getæ by Greek report, and gave them of course the Greek name: in 250 when they actually saw, and fought with, them, they called them by their proper name Gothi; as they studied not music nor accents in prose, as the Greeks did, but put the name as spoken, only with a Latin termination.

[1] So puerile an argument deserves not confutation: else, by collecting all the Scythic and Gothic names, i am convinced it would be seen that many are similar to the German, and Scandinavian and later Gothic. *Theonyris*, almost the first Scythic name in history, probably belongs to the Gothic names beginning in *Tho* or *Theo*, as Theodoric, Theodahat, &c. and ending in *ric*. But names change thro length of time, as language always does, even among barbarians: and the names are so extremely various, that hardly two similar can be found, so that M. D'A's argument is a mere sophism. Verelius, a better judge, says, the old Scythic names in Trogus, and others, are absolute Gothic. *Præf. ad Gothrici et Rolfi Hist. Upsal*, 1664. 8vo.

Dio,

Dio, who wrote about 250, calls them ſtill Getæ, as we have ſeen. Succeeding writers expreſly explain that the Getæ and Gothi were the ſame; as common ſenſe might convince us: for how could the prodigious nation of Getæ, ſo remarkable in ancient authors, vaniſh at once? The Goths came from the very territory of the Getæ; and no authority would be required for any one of the ſmalleſt penetration to pronounce them the ſame people. But in ſcience it ſeems doubtful whether the moſt falſehood ariſes from the weak prejudices and caprice of the learned, or from the ſuperficiality of the ignorant. Suffice it to ſay, that AUTHORITIES ARE FACTS IN HISTORY; and that any one of the above authorities would overturn any theory at once. But where all the ancients agree in a point, as they do in this, for any modern to oppoſe his theoretic dreams is equally abſurd, as it would be to attempt to prove by modern arguments that all the Greek and Roman hiſtory is a fable.

From theſe proofs therefore we muſt regard it as Hiſtoric Truth, that the Getæ and Goths were the ſame people.

II. *The Getæ or Goths the ſame with the Scythians.* This will as plainly appear from the following evidences.

1. Strabo, Pliny, Ptolemy, all rank the Getæ as Scythæ.

2. Juſtin, or rather Trogus, ſays, Tanaus king of the moſt ancient *Scythæ* fought with Vexores king of Egypt. Valerius Flaccus lib. V. calls the ſame Tanaus king of the *Getæ*.

3. Trebellius Pollio, *in Gallieno: Scythæ autem, id eſt pars Gothorum, Aſiam vaſtabant.* The ſame, (*in Claudio Gothico*) *Scytharum diverſi populi: Peucini, Trutungi,* AUSTROGOTHI, *prædæ,* &c.

4. Dexippus, who as Grotius thinks wrote in the reign of Gallienus, entitled his hiſtory of the wars between the Romans and Goths, ΣΚΥΘΙΚΑ, or Scythic

Scythic Histories: and called the Goths Σκυθαι *Scythæ*. See Photius, *Cod.* 83.

5. Priscus uses *Scythians* and *Goths* synonymously. saying 'they besieged the *Goths*. There the *Scythians* labouring under want of victuals, &c.'[m]

6. Eunapius calls those *Goths* whom Valens planted in Mæsia *Scythians*[n].

7. Procopius, *lib.* IV. *c.* 5. και τα αλλα Γοτθικά Γενη ξυμπαντα, οἱ δη και Σκυθαι εν τοις ανω χρονοις επεκαλουνται: 'all the other Gothic nations, who were also called Scythians in ancient times.'

8. Anastasius in Hist. Chronograph. Σκυθαι, παραιοθεντες, οἱ λεγομενοι Γοτθοι, τον Ιστρον ποταμον, επι Δεκιου, πολειστους των Ῥωμαιων επικρατειαν κατεγεμοντο. 'When many Scythians, who are called Goths, 'had past the river Ister, in the time of Decius, 'they wasted the Roman empire.'

9. Theophanes, under the year 370, Γοτθους δε επιχωριως τους Σκυθας λεγεσθαι Τραιανος Πατρικιος τη κατ' αυτον ἱστοριαι φησιν: 'for that the Scythians are 'in their tongue called Goths, Trajanus Patricius 'relates in the history of his own time.'

10. Georgius Syncellus, Σκυθαι και Γοτθοι λεγομενοι επιχωριως: 'the Scythians are also called 'Goths in their own language.'

11. Jornandes[o] always speaks of the Goths, Getæ, and Scythæ, as one people, and uses the names synonymously.

12. Isidorus thus begins his Chronicle of the Goths in Spain, *Gothorum antiquissimum esse regnum certum est, quod ex regno Scytharum est exortum.*

13. Procopius repeatedly calls the *Fœderati*, so woll known in the Lower Empire, *Goths*. Suidas *in voce* calls them Scythæ.

14. Ammianus Marcellinus, lib. xxxi. mentioning the death of Decius who fell in the battle against the Goths, or Getæ, calls them *Scythicæ gentes*.

[m] In Excerpt. Legat. Valesii. Paris, 1634. 4to.
[n] Ibid.
[o] De rebus Get. *et* De Regn. Succ.

There-

There is not a ſhadow of any authority whatever on the other ſide of the queſtion. The dreams of Cluverius and Grotius, above mentioned, only merit laughter; as any modern muſt ever do, who chuſes to advance his futile ſpeculations againſt ancient authority. For, as there can be no ſpecial revelation in ſuch caſes, without the ancients we know nothing of the matter; and, if we ſtrive to extinguiſh their lights, muſt remain in utter darkneſs. But, if modern names may weigh, Salmaſius *de Lege Helleniſt.* p. 368, ſays, Σκυθης, Γετης, Γοτθος, is but the ſame word differently pronounced. Indeed the S in *Scythæ* is but a ſervile letter, as in many other Greek words, where it is put or omitted at pleaſure, as *Skimbri* for *Kimbri*, &c.[p] This ancient name *Scythæ* ſeems *Cuthæ* with an S prefixt, and the G altered to K, as no word in Greek begins with SG, which is indeed almoſt unpronounceable in the beginning of a word; but in SK (or SC) are many words in the Greek. Mr. Gibbon juſtly obſerves that the Greek writers, after the appearance of the name *Gothi* among the Latin, ſtill uſe *Scythians* as a ſynonymous word. This was owing to the Greeks retaining the name by which they had ever called them, while the Romans, to whom the people was unknown ſave in ancient hiſtory and geography, gave them on their firſt nearer acquantance with them, not the Greek name, but their own proper appellation. It is alſo worth remarking that Odin was the great god of the Scandinavian Goths, and the Icelandic Eddas and Sagas ſay that Odin led his people into Scandinavia from Scythia on the

[p] Steph. Byz. Æſchylus *in Perſis* calls him *Merdis*, whom Herodotus and Ariſtotle call *Smerdis*. The Alpes Cottiæ Procopius ſtyles Σκουλιαι; Lycophron, v. 1361, calls the Alps, Σαλπια. See Bryant's Analyſis, vol. III. p. 146.

Wormius Ser. Reg. Dan. produces theſe lines of an old Latin poem on Holgar king of Denmark, in which *Gythi*, *Gothi*, *Gethæ*, are ſynonymous.

Gytharum hic ſplendor, Gothorum ſoboles,
Armis eſt domitor Getha fidelis.

Danaſ-

Danaſtrom; that is the Danaſter, Dnieſter, or Tyras.

Theſe ſynonymous names *Scythæ*, *Getæ*, *Gothi*, all appear ſometimes in local, ſometimes in extenſive, meaning among the ancients. Herodotus puts the Getæ on the ſouth of the Danube, and the Scythæ on the other ſide. Pliny and Strabo extend the Getæ all over the weſt of the Euxine, and the later thro half of Germany. Herodotus, *lib.* IV. *c.* 121, mentions the Thyſſa Getæ to the north of the Euxine, and in the heart of Scythia; and *lib.* IV. *c.* 11. the Maſſa Getæ on the north and eaſt of the Caſpian. Procopius *lib.* I. *c.* 2. ſays the whole Scythæ were anciently called Γετικα εθνα, Getic nations. Jornandes uſes the words *Scythæ*, *Getæ*, *Gothi*, as quite ſynonymous. Some, as may be ſeen in the above authorities, call the Getæ, or Gothi Scythians: others call the Scythians Getæ, or Goths. The words are abſolutely ſynonymous: nay, to all appearance, but one and the ſame name, differently ſpelt.

From theſe proofs it is Hiſtoric Truth that the Scythians, Getæ, Goths, are one and the ſame people.

CHAPTER

CHAPTER II.

Whether the Scythians or Goths proceeded from Scandinavia into Asia; or from Asia into Europe.

THIS is a most important and curious inquiry; and, for want of sufficient attention to it, prodigious errors have crept into the works of almost all modern writers, even of the highest account.

It must here be premised, that the term *Scythians* is often, by modern writers, used in a most lax and indefinite sense; but is never so employed by the ancients, whose ideas upon the subject were accurate and distinct. Herodotus carefully distinguishes between the Scythians and the *Sarmatæ*. In book IV. c. 57, he says, that beyond the Tanais to the north 'are not Scythæ, but Sarmatæ:' *c.* 101. he mentions that the Melanchlæni (a Sarmatic nation) are beyond the Scythæ twenty days journey, having said *c.* 20. that the Melanchlæni are not Scythæ: and *lib.* IV. *c.* 117, he tells that some of the Sarmatæ were taught the SCYTHIC tongue by the Amazons. He also distinguishes the Scythians from the *Celts*; and places the later far to the west. The *Tartars* were unknown to the ancients, till the Fifth century, when the Huns, who were Tartars, burst into Europe: and Jornandes[a] sufficiently marks the great difference between the Scythians and the Huns; as we can at this day by comparing the large shape, blue eyes, and fair hair, of a German,

[a] De reb. Get. c. 24. *De Hunnorum execranda origine.* Speceis pavenda nigridine, sed velut quædam (si dici fas est) deformis offa, non facies: habensque magis puncta quam lumina, &c.

with

with the ſmall ſtature, ſmall black eyes, and black hair of a Tartar. Theſe differences are found in the other ancient writers, who fully knew that the Scythians were neither Sarmatæ, Celts, nor Tartars; but a race of men peculiar, fixt, and diſtinct. It is to modern ignorance, or ſuperficiality, which is worſe than ignorance, that we are indebted for any confuſion upon this matter. There are however two exceptions to this general rule, which, as it is the intention of this treatiſe to lay every thing before the reader in the moſt open manner, muſt not be forgotten. The firſt is that of Strabo who, in deſcribing Aſia, *lib.* XI. *p.* 492, ſays Ενδοτερω δε τουτων Σαρμαται και αυτοι Σκυθαι. 'On this ſide are the Sarmatæ themſelves Scythians.' But this paſſage is a palpable miſtake[b], and may be confuted from many others of Strabo himſelf; who, in deſcribing Europe, clearly and repeatedly diſtinguiſhes the Sarmatæ from the Scythæ. Indeed the ignorance of Strabo concerning the Caſpian ſea, and the nations to the eaſt of it, is well known. Nor is it a wonder that he who ſuppoſed the Caſpian a gulph of the Northern Ocean (VII. *p.* 294), from which it is near a thouſand miles diſtant, was ſo miſtaken as to take the Aſiatic Sarmatæ for Scythæ. But this ſingle paſſage of Strabo has no weight, when all the other ancients, from Herodotus down to Jornandes, are clear and direct againſt it; and prove it a mere error into which Ephorus led him. The other exception is that of Procopius, who ſays

[b] Strabo, lib. vii. p. 302, informs us, that Ephorus called the Sarmatæ a Scythic nation; and he it was who miſled Strabo. Ephorus was an author of the moſt inaccurate and fabulous deſcription; and has miſled Dionyſius of Halicarnaſſus concerning the Pelaſgi. Seneca, Nat. Queſt. vii. 14. ſays, *Ephorus non religioſiſſimæ fidei, ſæpe decipit.* He ſeems to have gloried in contradicting Herodotus, a writer whoſe information was wonderful, and moſtly derived from travelling; ſo that tho now and then fabulous in hiſtory, every day gives freſh proofs of his veracity in deſcribing countries and manners. Herodotus had been in Scythia beyond the Danube and Boryſtenes. Book iv. c. 81.

'the

'the Goths, Vandals, Visigoths, and Gepidæ were anciently called Sarmatæ and Melanchlæni: some have also called them Getic nations[c].' This can also be shewn a mistake of Procopius, for the Melanchlæni were a Sarmatic nation, so called from their *black robes*; and, not to name all the ancients, Jornandes a writer of his own time marks the Goths as warring with the Sarmatæ: and Herodotus, Strabo, Mela, Pliny, Ptolemy, with many others, mark the Scythæ or Goths as quite a distinct people from the Sarmatæ. The same Procopius, with the ignorance of his benighted age, says the Huns were anciently called Massagetæ, Μασσαγέτας ἔθνος ὃς νυν Ὄυννους καλουσιν. While the fact was that the Huns, or Tartars, had conquered the Massagetæ, a Scythic nation, and seized their territories, whence Procopius confounded the Huns who, from that quarter, poured into Europe, with the Massagetæ the ancient possessors[d]. Herodotus, Diodorus Siculus, Ptolemy, and other ancients, fully instruct us that the Massagetæ were a Scythic nation; and Diodorus says they were a colony of the Scythians on the Euxine. These two are perhaps the only ancient writers who confound the Scythæ with the Sarmatæ, or with the Tartars. Not one of the ancients confounds the Scythæ with the Celts. Strabo's *Celto-Scythæ* were those Scythæ who bordered on the Celts; as the *Indo-Scythæ* were those who bordered on the Indi.

The reader, to obtain a clear and precise view of our subject, must bear in mind that there were in ancient Europe only four Grand Races of men; namely, 1. The *Celts*, the most ancient inhabitants that can be traced; and who were to the other races what the savages of America are to the European settlers there. 2. The *Iberi* of Spain and Aquita-

[c] See the passage produced afterward.

[d] Still greater errors may be found in such late writers, as to distant nations. Agathias, *lib.* v. says 'the Burgundians, 'a Hunnic nation!'

nia, who were Mauri and had paſt from Africa. Theſe Two Races were few in number; the Celts being moſtly deſtroyed by the Sarmatæ and Scythæ; and few of the Iberi having come into Europe. 3. The *Sarmatæ*, who were in all appearance originally poſſeſſors of ſouth-weſt Tartary, but expelled by the Tartars. For their ſpeech, the Sarmatic or Slavonic is remote from the Tartaric; and their perſons, full of grace and majeſty, are different from thoſe of Tartars: ſo that they are not of Tartaric origin. 4. The *Scythians*, who originated, as ſhall preſently be ſeen, from preſent Perſia; and ſpred from thence to the Euxine, and almoſt over all Europe.

In the ancient authors theſe grand races of men are marked and clear; and that chief diſtinction of the four languages ſtill remains to certify them. The Celtic is ſpoken by the Iriſh and Welch. The Iberian ſtill partly ſurvives in the Gaſcunian or Baſque, and Mauritanic. The Sarmatic is the vaſt Slavonic tongue. The Scythic comprehends the other nations; but eſpecially the Germans and Scandinavians, whoſe ſpeech is leſs mixt. No diviſions can be more accurate and preciſe, from preſent proofs, as well as from ancient writers. It is to modern authors, and ſome of them illuſtrious, that we owe any confuſion upon this ſubject, ariſing from a very ſimple cauſe, to wit, that good authors are rarely antiquaries, and that men of great talents are ſeldom ſo induſtrious as to go to the bottom of a ſubject, where alone however the truth is to be found. Thus we find one modern writer [e] gravely pronouncing that the Scythians were *Celts*, becauſe he was a Frenchman, and wanted to make France the parent of all nations, which he eaſily proves; for he was enabled to ſhew, from all the ancients, that the Greeks, Italians, Germans, &c. &c. were infallibly of Scythic origin;

[e] Pelloutier.

and,

and, as he ſays, the Scythians were Celts, it followed that all the nations of Europe were Celtic. Unhappily he forgot that the antients diſtinguiſh more widely between the Scythians and Celts than between any other Grand Races of men; for, from the days of Herodotus to the lateſt voice of antiquity, the Scythians are marked as proceeding from Aſia, and the Celts as confined to the utmoſt weſt of Europe. Nor can any tongues be of more different form than the Celtic and Gothic. Thus we find another[f] telling us upon *his own* authority, that the Goths were Sarmatæ, without once reflecting that all the antients are direct againſt him; and that a nation ſpeaking the Gothic tongue can no more be the ſame with one ſpeaking the Slavonic, than a Swede can be a Ruſſian. Thus we find others[g] calling the Scythæ Tartars, and the Tartars Scythæ, forgetting that the ancients did not even know the exiſtence of the Tartars till the Huns appeared; and that they diſtinguiſh the Scythæ from the Huns in the moſt poſitive manner; forgetting that the Scythæ ſpoke the Gothic tongue, a language as remote from the Tartaric as poſſible.

Ihre, a man of induſtry and ſkill in the Gothic, but of ſmall learning and ſtill leſs penetration, in the preface to his Suio-Gothic Gloſſary, obſerves the danger of attempting to trace Scythic words, given us by ancient writers, in the Gothic; becauſe, ſays he, it appears that the Scythians had anciently different tongues. For Herodotus ſays that in Scythia were Seven languages. Strabo, *lib.* X. *p.* 503, ſays the Alani, a Scythic nation, had twenty-ſix languages. Mithridates king of Pontus, we are told, learned Twenty-two tongues, to converſe with his own ſubjects, who were chiefly Scythic, or at leaſt in the old ſeats of the Scythæ. Lucian ſays, Tiridates, a ſucceſſor of Mithridates in thoſe parts,

[f] Macpherſon. [g] Gibbon, Richardſon, &c. &c.

requeſted a Pantomimus from Nero, as a general interpreter of geſtures to his ſubjects, not being able to underſtand ſo many tongues. The Scholiaſt of Apollonius Rhodius IV. 321. ſays, there were Fifty Scythian nations. Ihre remarks juſtly that the ancients comprized all the nations in the oblique aſcent from the Caſpian ſea up to the farthest point of Scandinavia under the general name of Scythians; and, let me add, for a good reaſon, becauſe they were ſo, all ſave the Sarmatians, whom ſome ancient writers only called Scythæ, before it was fully diſcovered that the Sarmatæ were of quite a diſtinct race and language, as known in the time of Tacitus and Ptolemy. Let me obſerve upon this that the whole is a ſuperficial miſrepreſentation. Herodotus does not ſay that there were ſeven languages in Scythia, but that there was one Scythic nation, the Argippæ, called alſo Phalacri, or Bald Scythians, who lived at a vaſt diſtance (τρηχέης χώρης πολλόν) to the eaſt[h]. He obſerves there was a number of countries and regions between them and the others; and adds, 'the Scythæ who go to them paſs by ſeven interpreters, and as many tongues.' Herodotus is on the contrary a clear witneſs that the Scythæ had but one ſpeech; for, *lib.* IV. *c.* 117, he tells that ſome of the Sarmatæ learned the SCYTHIC tongue (φωνὴ Σκυθικὴ) from the Amazons. He alſo repeatedly tells us that the Scythians denominate ſuch a perſon or thing by ſuch a name in THEIR language[i]. Strabo's teſtimony concerning the Alani, a ſmall nation of the Scythæ, having twenty-ſix languages, is matter of laughter, not of authority; being only likely to be true when the Caſpian ſea was a gulf of the Northern Ocean, as Strabo tells; and akin to the men with dogs heads, or horſes feet, and other impoſſible fictions of travellers, which impoſed on grave authors of antiquity. If Mithridates learned

[h] Lib. iv. c. 23, 24. [i] iv. 59, &c.

Twenty

Twenty-two tongues, it was not to converſe with his ſubjects, but from his love of learning; and the number is no doubt vaſtly magnified, as uſual in ſuch caſes. Lucian's tale is a riſible and good one; but did Ihre think it a matter of fact? That the Alani, as a ſcattered nation bordering on the Sarmatæ and on the Tartars, had many dialects, we may well believe. So we may that in the kingdom of Pontus, comprizing Galatæ or German Gauls, Aſiatic Scythians, Syrians of Cappadocia, Sarmatians, Colchians, Chaldæi, Greeks; there were three radical languages, the Scythian, Sarmatic, and Aſſyrian, which might well ferment into many dialects. The Scholiaſt of Apollonius ſays nothing of languages, but only ſhews the vaſt extent of the Scythæ.

This point required attention becauſe a diverſity of tongues would have argued the term *Scythæ* an indefinite appellation; and it is believed the reader will now ſee that there is no authority whatever for ſuch an idea. That ſome Scythic words mentioned by the ancients ſhould not now be found in Gothic, is leſs ſurprizing than that ſeveral ſhould, of which inſtances may be found in Ihre, Sheringham, and others. Languages change by time; many words drop into deſuetude, and others ſupply their place. He muſt be a ſanguine antiquary indeed who would expect to find every Scythic word in the remains of the Gothic which we have! It may therefore be reaſonably concluded that, as the Scythæ are a moſt marked and diſtinct people in ancient accounts, ſo they had but one general ſpeech, the Scythic, or Gothic; tho perhaps divided into dialects as different as the Engliſh and German are now.

Let us now proceed to that important queſtion, Whether the Scythians came originally from Scandinavia into Aſia, or from Aſia into Europe?

I. *That the Scythians originated from Scandinavia*, we have *one* authority, that of Jornandes, who wrote about the year 530. Jornandes was himſelf a

Goth[k], but is thought only the abridger of a large history of the Goths by Cassiodorus, who was his cotemporary. If this was the case, the abridgment must be inaccurate, being solely from memory after a reading of three days[l]. But it appears from the words of Jornandes, underquoted, that he followed Cassiodorus, but added some things from Greek and Roman writers. However this be, Jornandes puts Scandinavia as the ancient Scythia, from which the Scythians, afterward called Goths, came; for he rightly thro his whole work uses *Scythæ*, *Getæ*, and *Gothi*, as synonymous words. He makes them pour from Scandinavia down to the Euxine; thence into Asia, which they subdue down to Egypt, where they conquer Vexores, as antient writers say the Scythæ did about 3660 years before Christ. He then gives the history of the Amazons, or Scythian female warriors; a fable in all probability grounded on real history, and arising from two sources. 1. That the Scythian women often fought along with their husbands. 2. That the name of a Scythian nation, *Amazons*, unhappily signified in Greek *without breasts*. After this we find some account of the learning of the Scythians or Goths, their manners, &c. and he next passes to Maximin the emperor, who was a Thracian

[k] He was an *Alanus*. Ihre, præf. ad Gloss. Suio-Goth.

[l] Sed, ut non mentiar, ad triduanam lectionem, dispensatoris ejus beneficio, libros ipsos antehac relegi; quorum, quamvis verba non recolo, sensum tamen, et res actas, credo me integre tenere: ad quas nonnulla ex historicis Græcis et Latinis addidi convenientia; initium, finemque, et plura in medio, *mea* dictione permiscens. *Præf.* For the settlement of the Scythæ on the Euxine he quotes old songs, and Ablavius, who is thought by Grotius to have written under Constantius II. and was certainly a late author. For the Scythæ coming from Scandinavia, he cites no authority; and it was apparently put *mea dictione*, that is, upon his own dreams. Bayer, in *Dissert. de Cimmeriis* has ridiculed this mock emigration of the Goths from Scandinavia; and justly asks how Ablavius or Jornandes could know any thing of the matter?

Goth;

Goth; the irruption of the Goths in the time of Decius, &c. &c.

Such is the line which Jornandes perſues: and his account of the origin of the Scythæ was blindly followed by Iſidorus, by Beda who calls Scandinavia Scythia, by Paulus Diaconus, by the geographer of Ravenna, and by innumerable others in the dark ages. Nay ſuch an effect may even a very weak writer (for ſuch Jornandes is) have upon literature, that one ſentence of Jornandes has overturned the very baſis of the hiſtory of Europe. This famous ſentence is in his fourth chapter, *Ex hac igitur Scandia inſula, quaſi* OFFICINA GENTIUM, *aut certe velut* VAGINA NATIONUM, *cum rege ſuo nomine Berig Gothi quondam memorantur egreſſi.* Upon this one ſentence have all modern hiſtorians, nay ſuch writers as Monteſquieu, Gibbon, and others of the firſt name, built! Now it can clearly be ſhewn that Scandinavia was down to a late period, nay is at preſent, almoſt over-run with enormous foreſts, where there was no room for population. Adam of Bremen [m], who wrote in the Eleventh century, inſtructs us that even in Denmark, at that time, the ſea coaſts alone were peopled; while the inner parts of the country were one vaſt foreſt. If ſuch was the caſe in Denmark, we may gueſs that in Scandinavia even the ſhores were hardly peopled. Scandinavia is alſo a moſt mountainous region; and, among a barbaric and uninduſtrious people, the mountains are almoſt unpeopled. In fact, the ſole colonies that ever went from Scandinavia were the Piks [n] into Scotland,

[m] Adam Bremen. Hiſt. Eccleſ. cap. De Situ Daniæ.

[n] The name is thus ſpelt to avoid the double meaning of the word *Picti*, or *Picts* as we tranſlate it; and in conformity with the origin of the people who were Piki or Peukeni, (ſee Part II.) and the name of their country in Norway, which in the Scandinavian and Icelandic hiſtories, &c. is called *Pika*, pronounced and ſpelt *Vika*, for they have no P, and pronounce P as V. But of this in Part II. and in the *Enquiry into Scotiſh Hiſtory*.

the oppofite fhore; the Danes into Denmark: and at the late period the Normans into France; and a few fmall colonies into Iceland, and the neighbouring iles.

But to difcredit for ever this dream of Jornandes, who is in fact the fole authority on that fide of the queftion; for other writers down to our times, tho they might be reckoned by hundreds, all ftand upon his foundation alone; let us proceed to evince beyond a doubt that the Scythians came from Afia; and that of courfe Scandinavia muft have been almoft the laft point of their population, inftead of the firft, or *punctum faliens*.

II. *That the Scythians originated from Afia* can be proved by many authorities, even the leaft of them fuperior to that of Jornandes.

1. Trogus Pompeius in the reign of Auguftus, with fedulous diligence and great ability, compiled an univerfal hiftory, afterward in the reign of Antoninus Pius abftracted by Juftin, who dedicates his work to that prince. From Trogus, Juftin[o] tells us that the Scythians contended with the Egyptians, then efteemed the earlieft of nations, for antiquity: and that Afia was conquered by them, and tributary to them, for no lefs a fpace than Fifteen Hundred years, before Ninus, founder of the Affyrian Empire, put an end to the tribute.

The ideas of the ancients concerning this firft Supreme Empire were, as might be expected, very confufed. Trogus and Juftin fay the Scythians conquered Vexores king of Egypt, fifteen hundred years before the time of Ninus. Ifaac Voffius, in his notes on Juftin, wonders that Trogus fhould fay the Scythians conquered Sefoftris; while Herodotus, Dicæarchus, Diodorus Siculus, and others, fay that Sefoftris vanquifhed the Scythæ. Voffius did not fee that Sefoftris was out of all queftion; and that it is Vexores whom Juftin bears, as dif-

[o] Hift. lib. I. c. 1. lib. II. c. 3.

ferent

ferent a name, and perſon, from Seſoſtris as can well be imagined. Vexores lived about 3660 years before Chriſt: Seſoſtris about 1480! But Voſſius is not the only learned man who, from want of common diſcernment, has even confounded this Firſt Scythic Empire with an eruption of the Scythæ into Aſia, about 1600 years after Ninus; while the Great Scythic Empire was terminated by Ninus after laſting more than 1500 years. In the works of the Lipſii, Scaligeri, Salmaſii, Voſſii, Grotii, one finds every thing but common ſenſe, without which every thing is leſs than nothing. Trogus, who was in civil hiſtory what Pliny was in natural hiſtory, an indefatigable compiler of the whole knowlege that could be found in preceding authors, diſcovered this earlieſt empire, as Time draws truth out of the well. The war of Seſoſtris againſt the Scythæ, about 1480 years before Chriſt, narrated by Herodotus and Diodorus Siculus, muſt by no means be confounded with events that happened 1500 years before Ninus, as Juſtin ſtates, or 3660 years before Chriſt. From Juſtin it is apparent that the Scythians, fixt and reſident in preſent Perſia, perhaps 2000 years before Ninus, carried on a war againſt Vexores 1500 years before the time of Ninus, and ſubduing the weſt of Aſia made it tributary, till Ninus delivered it by eſtabliſhing the Aſſyrian Empire on the ruins of the Scythian.

In fact, we have good authorities[p] to compare with Trogus, and to confirm that the Firſt Grand Scythian Empire was in preſent Perſia. For that moſt learned Father of the Church, Epiphanius, in his work againſt Hereſies, near the beginning, divides religious error into four great periods. 1. Barbariſm. 2. Scythiſm. 3. Hellenifm, or Grecian

[p] Strabo may alſo be adduced, who, lib. xi. p. 507, ſays, "neither the ancient affairs of the Perſians, Medes, Syrians, nor Scythians, have much credit in hiſtory." The enumeration of empires is here palpably retrograde: the moſt modern being put firſt.

error.

error. 4. Judaiſm. He alſo ſays the Scythians were of thoſe who built the tower of Babel: and his Scythiſm extends from the flood to this later event.

Euſebius, in his Chronicle, p. 13, puts the Scythians as the immediate deſcendants of Noah down to Serug his ſeventh deſcendant; that is, a ſpace of about 400 years, as generations are computed at that period of longevity. This was the Scythian age, the moſt ancient after the flood; the Scythiſm of Epiphanius, for his barbariſm was the period preceding the flood. Euſebius alſo ſays Σκυθισμος απο του κατακλυσμου αχρι του πυργου, 'from the deluge to the building of the tower of Babel Scythiſm prevailed.'

The Chronicon Paſchale, p. 23, makes Barbariſm precede the deluge, then Scythiſm, Helleniſm, Judaiſm, as Epiphanius.

Perhaps it may be thought that theſe eccleſiaſtic authorities prove too much, as they mark the whole immediate deſcendents of Noah as Scythians; and of courſe might prove all the nations of the globe Scythians, as by Scripture account they all ſprung from Noah. But it is the line of Shem down to Serug, and not of Ham or Japhet, who are marked as Scythians; and Shem was reputed the father of Aſia, as Ham of Africa, and Japhet of Europe. The flood is now generally reputed a local event; but accept theſe authorities any way, and they ſhew that the Scythians originated in Aſia. The coincidence of theſe writers with Trogus is fixt, and ſtrong. Ninus is reputed the founder of the tower of Babel; which was followed by the diſperſion of mankind. He was the founder of the Aſſyrian empire whoſe capital was Babylon, and the diſperſion of the Scythians followed. Of the race of Ham, by ſcripture account, was Nimrod thought Ninus, and Aſhur thought father of the Aſſyrians, to which race alſo belong the fathers of nations along the eaſt end of the Mediterranean, the Arabic gulf or Red ſea,

ſea, and thro all Arabia. Certain it is that the Arabic is a dialect of the Grand Aſſyrian language, as are the Syrian, Phœnician, Hebrew, Chaldee, Coptic, Abyſſinian, &c. all ſiſter dialects; and the Aſſyrians, who overturned the Scythian empire, formed one great language or race of men, extending along the eaſt end of the Mediterranean and Arabian ſeas, to the Erythræan ſea, gulf of Perſia, and river Euphrates. From them the Egyptians and White Ethiopians muſt alſo have ſprung, as their language and ſituation declare.

From theſe ſmaller lights, compared with Trogus or Juſtin, it will appear as evident as ſo very remote an event can well be, that the Scythian Empire was the firſt of which any memory has reached us. And it is a plauſible opinion, adopted by late mythologiſts, that Saturn, Jupiter, Bacchus, &c. were monarchs of this firſt empire, whoſe glorious actions procured them divine honours from their ſubjects after their death. This empire was perfectly barbaric, and the ſeat of war, not of arts. All nations, ſave the Egyptians, were then paſtoral; and the Scythians, as deſcribed by Herodotus, on the Euxine were certainly more advanced in ſociety than when holding the empire of Aſia; for agriculture was then known to one or two nations of them [q], which there is no room to think they knew at all in their firſt empire. This wandering ſtate of paſtoral ſociety will at once account for ſo many of the Scythæ leaving their dominions, on the Aſſyrian conqueſt, that eaſtern tradition reported the diſperſion of men to have followed that event. But no doubt vaſt numbers ſtill remained in Perſia, and ſubmitted to their new lords. Herodotus, Diodorus, only mention

[q] Horace deſcribes them as Tacitus does the Germans;

Campeſtres melius Scythæ,
(Quorum plauſtra vagas rite trahunt domos)
Vivunt, et rigidi Getæ;
Immetata quibus jugera, liberas
Fruges et Cererem ferunt;
Nec cultura placet longior annua. *Ode* 24, lib. III.

the

the Scythæ *Nomades* of the north of Perſia to have paſt the Araxes; and the Scythæ in the ſouth remained, and were ever known by the name of Perſians, as at this day.

It may be aſked how the memory of this vaſt empire eſcaped Herodotus, and yet was preſerved by later writers? But we muſt reflect that it is always time that diſcovers the truth: that Herodotus might not be verſed in the eaſtern languages or hiſtory: and that Homer himſelf ſays not a word of Ninus, Babylon, or the Aſſyrian empire, nor of the Median. Many of the moſt important facts in ancient hiſtory were recovered after the time of Herodotus, by writers who lived in the countries where they happened. Nor let it be imagined that what Herodotus ſays, *lib.* IV. *c.* 5. with regard to the Scythians, their boaſting of being the neweſt of nations, and not exiſting above a thouſand years before Darius, ſon of Hyſtaſpes, be conſidered as evidence againſt the exiſtence of the Scythian empire. For not to mention the well-known fabulous diſpoſition of Herodotus, whoſe work has been rightly called the ſhade between poetry and hiſtory; and who, from his love of the marvellous and new, might aſcribe this idea to the Scythians; we may well reconcile his authority with that of other ancients, by ſaying that the Scythians, tho the moſt ancient people of which hiſtory preſerves remembrance, were yet new in the ſeats they held in the time of Herodotus, who ſpeaks eſpecially of the Scythæ on the weſt of the Euxine. Becauſe, after being expelled by Ninus, ſome centuries muſt have paſt before they came to the weſt of the Euxine and down to the Danube, where Herodotus finds the Scythæ he dwelt on; and between Ninus and Darius about 1800 years occur.

2. Herodotus himſelf is a ſufficient witneſs that the Scythians did not originate from Scandinavia, but from preſent Perſia. For he tells us, book IV. ch. 11.

ch. 11. that they paſſed the Araxes, and entered the Boſphorus Cimmerius. The Araxes, it is well known, is a large river of Armenia, running into the Caſpian ſea. Herodotus IV. 40. mentions 'the Caſpian ſea, and the Araxes running to the eaſt.' Hence it is clear that, even by the account of Herodotus himſelf, the Scythians paſſed up from Perſia to the Euxine. He therefore affords a collateral proof of the exiſtence of the firſt Scythian empire, by making his later Scythians aſcend from the country where other ancients place it; and at the ſame time is an abſolute witneſs that the Scythæ could not come from Scandinavia, ſeeing their courſe was in direct oppoſition, proceeding from the ſouth-eaſt to the north-weſt, inſtead of the contrary.

3. Diodorus Siculus confirms the account of Herodotus, telling us, *lib.* II. *p.* 155, that the Scythian Nomades were at firſt a ſmall nation on the Araxes, whence they ſpred to Caucaſus, and the Palus Mæotis. He alſo greatly ſtrengthens the narrative of Trogus; tho he confounds the firſt empire of the Scythæ with their later invaſion, and aſcribes to this late invaſion a protracted empire, and many great kings; in which he contradicts the beſt and earlieſt writers. And had not Juſtin, Epiphanius, Euſebius, and the Chronicon Paſchale, remained, we might to this hour confound two vaſt events, the invaſion of Egypt by the Scythæ from their original ſeats 3660 years before Chriſt, and their later invaſion 640 years before Chriſt; ſo uncertain is traditional chronology!

As brevity is much ſtudied in this diſſertation, and every reader will at once allow any one of the above authorities ſufficient to overturn that of Jornandes; i ſhall not inſiſt further, but ſum up this article by obſerving, 1. That we have ſufficient authorities, direct and collateral, for the Scythian empire in preſent Perſia being the firſt in

in the world; the Aſſyrian, generally reputed the firſt, only ſucceeding it. And it is believed no man will be ſo much the dupe of hypotheſis as to ſuppoſe that the Scythians aſcended from Scandinavia, and dropped down in the plains of Babylon, or in oppoſition to Epiphanius, Euſebius, and the Chronicon Paſchale, to aſſert that even thoſe firſt Scythæ were of Scandinavia; or, in other words, that Noah and the firſt reputed inhabitants of the earth came from Scandinavia. 2. That Herodotus, Diodorus, and indeed all writers who have occaſion to mention the ſubject, down to the Sixth century, when Jornandes the firſt monaſtic hiſtorian wrote, and darkneſs, error, and ignorance, ſurrounded the world, are in direct oppoſition to Jornandes. Theſe early writers of enlightened times uniformly make the Scythæ paſs, from the ſouth of Aſia, up in a North Weſt direction, till they ſpred over all Europe: and to oppoſe the ſingle teſtimony of Jornandes to ſuch authorities would be abſurd beyond all abſurdity. Grotius, who maintains it, from a ſilly wiſh of honouring Sweden, has been forced totally to garble and alter it, by bringing thoſe Goths from Scandinavia about 300 years before Chriſt, whom Jornandes brings thence about 4000 years before Chriſt. But this hypotheſis is contradictory to all ancient accounts, as has been, and ſhall be ſhewn, in the courſe of this tract; and deſerves laughter, not refutation. Grotius is no authority at all; it is Jornandes who, from his antiquity, merits confutation from other authors yet more ancient and far better informed. Indeed ſimply to aſk by what ſpecial miracle Jornandes diſcovered a matter not only unknown to, but contradictory of, all the ancients, would be full confutation in ſuch a caſe. He lived in no Auguſtan age when ſcience was at its height; but in all the darkneſs of ignorance: and would not have even merited confutation, had he not miſled ſo many.

It

It is therefore Historic Truth, that the Scythians, otherwise called Goths, came from present Persia into Europe by a North West progress: and that Scandinavia, instead of being the country whence they sprung, must in fact have been almost the last that received them.

CHAPTER

CHAPTER III.

The real origin, and first progress, of the Scythians or Goths: and their Eastern Settlements.

WE have already seen that the Scythian Empire, in present Persia, is the most ancient of which history has preserved any memorial. This very curious subject shall not be here enlarged on, but is left to some future Historian of the Scythians. This empire seems to have extended from Egypt to the Ganges; and from the Persian gulf, and Indian sea, to the Caspian. The conquests of Bacchus, reputed a king of this Scythian dominion, in India, are famous in antiquity: he introduced the vine, or the use of wine, into his dominions, and was deified as the god of wine by his subjects. The bacchanalian feasts of the Thracians, and other Scythæ, are noted by classic authors; and from the Thracians they are mentioned to have past to the Greeks. The wine of barley, ale, supplied the want of the grape; and Bacchus retained his honours. But, to enter more certain ground, the real Scythians of this original empire seem to have been bounded by the Euphrates on the west, and the Indus on the east. The Arabians, Syrians, &c. were certainly not Scythæ. We find Indo-Scythæ on the Indus, and other remains on the Erythræan sea: but none beyond the Indo-Scythæ. On the north the original Scythæ extended to the Caspian. Due knowlege of this empire would remove those embarrassments

barraſſments which the learned have fallen into, from ancient accounts of the wars between the Scythæ and Egyptians, while Scythia on the Euxine is ſo remote from Egypt. Moſt of the ancient authors only knowing Scythia on the Euxine, as the early ſeat of the Scythæ, have miſrepreſented ſome of thoſe wars as carried on at ſuch prodigious diſtance, while the firſt Scythian empire really bordered on the Egyptian kingdom.

It has been ſhewn above that eccleſiaſtic authors of chief account even regarded the Scythians as the very firſt inhabitants of the eaſt after the deluge. If any reader inclines to look upon the deluge as fabulous [a], or as at moſt a local event, and deſires to learn whence the Scythians came to preſent Perſia, he need not be told that it is impoſſible to anſwer him. With their reſidence in Perſia commences the fainteſt dawn of hiſtory: beyond, altho the period may amount to myriads of ages, there is nothing but profound darkneſs. It is a ſelf-evident propoſition, that the author of nature, as he formed great varieties in the ſame ſpecies of plants, and of animals, ſo he alſo gave various races of men as inhabitants of ſeveral countries. A Tartar, a Negro, an American, &c. &c. differ as much from a German, as a bull-dog, or lap-dog, or ſhepherd's cur, from a pointer. The differences are radical; and ſuch as no climate or chance could

[a] The lateſt and beſt Natural Philoſophers pronounce the flood impoſſible; and their reaſons, grounded on mathematical truth and the immutable laws of nature, have my full aſſent. The Jews believed the earth a vaſt plain, and that the rain came from a collection of waters *above* the firmament, (*Geneſ.* I. 7.) as the earth floated on another maſs of waters; (*Gen.* VII. 11.) both of which were opened at the deluge. As ſuch waters are now mathematically known not to exiſt; and the earth is found ſpherical; the effect muſt ceaſe with the cauſe. M. de Buffon has ſhewn that all the earth was at firſt under ſea. And the opinion of a deluge, which Grotius (*De Verit. Rel. Chriſt.*) ſhews to have been common to moſt nations, certainly aroſe from the ſhells found even on the tops of mountains.

produce: and it may be expected that as science advances, able writers will give us a complete system of the many different races of men.

The First Progress of the Scythians was, as above shewn from Herodotus, Diodorus Siculus, and other ancients, out of the north of present Persia, over the river Araxes, and the vast mountains of Caucasus, which run between the Euxine and Caspian seas. And their first grand settlement, after this emigration, was upon the east, north, and west, of the Euxine, in the tract described as Ancient Scythia by Herodotus and many others; and which, including the northern half of the Euxine, formed, as Herodotus represents, almost a square. A part of the Cimmerii, or ancient Celtic inhabitants of all Germany and up to the Euxine, naturally fortified in a corner of the Tauric Chersonese, by surrounding waters, long withstood the Scythians, or were neglected by them; and were not expelled till about 640 years before Christ, when passing the Cimmerian Bosphorus, they made their way into Asia over the mountains of Caucasus. The Scythians pursued them, and again conquered great part of Asia, but retained it only for about thirty years [b]. This later expedition, some ancients have confounded with the first Scythic empire.

But, if we except this small corner of the Tauric Chersonese, the Scythians may be regarded as possest of all ancient Scythia, at least two thousand years before Christ. Expelled from northern Persia by Ninus, about 2200 years before our æra, they could not take more than two centuries to cover ancient Scythia, if their numbers did not fill it at first. This will further appear from the progress

[b] Herodot. lib. I. and IV. Diod. Sic. lib. II. &c. It is remarkable that the small kingdom of the *Bosphorus* long maintained itself in the same natural fortification. See a map of the Bosphorus Cimmerius in Peysonel.

of

of the Scythæ, detailed in the reſt of this diſſertation.

From Scythia on the Euxine, which, with the antients, let us call Antient Scythia, as being the Parent Country of the European Scythians, the Scythæ gradually extended to the Eaſt, around the northern ſhores of the Caſpian. Dionyſius, the geographer, v. 798, and other ancients, inſtruct us that the regions, between the Euxine and Caſpian, were all peopled by Scythæ. *Pontus* [c], *Armenia*, *Iberia*, *Albania*, were of the Scythic ſettlements. The Iberi here had, as plain ſenſe might dictate, nothing in common with the Iberi of Spain, but the name; tho Strabo, i. 61. xv. 687, ſays they came from Spain, and Abydenus [d] fabled that Nebuchadnezzar, having ſubdued Afric and Spain, brought theſe Iberi from Spain. Appian [e] tells us, in direct terms, that their language, manners, &c. were totally different. They had indeed no more connection than the Albani here with the

Albanique patres, et altæ mœnia Romæ,

with Albania, the mountainous weſtern part of Macedon, or with the Albani or Highlanders of Scotland. Such coinciding names are mere falls of letters; and he, who builds any hypotheſis on them, as M. de Buat, and others, have done, ſhould be taught to ſtudy the etymology of Hellebore. But etymology, and ſingle words, and names, have converted the literature of the eighteenth century into a tiſſue of viſions; and we daily ſee hiſtory built upon what no man of ſound mind would even

[c] Colchis received a colony of Egyptians about 1480 years before Chriſt; and Herodotus tells us, that the ſpeech and manners of the Colchians were Egyptian. The gold mines of Colchis no doubt attracted the Egyptians, as they had done the Argonauts. They are ſtill very rich. See Peyſonel, p. 69.

[d] Apud. Euſeb. præp. Evang. lib. ix. c. 41.

[e] In Ibericis, *i. e.* Hiſpanicis, *init.*

build a fable. Solinus, c. 20, ſays, the Albani of Aſiatic Scythia have white hair, blue eyes, and ſee better by night than by day. See alſo Pliny, VII. 2. Aul. Gell. ix. 4. Between the mouths of the Tanais and Rha were the *Alani*, a Scythic people, celebrated in the *Alanica* of Arrian, and *Toxaris* of Lucian, who were generally leagued with the Oſtrogoths, and in time came to have ſettlements in Gaul and Spain. On the north of the Caſpian, as appears from Herodotus, who did not, like Strabo, take the Caſpian for a gulf of the Northern Ocean, were the MASSAGETÆ, a great and renowned nation, whoſe queen Thomyris ſlew Cyrus, and deſtroyed his army. The Maſſagetæ extended to the eaſt of the Caſpian; and they and the SACÆ were the *Scythæ Intra Imaum*, which Ptolemy begins from the Rha or Wolga on the weſt; as the *Chatæ*, and fabulous *Arimaſpi*, belonged to *Scythia extra Imaum*, which Ptolemy marks as a very narrow tract, and it certainly did not reach above two hundred miles to the eaſt of the Caſpian. We learn from Diodorus Siculus, *lib.* ii. *c.* 43. that the Scythians coming over the Araxes, and mountains of Caucaſus, to the Palus Mæotis, from thence, after ſome time, extended their conqueſts and ſettlements beyond the Tanais; and that from them the Maſſagetæ, Sacæ, Arimaſpi, and ſeveral other nations ſprung. The *Bactriani*, Juſtin ſays, were Scythæ [e]. That the *Sogdiani*, between the Maſſagetæ to the north, and Bactriani to the South, were Scythæ, is clear from Strabo, and the deſcription of their manners given us by Curtius,

[e] Lib. II. c. 1. 3. he adds the Parthi; but that the Parthians were Sarmatæ is clear from the other ancients, and eſpecially from their long and looſe dreſs mentioned by Tacitus, Herodian, &c. The Sarmatæ had indeed been called Scythæ by ſome of the ancients. That the Medes were Sarmatæ, we know poſitively from Solinus: but ſome others have fooliſhly called the Sarmatæ Medes, as if a large barbaric nation could ſpring from a ſmall refined one!

lib.

lib. vii. *c.* 8. Strabo XI. 511. says the Bactriani were Sacæ; and it would seem that the Sogdiani also were. Sacæ was indeed a general name given to the Scythæ by the Persians as Herodotus tells. The Bactriani were old Scythæ, who extended so far during the Scythic Empire in Persia, for Ninus made war on them: *Diodor.* ii. *Justin* i. The Alani, who bordered on the Massagetæ on the west, are also called Massagetæ by one or two late Latin writers. The *Hyrcani* were also Scythæ; and the *Dahæ*, Δαοαι, Σκυθικον εθνες, Steph. Byz. and Pliny IV. 17. The *Margiani* were of the Massagetæ, as Ptolemy shews, who places Massagetæ in Margiana: and Dionysius, the geographer, v. 740. and Eratostenes, in Strabo, *lib.* ii. extend some Massagetæ into Bactriana. Indeed Strabo mentions, that SACÆ and MASSAGETÆ were general names for the Asiatic Scythæ on the east of the Caspian; and Herodotus and Pliny say that the Persians called those Scythæ by the general name of Sacæ. The Sacæ also made later incursions into Hyrcania, and so far as Armenia, where Sacapene, a district, was called by their name; Ptolemy; Strabo *lib.* ii. *Sacæ* and *Massagetæ*, among the Persians, seem equivalent to *Scythæ* and *Getæ*, among the Greeks. A region at the fountains of Oxus and Jaxartes is still called *Sakita*, from the Sacæ; and the Scythia *extra Imaum* was called *Gete* and it's people *Getes*, in the time of Tamerlane, as appears from his life, written in Persian. See M. de Anville's Memoir on the Getæ in those of the Academy, *Tome* XXV. and on the mountains of Gog and Magog (which to me seem those of Imaus), *Tome* XXXII.

My purpose forbids my dwelling on these eastern Scythæ. The ancient and modern Persians certainly were, and are Scythæ, who remained in the southern parts, when the Scythæ Nomades of the north passed the Araxes to enjoy that freedom in other regions which they could not retain under

the Assyrian power; for northern nations have always been fond of liberty while the southern preferred the delights and ease of their climate. The Assyrian empire followed the Scythian 2200 years before Christ; the Median succeeded to the Assyrian, 860 years before Christ; the Persian commenced 530 years before our æra. The Parthian kingdom began 248 years before Christ. Ardshir, or Artaxerxes, restored the Persian 210 years after Christ, which lasted till the invasion of the Arabs in 636; the Persian line was restored in the Tenth century; but the people remained, and remain much the same. The Persians, who refounded the empire, 530 years before our æra, seem to have been the old Scythæ of Persia, strengthened by accessions of the Indo-Scythæ, and from the Scythian territories on the east of the Caspian[f]. The Assyrians formed one great language, or race of men, as above mentioned. The Medes, we know, from Herodotus, Diodorus Siculus, Strabo, Solinus, and others, were Sarmatæ, who had pierced thro the Scythians, and passed the Caucasus by the Sarmaticæ Pylæ, into Media. The Parthians were also Sarmatæ, as appears from Tacitus[g], and others. They had followed the same tract with the Medes, easily making way thro

[f] Persæ qui sunt originitus Scythæ. *Ammian. Marcellin.* lib. xxxi. and Tertullian *de Pallio*, c. 2. The present Persian, tho mixt with some Arabic, is actually a dialect of the Gothic, as Scaliger, Lipsius, Boxhorn, and our Burton, whose book was re-printed at Lubec, 1720, have shewn. It has auxiliary verbs, and other radical marks of its Gothic origin, unknown to other Eastern tongues, besides a verbage mostly Gothic, the *Farsi* is meant; the *Pehlavi* which was spoken in Media and Parthia, was surely Sarmatic; but has been long since discouraged and lost. See Richardson's Dissertation prefixed to his Persian and Arabic Dictionary, who however, as well as the most learned Jones, forgets the similarity of the Persian and Gothic.

[g] Veste destinguuntur non fluitante, *sicut Sarmatæ ac Parthi.* Tac. in Germania. The Persian *braccæ*, or *breeches*, are mentioned by Ovid. *in Trist.* those of the Sacæ, by Herod. lib. vii. 64. ἀναξυρίδας δὲ περιβεβλημένοι.

totally

the Alani, and other Scythic nations, who were ſcattered around the mountains of Caucaſus.

Procopius, who wrote about 530, is ſo ignorant, as above ſhewn, as to call the Maſſagetæ Huns, becauſe the Huns had ſeized on the lands of the Maſſagetæ, and from that quarter poured into the empire. But when Herodotus wrote, and down to the Chriſtian æra, as is clear from M. de Guignes, the Huns were on the north of China. When they appeared in the weſt, Jornandes well marks the prodigious difference between them and the Scythæ; the ſame as that between a German and a Tartar. The famous SCYTHIA INTRA ET EXTRA IMAUM was, if compared to Tartary, as a drop in the ocean. Geographers preceding this century, not knowing the ſhape of the Caſpian, have erred prodigiouſly; but none more than Cluverius, a moſt inaccurate writer. Ptolemy's longitudes of Aſia, now proved to be falſe to exceſs, have alſo miſled. M. D'Anville ſhews, that the mouth of the Ganges, placed by Ptolemy in 148 degrees, has, by actual obſervation, been found to have but 108! Another place he gives 177°, which really bears 118°! an error of fifty-nine degrees or about 3000 miles! Strahlenberg obſerves, that Ptolemy gives a place in the extremity of Serica a latitude extending to the borders of China, which, in fact, is but a hundred and twenty miles eaſt of the Caſpian ſea! Ptolemy's Seres, which he places beyond *Scythia extra Imaum*, were in the eaſt of preſent Bucharia *. Theſe inland parts were

* The SERES were a Grand Race of men, now thoſe of Tibett, Siam, &c. uſing a peculiar language. Ptolemy's Serica is as large as both Scythias *intra et extra Imaum*. See a deſcription of Bucharia in that intereſting work, which opens as it were a new world to our eyes, *Ruſſia*, by Mr. Tooke, 4 vols. 8*vo*. London, 1780.

It is remarkable that in Scythia *intra et extra Imaum* were *Chatæ* (Catti) *Saſones* (Saxones) *Syebi* (Suevi) *Tectoſaces* (Tectoſages) *Iotæ* (Iutes) a town *Menapia*, all coinciding with German names, and which could only ſpring from identic language. But nothing is founded on this.

totally unknown to the ancients, while from the merchants they knew the coasts to Cochin China, which M. D'Anville[h] shews to be the seat of the ancient Sinæ. We know little about them even at present, tho much indebted to Strahlenberg's map[i] and other works of this century. The Tartars were absolutely unknown to the ancients till the Huns appeared: and they express the greatest surprize at such new features of human nature. The Scythians were neither Tartars, nor of Tartaric origin, as some late writers imagine; who, astonished at the vast extent of Tartary, and forgetting how thinly that extent is peopled, make Tartary the storehouse of nations, as if the author of nature had peopled the world from the most desert part of it! Even the Chinese and Japanese are not Tartars, as their language and history declare: the former are infallibly a Grand Aboriginal nation, and the later a colony of them[k]. The East Indians are not Tartars, but a race and language of men by themselves. The Persians are another. The Arabs another. The Turks are a mixture of a few Tartars, with numbers of Arabs, Greeks, Syrians, &c. Some writers observe a difference between the Southern and Northern Tartars. This rises solely from the former remaining unmixed, while the later are intermingled with the inhabitants of all the kingdoms they con-

[h] Mem. de l'Acad. des Inscr. Tome xxxii.

[i] In his description of Siberia, a prolix and weak work, of which a translation appeared at London, 1738, 4*to*.

[k] M. de Guignes attempts to shew (*Mem. des Inscr.* Tome xxix.) that the Chinese are an Egyptian colony. It seems certain that the old Egyptian letters and the Chinese are of the same innumerable kind, and originally hieroglyphic. But we are not to believe that what one nation has invented may not be invented by another, in a similar state of society; and no two countries can have more resemblance as to agriculture, &c. than those of the old Egyptians, and the Chinese. But their languages and features shew them quite distinct nations: not to mention their religious opinions, buildings, &c.

quered.

quered. For in agricultural and induſtrious regions, the lords change, but the inhabitants remain. The Chineſe are the ſame people, tho often ſubdued, and ruled by Tartars; and in all the above Scythic ſettlements, as the Huns came not in upon them till the fourth century, there is every reaſon to conclude that the inhabitants, then far advanced in ſociety, remained in their poſſeſſions. The Goths, who came into the Roman empire, are counted by thouſands; thoſe who remained may be reckoned by millions. The Oſtrogoths and Alani, in particular, formed a league with the Huns, and joined them in arms; and their territories certainly remained unmoleſted. Buſbequius, and others, ſhew that the peaſants of Crim Tartary ſtill ſpeak the Gothic.

CHAPTER

CHAPTER IV.

The Weſtern Settlements of the Scythians or Goths between the Euxine and Mediterranean ſeas.

FROM their ſettlements on the Euxine, the Scythians, Getæ, or Goths, gradually extended over moſt of Europe; and the Greeks and Romans were, as ſhall be preſently ſhewn, certainly Scythians, tho refined by adventitious circumſtances. The ſtation, whence the innumerable and vaſt Scythic ſwarms advanced, is now Little Tartary, formerly called Ancient, or Little, Scythia.[a] It's

[a] See a deſcription and maps of this fertile and populous country in Peyſonnel. In the Lower Empire there was an *Epiſcopus Scythiæ*, and an *Epiſcopus Gothiæ:* the former was of Scythia Pontica, whoſe capital was Tomi: the latter ſeems to have been of Crim Tartary. See Chryſoſt. *Epiſt.* 44, *ad Olympiad.* Oroſius ſays 'Alania eſt in medio; Dacia 'ubi et Gothia; deinde Germania,' *lib.* I. c. 2. ſo alſo Æthicus. Ammian. Marc. *lib.* 30. 'metus totius Gothiæ Thracias 'perrumpentis;' in all which paſſages Gothia is Getia. When Rubruquis was ſent to the Chan of the Mogols by St. Louis, and traverſed Crim Tartary, in 1253, he found Goths ſpeaking the Gothic tongue approaching to the German. *Collection de Gerberon*, p. 9. 8*vo*. Barbaro in 1440, (*Ramuſi*, vol. II). and Matthias de Michou 1521, (*Geſner, in Mithrid.*) witneſs their obſerving the ſame. Grotius ſays, 'Et quid mireris ſunt nunc quoque ad eandem Mæotim iidem Gothi; et, ut mores linguamque, ſic et nomen per tot ſæcula retinent. Quanquam enim Buſbequius, qui in illis locis non fuit, dubitat Gotthi ſint an Saxones, certos nos fecit is qui in illis vixit regionibus, Joſaphat Barbarus, nobilis Venetus; et Gotthos ipſos a ſemet dici, et terram vocari Gotthiam. Is *Capitaneatus Gotthiæ* dicitur in publicis monumentis tabularii Genuenſis teſte Petro Baptiſto Burgo.' *Præfat. ad Hiſtoric. Goth.* Nay the *Oriens Chriſtianus* gives the ſubſcription of a biſhop in 1721, *Metropolita Gothiæ et Caphæ.* Caffa is in the Crimea, which was long held by the Genoeſe. *Crim* is *Cimmerius* ſhortened: the town *Cimmerium* is called *Eſki Crim*, or Old Crim, by the Tartars.

maritime

maritime ſituation, encircling the ſea, had, no doubt, advantages as to population. For it is well known, that ſea coaſts teem with progeny, owing to the inhabitants living on fiſh, a food at once ſalacious and prolific; whence they, who love to moralize ancient fables, may well illuſtrate the birth of Venus herſelf from the ſea. The Greeks, accuſtomed to a hot climate, regarded Ancient Scythia as very cold, for ſuch ideas are comparative; an African regarding Italy as cold, an Italian France, a Frenchman Britain, a Briton Iceland. But plain reaſon dictates, that this country, from it's ſituation, muſt be bleſt with a temperate climate; and it's amazing vegetation, at preſent, declares this. Countries beyond the Sixtieth degree of latitude, in any part of the globe, are almoſt deſert; nor can population thrive in ſuch extreme cold. Ancient Scythia, lying between the Fortieth and Fiftieth degree, is in that happy temperature, between heat and cold, where philoſophy, and actual obſervation, evince, that population is greateſt. Poland, a country bordering on Ancient Scythia, is the moſt populous in Europe for it's ſize; and, were it not for a tyrannic government, and total depreſſion of the people, would be twice as populous. Far the greateſt part of Scandinavia lies beyond the Sixtieth degree; and is, from real, and not comparative, cold, almoſt deſert: and all Iceland, tho nearly equal to Great Britain in ſize, only contains about forty thouſand people; while Poland, a country little larger, has fifteen millions. This difference between the comparative cold aſcribed by the dweller of a hot climate, to a temperate one, and that real cold which checks all vegetation and life, has been little attended to by modern writers; to whom a region which, to a Greek or Roman[b],

[b] Propertius calls the Getæ *wintry:*

Hibernique Getæ; pictoque Britannia curru.

ſeemed

ſeemed cold, would, in fact, prove warm, compared with Britain or France. We read of battles on the ice of the Danube in Roman times; but that prodigious river was then ſurrounded with enormous foreſts, which ſhaded and chilled all around. It is believed alſo, that Ovid is the ſole witneſs of ſuch battles, and we muſt not take poetic exaggeration for ſolid truth; eſpecially, ſeeing the poet wiſhed to repreſent the country in the moſt dreadful colours, that he might, if poſſible, procure a mitigation of his baniſhment. In England the Thames is often frozen, and yet the country is one of the moſt fertile and populous in the world. Let us not therefore ſhiver at Greek and Roman deſcriptions of Thracian and of Scythian cold. Dionyſius, the Geographer, gives us, v. 666, to v. 679. of his Periegeſis, a dreadful deſcription of the coldneſs, and ſtorms, of Ancient Scythia. "Where Tanais," ſays he, "rolls over the Scythian fields, the North Wind rages, and condenſes the ice. Unhappy they who build their huts around! For perpetual to them is ſnow, with the froſty gale. The horſes, mules, and ſheep, die before the piercing wind. Nor do men bear the blaſt unhurt; but fly on their cars to another region; leaving the land to the wintry winds, which, ruſhing with horrid uproar, ſhake the fields, and piny hills." This poetic account of the cold, in the northern parts of Ancient Scythia, is merely comparative, between it, and Greece; and a Britiſh poet would, perhaps, as much exaggerate the heat of that country. The temperature was ſingularly adapted to population; and, perhaps, as ſome kinds of animals are infinitely more prolific than others, ſo alſo may certain races of men, as the Scythæ, or Goths, undoubtedly were. This ancient Scythia was the real fountain of almoſt all European nations; and was ſo eſteemed by the ancients, till the dreams of Jornandes, in a benighted age, aſcribed to a country which,

which, by facts and philosophy, ever has been, and is now, very thinly peopled, honours which belonged to quite another clime.

If we place the reign of Ninus, as Chronologers do, about 2200 years before Christ, we may suppose the Scythians, who retired from his power, to have been settled in Little or Ancient Scythia, extending down the shores of the Euxine, to the mouth of the Danube, about 2000 years before Christ. Europe at that time, seems to have been thinly inhabited by a few wandering Celts, who were to the Scythæ, what the savages of America are to the Europeans. The Sarmatæ appear not then to have emerged from Asia, that mother of nations, wisdom, and arts; for the Scythæ far preceded the Sarmatæ in their progress. The Celts, from the Euxine to the Baltic, were called *Cimmerii*, a name noted in Grecian history and fable; and from their antiquity so obscure that a Cimmerian darkness dwells upon them. From the ancients we learn to a certainty, that they were the same people with the Cimbri; and that they extended from the Bosphorus Cimmerius, on the Euxine, to the Cimbric Chersonese of Denmark, and to the Rhine. Posidonius, *apud. Strab. lib.* viii. informs us, that the Cimmerii were the same with the Cimbri; and that they had extended from the Western, or German, ocean, to the Euxine. Which account is confirmed, in both points, by Plutarch *in Mario.* Diodorus Siculus, *lib.* ii. says the Cimbri were esteemed the same people with the Cimmerii. Herodotus IV. 12. says, that when the Cimmerii on the Danube had heard of the entrance of the Scythæ into Europe, they were in great consternation: and it is clear from his account, that the Cimbri were the ancient possessors of Germany. Claudian calls the ocean, opposite the Rhine, the Cimbric:

——— ——— Te Cimbrica Tethys
Divisum bifido consumit, Rhene, meatu.

On

On the north they seem to have reached the east of the Baltic, if the word *Celticæ* be not slipt from the margin of some copy of Pliny into the text, *promontorium* Celticæ *Lytarmis*, which he places at the northern extremity of the Riphæan mountains [c]. Mela and Solinus [d] mention Cimmerii in the furthest north on that direction, and no doubt from ancient Greek authors. In Greece the writers were so fond of representing the people as *autochthones*, that no inhabitants preceding the Pelasgi, or oldest Greeks, who were Scythæ, as shall presently be shewn, can be traced. Italy lay in the way of the Gallic Celts, or Celts proper; not of the German Celts, or Cimmerii. Ephorus, Pliny, and Silius Italicus, mention a town of Cimmerii in Campania of Italy [e]; but, Cellarius [f] justly observes that this is a mere fable, founded on Homer Odyss. XI. at the beginning, where Odysses, or Ulysses, is said to have sailed from Circe's abode, to the land of the Cimmerii in one day. Let me add that this day was a day of Circe's magic, and to magic every thing is possible; for Homer represents Odysses as having reached the very extremity of the ocean in that day. During that magic day, he visited Portugal, as the ancients say [g], and touched at Caledonia [h], then

[c] Hist. Nat. VI. 13.

[d] Mela I. 2. Solin. cap. 21.

[e] Ephor. ap. Strabon. Plin. Hist. Nat. in Italia. Silius Ital. XII. 131.

[f] Geograph. Antiq. Tom. I. in Campania.

[g] Ulyssippo, or Lisbon, is by Solinus, and many other ancients, said to have been founded by Ulysses.

[h] Tacitus *in Germania* mentions the tradition that Ulysses had visited the west of Germany, and built Asciburg on the Rhine; and a Northern antiquary has hence dreamed that Ulysses was Odin. Solinus, cap. 25. says Ulysses had been in Caledonia the north of Britain, *in quo recessu Ulyssem Caledoniæ appulsum manifestat ara Græcis literis inscripta voto.* If we trust the description of Procopius, Scotland was the real infernal region of the ancients, to which the souls of the dead passed

then paſſed to the oppoſite ſhore of Germany, the real land of the Cimmerii, where he deſcended to the infernal ſhades. The time he took to return is not ſpecified; but we may infer it to be equally magical. That the Cimmerii were the ſame with the Cimbri, the name and ſituation might inſtruct us, were we not poſitively informed of this by the ancients. That the Cimmerii, or Cimbri, were Celts, is as certain as ſo very remote and obſcure a ſubject will bear: for, 1. Upon the firſt appearance of the Cimmerii in Homer, we find them placed in thoſe very extreme weſtern regions, where other ancients place the Celts[i]. 2. Upon their firſt appearance in Herodotus, and Greek hiſtory, we find the Scythæ made war upon them, when they entered Europe; ſo that the Cimmerii were not Scythæ, but original inhabitants of Germany; nor were they Sarmatæ, as all know, ſo muſt be Celtæ, the only other people known to the ancients in theſe parts. 3. Pliny mentions Lytarmis, a promontory of Celtica, on the eaſt of the Baltic; and Mela and Solinus place a remnant of Cimmerii in that direction; hence it ſeems clear that they were the Celts who gave name to the promontory. 4. Appian is a witneſs that the Cimbri, or Cimmerii, were Celts; for *lib.* i. *de bello civ. p.* 625, he ſays, Ὁ μεν Απουληιος νομον εξεφερε

paſſed in Charon's boat from the oppoſite ſhore of Germany; and where of courſe Ulyſſes muſt have gone to converſe with them. Plutarch *De Defect. Orac.* ſhews, that Elyſium was in Britain: or in the Orkneys, as Mr. D'Hancarville ſuppoſes. I have not examined if Homer's deſcription of the Elyſian Fields fits Scotland; but leave this to ſome Scotiſh Rudbeck.

[i] Odyſ. XI. The ideas received by Blackwell and others concerning Homer's weſtern geography are quite erroneous. The Phœnicians had ſailed beyond the Straits of Gibraltar before Homer's time; Gades in Spain was founded by them centuries before Carthage. See *Huet, Commerce des Anciens*; Homer's deſcriptions will not apply to the contracted ſcale generally aſſigned. His Scylla and Charybdis were not near Sicily, but were two *floating* rocks, as he ſays, *Odyſſ.* XII. The iland of Circe was one of the Fortunate Ilands, and all the ancient traditions ſuppoſe this.

δια-

διαδαςαςθαι ̓ην, ὀςην εν τη νυν ὑπο Ῥωμαιων καλουμενη Γαλατια, Κιμβροι, γενος Κελτων, κατειληφεςαν: 'Apuleius published a law for dividing the grounds, which, in the country now called Gaul by the Romans, the Cimbri, a people of Celts, had possessed.' And again *in Illyr. p.* 1196. Κελτοις τοις Κιμβροις λεγομενοις; 'those Celts, who are called Cimbri.' 5. Several names of rivers, and mountains, in Germany, are Celtic; which shew that Celts once possessed the country: and that the Germans themselves were, from the earliest dawn of history, Scythians, not Celts, shall be fully shewn. 6. We find the Cimbri, or Cimmerii, mentioned in early times, as extending from the Euxine to the German ocean; and, in the first century, we find those Cimbri, or Cimmerii, reduced to a small state upon the German ocean; in like manner, as we find the Celtæ, the ancient possessors of Gaul, pent up in the extremity of Gaul, when Cæsar entered that country. 7. Tacitus mentions the Æstii, a nation on the Baltic in present Prussia, as speaking a language nearly British, that is, Cumraig, or Welsh. These were evidently remains of the old inhabitants confined in that remote situation. 8. Posidonius, Strabo, Plutarch, state that the Cimbri, or Cimmerii, came *from* the German ocean to the Euxine; so that they originated from the north-west; and we know, from all the ancients, that the utmost north-west was held by Celtæ; so that it follows that the Cimbri were Celtæ. 9. The name of Cumri, or Cumbri, by which the Welsh still call themselves, is palpably a grand generic name, as the Tartars call themselves Tatars, and the Irish Celts, Gael or Gauls. And there is every reason to believe, that the Welsh name Cumri or Cumbri is that ancient one Cimmerii, or Cimbri, pronounced by the Greeks and Romans, Kimmerii and Kimbri. That a part of the Celtic Britons was called Cimbri, we learn from Ricardus Cornensis.

nensis. And it is reasonable to conclude, that the north and east of Britain were peopled from Germany, by the Cimbri of the opposite shores, who were the first inhabitants of Scotland that can be traced, from leaving Cumraig names to rivers and mountains, even in the furthest Hebudes[k]. From the south of Britain the Cimbri or Cumri expelled the Gael into Ireland, as their own writers, and traditions, bear[l]; and the oldest names in Wales as in other parts south of Humber are Gaelic, not Cumraig. It is therefore with great justice now allowed by English antiquaries that the Cumri or Welch are remains of the Cimbri: and that the Welch are Celts, and their speech a Grand dialect of the Celtic, is known to all.

All Germany, nay from the Euxine to the German ocean, was therefore originally possest by the Cimmerii, or Cimbri, one of the two Grand Divisions of the Celts. The furthest west, or Gaul, was held by the *Celts*, properly and peculiarly so called, and of whom the Cumri were apparently the offspring, who spreading into another region had assumed a new appellation[m]. Herodotus[n] mentions the Celts as living near the Pyrenees. Aristotle[o] and many other ancients mention them as in the furthest west, ὑπερ της Ιϐηριας,' 'above Spain.' Cæsar[p] actually found them confined to the utmost corner of Gaul: the Scythians or Goths having under the name of *Belgæ* restricted them

[k] See the descriptions of the Hebrides by Martin, Macaulay, &c.

[l] Lloyd, Archæol. Brit. *Præf.*

[m] Perhaps from proceeding in *troops*, *Cymmar*, socius, sodalis. *Cymmod* concordia, *Cymmrodedd* concordia: or from their *assuming* new possessions, *Cymmeryd*, capere, accipere: or a name of *honour*, *Cymmeryd*, dignitas, æstimatio, *Cymmeradwy*, æstimatus. The words from Davis' Dict. Kimb.

[n] Lib. II. et IV.

[o] In Meteorol.—De gen. animal. lib. II. c 8.—De mirabil. auscult.—De Mundo. ii modo Aristotelis sit.

[p] De bello Gall. *passim.*

from the north and eaſt; while the *Iberi*, a Mauric race, who had paſſed from Africa to Spain, had ſeized on the ſouth-weſt part of Gaul, where they bore the name of *Aquitani*. The famous *Galli* of the Romans were German Gauls, not Celts; as is clear from the names of their leaders, and from the poſition of their country, from which the Celts were quite remote, while it joined to Germany. But of this when we come to the Germans. That the Celts were the moſt ancient poſſeſſors of Gaul is ſo univerſally known, that it would be vain to illuſtrate ſo clear a ſubject. But whether any Celts ever were in Italy ſeems as uncertain, as if any Cimmerii were in Greece. In truth, thoſe little mountainous corners called Italy and Greece were very inſignificant to a vaſt paſtoral people; and the ſpacious plains of Gaul and Germany, over which they could range without reſtrictions of hills and ſeas, muſt have been the grand ſeats of ſuch little population as then prevailed in Europe. The paſſage of the Gael and Cumri to Britain appears to have been in conſequence of the Scythic preſſure from the eaſt. However this be, it is certain that the Grecian, and Roman, fables have hid all memory of any Celts ever being in Greece, or Italy: and it is moſt likely they were not, as theſe countries were in the extremity of either Celtic progreſs, from Gaul, or from Germany, ſo that it would appear that both the Celts and Cumri were forced to recoil by the Scythæ, before they had reached ſo far. Tacitus mentions the Gothini, a people in the ſouth of Germany, as uſing the Gallic or Celtic tongue; and it is probable they were remains of the Celts proper who had reached ſo far in that direction, and being in a hilly ſituation were employed by the Germans in working mines [q].

[q] Tacit. in Germania.

From

From the vaſt foreſts which even the Romans found in Gaul and Germany, and from other marks, it is evident that the population of the Celts and Cumri was very thin, and ſcattered. When the Scythæ came into Europe, the Celtic ſavages, ſoon finding their inferiority, ſeem generally to have fled to the extremities; and Britain and Gaul appear to have been the final receptacles of almoſt all the Celts. The earlieſt Scythæ alſo carried on very cruel war, diſtinguiſhing themſelves chiefly by the number of enemies they had ſlain[r]. And, the Celtic nations being paſtoral, the evacuation of their poſſeſſions by the vanquiſhed muſt have been complete as among the Huns and other paſtoral nations, ſave only in a mountainous or retired corner or two. But when the Celts arrived at the extremities, which was not for fifteen centuries, as the Scythæ only enlarged their territories with their population, and conſequent neceſſities, the Scythæ had by a natural progreſs acquired more advanced ſociety, and treated the Celts with ſome humanity. In Gaul the Belgæ ſeem to have mingled much with the Celts, and aſſiſted their wars and counſels againſt the Romans their common enemy. In Germany, a few Cimbri remained on the weſtern ocean, every where ſurrounded with the Scythæ, till little more than a century before Chriſt, when the Scandinavian Scythæ, a more barbaric race, as being remote from civilization, poured down upon theſe Cimbri, and not only drove them, but the Teutones a German people, before them; and the ſouthern Germans permitted both to paſs thro their territories in ſearch of new habitations. The Cimbri and Teutones not expelled by the ocean overflowing their lands, as Plutarch[s] fables, but by an overflow of enemies, paſſed into Gaul by the foreſt of Ardenna, for

[r] Herodot. lib. IV. et alii.
[s] In Mario.

the Belgæ repelled them [t]; and ruled Gaul [u], and ravaged Spain [v], for ſome years, till turning upon Italy they were almoſt extinguiſhed by the ſword of Marius, 102 years before our æra.

Having thus mentioned the ſtate of Europe, when the Scythians entered it, let us now attend to their progreſs, which has ſix grand ſtages; 1. *Thrace*; 2. *Illyricum*; 3. *Greece*; 4. *Italy*; 5. *Germany*; 6. *Scandinavia*. In other words, let us now ſhew that the *Thracians*, *Illyrians*, *Greeks*, *Italians*, *Germans*, *Scandinavians*, were all SCYTHÆ, or GOTHS.

I. We have ſeen the Scythæ, Getæ, or Goths, ſettled in Ancient Scythia, upon the Euxine, about two thouſand years before Chriſt. This Ancient Scythia, Herodotus [w] deſcribes as reaching down to the Iſter, or Danube, on the ſouth-weſt; and all the nations above the Danube, Herodotus calls Scythæ and Sarmatæ, as ſhall be ſeen in the Second Part of this eſſay, where the northern progreſs of the Scythians into Germany and Scandinavia is treated. At preſent the nations ſouth of the Danube, call our attention: and of theſe, the firſt which occurs, is that of the THRACIANS, whom Herodotus [x] mentions as the moſt numerous people in the world, ſave the Indi. On the north of Thrace was a ſmall nation, who bore the Generic name of Getæ, in the time of Herodotus [y]; an appellation afterward found to belong to the whole Scythæ, and eſpecially the Parental Scythæ upon the Euxine. In the time of Philip of Macedon we find theſe Getæ, ſouth of the Danube, called

[t] Cæſar de bello Gall.
[u] Ibid.
[v] Plut. in Mario.
[w] Lib. IV. See D'Anville's Memoir on Scythia. *Acad. des Inſcr.* Tome XXXV.
[x] Lib. IV. c. 3. Θρηικων δε εθνος μεγιστον εστι, μετα γε Ινδους, παντων ανθρωπων.
[y] Lib. IV.

Scythæ;

Scythæ [z]; and they indeed formed the ſhade between the grand Generic name of Scythæ, or Getæ, and the Specific name of Thracians, which had attended the Scythians in paſſing into a diſtinct country, ſeparated from Ancient Scythia by a broad and deep river, the Danube. Thoſe ſpecific names are no more to be conſidered, than as the names of counties in England; and the petty *tribes*, into which the ſpecific nations were divided, only reſemble our towns, tho upon a far larger ſcale; as, among barbaric nations, the people are ſcattered in ſeparate huts over a wide country, which, in advanced ſociety, would form a city. Herodotus includes the *Myſi*, or *Mœſi*, under the name of Thracians; and Strabo, *lib.* vii. ſays, that many Greek authors did the ſame. The Mœſi were a vaſt people extending all along the ſouth of the Danube, from it's mouth to Illyricum. When Macedon was conquered by the Romans, their country was erected into two provinces Upper and Lower Mœſia. In Lower Mœſia ſtood Tomi, the place of Ovid's baniſhment, on the Euxine; and, we learn from his Triſtia, that he there wrote a poem in the language of the country, and that the language was the Getic or Gothic.

Ah pudet et Getico ſcripſi ſermone libellum, *&c.*
De Ponto, lib. iv. ep. xiii.

Nam dedici Getice, Sarmaticeque loqui.
Nic te mirari ſi ſint vitioſa, decebit
Carmina quæ faciam pene poeta Getes.
Ib. III. ii.

From innumerable paſſages in his *Triſtia*, and

[z] Juſtin. lib. IX. c. 2. This very country Ovid deſcribes as poſſeſt by the Scythæ, whom he in other paſſages calls Getæ. It was the *Scythia Pontica* of Conſtantine I. and its biſhops were called of *Scythia*, and ſo appear in many councils. See Peyſſonnel *Obſerv. ſur les peuples barb. de l'Euxine*. In all ages of antiquity *Scythæ* and *Getæ* are ſynonymous as to identity of people. Scylax ſays μετὰ δὲ Θρᾴκην Σκυθῶν ἔθνος. Mela, 'His [Scythis] Thracia proxima eſt.'

in his books *De Ponto*, we learn, that the Getic or Scythic was the language ſpoken in Mœſia; and he never, it is believed, mentions the Mœſi, but by the name he heard them give themſelves, that of Getæ, or Goths.

Threicio Scythicoque fere circumſonor ore,
Et videor Geticis ſcribere poſſe modis.
Triſt. III. ult.

Vulgus adeſt Scytharum, braccataque turba Getarum.
Ib. IV. vi.

For the braccæ, or breeches, were in all ages the grand badge of the Scythæ or Goths :

Pellibus, et laxis, arcent mala frigora, braccis.
Ib. V. 7.

and ſpeaking of a Greek colony which, in conſort with the natives, founded Tomi, he ſays,

Pro patrio cultu Perſica bracca tegit. V. x.

He calls himſelf *Geticus ſenis* : and his whole poetry written there ſhews, that he found but two barbaric tongues in the vaſt regions around him, namely, the Getic or Gothic, and the Sarmatic or Slavonic. For the Scythæ lived upon the beſt terms with the neighbouring Sarmatæ, inſomuch, that we ſeldom read of any war between them, but, on the contrary, find them almoſt in conſtant alliance. Herodotus mentions the Sarmatæ as joining the Scythæ againſt Darius ; and in Roman hiſtory we find them frequently in united arms. Trajan's pillar [z] inſtructs us, that Decebalus, king of the Dacic Getæ [a] was aſſiſted by Sarmatic cavalry,

[z] See Bartoli's Colonna Trajana.

[a] The *Daci*, as is clear from Pliny, was but a name for the ſouth-weſt *part* of the Getæ. Strabo ſays they were one people with the Getæ, and ſpoke the ſelf-ſame tongue as the Getæ and Thracians. See Part II.—Statius, *Sylva 2. lib.* I. calls Mars *Geticus maritus* of Venus: and Thrace is by all the poets aſſigned to this God. *Lib.* II. *Sylva 2.* ſpeaking of Orpheus who reſided in Thrace, as all know, he puts *Nec plectro* Geticas *movebis arnos.*

with

with both man and horſe, in complete habergeon. Mutual advantages cauſed this alliance, for the weſtern Goths had little or no cavalry, and the Sarmatæ were all cavalry, as is clear, from all ancient writers who mention them. Hence ſeveral Gothic tribes of the frontier ſettled among the Sarmatæ; and ſeveral Sarmatic tribes among the Goths. Of the laſt the *Jazyges* in particular had three ſettlements among the Scythæ, quite remote from the other Sarmatæ, and every where ſurrounded by Scythic poſſeſſions. Theſe were the *Jazyges Encocadlæ* on the eaſt of the mouth of Tyras; and the *Jazyges Mœotæ* on the north of the Mœotis; and chiefly the *Jazyges Metanaſtæ* between the Danube and Teiſs above Pannonia[b]. This peculiar name of *Jazyges*, given to the Sarmatæ, who ſettled among the Goths, ſeems to have implied ſome quality they ſtood in to the Goths, as *auxiliaries*, or *cavalry*, &c. Beſides theſe detached ſettlements of Sarmatæ, it would appear, that they often viſited the Greek towns on the Euxine to ſell their furs, &c. to the merchants, and that Ovid thus learned the Sarmatic; for there were no Sarmatic ſettlements, marked by any geographer, within leſs than an hundred, or an hundred and fifty, miles of Tomi. But as the Mœſi formed only a diviſion of the Thracians, let us return to conſider the later in general.

That all the Thracians were Scythæ or Getæ, and ſpoke the Scythic or Gothic tongue, is clear. Vopiſcus ſays of Probus, *Thracias, atque omnes Geticos populos aut in deditionem, aut in amicitiam, recepit.* The ſpeech of the Mœſi was, as Ovid teſtifies in many paſſages, the Getic or Scythic. Strabo gives us the ſame information in direct terms, παρα των Γετων ὁμογλωττου τοις Θρᾳξιν εθνους[c]; 'the Getæ, a people uſing the ſame lan-

[b] See Ptolemy, Cluverius, Cellarius.
[c] Lib. VII. p. 303.

guage with the Thracians:' and Strabo's Getæ extend over the whole north-weſt of the Danube, and Euxine, even to half of Germany[d]. Many ancients call the Getæ Thracians; and others call the Thracians Getæ. They who wiſh to ſee this further illuſtrated are referred to Ihre[e].

From Thrace large colonies of the Scythæ paſſed the Boſphorus Thracius, and Helleſpont, into Aſia Minor. Such were, as Strabo, *lib.* VII. mentions, the *Bithynians*, and *Phrygians*, and *Mariandyni*. Dionyſius, *v.* 758 to 798, reckons among the Scythians, and who, from their ſituations, had clearly paſt from Thrace, the whole nations of the kingdom of *Pontus*, on the ſouth of the Euxine; namely, beſides the Bithynians and Mariandyni, the *Rhæbi*, and *Paphlagonians*, and *Chalybes*, and *Tibareni*, and *Moſſynœſi*, and *Peilcres*, and *Macrones*, and *Bechires*, and *Byzeres*, and *Chalcedonians*. So that, excepting only the Cappadocians, who were Aſſyrians, as Dionyſius ſays, *v.* 772[f], the whole nations all around the Euxine were Scythians. The *Lydians* were alſo Scythæ, for the *Myſians* were ſurely from Mœſia often called Myſia: and Herodotus, *lib.* I. ſays, that Lydus and Myſus, whence theſe names, were brothers of Caris, whence the *Carians*. Beſides, the river Halys, the eaſtern boundary of Lydia, was afterward that of Phrygia Major, ſo that the *Phrygians* formed a great part of the Lydian kingdom, and alſo held Galatia before the German Gauls ſeized it, 277 years before Chriſt. The *Lycians* and *Pamphylians* were alſo branches of the Hellenes[g], who were Scythæ, as ſhall be

[d] See Part II.

[e] Præf. ad Gloſſ. Suio-Goth.

[f] See alſo Euſtath. in locum.

[g] Herodot. lib. VII. Strabo, lib. XIV. the latter, lib. VII. p. 295. tells us that the Myſi of Aſia came from thoſe of Thrace; and gives us the names of many other nations in Aſia of Thracian origin.

ſhewn.

ſhewn. As to Cilicia, the only other country in Aſia Minor, there is no authority for the origin of its inhabitants; but as they bordered on the Aſſyrians, and Cappadocia, there is reaſon to believe them Aſſyrians. Of theſe countries many are highly famous. About 550 years before Chriſt, Cræſus, the opulent king of Lydia, is celebrated; and coinage is rationally ſuppoſed to have been invented in his kingdom. Midas, the rich king of Phrygia, is much more ancient, but he belongs to fable. Pliny, *lib.* VII. *c.* 57, informs us from Ariſtotle, that Lydus, a Scythian, found the art of melting and tempering (*temperare*) braſs: a mythologic method of ſaying that art was invented in Lydia. But, above all, the people of Phrygia Minor, or *Trojans*, are celebrated over the whole globe with the loudeſt trump of fame. Many learned men have been puzzled at the Trojan names of men, places, &c. being Greek, while we have no authority for Troy being founded by Greeks; but this wonder will vaniſh, when we ſhall ſee preſently that the Greeks and Trojans were originally the ſame people, and uſed the ſame Scythic tongue. All the ſettlements of the Scythæ yet mentioned appear to have been thus dilated in leſs than five centuries, or about 1500 years before Chriſt.

II. The ILLYRIANS were alſo Scythæ. *Illyricum* is here underſtood as reaching all along the north ſide of the Adriatic, from Macedon to Gaul, and including Noricum and Pannonia; or all ſouth of the Danube; bounded by Macedon and Mœſia on the eaſt, Germany on the north, the Adriatic on the ſouth, and Gaul on the weſt. The vaſt Thracian nations of Herodotus [h] certainly extended over moſt of this country. Strabo, *p.* 207,

[h] Lib. V. c. 6. Herodotus tells, that Thrace beyond the Iſter was vaſt and infinite. He alſo mentions the Ἐνετοὶ on the Adriatic. from whom the name of Venetians ought to be traced. Polybius, *lib.* II. ſays the Veneti had a different ſpeech from the Celts; and that they were frequent in tragic poetry.

ſays

ſays the Iapydes, a people between Illyrium and Gaul, were partly Celts, partly Illyrians, ſo that the Illyrians were not Celts. Horace, Ode xi. Book II. inſtructs us, that they were Scythæ.

> Quid bellicoſus Cantaber, et Scythes,
> Hirpine Quinte, cogitet Adria
> Diviſus objecto, remittas, &c.

The hiſtory of this great people is not a little obſcure, tho Appian has written ΙΛΛΥΡΙΚΗ. M. de Buat, who, when he ſteers free of etymology, has great merit, well details what can be recovered of Illyrian hiſtory[1]. Philip of Macedon vanquiſhed and impoſed conditions on them; and from the account of this war, preſerved by ancient authors, it is clear, that the Illyrian manners were abſolutely Scythic, and ſimilar to the Macedonian or Greek. Illyricum ſubmitted to Rome about 227 years before our æra. The Thracian Scythæ, who peopled Illyricum, had ſpred chiefly to the eaſt, as we have ſeen; and they alſo peopled Greece and Italy, as ſhall be ſhewn: ſo that this population extended no further weſt. The Celts retained all Ciſalpine Gaul, and their other Gallic poſſeſſions, till about 500 years before Chriſt, when the Germans, or northern Scythæ, poured in, as after explained.

III. Beneath the Thracians and Illyrians were the GREEKS. The denomination of *Greece* is here uſed in the large ſenſe of the ancient *Hellas*, as including Macedon, and extending from Thrace and Illyricum, to the Cretan and the Ionian and Sicilian ſeas, and Aſiatic ſhore of the Egean; including the ſurrounding iles, and eſpecially all thoſe in the Egean ſea. This article is ſo curious and important, as to deſerve being a little enlarged upon.

It is univerſally allowed by the learned that ΠΕΛΑΣΓΟΙ, *Pelaſgi*, was the firſt name of the Greeks, who afterward bore the name of ἙΛΛΗΝΕΣ, *Hellenes*: and all Greece in the large ac-

[1] Hiſt. des peuples de l'Europe. *Tome* I. II.

ceptation

ceptation above was called Ἑλλας, *Hellas.* The very name of *Greek* is unknown to the Greek writers; who indeed very ſeldom uſe Ἑλληνες, or in other words, ſpeak of the Greeks in general, but almoſt univerſally tell of Spartans, Athenians, &c. One or two very late Greek writers[k], it is believed, uſe Γραικος, or *Greek*, from the Roman *Græcus*, or, poetically, *Graius.* How the Romans came to give this name to the people is inexplicable, if it were not from the Greek word Γραικος, *anilis, old womanly*, from Γραια *an old woman*; a derivation which the Latin poetic term *Graius* ſeems alſo to infer. It muſt therefore have been given in the ſupreme contempt of a warlike for a learned people, and is itſelf a proof how little names import, while we uſe *Greek*, alias *old woman*, as a term of ſupreme honour.

There is not the ſmalleſt trace to be found in the ancients of any people poſſeſſing Greece before the Pelaſgi. That the Pelaſgi were Scythæ, or Goths, ſhall now be ſhewn: and if any Celts ever came as far as Greece, which was in the very extremity of their weſtern progreſs, the whole ancient writers are totally ſilent concerning them; nor was it likely that ſuch a fact could have eſcaped Homer, if in the leaſt known to Greek tradition.

Pelaſgi and *Hellenes* were the ſole univerſal names by which the Greeks ever were known

[k] Callimachus (*apud* Strabo. lib. V.) has Γραικος, which alſo occurs in a piece aſcribed to Ariſtotle. The former was of Cyrene, and it is likely bore no good will to the old Greeks. The later cannot be depended on. The Arundelian marbles bear Γραικοι, a ſuſpicious circumſtance. Lycophron, i believe, alſo uſes this new term. But theſe exceptions amount to nothing, and it is juſt to ſay that ALL the Greek writers are ſtrangers to this name. There was a town called *Graia* in Bœotia, Homer Il. B. Strabo, lib. 3. and the land about it was called *Terra Græca*, Thucyd. *apud* Steph. but it would be ridiculous to ſuppoſe this village afforded the Romans a name for the country.

among

among themſelves. For Herodotus, *lib.* II. ſays, that all Greece was formerly called Pelaſgia. Strabo, *lib.* V. *p.* 337, and *lib.* VII. *p.* 504, ſays, the Pelaſgi over-ran all Greece. Herodotus, *lib.* II. *c.* 52, ſays, the Greeks derived their rites and religion from them. The ſcholiaſt on Apollonius Rhodius ſays the Argives were called Pelaſgi. Herodotus, *b.* VII. and Pauſanias *in Arcad.* inform us, that the Arcadians were Pelaſgi: and the Arcadians, from their inland ſituation, were reputed the moſt ancient and unmixt of all the Greeks. Herodotus, *lib.* I. *c.* 57, acknowledges his uncertainty about the Pelaſgi; but, *lib.* VII. *c.* 95, he ſays, Ιωνες Πελαςγοι, the Ionians were Pelaſgi: and, *lib.* I. *c.* 57, το Αττικον γενος Πελαςγικον, 'the Athenians were Pelaſgi.' Apollonius Rhodius, and other poets, uſe Πελαςγιδα γαιαν, for Greece, as a name of reverence and antiquity; and ſo alſo Virgil, Statius, and other Latin poets, uſe *Pelaſgi*, and *Pelaſgiam*, for Greeks and Greece, juſt as if a Scotiſh poet ſhould put *Pikland* for *Scotland*.

Dr. Gillies, in his excellent Hiſtory of Greece, obſerves, *vol.* I. *p.* 5. from Herodotus, *lib.* I. Dionyſ. Hal. *lib.* I. and Pauſanias, *lib.* VIII. that 'the colonies of the Pelaſgi continued, in the fifth century before Chriſt, to inhabit the ſouthern coaſt of Italy, and the ſhores of the Helleſpont. And, in thoſe widely ſeparated countries, their ancient affinity was recogniſed in the uniformity of their rude dialect, and barbarous manners, extremely diſſimilar to the cuſtoms and language of their Grecian neighbours.' But this juſt remark militates not in the leaſt againſt the Greeks being Pelaſgi, and their tongue Pelaſgic, as their own writers uniformly ſay. For the Greek tongue had been thrown into a ferment by a ſlight mixture of Phœnician, and had been purified with all the art and attention of the wiſeſt and moſt ingenious men in the world. It was the Pelaſgic, but the Pelaſgic refined, as the Engliſh is from the Saxon. No wonder that in Greece, a country

a country where every city was as it were a diſtinct people, ſome few cities, and ſome mountaineers and ilanders[l], ſhould have retained the old dialect, and that it was as diſſimilar from poliſhed Greek as Saxon from Engliſh: and ſhould alſo, from detached ſituation, have kept up the old barbaric manners. Beſides, it has been lately ſhewn[m], that the Κρηστον, mentioned by Herodotus, as Pelaſgic, was not in Italy, but in Theſſaly; and that Dionyſius Halicarnaſſæus had miſtaken it's ſituation by reading *Croton* for *Creſton* as the text of Herodotus actually bears. So that the old Pelaſgic was, as might be expected, only to be found in ſome detached corners of Greece. And theſe ſeparate Pelaſgi were either ſome who had returned from Italy, after being defeated by the Aborigenes about the time of the Trojan war, if we credit Dionyſius of Halicarnaſſus; or others who, according to Herodotus, had lately come from Samothrace. So that theſe ſcattered fragments of Pelaſgi muſt not be confounded with the later Greeks, being only remnants of old colonies expelled from Italy, or late migrations of ſmall parties from Thrace, the parent country of the Pelaſgi; and that they retained their primitive barbaric ſpeech and manners, was a neceſſary conſequence of their late arrival from remote and uncultivated regions. This plain account at once reconciles all the Greek writers, who uniformly aſſert the whole Greeks to be Pelaſgi, with the three above mentioned, who ſtate ſome Pelaſgi as different in manners, and ſpeech, from the refined Greeks. Theſe later Pelaſgi had lately come from Italy, and Samothrace, and retained their old ſpeech and manners: and this ſingularity puzzled Herodotus, who knew that, by all accounts, the Greeks were Pelaſgi, as he himſelf re-

[l] Herodotus, *lib.* VI. c. 138, mentions the diſputes between the Athenians and the Pelaſgi living at Mount Hymettus and in Lemnos.

[m] By M. Geinoz, Mem. des Inſcr. Tome XIV.

peatedly

peatedly mentions, yet found that a few detached Pelasgi did not speak Greek, but the old Scythic tongue.

To proceed: Herodotus, *lib.* I. *c.* 23. tells us, that the Athenians were Pelasgi, and the Spartans Hellenes. The last, he says, came from Pthiotis, then down between Ossa and Olympus, then to Pindus, then to Dryope, then to Peloponnesus: that is, they descended from the north-east, or Thrace, into Greece. He also adds, that the Athenians, or Pelasgi, never wandered: but the Hellenes did *. So far did a silly prejudice of making the Athenians αυτοχθονες overcome the truth! Strabo, *lib.* XIII. *p.* 922. and Dion. Hal. *lib.* I. *p.* 14. say truly, that the Pelasgi wandered very much. Lesbonax *in Protrept. p.* 173, says, all the Greeks wandered from place to place, but the Athenians alone never. Wesseling in vain endeavours to save Herodotus, by saying, he only means that the Pelasgi of Athens never wandered. In fact, Herodotus had difficult game to play: had the Athenians not been Pelasgi, they could not be ancient; had they wandered as Pelasgi, they could not be αυτοχθονες. There was the dilemma! After escaping from it as he can, Herodotus tells us, that some Pelasgi dwelled on the Hellespont, that is, in Thrace a country uncivilized, and used a barbarous tongue: however, adds he, the original Attic must have been Pelasgic [n]. In ch. 58, he tells, that the Hellenes used the same speech, and were a *part of the Pelasgi*, αποσχισθεν μεν τοι απο του

* Mr. Clarke, in his *Connection of Roman and Saxon Coins*, p. 73, says, that Salmasius wrote in haste, and mistook Herodotus, who means that the Pelasgi wandered, but the Hellenes never. I suspect Salmasius might return the compliment; for, not to speak of the article το, which all must allow here follows the order of the nations, and every interpreter including Wesseling, the last, has understood accordingly, if Mr. Clarke had read the *page* instead of the *sentence* he would have found himself mistaken.

[n] Lib. I. c. 57. το Αττικον γενος εον Πελασγικον, &c.

Πελασγικου.

Πελασγικον. Thucydides, *lib.* I. *c.* 28. says the Hellenes were originally a small tribe in Thessaly. Eustathius, in his commentary on Dionysius, observes that Homer mentions Pelasgi near Cilicia in Troas; calls Lesbos Pelasgic; and the Jupiter of Dodona Pelasgic Jove: and that Crete and Lemnos were also Pelasgic, as were Argos; a part of Thessaly; and Arcadia. Dionysius, *v.* 534, calls Samos *the Pelasgic seat of Juno.* Justin, *lib.* XIII. *c.* 4. mentioning the division of the east among Alexander's generals, says Tleptolemus had the Persians, Peucestes the Babylonians, Archos the *Pelasgi*, Arcesilaus Mesopotamia. This is the most singular passage i have met with concerning the Pelasgi; as, if there be no error in the name, which is suspected, there must have been a whole nation of them in the east unknown to all other writers. Carmania is not mentioned by Justin in his long enumeration; and the inhabitants of that country were also called *Pasargadæ* and *Parsiræ*, one of which words may have been corrupted to *Pelasgi*, a name familiar to transcribers. After all, perhaps Justin meaned Pelasgia of Thessaly; for in the beginning of his list he is very erratic, giving us the Illyriana between the Cilicians and Medians; then Susiana; then Phrygia: the only difficulty is, that in no less than fifteen names before, and one after, being the last, he gives us only eastern nations; and the Pelasgi of Thessaly would hardly deserve mention among such large names, so that a corruption of the text may well be suspected, and that the Pasargadæ ought to be read; for that there was no nation called Pelasgi in the east, we know to a certainty, from all the ancient historians and geographers.

Thucydides, *lib.* I. *c.* 3. says, 'before the time of Hellen, son of Deucalion, the Pelasgi spred all over Greece.' They held *Peloponnesus*, Herodot. *lib.* VII. *c.* 93. *et seq.* Dionys. Hal. *p.* 9. 14. Stephanus de Urbibus, *p.* 166. 630. 635. *Attica*, Herodotus

Herodotus I. 57. II. 51. VIII. 44. Thucydides, IV. 109. Strabo, XI. *p.* 397. and *the iles*; as *Lemnos*, Herodot. VI. 137. Thucyd. IV. 109. *Scyrus*, Steph. de Urb. *p.* 676. *Eubœa*, formerly called Pelasgia, Schol. Apoll. *p.* 105. *The Cyclades* Dionys. Hal. *p.* 14. *Crete* and *Lesbos*, Dionys. *ib.* Homer Odyss. XIX. Diodor. Sic. IV. 183. V. 238. Strabo, V. 221. X. 475. *Asia Minor*, Dionys. Hal. *p.* 14. *Caria* Mela I. 16. *Æolis and Troas*, Schol. Apollon. *p.* 5. Strabo V. *p.* 221. *Ionia*, Herodot. VII. 93. 94. Strabo XIII. *p.* 621. and see Homer Iliad II. *ad fin. Cyzicus*, Dion. ib. Diod. Sic. V. 239. Steph. de Urbib. *p.* 426. Pliny, V. 31. Eustath. ad Dionys. v. 537.—Herodotus I. 56. VII. 94. 95. says, the Ionians, Æolians, Dorians, that is, all the Hellenes or Greeks, descended of the Pelasgi. Hybrias Cretensis *apud Athen.* XV. 14. makes an old Pelasgus of Crete boast that his arrows were his riches, for with them he seized all. In short, not to heap authorities unnecessarily, these two points are, from the universal consent of all the Greek writers, as clear and positive as the most luminous part of human history: namely, 1. That all the people of Hellas, or Greece, in the large acceptation above given, were *Pelasgi*. 2. That *Hellenes* was but a later name of the same People who had been formerly called Pelasgi; the Hellenes being a paltry tribe of the Pelasgi, who chanced, by being the last who came into the country, to give their name to the whole.

Let us now consider very briefly, 1. Who the Pelasgi were not. 2. Who they were.

1. *They were not Egyptians*, BECAUSE all the Greek writers remark two small colonies of Egyptians, who settled in Athens and Argos in the earliest times, and specially distinguish them as quite a different people from the Pelasgi. Besides, who can dream of Egyptians peopling all Hellas, the Iles, Asia Minor, and entering Italy, as the Pelasgi

Pelaſgi did, who were of barbaric ſpeech and manners, while the Egyptians were ſo ſmall and ſo civilized a people? BECAUSE the Pelaſgi had none of the Egyptian ſpeech and manners, elſe Homer and Herodotus, who had been in Egypt, would have remarked this. BECAUSE no ancient has ever dreamed of their being Egyptians and the obſcurity of the Pelaſgic origin ſhews they were quite a barbaric people, while the Egyptian colonies in Greece, and elſewhere, are quite marked and diſtinct. BECAUSE the Greek mythology is as remote from the Egyptian as poſſible. BECAUSE the Greek has no affinity with the Coptic or old Egyptian; which is a dialect of the Grand Aſſyrian language, while the Greek is a mere refined dialect of the Gothic, as the learned well know.

2. *They were not Phœnicians*, from all the reaſons above urged reſpecting the Egyptians. Herodotus, *lib.* V. *c.* 58. ſpecially mentions, that the Phœnician colony, led by Cadmus to Thebes, changed their ſpeech, being ſurrounded by the Iones, whom he mentions as Pelaſgi, and as Hellenes.

Such have been the origins aſcribed to the Pelaſgi by ſome men of learning; and, did we not daily ſee that learning is but another name for want of common underſtanding, what muſt be our ſurprize to find the Pelaſgi, whom all the ancients ſtate as a barbaric people, derived from the Egyptians and Phœnicians, the nations in antiquity that arrived the firſt at civilization, and whom the ancients repreſent as poliſhing thoſe very Pelaſgi, by ſettling little colonies among them? Can abſurdity be greater? A barbaric nation never can ſpring from a refined one. It is an impoſſibility. A refined nation always ſprings from a barbaric one.

In the *Memoires de l'Academie des Inſcriptions*, a work replete with true and ſolid literature, and

which does honour to the nation that gave it birth, there is a dissertation of M. de la Nauze [o], attempting to shew, that the Pelasgi and Hellenes were different nations. But that gentleman wrote upon a mere theory, without having employed one quarter of the study he ought to have done, and the dissertations of M. Geinoz [p], and of M. Freret [q], so amply refute him, as to leave nothing to add. True it is, that Ephorus, Apollodorus, and Dionysius of Halicarnassus, represent the Pelasgi as sprung from Pelasgus, son of Inachus, king of Argos [r], and, of course, as originating in Peloponnesus. This Pelasgus is only mentioned in a verse of Hesiod, preserved by Strabo; and these authors seized the name as a good father for the Pelasgi: but he is a mere being of poetry, and the three authors, who follow this opinion, are of fabulous fame. Dionysius telling us all the battles, &c. between the Pelasgi and Aborigines in Italy, as a matter of yesterday, while he had not a shadow of ground for one sentence on the subject. To oppose such writers to Herodotus, Thucydides, and the other most eminent names of Greek antiquity, is therefore ridiculous; and M. Geinoz, and M. Freret, have amply shewn that the Pelasgi came from Thrace.

But, had the Grecian origins been ever examined with much attention, there are two barbaric nations who might, with far higher probability than Egyptians or Phœnicians, have been supposed the progenitors of the Pelasgi, or Greeks.

[o] Tome XXIII.

[p] Tome XIV. [q] Tome XXI.

[r] There is room to believe that these, and many ancients and moderns, have confounded the *Argos Pelasgicum*, in Pelasgia of Thessaly, with the Argos in Peloponnesus. The former, I am convinced, was the ancient kingdom of Argos. See Homer's Iliad II. The ancient kingdom of Sicyon, as stated by Eusebius, is a vision unknown to earlier writers. Danaus, an Egyptian, founded the kingdom of Argos in Peloponnesus after the termination of the old kingdom of Argos in Pelasgia.

These

Thefe are the Celts and the Sarmatians. Yet the Pelafgi belonged not to either of thefe nations.

3. *They were not Celts,* BECAUSE they can be abfolutely fhewn to be Scythians; a people who originated from the eaft, as the Celts did from the weft. BECAUSE the earlieft Greek writers defcribe the Celts as confined to the furtheft weft; whereas Greece was furrounded by Scythæ. BECAUSE the very form and ftructure of the Celtic tongue are as remote from the Greek as poffible; the Celts changing the beginning of nouns in many inflexions, while the Greeks uniformly change the end. What we now call the Celtic is half Gothic; owing to the Belgæ, Danes, and Norwegians, being mixt with all the Celtæ in France, Britain, and Ireland; but efpecially in the Highlands of Scotland, where the Celtic is the moft corrupt, becaufe the Norwegians were poffeffors of the Hebrides, and weftern coaft, from the reign of Harold Harfagre, about 880, till fo late as 1263, and their defcendants remain to this day. The words, thought Greek by dablers in the Celtic, are all Gothic[1]. But the real Celtic is as remote from the Greek, as the Hottentot, or the Laplandic. BECAUSE the manners of the Celts, as defcribed by Greek and Roman authors, are totally unlike thofe of the earlieft Greeks; the people among the former being flaves, among the later extremely free. Dr. Gillies has fhewn that the moft ancient Greek manners perfectly refembled thofe of the Germans, which Cæfar and Tacitus mark as being as unlike thofe of the Celts as poffible. Of the Celtic mythology we know nothing: the Druidic fyftem being mentioned by Cæfar as a late invention, con-

[1] To derive Latin words from Celtic is a fure mark of a Celtic underftanding, which always judges by the inverfe ratio of reafon, for the words paffed into Welfh from the Romans; and into Irifh from Chriftianity, whofe offices and prayers, &c. were all Latin. The roots are all in the Latin, not in the Celtic.

fined to the ſouth of Britain and north of Gaul: and it is clear from all the ancients, that it was no where elſe to be found. It was totally extinguiſhed by Tiberius Pliny XXX. 1.—Suetonius in *Claudio*, and Aurelius Victor, ſay by Claudius. It is palpably of Phœnician origin, having been taught by the Phœnicians to the Britons of preſent Cornwall, where they traded for tin; and had thence ſpred north to the extremity of preſent Wales, and ſouth to the Garonne; beyond which bounds there is not a ſhadow of it's exiſtence in any ancient writer whatever. They who ſpeak of Druids in Germany, Caledonia, or Ireland, ſpeak utter nonſenſe, and have not a ſingle authority to ſupport them. *Druid*, in the Celtic, implies originally a *wiſe* or *cunning man*; and the name was naturally given by the rude vulgar to the prieſts of the new doctrine: but the name will be found in it's original meaning where Druids never were known. Druidic antiquities there can be none, except there be any oak-trees two thouſand years old. Thoſe childiſhly called Druidic are all Gothic; and are found in Iceland, and other countries, where the very name of Druid was unknown. The Celts had no monuments any more than the ſavage Americans or Samoiedes. From Diodorus Siculus, and others, it is clear that the manners of the Celts perfectly reſembled thoſe of the preſent Hottentots. The god *Baal*, *Bell*, or *Belenus*; the tranſmigration of ſouls; their coſmogony and theogony are wholly Phœnician: what their own mythology was we know not, but it in all probability reſembled that of the Hottentots, or others of the rudeſt ſavages, as the Celts anciently were, and are little better at preſent, being incapable of any progreſs in ſociety. But it is unneceſſary to inſiſt further upon this, as the Pelaſgi can be ſhewn to be Scythæ; and M. Pelloutier, who alone takes them for Celts, clearly proves them Scythæ, that is, as he dreams, Celts; for he was ſo ignorant

ignorant as to take the Celts and Scythæ for one people, in ſpite of all the ancients who mark them as literally *toto cœlo* different, and in ſpite of our poſitive knowledge here in Britain, who know the Celts to be mere radical ſavages, not yet advanced even to a ſtate of barbariſm; and if any foreigner doubts this, he has only to ſtep into the Celtic part of Wales, Ireland, or Scotland, and look at them, for they are juſt as they were, incapable of induſtry or civilization, even after half their blood is Gothic, and remain, as marked by the ancients, fond of lyes, and enemies of truth [t].

4. *The Pelaſgi, or Greeks, were not Sarmatæ*, BECAUSE there is every reaſon to doubt that the Sarmatæ entered Europe above a thouſand years before our æra: for they were far behind the Scythæ in their progreſs; and it is clear, that upon their entry they found the greater part of Europe occupied by the Scythæ: and the Sarmatæ were bounded by Scythæ on the weſt, north-weſt, and ſouth of Europe. BECAUSE the manners of the earlieſt Greeks, as deſcribed by Homer, were totally unlike the Sarmatic; and eſpecially in that

[t] It is to the lyes of our Celtic neighbours, that we are indebted for the fables of Engliſh hiſtory down to within theſe thirty years, and the almoſt total perdition of the hiſtory of Scotland and Ireland. Geofrey of Monmouth, moſt of the Iriſh hiſtorians, and the Highland bards, and ſenachies of Scotland, ſhew that falſehood is the natural product of the Celtic mind: and the caſe is the ſame to this day. No reprobation can be too ſevere for theſe frontleſs impoſtors: and to ſay that a writer is a Celt, is to ſay, that he is a ſtranger to truth, modeſty, and morality. Diodorus Siculus, *lib.* V. *p.* 354, remarks the cloudy ſpeech, and intellect, ſynecdochic phraſe, and hyperbolic pride, of the old Celts. Their idiotic credulity was derided by the Roman poet,

Et tumidus Galla credulitate fruar.

Silius Italicus obſerves,

Vaniloquum Celtæ genus.

characters of nations change; characters of ſavage RACES never.

grand feature, that the Sarmatæ were, like the Tartars, all cavalry; while the Greeks fought on foot, and in cars; and we know the later to be peculiarly Scythic, Philip having in his Scythic victory taken a vast number of cars[u]: and the Belgæ, and Piki, or Caledonians, two Gothic nations in Britain, fighting in cars, which were also used in Scandinavia down to the Eleventh or Twelfth century[v]. No cars are to be found among the Celts, or the Sarmatæ. BECAUSE the Sarmatic or Slavonic language is as unlike the Greek as can be, in grammar, structure, and nomenclature. Some imagine the Slavonic to be modern Greek, because written in Greek character. They might as well suppose the Celtic Latin, because written in Roman character. The Slavonic, whose chief daughters are the Polonic, Russian, and Bohemian, was anciently written in Latin characters; but in the Ninth century one Constantine Cyrillus, a Greek, first used the Greek capital letter, which remains; and he invented characters for sounds incompatible with Greek. From him the Slavonic character is called *Cyrulic*; and, after being corrupted by scribes, was called *Glagolitic*: the Russians only use the Cyrulic[w]. But the Slavonic has not the slightest affinity with the Greek. That remarkable feature of the Greek, the *dual*, used in speaking to, or of, two persons, is found in the Gothic, and Icelandic; but not in the Slavonic, which has a *tetral* used in speaking to, or of, four persons or less.

Let us now proceed to shew who the Greeks really were.

[u] Justin, *lib.* IX. c. 2. Strabo p. 752.

[v] See Saxo, *lib.* III. p. 41, 46. in the Edda Thor, from his using a car, is called *Aukuthor*. The Normans used cars in the siege of Paris. Du Cange Script. Norm. p. 39.

[w] Frisch Hist. Ling. Slavonicæ, 4*to*; 5 parts; *Berolini*, 1727—1734. Ludolfi Grammatica Russica, *Oxon.* 1696, 8*vo*.

The

The Pelasgi, or Hellenes, or Greeks, were Scythians of Thrace. This plain sense might argue at once, because the Greeks were every where surrounded by Scythæ, and the sea; and no other nation was near them: but let us illustrate it a little. From the Greek authors above adduced it is clear that all the Greeks were originally called Pelasgi; but that the Hellenes, originally a small tribe in Thessaly, being the last of the Pelasgi who came into Achaia, or Lesser Greece, they by a chance equal to that of the name of America, and many other great names, gave their appellation to the whole country. Some late Greek fables say that Pelasgus, the grandson of Inachus, king of Argos, from whom, as they falsely state, the name Pelasgi is derived, lived before the deluge of Deucalion, by which most of the Pelasgi were swept away. Hellen, the son of Deucalion, proceeded with fresh recruits of Pelasgi into Greece: and the Greeks in gratitude took his name, and ascribed the renewal of human kind to Deucalion. But Herodotus, Thucydides, and others of the best Greek authors, knew nothing of this; they representing the very same identic people as being first called Pelasgi, then Hellenes. In Homer's time (Il. β. 683) Hellas was a town of Pelasgic Argos. To prevent all doubt, however, let us first shew that the Pelasgi were Scythæ; and then that the Hellenes were Scythæ.

1. *The Pelasgi were Scythæ.* This may be shewn from different arguments, tho the Greek writers have shaded the subject much by the foolish desire of making their nation aboriginal, or sprung from the ground on which they lived. It is a pity they saw not so far as the philosopher Antisthenes, who used to tell the Athenians that such praise belonged to snails, and not to men. But that the Pelasgi were Scythæ appears from this, that they certainly descended from the north-east into Greece; and the Scythæ spred over all these parts. For we

find ſettlements of the Pelaſgi on the Helleſpont: and in Theſſaly, a country to the north-eaſt of Greece, a large country was ſpecially called Pelaſgia in the days of Homer, and far later. Trogus Pompeius, in Juſtin, *lib.* VII. *c.* 1, ſays expreſſly, that the people of Macedon were anciently called Pelaſgi. Strabo, *lib.* VII. *p.* 222, ſays that the Thracians under Eumolpus colonized Attica; and Herodotus calls theſe Thracians, Pelaſgi, as above ſhewn. Plutarch in Romulo ſays, Αλλα ὁι μεν φαςι Πελαςγους επι πλειςτα της οικουμενης πλανηθεντας, ανθρωπων των πλειςτων κρατηςαντας, ενθαδε κατοικηςαι: 'The Pelaſgi, as they ſay, roving over the greateſt part of the world, and having ſubdued the inhabitants, reſided in the country which they had conquered.' This can only refer to the Scythæ. Pauſanias, *lib.* X. *c.* 5, ſhews the oracle at Delphi to have been founded by Scythæ Hyperborei; and ancient Greek poets alſo call it *Pelaſgic*. Inachus, the firſt fabulous king of the Pelaſgi, is by ſome mythologiſts ſaid to have come into Greece by ſea. But i am convinced that this idea aroſe ſolely from the ſimilarity of the words Πελαγος *the ſea*, and Πελαςγος *a Pelaſgian*, tho the later word be probably from Πελαζω *overwhelm*, becauſe the Pelaſgi over-ran ſo many countries; or more probably from ſome Aſſyrian (Egyptian or Phœnician) epithet given to the old inhabitants by the few Egyptians and Phœnicians who ſettled among them; if it be not a Scythic or Gothic appellative. Indeed we cannot be too cautious againſt being miſled by etymology, or by ſimilar or identic words; for in early and traditional hiſtory they form the very rocks and ſands upon which many an antiquarian ſhip has foundered. And the danger is ſo great, that it is beſt never even to approach them.

Ihre is ſo convinced that the Pelaſgi were Scythæ, that he ſeems to think the point does not even need proofs; yet it were to be wiſhed that he had dwelt more

more upon so very interesting and curious a subject. Herodotus, Thucydides, Strabo, assert the Pelasgi to have come from Thessaly into Greece; and Thessaly was anciently esteemed a part of Thrace, so that the Pelasgi were Thracians, that is, Scythæ, Getæ or Goths.

The term *Hellas*, or *Greece*, is differently extended by writers; some excluding Macedon and Epirus from it, as Demosthenes, *Philip.* III. The Hellenes or Greeks, severely speaking, were Pelasgi who went from Macedon, anciently called Pelasgia, as Trogus shews, down into Greece proper. That Epirus was also inhabited by Pelasgi is clear, for Dionysius Halicarnassæus makes the Pelasgi of Italy pass from Epirus, and the celebrated oracle of Dodona, called Pelasgic, was in the extreme north of Epirus. It is well known that the Epirian and Macedonian language was the Doric dialect of Greek. So that, excluding Macedon and Epirus from Hellas or Greece, the argument is the same. Ancient Pelasgia included Macedon, Epirus; and afterward that part in later times called Hellas, or Greece. Perhaps the Thracians who filled this chersonese were called Pelasgi by their northern brethren, because every where surrounded by the sea (*Pelagos*), save on the north.

But as it is now universally allowed by the learned that Pelasgi and Hellenes were but different names for one and the same people, let us proceed to shew that the Hellenes, anciently called Pelasgi, were Scythæ. They who wish for fuller information on the Pelasgi may consult Geinoz, Freret, and others.

2. *The Hellenes were Scythæ.* Even mythology might persuade this, for it is well known that Hellen, reputed father of the Hellenic name, was the son of Deucalion; and Lucian *de Dea Syria*, p. 882. *edit. Benedicti*, 1619, *Vol.* II. says expressly, that Deucalion was a Scythian, Δευκαλιωνα τον Σκυθεα ... επι το του πολλον ὑδωρ εγενετο; 'Deucalion the Scythian,

thian, in whose time happened the great flood.' Deucalion was the son of Prometheus; Apollon. III. 1086, &c. Prometheus was king of the Scythæ; Schol. Apollon. Argonaut. II. 1252. The Titans, or family of the gods, were of Scythia, according to Greek mythologists: the hymns ascribed to Orpheus, which are ancient, tho not his, expressly call the Titans the forefathers of the Greeks. But leaving mythology, which is as distant from history as fable can be from truth, let us advance to surer ground. Thucydides, *lib.* I. *c.* 28. is an incontrovertable authority that the Hellenes were originally a small tribe in Thessaly; and Herodotus and Strabo fully confirm this. And that the Thessalians were Thracians is clear, for Thucydides, *lib.* II. *c.* 29. informs us, that the Thracians extended even down to Phocea. Strabo calls the Athenians Thracians, whom Herodotus calls Pelasgi of Thessaly, which was the country between Thrace and Attica. Eusebius, p. 7, and the Chronicon Paschale, p. 49, mark the Ionians as Scythæ. Epiphanius, adv. Heres. *lib.* I. *p.* 6, says, that all the people south of the Hellespont were Scythæ, that is, the Macedonians and Greeks.

The language and manners of the whole of Hellas from Thrace to the Ionian sea were Thracian, Scythic, Getic, Gothic. No ancient hints any diversity of speech, save as to refinement between Peloponnesus, Attica, Epirus, Thessaly, Macedon, Thrace. Thucydides[v] well observes that in Homer's time the name of barbarians was not given to the Thracians, but that these barbarians and the Hellenes spoke one tongue. Diodorus Siculus, *lib.* II.

[v] Lib. I. p. 3. The Greek instruments of music were from the Scythæ, and some of them had Scythic names. Strabo X. 470, 471. Pollux IV. 9, 10. The Three Modes were from the Scythæ. Athen. XIV. 5. Pollux, IV. 9, 10. Pliny, VII. 56. The Phrygian and Lydian were of Scythic origin; and Pliny there says, that Thamyris of Thrace was author of the Doric mode.

p. 92,

p. 92, ſays, the Scythæ Hyperborei, or moſt diſtant Scythæ, uſed a ſpeech akin to that of Athens and Delos; that is, as Ihre well explains, Pelaſgic or Scythic. Anacharſis, the Scythian philoſopher, pronounced the Greeks Scythic, as he muſt have learned from their language and manners; Εμοι δε, φησιν ὁ Αναχαρσις, παντες Ἕλληνες σκυθιζουσι (*apud* Clem. Alex. Strom. *lib.* I. *p.* 364). Even in the time of Xenophon, (*Exp. Cyri*, VII.) tho the Greek was then ſo refined, that he was obliged to uſe an interpreter at firſt in converſing with Seuthes a Thracian prince; juſt as a modern *Anglus* would need an interpreter to converſe with an *Anglus* of Anglen in Denmark, or with a German; there was nevertheleſs ſuch clear affinity obſerved between the Thracian and Grecian manners and language, that *kindred* was given as the military word, implying their common origin. Nay Ovid is a witneſs of the ſimilarity between the Greek and Gothic tongues:

> Exercent illi SOCIÆ commercia linguæ,
> Graiaque quod Getico victa loquela ſono eſt.
> *Triſt.* V. x.

And in modern times Salmaſius [w], Junius [x], Meric Caſaubon [y], Ihre [z], pronounce the Gothic and Greek to be merely dialects of the ſame tongue; tho theſe writers are groſſly miſtaken in deriving Gothic words from the Greek, while the reverſe is the truth; for the old Icelandic is full of Greek words, tho the Icelanders hardly knew that the Greeks exiſted, and could have no correſpondence with them. Bibliander [a] ſays, that in the German (a dialect of the Gothic) of 2000 radicals, 800 are common to the Greek and to the

[w] De lingua Helleniſt.
[x] In præf. ad Evangel. Goth.
[y] De vet. Lingua Anglicana.
[z] In præf. ad Gloſſ. Suio-Goth. See alſo Wallis Gram. Angl.
[a] De ratione communi omnium linguarum. The German is, at this day, declined as the Greek.

Latin;

Latin; which laſt is merely the Æolic dialect of the Greek, as all know. Now of all marks of the origin of nations, that of language is the moſt infallible.

From all theſe proofs, it is as clear as ſo remote a ſubject can be, that the Pelaſgi, the anceſtors of the Greeks, afterward called Hellenes from a ſmall tribe of the Pelaſgi who were the laſt that came in, were at firſt ſettled in Macedon and Theſſaly. That they were Thracians. That the Thracians were Scythæ, Getæ or Goths.

It is therefore Hiſtoric Truth that the Pelaſgi, Hellenes, or Greeks, were Scythians or Goths.

Chronologers place the reign of Inachus, the firſt of the Pelaſgic ſtem, about 1800 years before Chriſt: and Deucalion and Hellen about 1500. But the Argonautic expedition 1263 before Chriſt forms the firſt faint dawn even of traditional hiſtory in Greece; all preceding this belonging to mythology. The Siege of Thebes 1225, and that of Troy 1184, together with that expedition, are the immortal themes of poets; but fairy ground to hiſtorians. The revolution cauſed by the Heraclidæ in Peloponneſus, 1104, is blended with mythology. And from thence down to Lycurgus, or about 880 before our æra, hardly an incident can be found. If we therefore ſuppoſe the Scythæ to have been in poſſeſſion of Greece and it's iles about 1500 years before Chriſt, we ſhall not greatly err. Tho the kingdom of Pelaſgic Argos in Theſſaly, the earlieſt in Greece, may well have exiſted 300 years before this population was complete, as chronologers ſtate it about 1800 B. C.

The Pelaſgi, afterward called Hellenes, were improved by the ſituation of Greece, their new ſettlement: for that favoured country, ſurrounded every where by the ſea, ſave on the north, proved an attractive centre to ſmall colonies from Egypt, and from Phœnicia, realms famous for early civilization. Cecrops and Danaus, who ſettled in Athens

Athens and Argos, about 1400 years before Christ, were Egyptians: Cadmus, who about 1280, founded Thebes, was a Phœnician. Letters began to be used[b]. Cecrops and Danaus had, it is likely, introduced tillage from the practice of Egypt; a country unfit for hunting or pasturage, and where, from necessity, sowing of grain seems first to have been invented[c]. Thus Egyptian agriculture, and the arts of Phœnicia, soon polished this branch of the Scythæ, while their northern brethren were lost in barbarism. But these colonies adopted the Pelasgic or Hellenic language; and conformed to the Pelasgic or Hellenic rites, and customs; as Dr. Gillies shews from the best authorities, particularly Herodot. V. 59. and VII. *passim*. Herodotus especially mentions V. 58. that the followers of Cadmus changed their speech, being surrounded by the Ionians an Hellenic tribe. And it might be shewn that the Greek mythology is but an improvement of the Scythic; the gods being mostly illustrious princes of the first Scythic empire, who were deified by their subjects; a custom continued to a late period among the Goths. Many ideas of Greek mythology may also be found in the Gothic; but this ground must not be lightly trodden, and is left to him who can employ a large work upon it, after a remark or two. It is well known, that the most ancient Greek poets were the sole teachers of the people, and were the first who, by introducing a portion of

[b] Diodorus Sic. *lib.* III. and Pausan. *in Attic.* shew, that the Greeks had letters before Cadmus; and that the Pelasgic, or real ancient Greek alphabet, differed from the Phœnician. An antiquary will find resemblances in things wholly unlike: but the ancient Greek alphabet is not Phœnician. The invention of letters, so ridiculously discussed, is the most simple possible: and at least a dozen nations have all invented letters. It is the common use of letters that attends civilized society. The invention may belong to the rudest. Plato witnesses that the Scythæ had letters; and the Pelasgic or Greek were surely Scythic. Of Scythic letters see also Eustathius in Il. ζ.

[c] So Dionys. Perieg. v. 234.

allegory

allegory and an elegant method into vulgar tradition and superstition, composed regular systems of theogony and mythology. Now, these earlier poets and teachers of religion were all of Thrace. Linus, Orpheus, Musæus, Thamyris, Eumolpus, were all Thracians; and Eustathius (εις Ιλιάδ. β.) has long ago observed this singularity. If Thracians, they were Scythians or Goths: if Scythians, they could only use Scythic mythology and traditions. For the religions of the Sarmatæ, of the Celts, of the Phœnicians, of the Egyptians, were quite remote from the Grecian. Blackwell, in his admirable Enquiry into the life and writings of Homer (Sect. xii.), has well concluded the language of Thrace and of Greece to have been the same; and especially quotes Strabo, who was of Colchis, and who says, 'that the Trojan language had many words and names in common with the Thracian.' The several instances he produces are, as Blackwell observes, generally known Grecian terms, as well as Trojan or Thracian: even the others may have been ancient Grecian, tho unfit for poetry, the only repository of Greek language till Herodotus wrote, or about 450 years before Christ. Herodotus, *lib.* II. c. 52. says, the Greeks derived their rites and religion from the Pelasgi, who were certainly Scythæ of Southern Thrace. Anacharsis, as above observed, said, the Greeks *scythicised*, or followed the customs, &c. of the Scythæ. The Titans, or family of gods, were of Scythia, as mythologists agree. Plato *in Cratylo* says, the Greek rites are all from the barbarians; that is, as just shewn, the barbarians of Thrace.

The Greeks, fermented into purity by foreign colonies, soon assumed quite a distinct character from their Scythian progenitors and neighbours. Homer also rose from the eastern shore of the Egean, like the sun, upon them; and diffused an intellectual light and warmth which made their souls vegetate with great thoughts, the stems of great

great actions. So early as about 1000 years before Christ Grecian colonies began to be established in Magna Græcia or the south of Italy, in Sicily, in Africa. Nay in Macedon and Thrace, and among the more distant Scythæ, in which later countries, for want of tillage and the arts, barbarism was long to prevail: while, owing to fortunate circumstances above mentioned, the Greeks had admitted such refinement as almost to pass for another people among their own progenitors. A case which may even happen in ruder nations, as we know that the Danes, who came to Northumberland in the Ninth century, were regarded as utter strangers and enemies by their own countrymen the Angli, who in 547 had settled in that province.

IV. Let us now very briefly consider the origins of the ITALIANS, or whole ancient inhabitants of Italy. This country in its early state may be regarded as divided into four parts: 1. Græcia Magna, and the whole country south-west of the Apennines up to Hetruria. 2. The part north-east of the Apennines, opposite to Illyricum. 5. Hetruria. 4. The Gallic part, from the Alps down to the Senones in Umbria.

The first part, as appears from Dionysius of Halicarnassus, was peopled by Aborigines from Arcadia, the earliest inhabitants that can be traced of Magna Græcia and of Latium. Dionysius mentions that some Pelasgi afterwards went over; but it is clear that the Arcadians were Pelasgi [d], and M. Freret accordingly shews that the Aborigines and Pelasgi were all one people. The learned look with a suspicious eye upon the pages of Dionysius, who only wrote about thirty years before Christ, and yet details battles, speeches, embassies, &c. between the Pelasgi and Aborigines, as matters of yesterday; while Herodotus

[d] Πελασγοι Αρκαδες Herodot. VII. See also Pausan. in Arcad. and Cumberland, Orig. Gent.

and

and the other ancient Greek writers knew almost nothing of Italy, and Dionysius had not one authority. But it appears, that the Pelasgi, whom Dionysius feigns to have fought with the Aborigines, but to have been vanquished and expelled by them, were some few later Pelasgi from Epirus. Sicily, and this part of Italy, were afterward planted with such numerous Greek colonies, from about 700 years before Christ, and downward, that they may be almost said to be peopled afresh. In Latium, where Rome was founded, there were several little tribes and towns of the Aborigines, as the Sabines, Volsci, &c. Sir Isaac Newton in his Chronology, has actually demonstrated that Romulus could not exist till at least 125 years after the vulgar æra, or the year 627 before Christ. For to the seven kings are given no less than 243 years! And of these seven kings three were murdered, and one expelled! In no history, ancient or modern, will such reigns of seven kings amount to 140 years, much less to 243. But as the *Annus Urbis Conditæ* is followed by the Roman writers, it would be most eligible to suppose, with some ancients, that Romulus did not found Rome; but that the city was a rude republick, with elective chiefs, for some time before Romulus. However this be, the Latin language is a clear proof of the origin of the people, being merely the Æolic dialect of the Greek, as Quintilian remarks, and as the learned well know. This Æolic has but a few variations from the Doric; as the Ionic has but a few variations from the Attic. The Æolians, a Pelasgic division, peopled Elis and Arcadia, or the western and inland parts of Peloponnesus, which confirms the account of Dionysius, that the Aborigines went from these parts. The Dorians, another Pelasgic or Hellenic division, held all the northwest or mountainous part of Greece; and being led into Peloponnesus by the Heraclidæ, possessed Argos, Sparta, &c. The Ionians or most polished

polished part consisted of the Athenians, and their colonies, on the opposite shore of Asia: all the Ionians were more refined by Asiatic commerce and arts. The Doric was used in Sicily; and Theocritus has given us an exquisite sample. If Pindar [e] used the Doric, it was certainly from knowing it most adapted to the higher Lyric poetry; for the Boeotians were Æolic; and from Strabo, *lib.* viii. we know that their speech was the Æolic. Theocritus is thought the only Doric writer. In the Æolic are some fragments of Alcæus and Sappho. It may easily be shewn, that instead of four dialects in Greek there is but one [f], namely the Doric or Æolic, for the variations of the latter from the former are so trifling as to deserve no notice, being less than those of the Somersetshire dialect, or the Cockney, from the English. The Attic, with it's

[e] Suidas says, that Pindar wrote in Doric, which opinion has been echoed by rote as usual. The author, not trusting his own judgement, consulted one of our best Greek scholars, who agreed with him, that Pindar writes in Æolic, the language of his country. Pindar calls his poetry Doric, (Δωριαν φορμιγγα Olymp. I. &c.) but in other places calls it Æolic (Αιολητις μολπη. Αιολιδες χοροδαι. Αιολιδων τριοχα αυλων). So that Pindar writes in Æolic, grammatically speaking; that is, in Doric or Æolic.

[f] This is no new discovery. The learned Lancelot, the first who, removing many difficulties of foolish erudition, gave us a Greek grammar, built on the plain simplicity of good sense, tells us, that there are but *two* Greek dialects, the Attic and Doric. Strabo, lib. VIII. *init.* had long ago said the same thing. All the author pretends to have discovered is that *a language cannot be a dialect of itself.* In that mass of folly and inaccuracy, which we call literature, and which stands as much in need of a reform as the christian religion in the time of Luther, it is not philosophy that is wanted, but common sense. Men of learning generally leave common sense at their study door; and argue upon learning, not upon common sense. Others regard literature as a profound thing to be believed; not as what it really is, a matter of severe discussion for every man's judgment; and sheer folly if not reducible to plain sense. Human science is but a small affair, but the learned make it look big by placing it in darkness; and labour all they can to obscure it, while a wise man will ever study to make it clear, simple, and little.

Ionic variations, is the Greek language uſed by all their writers but theſe above mentioned: and can no more be called a dialect than the Engliſh is a dialect of the Engliſh. The Doric, Æolic, or old Greek, was ſpoken in Macedon, Epirus, Italy, Sicily, and over all Greece, ſave Attica. But the Attic, from ſuperior poliſh, became the reigning language, while in time the other was univerſally left to clowns: and the Attic is the Greek of all countries and authors. Homer and Herodotus, Aſiatic Greeks, wrote in Ionic or Aſiatic Greek, that is the Attic rendered more muſical by now and then dropping a conſonant or aſperate, and adding a vowel, &c. Doric or Æolic is ſometimes ſparingly intermixed by ſome writers as the dialect of their country ran, or to add antique dignity. Milton and Shakſpere are full of ſuch Doric Engliſh. But of this perhaps more largely elſewhere.

The part of Italy, north of the Apennines, and oppoſite to Illyricum, was, as plain reaſon would argue, peopled by Illyrians, who, as ſhewn, were Scythæ. Pliny III. 25, tells us, that Callimachus placed a people called Peuketi[g] in Liburnia of Illyricum. In Italy directly on the oppoſite ſhore were the Pikeni; and further ſouth lay the large country of Peuketia, now Apulia, of which much may be found in Strabo. The Peuketi of Liburnia were certainly a part of the Peukini or Baſternæ, a Scythic diviſion, who had ſpred from Thrace into Illyricum, and Germany; and of whom is fully treated in the laſt chapter of this tract.

The Hetrurians, as we learn from Herodotus, whom Pliny, Paterculus, and other of the beſt ancient writers follow, were a Lydian colony; a

g The Roman *c* being the Greek κ, and ever pronounced ſo, it is put *k* in theſe proper names for the ſake of the Engliſh reader.

circum-

circumſtance not improbable, if we conſider the great riches, and wide commerce of Lydia. Dionyſius of Halicarnaſſus, a fabulous hiſtorian, tells us, that the Hetruſcans were a peculiar indigenal people, reſembling no other nation in ſpeech or manners. He informs us that the Hetruſcan ſpeech was not Pelaſgic, in the moſt expreſs terms: and yet the learned univerſally allow the Hetruſcan letters, and antiquities, to be Pelaſgic, or Ancient Grecian. Indeed thoſe few detached barbaric Pelaſgi, who had returned into Greece from Italy, and thoſe who had come from Samothrace, quite puzzled Herodotus, and Dionyſius; juſt as if a few Angli from Anglen had, in the ninth or tenth century, come to England, and the writers of the times had been aſtoniſhed at their ſpeech not being Anglic, but Daniſh. The number of books, of all ages and languages, gives the moderns a prodigious ſuperiority over the ancients, in judging of the gradations of ſpeech, and origin and progreſs of nations. From the ancient Hetruſcan inſcriptions, and other monuments, the learned pronounce them Pelaſgi, looking on Dionyſius as no authority againſt facts. But may we not truſt the well informed Herodotus that they were Lydians, who about 1000 years before our æra planted Etruria? For the Lydians, as above ſhewn, were Scythæ of Thrace, as were the Pelaſgi: ſo that a ſimilarity in their ancient remains may be expected. The Lydians were early poliſhed, from their neighbourhood with the Aſſyrians of Cappadocia; and were probably ſomewhat mixt with them, ſo as to tinge their dialect a little, whence the error of Dionyſius. They were a poliſhed and opulent people: and the Hetruſcans ſeem to have had ſkill in the fine arts long before the Latins, as the many ancient pieces preſerved ſhew: a circumſtance appearing to confirm the account of Herodotus that they were a Lydian colony. By the teſtimony of Herodotus therefore the Hetruſcans were Lydians, or Scythæ:

by their monuments they were Pelasgi, or Scythæ. At any rate they were vanquished, and their country almost peopled afresh by the Romans, a Grecian, Pelasgic, or Scythic nation.

The Gallic part of Italy alone remains. The Gauls were the latest settlers in Italy. It was 386 years before our æra that they took Rome, but were defeated by Camillus. The old Umbri [h] seem to have been Illyrians, as the Pikeni their southern neighbours; but the Galli Senones, who took Rome, settling in Umbria, the whole Umbri began to be reputed of Gallic extract. We have large ancient copper coins of towns in Umbria, on the Hetruscan and Latin model, certainly struck before the Gauls had any idea of coinage [i]. However this be, it is clear that all the Gauls of Cisalpine Gaul were German Gauls, not Celts. For when Cæsar entered Gaul the Celts were confined to the most remote part of Gaul; while Germany bordered on the fountain of the Rhine, and the northern Alps, or in other words on Cisalpine Gaul. The Celts lay within the Marne and the Loire; while all the east of Gaul had long before been seized by the Belgæ, Helvetii, Allobroges, and other German Gauls [k]. On the south the whole *Provincia Romanorum*, otherwise called

[h] Pliny says the Umbri were the most ancient people in Italy, for a laughable reason: "Umbrorum gens antiquissima Italiæ existimatur ut quos *Ombrios* a Græcis putent dictos quod inundatione terrarum *imbribus* superfuissent!" Solinus says that one Bocchus thought the Umbri the offspring of the Gauls. He must mean the later Umbri; for it is clear from Pliny that the old Umbri far preceded the Gauls.

[i] See Olivieri della fondazione di Pesaro. Si aggiunse una lettera del medesimo al Signor abbate Barthelemy, &c. Pesaro 1757. *folio*. Passerii de re nummaria Etruscorum Dissertatio, 1767, *fol.* and others.

[k] It is very remarkable, that some remains of Celts still survive among the Alps, for the *Lingua Waldensis*, of which a specimen is given in Chamberlayne's *Oratio Dominica*, is perfect Gaelic of Ireland; a singularity which has escaped the notice of antiquaries.

Gallia

Gallia Braccata, to diſtinguiſh it from Celtic and Aquitanic Gaul, had been poſſeſſed by German Gauls before the Romans, as the very name implies; for the Celts did not anciently wear breeches, while breeches were the chief mark of the Scythians or Goths from the time of Herodotus to this moment. For that the German Gauls, as being real Germans, were Scythians or Goths, ſhall be ſhewn in the Second Part of this Diſſertation. In ſpeaking of Gauls, the Celts, the moſt diſtant part of the Gauls, are out of all queſtion. It is not that daſtard race who were vanquiſhed by a lieutenant of Cæſar with one legion[1]; but the German Gauls, who long occupied all the power of Rome, that claim our notice in the hiſtoric page. The Italian Gauls were at any rate vanquiſhed, and their country colonized anew, by the Romans, a Scythian people.

It will be ſhewn in the Second Part that the Scythæ had paſt to the extremity of Germany and Scandinavia, about 500 years before Chriſt. On the ſouth of Germany they extended to the extremity of Illyricum, and entered Gaul on that ſide before that period. The Scythæ who peopled Illyricum were of the Thracian diviſion, ſeparated from the Germans by the Danube; and as the ſame diviſion extended, as juſt ſhewn, into Greece and Italy, their population was wholly occupied by theſe countries, and their Aſiatic ſettlements; ſo that, preſſing to the eaſt and ſouth, they never extended beyond the Adriatic, where they were checked by the Alps. The Celts ſeem to have poſſeſſed all their territories beyond the Adriatic, including Ciſalpine Gaul, till about 500 years before Chriſt, when the Germans arrived, and poured into the north of Italy, and the eaſt, and ſouth of Gaul; the Celts flying before them to the weſt. But as the Celts were called Gauls by the

[1] Cæſar de Bell. Gall. lib. II. *ad fin.*

Romans, and their country Gaul, the name was continued to its new poſſeſſors; juſt as the Engliſh are called Britons, as well as the Welch; and as the French are called *Galli* at this day. But this the reader will find more fully treated when we come to the Germans. The Aborigines or Pelaſgi, Illyrians, and Hetruſcans, were certainly ſettled in Italy about 1000 years before Chriſt. The Galli not above 500.

It is therefore Hiſtoric Truth that the Italians were Scythæ.

PART

PART II.

The extended Settlements of the Scythians or Goths over all Germany, and in Scandinavia.

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CHAPTER I.

The Germans not of Sarmatic, nor Celtic, origin.

WE are now arrived at the laſt, and moſt important part of this Diſſertation: and a ſubject upon which the whole modern hiſtory of Europe depends. Senſible of its prodigious weight, i ſhall examine it with all the ſedulous care, and minute accuracy, which my purpoſe permits. The theme is indeed ſo vaſt, that large volumes may be written on it; but tho my bounds confine me to the mere outline; yet all attention ſhall be paid to render it ſcrupulouſly exact, ſo as to enable the reader to form, as from a miniature drawing, a true and juſt idea of the whole.

The

The Scythians or Goths have been followed to their Eastern Settlements in Asia, and to their Southern in Europe. Let us now trace their Western progress, or that of our progenitors. If English, Scotish, Irish; if French, Spaniard, Italian, German, Dutch, Swiss, Swede, or Dane, let the reader attend with reverence, as he persues the sacred steps of his ancestors. Here every European is personally interested, save the Sarmatians of Russia and Poland; save the Celto-Welch of England, and the Celt-Irish of Ireland and of the Highlands of Scotland; and save the Fins of Hungary, Finland, and Lapland.

The reader will recollect that the Getæ, who extended all over the west of the Euxine, are shewn to have been the same identic people with the Parental Scythians or Goths. On the North-West the Basternæ, a German nation, as Pliny and Tacitus shew, bordered on the Getæ. On the South-West that division of the Getæ, called Daci, bordered with Germany. Pliny, IV. 12. says, *Getæ, Daci Romanis dicti*, 'those Getæ called Daci by the Romans.' Strabo, *lib.* VIII. Γέτας τοις Δακοις ὁμόγλωττους; 'the Getæ and Daci have one and the same speech.' Steph. *de Urbibus*, also says the Daci are the same with the Getæ: and to this all antient and modern writers assent. Therefore the Germans bordered, on the East, with the Getæ or Parental Goths. So Pliny VIII. 15. *Germania Scythiæ contermina.*

Thus we are come to the very crisis of our research. If we cannot shew the Germans to have been originally Scythæ, this dissertation is inept. If we can, a field of wide curiosity and enquiry opens to the learned of Europe. For the origin of government, manners, laws, in short, all the antiquities of Europe, will assume a new appearance; and instead of being only traced to the woods of Germany, as Montesquieu, and the greatest

greateſt writers have hitherto done, may be followed thro the long deſcriptions of the manners, &c. of the Scythians and Thracians given us by Herodotus. Nay, even up to the Aboriginal Scythic empire in Perſia, beyond which there is no memorial of human affairs, ſave in Egypt alone; the hiſtory of which begins with Menes the firſt king, about 4000 years before our æra; while the earlieſt appearance of the Scythians in hiſtory is about 400 years after, when Vexores was king of Egypt, and Tanaus of the Scythæ. Not to mention the collateral light to be derived from the whole hiſtory of the Greeks and Romans, who were Scythæ, as juſt ſhewn.

Before producing an hoſt of arguments to ſhew the Germans to have been originally Scythæ or Goths, i ſhall briefly conſider the two only [a] other opinions, which have been formed, or can poſſibly be formed, on this ſubject. 1. That the Germans were Sarmatæ. 2. That they were Celts.

1. *The Germans not Sarmatæ.* The firſt of theſe opinions, namely, that the Germans were Sarmatæ, proceeds from ſuch groſs ignorance that i am really aſhamed to mention, much more to refute it. I have diligently peruſed moſt writers on German antiquities, but they had all ſome degree of reading, and could never fall into an error, which the whole ancient authors, and complete modern knowlege, concur to refute. This unhappy diſcovery muſt therefore be aſſigned to its right owner, and inventor, James Macpherſon, Eſq. in whoſe Introduction to the Hiſtory of Great Britain it *firſt* occurs. The author of that ſtrange

[a] Tacitus thinks the Germans Indigenes, becauſe no nation could people Germany by ſea; forgetting that it might be peopled by the much more eaſy method of a progreſſion by land. That they were not indigenes this whole diſſertation ſhews.

and

and truly Celtic work, having, with that overheated rashness, which genius colliding with perfect ignorance can alone inspire, attempted to introduce the most diseased dreams into the History of Scotland, thought he could, behind his Celtic mist, use equal freedoms with the history of Europe! Rash man, and ill advised! The mist of Celtic nonsense he may gild with the beams of real genius; but, with the ignorance of a school-boy, to write on the antiquities of the Germans, in which the learned of all Europe had been ever conversant, was deplorable indeed, and worthy of eternal laughter, did not commiseration for the ingenious translator and composer of Irish poetry move every reader to gentleness. At the same time it is much suspected that his motives entitle him to no excuse: and the high and contemptuous manner in which he treats others annuls all favour. His Ossian shews that he piques himself greatly on being a Celt, and will not admit the English, or French, or Germans, or other paltry modern nations, to that high honour! Indeed the malice and contempt borne by the Celtic savages; for they are savages, have been savages since the world began, and will be for ever savages while a separate people; that is, while themselves, and of unmixt blood; i say the contempt borne by those Celts for the English, Lowland Scots, and later Irish (who are English and Scots), is extreme and knows no bounds. Mr. Macpherson knew that his own dear Celts are, and have ever been regarded as, a weak and brutish people; and in revenge tells us we are all Sarmatæ, a people eminently martial and famous, which he forgets; but remarkable, as his express quotations shew, for nastiness! Fielding tells us, that a shallow book may, like a shallow man, be easily seen thro; and i can see nothing, if the design of Mr. Macpherson's book be not to exalt

his ſweet Celts at the expence of all truth, learning, and common ſenſe.

Quand l'abſurde eſt outré, l'on lui ſait trop d'honneur
De vouloir par raiſon combattre ſon erreur;
Encherir eſt plus court, ſans s'echauffer la bile.

Fontaine.

Sorry i am, toward the end of the Eighteenth Century, to be ſhewing, againſt a Britiſh author, that the Germans were not Sarmatæ; that is, that a Saxon, or a Sileſian, is not a Ruſſian, and does not ſpeak the Sarmatic (Slavonic), but Gothic tongue. For if a German ſtudent, in his firſt year at college, ſhould happen to ſee this tract, he will conclude me as ignorant as my countryman, Mr. Macpherſon; to confute abſolute nonſenſe being ſurely as ridiculous as to write it. Stung with this reflection, i ſhall haſten from my aukward ſituation, after a ſlight remark or two; for it would be abſurd to draw a ſword when a ſtraw will do, and i have a champion of far other force to encounter.

The *ſole* authority which Mr. Macpherſon can find, for this new and profound idea, is a paſſage which, with his uſual peremptory brevity, he quotes thus: "*Gothi, Vandalique ab antiquis Sarmatis originem ducunt.* Procop. lib. I." (*Introduct. p.* 34. edit. 3d.) Not to mention the ignorant oddity of quoting a Greek author in Latin, the reader muſt be informed there is no ſuch paſſage in Procopius, nor even one the leaſt like it. This would alone be reckoned a full confutation: but as this work is not a controverſial one, but written with the moſt ſincere and ſacred deſign of diſcovering the truth, i ſhall produce the real paſſage in Procopius, to which Mr. Macpherſon, or the perſon he had the above quotation from [b], muſt have

[b] It is thought that ſome friend has furniſhed Mr. M. with his quotations; and it is hardly poſſible otherwiſe to account for

have referred. It ſtands thus in the edition of Procopius, *Paris*, 1662, *e typographia regia*, 2 volumes folio, *lib.* I. *cap.* 2. Γοθθικα εθνη πολλα μεν και αλλα προτερον τε εν, και ταμην εστι. Τα δε δη παντων μεγιστα τε, και αξιολογωτατα, Γοθθοι τε εισι; και Βανδιλοι; και Ουισιγοθθοι; και Γηπαιδες. Παλαι μεν τοι Σαυρομαται, και Μελαγχλαινοι, ωνομαζοντο: εισι δε οι και Γετικα εθνη ταυτ' εκαλουν. That is literally, "*Gothic nations many and ſundry there were formerly, and are now. But among them the greateſt and moſt highly eſteemed are the Goths; and the Vandals; and the Viſigoths; and the Gepidæ. Anciently they were called Sarmatæ, and Melanchlæni: ſome have alſo called them Getic nations.*" Leſt the reader may think that Mr. Macpherſon quoted from the Latin tranſlation, it is alſo added. *Plurimæ quidem ſuperioribus fuere temporibus, hodieque ſunt, nationes Gothicæ; ſed inter illas Gothi, Vandali, Viſigothi, et Gepædes, cum numero tum dignitate præſtant. Olim Sauromatæ dicebantur, ac Melanchlæni: quidam etiam Getarum nomen ipſis tribuerunt.* This is certainly an authority; but an authority as light as a feather, compared to any one of the authorities againſt it. Procopius lived in the time of Juſtinian, about the year 540: and was ſecretary to Beliſarius, in whoſe African war he was preſent. His authority as to events of his own times, (and his whole hiſtory is that of his own times, as the title bears,) is very good; but as to origins and names of nations in the Weſt of Europe he could know nothing, and had no opportunity, being a lawyer of Cæſarea, in Paleſtine, the moſt diſtant place that ever Greek author wrote in. His horrible ignorance with regard to the Weſt of Eu-

for his evidently, on many occaſions, not underſtanding his own quotations; but even adducing them ſometimes to contradict his own inferences. Perhaps this plan is Celtic. See inſtances in Mr. Whitaker's *Genuine Hiſtory of the Britons* againſt Mr. M.

rope

rope may be judged from his account of Britain, ſo famous for its abſurdity. The origins, and ancient names of nations, he could only have from the ancient Greek and Roman writers; and when he poſitively contradicts them, as he does here, he is certainly in error by quoting from memory, and can be confuted now as fully as in his own time, being ſo very late an author. That the Goths or Getæ were never called Sarmatæ and Melanchlæni, as Procopius fables, is clear from ALL writers who mention them, from Herodotus down to his own time: for even Jornandes is not ſo ignorant as this, but mentions the Sarmatæ always as a diſtinct people from the Getæ or Goths. Strabo, who was miſled by Ephorus with regard to ſome Scythæ of Aſia being Sarmatæ, never dreamed that the Getæ were Sarmatæ, but diſtinguiſhes them repeatedly in expreſs terms. The Gepidæ, and Vandals, were German nations; the former being a part of the Baſternæ; the latter ſo well known in the page of Pliny and Tacitus. Ovid may ſhew that the Getæ were not Sarmatæ, for, as above quoted, he learned both Getic and Sarmatic. Now Mr. Macpherſon ſays in his margin, p. 37. "*The Sarmatæ anceſtors of the Germans;*" and on this he proceeds thro his work, without once recollecting that Tacitus (a writer whoſe truth and accuracy every day almoſt ſhews more and more to have been perfect) makes the ſtrongeſt diſtinction between the Germans and Sarmatæ thro his whole immortal *Germania*. He ſays the Germans wore tight dreſs, *non fluitante ſicut Sarmatæ*, 'not flowing as the Sarmatæ wear:' and mentioning ſome remote nations, at the end, ſays, *Germanis an Sarmatis adſcribam dubito*, 'I doubt whether to put them as Germans or Sarmatæ.' Why did he think the Germans indigenes, but becauſe he found them totally different from the Sarmatæ? Had any reſemblance exiſted, nothing was ſo natural as to ſuppoſe them ſprung from

from the Sarmatæ, a great bordering people. That the Sarmatæ were a diſtinct people from the Scythæ proper, even Herodotus knew at firſt, as appears by his mentioning a part of the Sarmatæ learning the Scythian tongue; and by the whole tenor of his famous account of the expedition of Darius againſt the Scythæ, in which he places the Sarmatæ north of the Scythæ. And Herodotus places Scythæ in Germany, and Sarmatæ to the Eaſt of them, as ſhall preſently be ſhewn. Dionyſius diſtinguiſhes the Germans and Sarmatæ, v. 304. Γερμανοι, Σαρμαται τε, &c. Ptolemy, the geographer, who wrote about forty years after Tacitus, was the firſt, who, from the ample information then received concerning the earth, as known to the ancients, put down *Sarmatia Europæa*, and *Sarmatia Aſiatica*, in their full and juſt extent of all the nations who ſpoke the Sarmatic tongue; that is all Ruſſia in Europe, and a great part of Poland, for the former; and that part of Ruſſia which lies between the Tanais or Don and the north-eaſt of the Caſpian for the latter, or Aſiatic Sarmatia. After the times of Tacitus and Ptolemy, all writers, down to the benighted age in which Procopius wrote, mention the Sarmatæ as a marked, diſtinct, peculiar, people. They had a vaſt country to rove in, whence only a few from the ſouth-weſt ever attacked the Romans: and tho coins of Conſtantine I. impudently bear SARMATIA DEVICTA, he hardly ever had a peep at a corner of the country. Thoſe Sarmatæ who invaded the Romans at any future time were indeed ſo few that we find them very ſlightly mentioned [c]:

[c] So ſlightly that they make no more figure than any *one of twenty* Gothic nations. Quidquid inter Alpes et Pyrenæum, quod oceano et Rheno includitur, Vandalus, Quadus, Sarmata, Alani, Gepides, Heruli, Saxones, Burgundiones, et (O lugenda reſpublica!) hoſtes Pannoni vaſtaverunt. *Hieron. Epiſt. ad Ageruntiam.* His enim adfuere auxiliares Franci, Sarmatæ, Lætiani, Burgundiones, Saxones, Riparioli, &c. Jornand. ſub an. 451.

and

and they never obtained a ſettlement in any part of the Roman empire, ſave a few in Illyricum. For the after-events of the Sarmatæ the reader is referred to any hiſtory of Ruſſia, or of Poland; in which writers of all ages have begun with them, tho not one has yet been ſo illiterate as to conſider them in the leaſt connected with the hiſtory of Germany. Matthias a Michou, who wrote his *Sarmatia Europæa et Aſiana*, about 1520: Guagnin, who, in 1581, publiſhed his *Sarmatiæ Europææ Deſcriptio; quæ regnum Poloniæ, Lituaniam, Samogitiam, Ruſſiam, Maſſoviam, Pruſſiam, Pomeraniam, Livoniam, et Moſchoviæ Tartariæque partem, complectitur*; (dedicated to the king of Poland, and chiefly compriſing the lives and portraits of the Poliſh monarchs): theſe authors were, two centuries ago, ſo ſuperior to Mr. Macpherſon, as ſufficiently to ſhew that a man, who writes upon ſuch trying ſubjects without reading, muſt only proclaim to the world that he is ignorant. Indeed, Mr. M. had only to look into Cluverius, Cellarius, or any ſchool-book of geography, to ſee that he was blundering almoſt beyond poſſibility. But to conclude this point, i ſhall ſhew the reader how little the ſole teſtimony of Procopius is to be relied on, by actually confuting this paſſage of that author, by another from his own very work, and a part of it wholly geographical, and of courſe more accurate. This paſſage occurs in Book IV. chap. 5. Λιμνην δε την Μαιωτιν, και την εξ αυτης εκβολην, ὑπερβαντι, ευθυς μεν ες αυτην τοῦ την ταυτης ακτην, ὁι Τετραξιται καλουμενοι Γοτθοι τον παλαιον ωκηνται; ων επεμνησθεν αρτιως. Πολλω δε αποθεν Γοτθοι τε, και Ουιςιγοτθοι, και Βανδιλοι, και τα αλλα Γοτθικα γενη ξυμπαντα, ιδρηνται; ὁι δη και Σκυθαι εν τοις ανω χρονοις επεκαλοηνται, επει παντα τα εθνη απερ τα εκεινη χωρια ειχον Σκυθικα μεν επι καινης ονομαζεται. Ενιοι δε αυτων Σαυρομαται, η Μελαγχλαινοι, η αλλο τε, επεκαλουνται. That is literally, '*To him who*

passes strait the lake Mæotis, and its mouth, on the shore antiently dwelled the Goths, called Tetraxitæ, as i just mentioned. And at a great distance were placed the Goths, and Visigoths, and Vandals, and all the other Gothic nations, who were also called Scythians in ancient times, since all the nations in these parts were in common called Scythic. Some of them were called Sarmatæ, and Melanchlæni, and other names.' The reader will at once see from this that the Sarmatæ could not, even in the opinion of Procopius, be the ancestors of the Goths and Vandals, as Mr. Macpherson states his testimony; seeing that the Sarmatæ were but one nation of the many who bore the Scythic name, as Procopius here says: and a few ancient writers certainly did from ignorance, as above shewn, rank the Sarmatæ as a Scythic people. Let the greatest of modern geographers, M. D' Anville, put the seal to this idle controversy. In his *Geographie Ancienne Abregée*, Paris 1768, 3 volumes, 12*mo.* speaking of Sarmatia Europæa, *Vol.* I. *p.* 322, he thus expresses himself: "Pour donner une idée generale de cette grande nation, et la distinguer de ce qui est Germanique d'un coté, et Scythique de l'autre, il faut dire que tout ce qui parle un langage foncierement Slavon, et ne variant que selon differents dialectes, est Sarmate. Et si on trouve ce meme fond de langage etabli dans des contrées etrangeres a l'ancienne Sarmatie, c'est que, dans les tems qui ont succedé a ceux de l'antiquité, des essaims de cette nation se sont repandus en Germanie jusqu'a l'Elbe, et au midi du Danube jusqu' a la mer Adreatique."

I beg pardon of Mr. M. for saying he has but one authority that the Germans were Sarmatæ. No! He has another! And such another! Suffice it to say that his weight is prodigious, and here he is: '*Præliis ac rerum penuria Sarmatas Getas consumpsit.* Pomp. Lætus in Claudio.' Introd.

p. 34[d]. What a pity Mr. M. ſhould have no ſkill in forgery, and did not know that the work given to Pomponius Lætus was written by Julio Sanſeverino about 1490[e]! That writer muſt certainly be an object of perpetual compaſſion who has tried to overturn the hiſtory of Europe, upon the authority of a forgery known to every boy, and even that authority miſquoted. Yet who can but langh to ſee the ingenious father of Oſſian building upon a literary fabrication? It is ſo natural! *Lætus* and *Aug. in Sempron.*[f] were fit foundations for his bauble!

II. *The Germans not Celts.* Let us now proceed to the ſecond opinion, namely, that the Germans were Celts. This has a far other champion than Mr. Macpherſon, to wit, Cluverius, a writer of ſome learning, and who would have regarded a miſquotation as the ruin of his character. In queſtions of this kind, learning and accuracy are all in all. Genius will only miſlead by falſe ſplendors;

[d] Mr. M. cannot even quote his forgeries fairly. The paſſage in Lætus really is *Prælíis ac rerum penuria Sarmatas, Getas, Scythas, Quados, conſumpſit.* Strange, yea very ſtrange!

[e] Julii Pomponii Læti Compendium Hiſtoriæ Romanæ lucem primum vidit Venetiis, 1498, 4to. De hoc Julio Sanſeverino, Sabino ſive Picentino, qui Pomponii Læti nomen adſcivit, et Romæ A° 1497, 21 Maii, diem obiit, vide Frider. Hannibalis Stempelii Diſſ. de ſocietate abbreviatorum Romana, Jenæ, 1704, 4to. præcipue vero, Diarium Venetum eruditorum Italiæ, Tom. xxii. p. 366. ſeq. *Fabricii Bibliotheca Latina*, Hamburgi, 1722, 8vo. *Tom.* III. p. 554.

[f] *Aug. in Sempron.* twice quoted by Mr. M. is a nonexiſtence. He ſleeps with Oſſian! I have hunted thro many a vaſt Bibliotheca for him without effect: but for all this trouble i ſincerely forgive Mr. M. as a good Chriſtian ought.

The author who could foiſt in the word *Angli* in a quotation, (p. 350.) from ſo common a book as Pliny's Nat. Hiſt. may well be ſuppoſed to ſtick at nothing. This *Introduction* abounds with ſuch vices as have ſtained no other work ſince the world began. It might be pronounced the moſt falſe and diſhoneſt book ever written, were it not only the moſt fooliſh and ignorant. He who, in the broad day of authors in every body's hands, could act thus, what muſt he have done in the midnight of his Celtic nonſenſe, where no eye could eſpy him?

but profound learning, cold penetration, and mature judgment will throw the ſteady light of truth over a ſubject like this. Unhappily Cluverius had but moderate learning, no penetration, and a judgment cool but not vigorous. He alſo wrote two centuries too ſoon: his *Germania Antiqua* being publiſhed in 1616, when the Gothic and Celtic Languages were unknown, no monuments of them being in print; ſo that he wanted all information, and is but a blind guide at beſt. Yet has this blind guide been followed by almoſt all authors down to this day; witneſs Keyſler, in his *Antiquitates Septentrionales et Celticæ*, Hanoveræ 1720, 8vo; Pelloutier in his *Hiſtoire des Celtes, et particulierement des Gaulois, et des Germains*, Haye, 1750, 2 tomes 12mo. and Mallet in his *Introduction à l'Hiſt. de Dannemarc*, 1755, 4to. and many others, who, as uſual with the run of writers, found it eaſier to copy than to inveſtigate. But as Cluverius is their guide, he may be conſidered as the ſole champion; for the learning of Keyſler and Mallet was ſo minute as to amount to nothing: Pelloutier is learned, but is a great plagiary from Cluverius; and they all have not even argued the point, but taken it for granted. Far other was the practice of the moſt learned and ingenious tranſlator of Mallet into Engliſh, who has altered his author ſo far as infected with this groſs error, and has in an able preface ſhewn that it is impoſſible that the Germans could be Celts. But, tho he has demonſtrated this ſo fully that i might only refer to his work, yet he has not attended to the identity of the Scythians and Goths, nor laid open the real origin of the Germans. As i am glad of ſuch able aſſiſtance in this toilſome taſk, i ſhall give an abſtract of his arguments, and add ſome of my own.

He obſerves that all the arguments of Cluverius and Pelloutier, (if they may be called arguments), fall under two heads, *Quotations* from the ancient Greek and Roman authors, and *Etymologies* of the

the names of persons and places. The later he considers first; and well observes that "arguments "derived from etymology are so very uncertain and "precarious, that they can only amount to pre-"sumptions at best, and can never be opposed to so-"lid positive proofs." At the end he gives specimens of Celtic etymology, from that insane work, the *Memoires de la langue Celtique par M. Bullet. Besançon*, 1754, 3 vols, folio, from which it appears that a man must be a lunatic who founds any thing upon a language so loose as to take any impression. Such are *Northampton* (North Hampton) from *Nor*, the mouth of a river, *Tan* a river, *Ton* habitation. *Northill* (North Hill) from *Nor* river, and *Tyne* habitation. *Ringwood* from *Ren* a division, *cw* a river, and *bed* a forest. *Uxbridge* (Ouse-bridge) from *uc* river, and *brig* division. *Risum teneatis?* Let me add, that the Irish, and Welsh, and Armorican tongues, the only dialects of Celtic we have, (for the Highland Gaelic is but corrupted Irish) are at this day, and from the earliest MSS. remaining, one half Gothic: and a great part Latin, owing to the Romans living four centuries among the Welch, and the use of Latin in Ireland on the introduction of Christianity. The Gothic words are so numerous, that Ihre calls the Celtic, so reputed, a dialect of the Gothic; falsely, because the grammar and structure, the soul of the language, are totally different: but these Gothic words proceeded from the Belgæ, Saxons, and Danes, being intermingled with the Welsh, and Irish. For that these words did not pass from Celtic into Gothic is clear, because all the roots, branches, and relations of the words are found in the Gothic, but in Celtic only single detached words; as we use the French *eclaircissement*, but not *eclairer*, &c. The few words peculiarly Celtic, and of which a Glossary, by a person of complete skill in the Gothic, would be highly valuable, have so many significations, that to found etymology on them is worse than madness.

In the Irish one word has often ten, twenty, or thirty meanings; *gal* implies *a stranger, a native, milk, a warrior, white, a pledge, a conqueror, the belly of a trout, a wager*, &c. This must be the case in all savage tongues, which must be poor and confused. But the Celtic, i will venture to say, is of all savage languages the most confused, as the Celts are of all savages the most deficient in understanding. Wisdom and ingenuity may be traced among the Samoieds, Laplanders, Negroes, &c. but among the Celts, none of native growth. All etymology of names is folly; but Celtic etymology is sheer frenzy. Enough of Celtic etymology! let us leave it to candidates for bedlam, and go on.

As to the *Quotations*, i must beg leave to differ from the learned Translator of Mallet, who puts a slight value on them. Far from this, had the ancients been against me, i would at once have acceded to their sentiments: for AUTHORITIES ARE FACTS IN HISTORY, and to argue against them is to lose labour, as we must return to them at last. But the learned Schoepflin has so fully shewn, in his *Vindiciæ Celticæ*, that the ancients are positive against the Germans being Celts, that he has left nothing to add. He shews that Dio Cassius, a writer of the most suspicious character, as well known, and whose accounts are often contradictory of Cæsar, Tacitus, Suetonius, and others the best informed, is the ONLY author who calls the Germans, Celts. And that against Dio are Herodotus, Aristotle, Polybius, Diodorus Siculus, Dionysius Halicarnassæus, Strabo, Dionysius Periegetes, Plutarch, Pausanias, Ptolemy, Athenæus, Stephanus Byzantinus; and ALL the Latin authors. Dio was indeed another Ephorus; for such writers will arise, and the ancients had ignorant and foolish authors as well as we. Cæsar and Tacitus so fully confute Dio in this, as in many other matters, that he is justly regarded as an ignorant fabulist; and Lipsius has well observed, that he must be redd with extreme caution.

caution. Indeed Cæſar and Tacitus are ſo direct againſt the ideas of Cluverius and Pelloutier, that they are eternally oppoſing their authority; whereas they are the very chief authors we can depend on: Cæſar having warred in Gaul and Germany; and Tacitus living, as *Procurator Belgiæ*[t], upon the confines of Gaul and Germany.

The learned tranſlator of Mallet next proceeds to poſitive proofs, that the Germans were not Celts, but differed from them widely in perſon, manners, laws, religion, and language.

In Perſon. From Tacitus *in Agricola*, cap. 11. who ſays the inhabitants of Caledonia reſembled the Germans in perſon, while the Britons next Gaul reſembled the Gauls; that is, let me add, the ſouth-weſt Britons, who were Celts not Belgæ, reſembled the oppoſite Celtic Gauls.

In Manners. Among the Germans the huſband gave a dower to the wife. Tacit. Germ. c. 18. Among the Gauls, the wife to the huſband. Cæſar Bell. Gall. *lib.* VI. Add, that we learn from Ariſtotle, Polit. *lib.* II. *c.* 2. that the Celts were the only nation who deſpiſed women, as appears alſo from the Welſh and Iriſh hiſtories, and their preſent practice; while the Germans, as Tacitus obſerves, paid ſuch reſpect to the ſex, as almoſt to adore them.

In Laws. Among the Germans the meaneſt peaſant was independent and free. Tacit. Germ. *paſſim.* Among the Celts, all ſave the Druids and nobles *(equites)* were ſlaves. Cæſar. Bell. Gall. *lib.* VI. *Plebs pæne ſervorum habetur numero*, &c.

In Religion. Among the Germans no Druids, nor tranſmigration of ſouls.

In Language. This is the chief mark of diſtinct nations; and the moſt certain and unalterable. Cæſar ſays, that the Celts differed in language

[t] Vita Taciti, operib. præf. ex Plinii Hiſt. Nat. ni fallor.

from the Belgæ, who, he informs us, descended from the Germans. Bell. Gall. *lib.* I. *et* II. And, *lib.* I. *c.* 47. he tells, that Ariovistus, a German prince, learned the Gallic by a long residence in Gaul. Sueton. *in Caligula*, *c.* 47. says, that emperor caused Gauls to be taught German, to attend his mad triumph. See also Tacitus in Germania, *passim*; as where speaking of the Gothini, he says, *Gothinos Gallica lingua coarguit non esse Germanos*; 'their Gallic speech proves the Gothini not Germans.' The translator then shews, that the German and Celtic tongues are as distinct as the English is from Welsh or Irish; being radically different in construction, the essence of language. To the GERMAN, a dialect of the Gothic, belong the following: I. TEUTONIC, Tudesk, or old German. 1. Francic or Franco-Tudesk. 2. Swabian. 3. Swiss. 4. Saxon. 5. English. 6. Dutch. 7. Frisic. II. SCANDINAVIAN. 1. Danish. 2. Norwegian. 3. Icelandic. 4. Swedish. 5. Broad Scotish. To the CELTIC belong, I. The old Celtic, quite lost. II. Old British (or Cimbric). 1. Cornish. 2. Armorican. 3. Welsh. III. Old Irish. 1. Manks. 2. Highland Erse. 3. Irish. The Lord's prayer is then given in all these tongues, which demonstrates at once that the whole German tongues are of the same construction, and have many words in common; and the Celtic have the same description, but totally differ from the German.

The translation of Mallet was published in 1770; and in the same year appeared at Paris a second and enlarged edition of Pelloutier's *Histoire des Celtes*, in eight volumes 8vo. published by M. de Chiniac. This edition i have perused with great attention; and as very few study such remote subjects, and others may be misled by the false appearance of reading, and research, in that work, a hint or two shall be given concerning it. It is a bad omen to stumble in the threshold.

Our

Our author has not only ſtumbled, but fallen headlong, for he thus begins his work. '*Les Celtes ont eté connus anciennement ſous le nom general de Scythes. C'eſt celui que les Grecs donnoient a tous les peuples qui habitoient le long du Danube, et au dela de ce fleuve, juſques dans le fond du Nord.*' Αυτος εφα! *He has ſaid it!* The very firſt ſentence is an utter falſehold and abſurdity; for all the ancients diſtinguiſh as widely as poſſible between the Celts and Scythæ, as the reader may long ere now have judged, placing the former in the weſtern extremity of Europe, and bringing the later out of preſent Perſia. Now upon this radical error his whole work turns; and the conſequence is, that it is a chaos of complete deluſion from the firſt page to the laſt. M. Formey, whoſe *eloge* of him is prefixt, tells us innocently, *p. xxi.* 'M. Pelloutier m'a dit qu'il avoit lu l' apres ſouper, a peu pres comme on lit la Gazette, tous les auteurs dont on trouve la liſte a la tete de ſon premier tome de l'Hiſtoire des Celtes.' Every reader might have ſeen this: and it is to be ſuppoſed that he alſo wrote after ſupper, for his work is certainly written between awake and aſleep. Tho he has not redd above half what he ought; and his conſtant attention to his clerical duties prevented his reading, ſave after ſupper, when his mind was exhauſted to the dregs; yet he appears to have looked into the indexes of many books, and his ſilent ſuppreſſion of all the paſſages of the ancients concerning the Aſiatic origin of the Scythæ cannot be excuſed. His over-heated imagination ſaw the Celts every where; tho, if he could have underſtood the firſt page of Cæſar, he might have learned that in his time they held but one third part of Gaul. Weakneſs is excuſable; but truth muſt not be ſacrificed to falſehood: and his ſuppreſſion of all the evidence relating to the Scythæ is moſt illaudable. Indeed he always ſuppreſſes what he cannot anſwer: a plan very eaſy and very

very common. His design is to shew Gaul the parent country of modern nations in Europe, and thus to support the French dream of universal monarchy. But it may boldly be said that he who in treating history, the grand instruction of mankind, does not place the evidence against, as well as for, before his readers, he is a propagator of falsehood, and an enemy of society. But let him be judged by the verdict of one of his countrymen: *Si l'honneur et la bonne foi sont requises dans toutes les actions de la vie, elles sont indispensables dans la composition de l'histoire. Et l'historien qui manque a ces conditions, et qui deguisse a dessein la qualité des evenements, est un traitre et un faussaire qui abuse de la confiance du public.* Fresnoy *Meth. pour etudier l'Hist.* Tome V. p. 320.

CHAPTER

CHAPTER II.

The Germans were Scythæ. FIRST GRAND ARGUMENT: From Identity of Language.

THE opinions that the ancient Germans were Sarmatæ, and that they were Celts, being ſhewn to be erroneous, i proceed to eſtabliſh that they were Scythæ, who continued their progreſs from ancient Scythia, and their extended territories of Getia and Dacia into Germany, the bordering country. It muſt here be premiſed, that no author has fallen in my way who has entered into this. Cluverius, and his lateſt followers, think the Germans Celts. The modeſt and induſtrious Boxhorn, and a few others, who put the Germans as Scythæ, have been ſo ignorant as to take the Sarmatæ, Celts, and Huns, alſo for Scythæ. So that no ſolid ſcience could ſtand upon ſuch vague premiſes[a]. The Daniſh and Norwegian, and Swediſh, antiquaries uſed to think that the Goths came ſtrait from the Euxine to the Baltic; and that all the Gothic nations in Europe went from Scandinavia, as Jornandes bears, an author whom they formerly fought for as *pro aris et focis.* But

[a] Brotier, in his excellent edition of Tacitus, Paris, 1771, 4 volumes, 4to, ſays the Germans were Scythæ. But whom did he mean by *Scythæ?*

of

of late their whole ancient Eddas, Sagas, Chronicles, &c. ſhewing, on the contrary, that the Goths came to Scandinavia, not many centuries before Chriſt, but mentioning no prior egreſſion from it, their natural good ſenſe has led them to paſs theſe ideas: but they have not treated on the German origins, while the German writers ſtill generally follow Cluverius. Monteſquieu, Gibbon, and other late eminent writers, diſcuſs not the ſubject, but regard the Germans as aborigines.

The reader's whole attention is therefore requeſted to the arguments for this grand point; which, as lucid order is ſtudied in this little eſſay as much as poſſible, ſhall now be arranged in numerical battalion, after a remark or two. By the Germans i mean, as the ancients did, the whole nations from the Danube on the South, up to the Northern ocean, or extremity of Scandinavia on the North; and from the Rhine, and German ocean on the Weſt, to the river Chronus or Niemen on the Eaſt. For tho the Viſtula was generally put as the eaſtern boundary of Germany, this was owing to the Venedi, and one or two other Sarmatic nations, being found between the Chronus and Viſtula: but the whole *Germani Tranſviſtulani*, or vaſt diviſion of Germans called BASTERNÆ, amounting, as Pliny ſtates, to a fifth part of the Germans, were beyond the Viſtula, in preſent Pruſſia, Polachia, Maſovia, and Red Ruſſia. So that the Chronus or Niemen was certainly the proper boundary between the Germans and Sarmatæ, tho the ſuperior courſe and fame of the Viſtula made it the popular barrier. That the Scandinavians were Baſternæ, or Tranſviſtular Germans, right reaſon might inſtruct us, had we not the poſitive authority of Strabo, with collateral proofs from Tacitus, Ptolemy, and others, as after explained. For this was the part of Germany which immediately led from the Euxine to Scandinavia; and the paſſage to Sweden was not long; and

and was divided by the iles of Gotland and Oeland. The reader muſt alſo obſerve, that tho my proofs that the Germans were Scythæ from Aſia open a new field, yet heaven forbid that i ſhould make a new hypotheſis in ancient hiſtory! No. *The truth is always old.* What ſhall now be ſhewn was originally well known, tho afterward loſt. I do not diſcover new opinions; but old facts, that were hid under the ſoil of error; when they are dug up, they will be found to evidence their antiquity by their fabric.

The learned and judicious Sheringham obſerves, that there are three ways to judge of the origin of nations. 1. From Relation of Speech. 2. From accounts preſerved in Ancient Hiſtory. 3. From Similar Manners. But that the firſt is the chief and moſt certain of all arguments; *Linguarum Cognatio cognationis gentium præcipuum, certiſſimumque argumentum eſt.* This is indeed common ſenſe, for if we found a people in Japan who ſpoke French, they muſt be of French origin; and it is one of theſe truths which cannot be controverted. Language is a moſt permanent matter, and not even total revolutions in nations can change it. A philoſopher well told Auguſtus, that it was not in his power to make one word a citizen of Rome. When a ſpeech changes, it is in many centuries; and it only changes cloths, not body and ſoul. But not to inſiſt on a point univerſally allowed, it can be proved that the language of the old Germans was Scythic, or (what has been infallibly above ſhewn to be the ſame) Gothic, by theſe following facts.

FIRST GRAND ARGUMENT. The old German and Scythic one and the ſame Speech. This may be proved as follows.

We have a venerable monument of the Scythic or Gothic language in the goſpels tranſlated by Ulphilas, biſhop of the Goths, in Mæſia, in the year

year 367[b]. These four gospels, the remains of a translation of the Scriptures for the use of his people, have been repeatedly published, since the first edition, by Junius, 1665, 4to. down to that of Mr. Lye. Another fragment, containing part of the epistle to the Romans, has been lately discovered in the library at Wolfenbuttle, and published by Knitel, archdeacon of Wolfenbuttle. Other fragments of the Gothic language have also been found, of which see Mr. Lye's notes to his edition of the Gothic gospels. All these remains, as being Gothic, are Scythic, for it has been fully shewn that Goths and Scythæ were but synonymous terms for one and the same people.

The consonance of these Scythic remains with the old German is universally known. The Francic is a dialect of the Teutonic, Tudesque or Old German; and the gospels of Ulphilas bear such affinity to the Francic, of which fragments are preserved in the early French historians and elsewhere, that De la Croze, and Michaelis, have pronounced these gospels to be part of an old Francic version, tho Lye, Knitel, and others, have refuted that opinion from history, and comparison of the dialects. Schilter, in his invaluable *Thesaurus*[c], has given us many large monuments of the Tudesque, or Old German, from the seventh century downward, and it is clear that the Scythic of Ulphilas is the same language. Wachter's learned Glossary of the ancient German also certifies this point. And the skilful Ibre, after hesitating whether the gospels of Ulphilas bear most

[b] Socrates, IV. 33. Sozomen. VI. 37. Nicephor. XI. 48. Jornandes, c. 51. Isidor. Chron. Goth. sub anno æræ Hispan. 415. Roderic. Toletanus II. 1. says Gudilas episcopus Gothorum literas eis tradidit, quæ in antiquis Hispaniarum et Galliarum libris adhuc hodie supersunt, et specialiter quæ dicitur Toletana Scriptura.

[c] Schilteri Thesaurus Antiq. Teuton. Ulmæ, 1728, 3 vols. folio.

resem-

resemblance of the German or Scandinavian dialect of the Gothic, gives it in favour of the former, adding that some words, as might be expected, are neither found in the old German nor Scandinavian [d]. The Anglo-Saxon, as it is called, but which should be stiled the Anglo-Belgic, is also known by all to be a venerable, and excellent dialect of the Tudesque: and it bears such intimate connection with the Scythic gospels, that the noble work of Lye, the *Dictionarium Saxonico et Gothico Latinum*, London, 1772, 2 vols. *folio*, is built wholly upon their identity.

The Scandinavian, of which the oldest reliques are Islandic, and begin with Arius Frodi, in the Eleventh century, is a dialect of the German. The remains we have in it are more modern by four centuries than those of the German, for nothing shall be built on the Runic inscriptions; and those Islandic reliques are more polished, and the words more shortened, (a grand mark of a polished tongue, as long words are of a rude and primitive one [e]) not only because more modern than the German, but because the Islandic was refined by a long succession of poets and historians almost worthy of Greece or Rome. Hence the Icelandic, being a more polished language than the German, has less affinity with the parent Gothic. The Swedish is nearer related to the Icelandic than either the Danish or Norwegian; the two later countries being under one monarch of German extract, and from the proximity of Denmark to Germany, many words have crept in. But that the Swedish is the daughter of the Scythic of Ulphilas is amply known from Ihre's work, the *Glossarium Suio-Gothicum*. Nor is there occasion to insist upon

[d] In Differt. de Evangel. Gothic. Vide etiam Differt. de veteri lingua Danica apud Gunlaugi Vermilinguis et Rafnis poetæ Sagan. *Hauniæ*, 1775, 4to.

[e] See Mr. Horne Tooke's sensible and ingenious Επεα Πτεροεντα.

facts

facts now so universally certified as the identity of the Scythic or Gothic, preserved in Ulphilas and other ancient remains, with the German and Scandinavian tongues.

Even in the darker ages these facts were well known. Rodericus Toletanus says, *Teutonia, Dacia, Norvegia, Suecia, Flandria, et Anglia, unicam habent linguam, licet idiomatibus dignoscantur*: 'Germany, Denmark, Norway, Sweden, Flanders, and England, have all one speech, tho distinguished by their idioms.' And Walafrid Strabo, who wrote under Louis the Pious Emperor of Germany about 820, observes justly, *Gothi, qui et Getæ, eo tempore quo ad fidem Christi, licet non recto itinere, perducti sunt, in Græcorum provinciis commorantes, nostrum, id est Theotiscum sermonem habuerunt*[f]. 'the Goths, who were also called Getæ, being in the provinces of the Greek empire *(the Byzantine)* at the time they were brought to the Christian faith, tho not by the right way, *(they were all Arians as was Ulphilas their apostle)*, had our language, that is the Tudesque.' This fact Walafrid must have seen from the translation of Scripture by Ulphilas, mentioned by the ecclesiastic historians, and famous from the first over all christendom.

The modern German, a language spoken in a far greater extent than any other of Europe, and now beginning to be much studied from the number of good books in it, resembles the Gothic gospels, more than the present Danish, Norwegian, or Swedish; and has certainly more ancient stamina. Its likeness to the Asiatic tongues, in harshness and inflexible thickness of sound, is very apparent. In form, structure, and in numerous words, it agrees with the Persian, as all know[g];

[f] De reb. Eccl. c. 7.

[g] Lipsi. Cent. III. epist. 44. Scaliger. Burton de veteri lingua Persica. Boxhorn. Præf. ad Orat. Dom. a Chamberlayne, &c. &c. The learned Marsham justly observes, *Scythæ sunt tam Persæ, quam Gothi, Germanique.*

and

and Bufbequius fhews that the clowns of Crim Tartary, not Tartars, but remains of the old Scythæ, fpeak a language almoft German. Charlemagne was firft emperor of Germany. Before he conquered it, petty ftates prevailed. Fragments of Tudefque or German of his age remain. The Francic and Saxon are dialects of it. The former is generally ftiled Franco-Tudefque: and the later fhould be called Saxo-Tudefque, being a different dialect from the Saxon of England, falfely fo called, for it was Belgic, and fpoken in England by three millions of people three hundred years before Cæfar. The Saxons and Angli never exceeded a hundred thoufand, and adopted the tongue of the inhabitants, which they called Saxon or Anglic, as their poffeffions lay, the former to the fouth, the later to the north. The Saxons conquered the Angli, and yet the later gave their name to the country[h]. Such was the effect of one book written by an Anglus, Beda's *Hiftoria Ecclefiaftica Gentis Anglorum.* The Englifh is Belgic mixt with Roman, or, as now called, French. The Roman was never entirely fpoken in Britain as in Italy, Spain, Gaul. The Welfh tongue fufficiently fhews this. Britain was a remote frontier; and the Romans who defended it keeped feparate from the people. In Spain and Gaul the inhabitants were wholly romanized; all were Romans. In Britain the Romans were folely the Roman legions. The inhabitants of Gaul, who all fpoke Roman, far outnumbering the Franci their conquerors, their tongue, tho fpoken of with contempt at firft, as the *lingua Romana ruftica*, prevailed over the Francic; and was called Roman, but now French. Such was alfo the very cafe in

[h] The kingdom of the Weft Saxons fubdued the reft. D'Anville in his *Etats formés en Europe apres la chute de l'empire Romain en occident*, Paris 1771, 4to, wonders that the name of the vanquifhed Angli remained to the country: but names are merely accidental.

Italy and Spain; where the *Romano*, and *Romance*, overcame the rude Gothic, and is now the language. It muſt alſo be remarked, that the ancient German has not the ſmalleſt ſimilarity to the Celtic, or to the Sarmatic: and that the older it is the greater is the diſtance[i].

This argument, from identity of ſpeech, is ſo certain and concluſive, that, from it alone, we might invincibly infer that the Germans were a Scythic progeny: but to place ſo important a point beyond a ſhadow of doubt, even to the moſt ignorant or prejudiced mind, let us proceed to other arguments.

[i] Mallet, *London* 1770, vol. II. notes.

CHAPTER

CHAPTER III.

The Germans were Scythæ. SECOND GRAND ARGUMENT: From the teſtimonies of Ancient Authors.

IN examining the origin of nations language is juſtly eſteemed an infallible criterion. But in all other ancient facts the authorities of ancient writers form the ONLY evidence we can poſſibly have. Without them we can know nothing of the ſubject. Human affairs by no means proceed according to reaſon, ſpeculation, or philoſophy; but depend on various contingencies, which can only be learned from ancient authors. It cannot therefore be too often repeated that AUTHORITIES ARE FACTS IN HISTORY. Lord Bacon introduced experimental philoſophy againſt theories of nature; and in hiſtory theory is even more fooliſh than in natural philoſophy, ſeeing that nature has great laws, which hiſtory has not. What we now call the philoſophy of hiſtory was introduced by Voltaire, and a few other ignorant theoriſts, unacquainted with that great reading, upon which the experimental philoſophy of hiſtory muſt ſtand. For if we reaſon upon falſehoods, our reaſoning muſt be falſe: and in ancient hiſtory facts can only be found by the moſt aſſiduous peruſal of all the writers who ſtate theſe facts, or throw light on them. If we truſt conjecture, or philoſophical nonſenſe, there is no end; for a thouſand authors may give us a thouſand theories, and we muſt return to the ancients at laſt. The migrations of nations are alſo facts ſo very ample, and ſtriking, and leave ſuch traces,

that even the moſt ignorant know them; as there is not a peaſant in Europe who is to learn that the North American colonies went from Britain. When therefore ancient authors univerſally agree in ſuch large facts, their teſtimony is infallible, and preſents every evidence of hiſtoric truth.

SECOND GRAND ARGUMENT. The Germans were Scythæ, from ancient authorities.

The knowlege which the Greek and Roman authors, preceding Cæſar, had of Germany, was obſcure, and confined. About 450 years before our æra, Herodotus, the earlieſt writer who can afford us any intelligence on this ſubject, thought that the Danube roſe near a town of the Celts called Pyrrhene, not far from the pillars of Hercules [a]: that is, the Pyrenees in Spain. He alſo tells that the Eridanus, or Po, ran into the Northern ocean, in preſent Pruſſia, where the amber always was, and is now alone found, an idea which apparently aroſe from this, that the amber was brought from Pruſſia overland to the mouth of the Po, there to be ſhipped for Greece. About 250 years before Chriſt, Apollonius Rhodius affords equal marks of ignorance in geography. For he makes the Argonauts, in their return, paſs from the Euxine up the Danube into the Cronian, or Baltic ſea; thence into the Eridanus, or Po, which, with Herodotus, he ſuppoſed fell into the Baltic; a branch of which leads them into the Rhone; an arm of which later would have carried them weſt to the great ocean, had not Juno cried to them from the Hercynian rock, or Hercynian foreſt in Germany [b]. This was the courſe of their voyage: and ſuch was the ignorance of an exquiſite and learned poet, who had ſtudied and lived long at Alexandria, in the time of Ptolemy Philadelphus, and had certainly the uſe of the largeſt library of ancient times! Polybius, who wrote about 160

[a] Lib. II. [b] Argonaut. IV. 290. 640.

years

years before Chrift, fays in his third book, 'All that country between the Tanais and Narbonne, to the north, is unknown to us, till by curious inveftigation we learn fomewhat concerning it. They therefore, who write or fpeak otherwife, are either ignorant, or fabulifts.' This reftriction includes all Germany, Scandinavia, Britain, and the moft of Gaul.

But this ignorance of the ancients related chiefly to the geography of thefe regions; for as to the great divifions of men who inhabited them, namely the Scythæ and Celts, they were by no means ignorant. We knew that the Japanefe were a Chinefe colony, and that the Icelanders had paft from Norway, for centuries before we had any thing but fables, as to the geography of thefe countries: and fuch was the cafe with the ancients. One navigation may difcover the name, language, and manners, of a diftant people: while to give an accurate geography of their country, whole centuries are required; efpecially in ancient ages, when voyages were only made by ignorant mariners and traders, for the mere fake of gain. The Phœnicians were fettled at Gades in Spain, and at Utica in Afric, about 1200 years before Chrift, or three hundred years before the building of Carthage, which laft was the foundation of a party who had fled to a well known fhore, and not an original trading colony. Gaul and Britain were certainly vifited by the Phœnicians, long before Germany and Scandinavia were at all known to the Greeks or Romans. But the Phœnicians, as Strabo tells us, carefully concealed all knowlege of thefe countries, left other nations might interfere in their trade. The ftory of the Phœnician fhip is well known, the mafter of which, obferving a Roman veffel following his tract in thefe feas, ran aground on purpofe, and thus wrecked his own fhip and the Roman that followed him. This act was deemed fo patriotic, that he was richly re-

warded by the ſenate of Carthage. The part of Germany at the mouth of the Viſtula, or preſent Pruſſia, was certainly known to the Greeks before the time of Herodotus; and it was the country that ſupplied all the amber in ancient times, as it does in the preſent. That Greek merchants travelled there, and had eſtabliſhed the mart for it, at the mouth of the Po, there is every reaſon to believe. And if the natives brought it down to that mart, the merchants would equally learn their name, ſituation, language, and manners. Herodotus mentions the Marus, or Moraw, of preſent Moravia, a river to the weſt of the Viſtula; and ſays it riſes in the country of the Agathyrſi, whom Dionyſius and other geographers place on the north of Marus, up to the Baltic. The Eridanus of Herodotus may well be interpreted the Viſtula; for there is no reaſon why the Greeks ſhould not have given the ſame name to the two different rivers, eſpecially while their authors afford many examples of this kind. The deſcription of Herodotus can alone apply to the Viſtula, at whoſe mouth only amber was and is found, and where the region of the Hyperboreans was, as he and other ancients ſtate. And this commerce of amber ſeems to have opened the connection between the Hyperboreans and the Greeks, ſo famous in antiquity. M. D' Anville has erred in placing the Hyperboreans in the north of European Ruſſia, a region unknown to the ancients. Ptolemy, and Agathadæmon, who laid down his maps, making the Riphæan mountains run eaſt and weſt, at the fountain of the river Tanais: and it is only by ancient ideas that we muſt eſtimate ancient geography. The eaſt of the Baltic was the *Mare Cronium*; the Great Northern, or Frozen, Ocean, was quite unknown to the ancients; and indeed how could they get at it, for of Scandinavia, as ſhewn in the laſt chapter, they only knew as far as the Wener lake, and lake of Stockholm. But the Greeks know to a certainty,

1. That

1. That the Celts were in the weſt of Europe, above Spain; or in Gaul and Britain. 2. That in the North Weſt of Europe, or in preſent Germany and Scandinavia, were the Scythæ; and the Celto-Scythæ, or thoſe Scythæ in Gaul and Britain, who bordered on the Celts, as the Indo-Scythæ did on the Indi. 3. That the Sarmatæ were on the North of Greece, to the eaſt of the Scythæ of Germany. All which will clearly appear from the following authorities.

1. Herodotus places the Celts quite to the Weſt, and the pillars of Hercules; whereas in his geography of Scythia, Book IV. ch. 99. *et ſeq.* he evidently ſuppoſes that the Scythians ſpred all over the North Weſt of Europe, even to the Northern ocean, or Baltic. The Agathyrſi, and Geloni, he ranks among the Scythian nations, who united in the general league againſt Darius, *ch.* 101. Now Dionyſius and Ptolemy place the Agathyrſi and Geloni upon the Baltic ſea. We learn from this that the ancient Greeks knew that the Scythæ extended to the utmoſt north-weſt extremity of Europe, or up to Scandinavia.

2. Xenophon, who wrote about 380 years before Chriſt, ſays, in his *Memorabilia Socratis*, lib. II. §. 10. Εν δε τη Ευρωπη Σκυθαι μεν αρχουσι; 'In Europe the Scythians bear ſway:' ſhewing that as the Perſians were the ruling people in Aſia, ſo were the Scythæ in Europe. Had the Scythians of Europe been regarded by Xenophon as confined to Ancient Scythia, he could not have given them this deſcription; but he palpably underſtood that they extended into the heart and furtheſt parts of Europe, and bore univerſal ſway in it.

3. Ariſtotle, *in Meteor.* I. 13. ſays, the Iſter, or Danube flowed from the Pyrenees, mountains of Celtica: and *De Gen. An.* II. 8. he ſpeaks of the cold of Scythia, and adds that the country of the *Celts, above Spain,* (Κελτους τους ὑπερ της Ιβηριας) is alſo cold. He, as well as Herodotus, knew that

the Celts were confined to Celtic Gaul, and to Britain, for he calls the tin which was brought from Britain, *Celtic tin*: τον κασσιτερον τον Κελτικον τηκεσθαι φασι, πολυ ταχιον μολυβδου; 'they say that Celtic tin melts much sooner than lead:' *De Mir. Ausc.*

4. In the next century, or about 250 years before Christ, Pytheas, Xenophon Lampsacenus, and Timæus, authors quoted by Pliny, Nat. Hist. IV. 13. all say that the ile Baltia, or Glessaria, a peninsula of the Prussian coast, in which amber is found, 'lay opposite to Scythia, distant a day or two's sail.' Pliny quotes them separately, and they vary in some points, but all agree in this; which shews to a certainty that the Greeks knew the Scythians to extend to Scandinavia, and over all the north of Germany, as before mentioned: while the Celts were confined to Celtic Gaul and Britain. My plan confines me, else i could convince every reader, that the Greeks, five centuries before Christ, had far more accurate ideas of the Scythic and Celtic nations than Pelloutier, a writer of yesterday. But it is the property of an over heated imagination to raise fumes, and darken every subject, while the *lumen siccum*, or dry light of judgement, penetrates and illustrates all. Fancy blends: judgment discriminates. Fancy finds similitudes; judgment dissimilitudes.

In the century following Polybius is the most eminent writer, but his subject extended to Gaul, not to Germany. Scymnus of Chios, an elegant geographer in verse; who wrote, as Dodwell shews, 127 years before Christ, and addresses his work to Nicomedes, king of Pergamus; tho he quotes many authors, only shews that the Greeks had made no greater progress in geography.

5. At length full day arises upon the west, and a distant splendor upon the North of Europe. Cæsar, who entered upon his province of Gaul 57 years before the Christian æra, from personal knowlege, enlarged by the cool penetration and luminous

luminous comprehenſion of his great ſoul, was to be the fountain of this irradiation. From his admirable Commentaries on the Gallic War it is evident that the Celts, far from being, as Pelloutier idiotically ſuppoſes, ſpred over all Europe, were in fact confined to one third of Gaul, as every ſchool-boy knows who has redd the firſt line of his work[c]. For the North eaſt third was poſſeſſed by the Belgæ; who, as Cæſar informs us, from the beſt information, that of a neighbouring nation, were of Germanic origin; and their language, manners, and laws, were different from thoſe of the Celts, as Cæſar ſhews, being palpably German. The Aquitani held the ſouth-weſt part of Gaul; and were alſo of different language, manners, and laws, from the other two; being Iberi who had paſſed from Spain, to which they had come from Africa[cc]. Strabo IV. p. 266. ſays of the Aquitani, 'they reſemble the Iberi more than the Galli (or Celts) of whom they have neither the form nor idiom.' Nay in their laſt refuges, Britain and Ireland, the Celts were a vanquiſhed and confined people. For the Belgæ, as Cæſar ſhews, had all the ſouth-eaſt of preſent England; and the Piks, a Germano-Scandinavian people, as Tacitus and Beda prove, had all the

[c] Gallia eſt omnis diviſa in partes tres. Quarum unam incolunt Belgæ; aliam Aquitani; tertiam qui ipſorum lingua Celtæ, noſtra Galli appellantur. Hi omnes lingua, inſtitutis, legibus, inter ſe differunt. *Bell. Gall.* lib. I. *init.*

[cc] The Iberian language ſurvives in the Cantabric and Baſque. The old Mauric is little known, and few ſpecimens have been publiſhed: there is a diſſertation on it at the end of Chamberlayne's *Oratio Dominica* (De lingua Shilhenſi); and ſome information may be found in Shaw's Travels. It is yet ſpoken by the *Kabyles*, or Mountaneer Clans *(Kabyleab*, Arab. *Clans)* in Mauritania; and is called the *Showiab*, or *Shillab*, being quite different from the Arabic, the general ſpeech of the country. Theſe Kabyles have, to this day, the manners deſcribed by Salluſt. They are divided into clans, as the Fins, Laplanders, Celts, and other radical ſavages, who are incapable of progreſs in ſociety; for clans are peculiar to ſavage ſociety, and vaniſh at the firſt ray of induſtry and civilization.

north

north of Scotland down to the friths of Clyde and Forth. In Ireland, it is clear from Ptolemy, that the Belgæ held all the ſouth-eaſt parts, and that they had not proceeded from Britain, but from Belgic Gaul and Germany; for of the *Menapii* and *Chauci*, or *Cauci*, we find no trace in Britain[d], but have them in Ireland, and in Germany, and Belgic Gaul. But of this in the Enquiry into Scotiſh hiſtory, where it ſhall be ſhewn that the Belgæ were the ruling people in Ireland; and that the Iriſh, or old Scotiſh Royal ſtem is really Belgic, or Gothic. Theſe Belgæ are the *Fir Bolg* of the Iriſh Annals, with whom their real hiſtory begins; and ſuch was their ſuperiority that to this day *Bolg* in Iriſh implies *a noble man*, and alſo *a man of ſcience*.

Even in the regions retained by the Celts, which were minute, they were mingled with German Goths; and their ſpeech with German or Gothic words. The old Iriſh grammarians, as Mr. O'Conor[e] tells, call their Gallic, or Iriſh tongue, *Berla Tebide*, or a mixt language. The Welſh, as all know, is, even in it's moſt ancient remains, full of Daniſh and Engliſh words. The Gallic, Celtic, or Iriſh, of the Highlands of Scotland, is of all the Celtic dialects the moſt corrupt, and mixt with Gothic; owing to the neighbourhood of the Piks; and to the Norwegians holding the Hebudes and weſtern coaſt of Scotland, from the time of Harald Harfagre, or about 880, till 1266, when regained by the Scots; but the Norwegians remained as principal tenants, and the chief families in theſe parts are all Norwegian. So that in fact

[d] There was a ſmall *town* called Menapia in Wales, juſt oppoſite to the *people* Menapii in Ireland, and apparently founded by them. But we find no Menapii in Wales; the people, in whoſe territory Menapia ſtood, were the Dimeti, a tribe of the Silures, or Celts of Wales. See Ptolemy and Richard.

[e] In his publication of O'Flaherty's Vindication of Ogygia, Dublin, 1775, 8*vo*. præf. p. xxxii.

the

the Celtic, far from being a pure ſpeech, is the moſt mixt and corrupt in the world. For the Celts were ſo inferior a people, being to the Scythæ as a negro to an European, that, as all hiſtory ſhews, to ſee them, was to conquer them; and as they had no arts, nor inventions, of their own, they of courſe received innumerable words from other tongues. But the nomenclature of a language is only it's dreſs, while it's grammar forms the ſoul and body; and the Celtic grammar is totally remote from that of all Gothic languages. So much ſo that, by a mode, perhaps unknown to any other ſpeech, they decline nouns beginning with labials, by altering the initials, as the Goths, Greeks, and Romans, altered the termination. Thus *Mac* is *a ſon*; *Mhic*, (pronounce *Wic*) *of a ſon*, &c. Nay the pronouns alter the beginning of nouns, thus *Pen*, *a head*; *i Ben*, *his head*; *i Phen*, *her head*; *y'm Mhen*, *my head*. A ſtrange and horrible abſurdity! as it cancels every rule of language; and muſt ſhew a confuſed and dark underſtanding in the people who uſe it, nay even to ſpeak it muſt *ex poſt facto* throw a miſt over the mind. Yet is it much to be wiſhed that profeſſorſhips of the Celtic tongue were eſtabliſhed in our univerſities, that ſuch remains as are of that ſpeech might be explained and placed in a juſt light. We naturally reverence what we do not know[f]; and this may be called the Celtic century, for all Europe has been inundated with nonſenſe about the Celts. When we come to the truth about them, and Time always draws truth out of the well, the Celtic miſt will vaniſh, or become a mere cloud.

To return. Cæſar, by ſhewing the Celts to be confined to ſuch ſmall bounds, palpably marks that other nations had gained ground on them, ſo as to confine them to ſuch a contracted ſpace. And in his fine deſcription of the Germans in book VI. and in other paſſages, he ſhews them to

[f] Ignotis reverentia major. *Tacit.*

have

have totally differed from the Celts. What people then were they? That they were not Sarmatæ, all know: and the only other people, whom the ancients know in the north-weſt of Europe, were the Scythæ, as juſt ſhewn. It follows then that they were Scythæ. The Greek authors had certainly acquired ſome knowlege of Germany two centuries at leaſt before Cæſar, for he ſays, book VI. *Germaniæ loca circum Hercyniam ſilvam, quam Eratoſtheni, et quibuſdam Græcis, fama notam eſſe video, quam illi Orciniam appellant, Volcæ Tectoſages occuparunt.* And we ſhall ſee inſtantly that Diodorus Siculus, one of the beſt informed, and moſt judicious of the Greek hiſtorians, and who wrote after Cæſar's diſcoveries, repeatedly calls all Germany, even to the furtheſt weſt and north, *Scythia.* It may be aſked, why does not Cæſar call the country Scythia? Why this new appellation of Germany? Be it anſwered, that another country was peculiarly called Scythia, namely, Little or Ancient Scythia on the Euxine. And that tho the Greeks called all that tract, to which the Scythians extended, Scythia, yet thoſe Scythian nations bore different names, as Thraces, Illyrians, &c. Of courſe Cæſar, finding the Germans ſo called by their countrymen of Belgic Gaul, gives them, moſt properly, their ſpecific, and not generic name. Nor does Cæſar write as a geographer, but as a warrior: he ſays not a word of their origin, &c. but only deſcribes their manners. Tacitus, *in Germ.* ſpecially informs, that the name of Germans was a late one [z].

6. Diodorus Siculus was cotemporary with Julius Cæſar, and profited by his diſcoveries. He

[z] It is worth remark, that there was a Perſian people called Γερμανοι, *Germani.* Herod. I. 125. There was alſo a Greek one called *Teutani*, in Peloponneſus, Pliny III. 8. Steph. Byz. The ſame Scythic ſpeech produced the ſame appellations.

tells

tells us, *lib.* V. *p.* 354. (edit. Wesseling.) that the people "who inhabit the inner parts above Marseilles, and at the Alps, and on this side the Pyrenees, are called Celts. But THOSE who inhabit BEYOND the Celtic region, and the parts toward the SOUTH, and situated on the ocean; and THOSE toward the Hercynian mountains, and all onward, even to Scythia (*και παντας τους εξης μεχρι της Σκυθιας*) are called Gauls." Wesseling observes, that this is false, because the Romans called the Celts also Gauls. But Diodorus no doubt knowing that the Celts were not those Gauls celebrated in Roman history, but quite a distinct people, possessing the inner or further part of Gaul, he, with propriety, puts them as different nations. By the Celts Diodorus understands those of Cæsar, extending from the north-west extremity of the Alps above Marseilles, into the inner parts of Gaul. Those beyond the Celts, to the south on the ocean, are the Aquitani. Those toward the Hercynian mountains, and onward to Scythia, are the Belgæ. His Scythia is palpably Germany: as it is in the following passages. "They (the Gauls) are very fierce on the north, and bordering on Scythia (*και των τη Σκυθια πλησιοχωρων*), so that they are said to devour men, as those Britons also do who inhabit Ireland." *lib.* V. *p.* 355. Again, speaking of amber he says, it comes chiefly from an iland of Scythia, above Gaul, *της Σκυθιας της ὑπερ την Γαλατιαν*: *ibid.* meaning Baltia, or Glessaria, as the above quotations from Pliny shew.

7. In the time of Tiberius, about 20 years after Christ, lived Strabo. His valuable work is full of the Scythæ; and he tells us, *lib.* XI. *p.* 507. *ed. Casaubon.* *Απουλας μεν δη τοις προσβορροις κοινως οἱ παλαιοι των Ἑλληνων συγγραφεις Σκυθας, και Κελτοσκυθας, εκαλουν.* 'All the nations toward the northern parts, the ancient writers call Scythians, and Celto-

Celto-Scythians.' [h] Now tho in ſpeaking of Aſia, XI. 492, he ſays, after Ephorus, that ſome Sarmatæ there were Scythæ, yet in deſcribing Europe he diſtinguiſhes between the Scythic and Sarmatic nations. Thus he ſays, "above the Getæ, are the Tyragetæ, and above theſe the Jazyges Sarmatæ;" and he tells us, *lib.* VII. that Homer, by his Hippomolgi and Galactophagi, *Il.* XIII. means the Scythæ and Sarmatæ. So that by the Scythians he means not the Sarmatæ. In book I. he ſays, the earth is divided into four parts, to the furtheſt eaſt the Indians dwell; to the furtheſt ſouth the Ethiops; to the furtheſt weſt the Celts; to the furtheſt north the Scythians. And Strabo knew that the Scythæ of Germany were the Getæ, for book VII. p. 294. he ſays 'The Suevi hold the ſouth ſide of Germany which is beyond the Elbe. After them lyes the region of the Getæ, narrow on the ſouth toward the Iſter, and toward the Hercynian foreſt, part of whoſe mountains it comprehends, but extended largely to the north, even to the Tyragetæ.' By the Getæ Strabo palpably means all the Germans eaſt of the Elbe, namely the *Vandali*, and *Hermiones*, and *Baſternæ*, of Pliny, being three of his five grand diviſions of the Germans: the Baſternæ actually ſtretching eaſt to the river Tyras, on which the Tyragetæ dwelled. Strabo alſo, as ſhall be after ſhewn, places Baſternæ in Scandinavia. Hence it is clear, that Strabo looked on theſe three grand diviſions of the Germans as Getæ, Scythians, or Goths; and of courſe would have regarded the others as ſuch, had he learned, as we do from Tacitus, that the whole Germans to the furtheſt extremity were all of one origin, language, and manners.

8. Mela wrote about the year 45. He diſtinguiſhes the Scythians and Sarmatæ, and gives a

[h] Strabo ſays, lib. I. that the names Celtiberi and Celto-ſcythæ 'comprehended, thro ignorance, diſtinct and ſeparate nations under one term.'

ſeparate

ſeparate chapter on each. In b. III. chap. 5, he tells us that the northern Scythæ were called *Belcæ*, a name no where elſe to be found; and ch. 6. he tells us, *Thule Belcarum littori oppoſita eſt*, 'Thule is oppoſite to the ſhore of the Belcæ.' So that in his opinion the Scythians held Scandinavia, oppoſite to which Thule is placed by all the ancients.

9. Pliny, the natural hiſtorian, wrote in Veſpaſian's time, about 70 years after Chriſt. In his fourth book, ch. 12, he tells us, that the Scythian nations, including the Sarmatæ, ſtretched all along the north, and north-weſt of the Danube; and then adds the following memorable and deciſive ſentence. Before reading it, let us recollect that Pliny prefixes to his immortal work the contents of each book; and a liſt of the authors uſed in that book, from which it appears that his reading was, as his nephew informs us, infinite. No writer in all antiquity ever had ſuch exuberance of information; and the queſtion could not be ſubmitted to a more able arbiter. Hear his verdict. SCYTHARUM NOMEN USQUEQUAQUE TRANSIT IN SARMATAS, ATQUE GERMANOS. NEC ALIIS PRISCA ILLA DURAVIT APPELLATIO, QUAM QUI, EXTREMI GENTIUM HARUM, IGNOTI PROPE CETERIS MORTALIBUS DEGUNT. *The name of Scythians is every where changed to that of Sarmatæ, and Germans. Nor has that ancient appellation continued, ſave to the moſt diſtant of theſe two nations, who live almoſt unknown to other mortals.* The Sarmatæ, as above explained, were, by ſome leſs informed ancients, regarded as a nation of the Scythæ; for before Ptolemy's time, who wrote near a century after Pliny, little intelligence had been got about the Sarmatæ, a people who occupied a country as large as all the Scythian poſſeſſions put together. Their language was totally different, as the Slavonic is from the Gothic or Scythic of Ulphilas. But

ſome Greek writers knowing that the Scythæ extended all over the north-weſt of Europe, had conſidered the Sarmatæ alſo as a Scythic nation. The name of Scythians, given to the Sarmatæ, was but a vulgar inaccuracy, as we term the Americans Weſt-Indians. Diſtant objects become indiſtinct, and their appellations of courſe inaccurate. Yet, tho wrong in denominating the Sarmatæ Scythians, the ancients knew they were perfectly right in giving that name to the Germans, after they had diſcovered that the Sarmatæ were quite a different race from the Scythians; ſeeing that the German language and manners proved them the ſame people with the ancient Scythians on the Euxine. This is clear even from Strabo, who calls the Germans Getæ, as juſt ſhewn; and from all the Greek writers after Ptolemy, who name the Germans Scythæ. For the whole German nations were called Scythians or Goths in the fourth century; as the vaſt German diviſion of the *Vindili* (or *Vandali*, as ſome MSS.) of Pliny, the *Suevi*, *Angli*, *Langobardi*, of Tacitus, &c. &c. &c. are uniformly called Scythians or Goths after that time. For that the Greeks denominated all theſe nations Scythians, whom the Latins called Goths, has been amply demonſtrated in the beginning of this eſſay. The reader is requeſted to attend to this important circumſtance, for if he falls into the vulgar deluſion of the Goths being a paltry tribe of Germany, or of Scandinavia, he will err prodigiouſly. The Latin name *Goths*, and Greek term *Scythians*, belong to the whole barbaric nations from the Caſpian to the Adriatic, eaſt and ſouth, to the Britiſh channel weſt, and Scandinavia, and river Chronus or Niemen, north and north eaſt. The Sarmatæ are by all writers after Ptolemy placed on the north-eaſt of the Scythæ, in preſent Poland and Ruſſia; and marked as a ſeparate and peculiar, great people. It was from

from the vaſt plains of Getia, Gothia, or Ancient Scythia, and of Germany, that the ruder Goths ſpred over Europe, on the fall of the Roman empire; and not from the bleak and deſert mountains of Scandinavia, or from one little diſtrict in Germany, as childiſhly dreamed.

To produce all the other ancient authorities, that the Germans were Scythæ, would ſwell this tract to a folio volume; and what are given will, it is believed, fully ſuffice. Tacitus thinks the Germans indigenes, for a reaſon which has deſervedly excited laughter, namely, that all the ancient migrations were by ſea, not by land! As if the inhabitants of ſuch a region as Germany could be tranſported by ſea, like the little colonies of antiquity! He adds, that no nation would proceed from better climates to people ſuch a country; forgetting, as M. Brotier juſtly remarks, that neceſſity and ſecurity are the parents of barbaric population. The Norwegians have peopled Iceland, and planted Greenland. But the miracles of Veſpaſian, the tale of the phœnix, and ſuch remarks as theſe, only ſhew that man is compoſed of inconſiſtency, and that the ſtrongeſt on ſome occaſions, are the weakeſt on others: as the only ſublime hiſtorian who ever wrote could ſometimes ſink moſt profoundly from his elevation. It can even be ſhewn from Tacitus, that the Germans were Scythæ, for we have remains of the language of ſeveral nations he mentions in Germany, and theſe remains are Scythic or Gothic, as is the whole German language at this day. He himſelf, tho he diſtinguiſhes the German ſpeech and manners from thoſe of the Celts and Sarmatæ, in the moſt direct terms, yet no where diſtinguiſhes them from thoſe of the Daci, as he, with the Romans, calls theſe Getæ who bordered on Germany. It may be ſaid, the Getæ might be a German emigration, as well

as the contrary; but against this are ALL the ancients, as every page of this work witnesses, for they all state the Scythians to have proceeded from the east to the west; and the whole tenor of that progress is marked and distinct, from Persia to Britain.

CHAPTER

CHAPTER IV.

The Germans were Scythæ. THIRD GRAND ARGUMENT: From Similar Manners.

IT muſt be remarked, before proceeding to the third and laſt claſs of arguments, namely, thoſe ariſing from ſimilarity of manners, that it is, of all others, the moſt uncertain. For ſimilar ſtages of ſociety will produce like manners among all mankind. A ſpecies of men, capable of the utmoſt progreſs that ſociety affords, will, in it's original ſtate, be on a level with another ſpecies, incapable of any progreſs at all. Did we ſuppoſe parallel cuſtoms proofs of identic nations, the ſavages of North America are the ſame with the ancient Germans deſcribed by Tacitus. But as, on the other hand, diſſimilar manners might argue againſt the ſameneſs of nations, proofs ſhall here be produced of perfect ſimilarity in thoſe of the ſouthern Scythians, and thoſe to the furtheſt north of Germany and Scandinavia, after thus warning the reader not to rely too much on this point; which, were it fully proved, would prove nothing to a cool enquirer. But full and irrefragable arguments that the Germans were Scythæ or Goths, having already been ſubmitted, this article may be conſidered as only a diverſion after the taſk is done. Yet, as this is no work of amuſement, let us paſs this relaxed part with a few haſty hints.

THIRD GRAND ARGUMENT. *The Germans were Scythæ from similar Manners.*

Herodotus, in his fourth book, ch. 59 to 82, gives us a long account of the manners of the Scythæ; and a peculiar happineſs ſeems to have attended this favoured nation, for Tacitus has deſcribed thoſe of their deſcendants the Germans; ſo that the cleareſt ſplendor is thrown on the ſubject. To run a parallel would ſwell this eſſay to a vaſt ſize, and they are ſo like that they need only be referred to. Wormius, Bartholin, and other northern antiquaries, have remarked, that the deſcription given of the Scythæ by Herodotus, applies perfectly to the Goths of their country, even down to a late age. The chief difference ariſes merely from a local circumſtance. It is that the ancient Scythæ on the Euxine, deſcribed by Herodotus, had found their fine breed of Perſian horſes thrive equally well in their fertile poſſeſſions, on the temperate ſhores of the Euxine; while, in Germany and Scandinavia, the cold was then too ſevere for that ſouthern race, and the indigenal breed was, as Tacitus ſtates, very ſmall. Hence the Ancient Scythæ were chiefly cavalry; while the Germans and Scandinavians had little or no cavalry. This difference was a neceſſary effect of climate; and infers no diſtinction in the people, any more than the different life led by the Britiſh in the Eaſt Indies, from what they uſe here, deſtroys the identity of the people. In Iceland the Norwegians differed prodigiouſly in manners from thoſe in Normandy, Calabria, or Sicily. But to inſtance a few particulars of ſimilar Manners in the Scythæ and Germans.

1. *Domeſtic*

1. *Domestic Life.* Both Scythæ and Germans lived by hunting, pasturage, and rapine [a]. Both had a few agricultural nations: but the tilled ground, as the pastoral, belonged to the community, or tribe; and they quitted it at the year's end to move to another. Herodotus observes that these Scythæ, who were agricultors, did not use the corn for bread, but parched it over the fire; that is, as Pelloutier well explains, in order to use it in broth, and for ale: so Tacitus of the Germans. They drank out of horns [b], so the Germans; or out of the sculls of enemies [c], so the Germans. Ale and meed were the drink of the Thracian Scythians [d], and those of Scandinavia. Both drank healths; and drank before entering on business [e]. Both nations burned their illustrious dead, and buried their ashes in urns, under hillocks or tumuli [f]. Both went almost naked, using only a skin of some wild beast to cover them in winter. The chiefs and rich of both nations used a close tunic, and breeches [g]. The Thracian Scythians pricked and stained their bodies [h]; so did nations in Germany [i], nay, the Belgæ of Britain [k], and the Piks of Norway and Scotland [l].

[a] See Herodotus, *lib.* iv. and Tacitus *in Germania*, passim.

[b] Xenophon, Exp. Cyri, lib. vi. et vii. Cæsar de Bell. Gall. vi. Fragm. Diodori Siculi in Excerpt. Valesii, p. 258. Tacit. Germ. *Antiquarii Septent.* Wormius, Bartholin, &c. Theopompus observed that the kings of the Pæonians had of those horns which held three or four quarts. Athen. xi. p. 355. Pliny xi. 37. Athenæus, lib. iv. says, that κεράσαι, *pour out drink*, which properly signifies *horn the liquor*, came from the ancient Greeks their drinking in horns.

[c] This gratified both luxury and revenge. See a late example in Paul. Warnef.

[d] Μεδος. See Priscus in Excerpt. p. 55.

[e] Xenophon, Exp. Cyri vi. & vii. So the Persians, Herodot. lib. i.

[f] Herodot. Tacit. &c.

[g] Herodot. vii. 64. Tacit. in Germ. &c. The Tunic was the *caracalla*, which Dio says was close as a corselet.

[h] Herodot. v. Strabo, &c. [i] The Arii, Tacit.

[k] Cæsar de Bell. Gall. [l] Herodian. Claudian. &c.

2. *Religion.* Herodotus ſays, v. 7. "All the kings and people of Thrace worſhip Mercury chiefly. They ſwear by his name, and believe themſelves his progeny." The Greek and Roman writers applied the names of their own deities to thoſe of barbaric nations, as the ſmalleſt attribute of the idol led them. If a rude image held a ſcepter, it was Jupiter: if a purſe, Mercury; if a ſword, Mars. Hence great confuſion; for what denoted one attribute with the Greeks and Romans might, with the barbaric nations, mark quite another, as nothing admits of various interpretation more than ſymbol. Tacitus ſays of the Germans, *credunt Tuiſtonem deum terra editum et filium Mannum, originem gentis, conditoreſque.* Herodotus gives the god a Greek name, becauſe, in ſome ſymbol, he reſembled Mercury. The Gothic hiſtorians draw all their kings from Odin. Paulus Warnefridus *Hiſt. Langob.* ſays *Wodan, quem adjecta litera Gwodan dixerunt, ipſe eſt qui apud Romanos Mercurius dicitur, et ab univerſis Germaniæ populis ut deus adoratur.* But the Gothic mythology being only traditional, and no temples nor ſtatues being found among them, till a late period, Odin became the god of war, and a fabulous hero, who, as the Sagas agree, led the Goths from Scythia on the Danaſter, or Tyras, into Scandinavia. This fable ſhews the univerſal tradition of their origin; but Odin was merely the name of a deity, or rather an epithet, and they who ſpeak gravely of him as an hero are deceived. It was Odin, Mars, literally war, that opened their progreſs into the wilds of Scandinavia. The Gothic mythology has been weakly handled, but might, by a complete parallel, be ſhewn to be the ancient Grecian. The Greek gods were the progeny of Cælus and Terra. Mannus, or Man, was deſcended of the gods, for in the hymns aſcribed to Orpheus, the Greeks are called their progeny: and ſo the Greek poet quoted

quoted by Saint Paul, ſays men are the offſpring of Jove. The ancient Germans had alſo a Mars, and a Hercules, as Tacitus ſays. The former, it is likely, was Odin, and Warnefrid may be miſtaken: the later was Thor, famous in the Edda and Voluſpa for his ſtrength. But he was the Jupiter, or chief god, of northern mythology. In fact, even the Greek mythology is a maſs of confuſion, as all traditional matters muſt be, and the ſeveral mythologiſts differ radically in the moſt eſſential points: no wonder then that the Gothic is embarraſſed. The fables of Tireſias, of Proteus, and other ſmall Greek tales, may be traced in Gothic traditions[m]. The Goths conſulted the heart of victims; had oracles; had ſibyls; had a Venus in Freya; a Neptune in Nocken; Parcæ in the Valkyriar[n]. The Scythians worſhipped Mars, whoſe ſymbol, for they had no images, was a pile of ſwords. Herodotus IV. 59. ſays, they believed the Earth wife of Jupiter. Tacitus tells that the Suevi worſhipped Hertha, or the Earth.

3. *Government.* Herodotus was unhappily no politician, and is quite mute concerning the government of the Scythæ. Nor do i find in all antiquity, any deſcription of the Scythic conſtitu-

[m] Olaus Magn. lib. iii. Torf. Hiſt. Norv. lib. i.

[n] See Bartholin, Wormius, Mallet, &c. *Joſur* was a name for the Supreme Being, as *Jove*. Dryads, Satyrs, and the whole beings of Greek and Roman ſuperſtition, may be found in the Scandinavian creed. Superſtition is rooted and permanent. Fairies, and the other ſcenery of romance, were not brought into Europe by the Cruſades, as ſuperficially imagined; but belong to Icelandic ſagas, written before the Cruſades. Tournaments exiſted in all ages of the Goths. The *Ludus Trojanus* of the Romans was of them. Iſodor. Chron. Goth. mentions them as the favorite diverſions of the Goths. See Procop. iii. Ennod. paneg. &c. A fragment of Varro ſhews them known to the Germans and German Gauls. In the Edda daily tourneys *to outrance* are the amuſement of the gods. The Greeks had tournaments, and armed dances; as were the Salian Armiluſtria of Rome. Varro de Ling. Lat. v. 49.

tions, ſo that the full light we receive from Tacitus concerning thoſe of the Germans cannot be formally paralleled with thoſe of their Scythic anceſtors. The Greeks have been ſhewn to be Scythæ; let us therefore derive a few rays from them. Family government is always ariſtocratic, of father and mother, as Locke ſhews. But as a family differs widely from a community, and as the later is compoſed of many of the former, the ariſtocracy of family became inſtantly democracy, by the fathers of families directing public affairs by joint counſels. Thus it is demonſtrable that democracy is the moſt ancient form of government, for the very idea of a king is unknown to early ſociety. In war one leader was of neceſſity choſen; and he, in many inſtances, confirmed his power ſo as to become a king. Had there been no wars, there would have been no kings: and the mythology of all kings being deſcended of the god of war is plain truth. But it has not yet been remarked, that, in early ſociety, even monarchy is democratical. The king is but one of the people. In the Greek heroic ages there were kings, becauſe there had been wars, yet the people was free even to licence. Dr. Gillies has, in the ſecond chapter of his hiſtory of Greece, made a formal parallel between the Greek government of thoſe times, and that of the Germans, tho he ſuſpected not the real cauſe of that identity, namely, that they were all one people. He well obſerves that in freedom of debate in the public aſſemblies, and the privileges of liberty being preſerved to the meaneſt ſubject, and other points, there is a perfect reſemblance. The only difference he marks is, that beauty of the Greek character, prieſt and king being united in one perſon. Yet the earlieſt Greeks had ſeparate prieſts, and augurs, as the Germans; ſo that this can hardly be called a difference. And among the Scandinavians in Iceland, the prieſt was alſo the magiſtrate, and offered ſacrifice in the

the midſt of the judicial circle of ſtones before he ſat to judge.

The Feudal Syſtem has been treated of by many writers, but ſo uncommon a quality is penetration, that all of them to this day have confounded two grand diviſions in it's hiſtory, which are totally diſſimilar. Theſe diviſions are, 1. The Feudal Syſtem. 2. The Corrupted Feudal Syſtem. The former extends from the earlieſt account of time, thro the early hiſtory of Greece and Rome, till the progreſs of ſociety changed the manners of theſe nations: and thro the early hiſtory of the Goths and Germans who overturned the Roman empire, down to the eleventh century. At this period commences the Corrupted Feudal Syſtem, and laſts till the fifteenth century, when the Feudal Syſtem began after it's corruption to diſſolve quite away. The Corruption of the Feudal Syſtem took place ſoon after the petty kingdoms of the former ages were united into great monarchies, as the heptarchies in England became ſubject to our monarch; and ſo in other countries. This corruption is no more the feudal ſyſtem than any other corruption is the ſubſtance preceding corruption, that is quite the reverſe: and yet, ſuch is modern ſuperficiality, that it has been termed The Feudal Syſtem, κατ εξοχην; and all writers eſtimate the Feudal Syſtem by it's corruption only, juſt as if we ſhould judge of a republic by it's condition when changed into an ariſtocracy! About the Eleventh century, by the change of ſmall kingdoms into one great monarchy, and by a concatenation of other cauſes, which it would require a volume to detail, the Feudal Syſtem corrupted, (and *corruptio optimi peſſima)* into a ſtate of ariſtocratic tyranny, and oppreſſion. Before that period no ſuch matter can be found. The greateſt cauſe was, that nobility and eſtates annexed were not hereditary till that time, ſo that the great were kept in perpetual awe;

awe; and that check was removed, before the cities had attained ſuch privileges and powers, as to balance the nobility. In Ancient Greece and Italy, confined ſpots, cities were from the firſt the grand receptacles of ſociety. To the want of cities the ſubjection of the people to their lords, and all the Corrupt Feudal Syſtem is owing. To cities the ruin of that Corrupted Feudal Syſtem (generally called the Feudal Syſtem), is ſolely to be aſcribed. Of the Corrupted Feudal Syſtem nothing ſhall be added here; as it commenced at a late period, and is foreign to my work; ſave one or two remarks on Chivalry, an inſtitution quite miſunderſtood. It was ſo heterogeneous to the Feudal Syſtem, that, had the later laſted pure, chivalry would never have appeared. But as it is often ſo decreed that, out of the corruption of a conſtitution, a remedy for that corruption ſprings, ſuch was the caſe with chivalry, an inſtitution which does honour to human nature. The knighthood was not hereditary, but an honour of perſonal worth. It's poſſeſſors were bound to help the oppreſſed, and curb the tyrannic ſpirit of the hereditary great, thoſe giants of power, and of romance. Had the ridicule of Cervantes appeared three centuries ſooner, we muſt have branded him as the greateſt enemy of ſociety that ever wrote. As it is, a ſenſible French writer * well obſerves, that it now begins to be queſtioned whether his book be not worthy of execration. All profeſſions have their foibles; but ridicule ought never to be exerted againſt the benefit of ſociety. Cervantes envied the ſucceſs of the romances; but ought not to have derided an inſtitution ſo beneficial, becauſe even fables concerning it had the fortune to delight his cotemporaries. But to give a remark

* M. Le Grand, in his curious and amuſing *Fabliaux ou Contes du xii. et du xiii. Siecle* (tranſlated into modern French) Paris 1781, 5 vols. 12*mo*.

or

or two on the genuine Feudal Syſtem which was purely democratic, as the corrupted was ariſtocratic.

M. D'Hancarville [p] rather fancifully dates the feudal ſyſtem from the firſt Scythic empire, for Juſtin ſays, *His igitur Aſia per mille quingentos annos* VECTIGALIS *fuit*; 'Aſia was *tributary* to them for one thouſand five hundred years:' and eſpecially *Aſiam perdomitam vectigalem fecere modico tributo, magis in titulum imperii quam in victoriæ præmium.* This laſt paſſage is a definition of homage: and the feudal ſyſtem was that of the Perſians, who were, and are, Scythæ or Goths, as ancient authors, and their own ſpeech, teſtify. Xenophon [q] tells us that, when the younger Cyrus came to Cilicia, he was met by Epyaxa, the beautiful wife of the ſatrap, who, according to the cuſtom of the eaſt, preſented her acknowleged liegelord and ſuperior with gold, ſilver, and other precious gifts. Indeed the feudal ſyſtem, about which ſo much noiſe is made, is the natural fruit of conqueſt, and is as old in the world as conqueſt. A territory is acquired, and the ſtate, or the general, beſtows it on the leaders, and ſoldiers, on condition of military ſervice, and of tokens acknowleging gratitude to the donors. It was known in the Greek heroic ages. It was known to Lycurgus, for all the lands of Sparta were held on military tenure. It was known to Romulus, when he regulated Rome. It was known to Auguſtus, when he gave lands to his veterans, on condition that their ſons ſhould, at fifteen years of age, do military ſervice. The reaſon it did not preponderate and corrupt in Greece and Rome was, that it was ſtifled by the neceſſary effects of cities, as abovementioned. In Perſia, where there were no cities

[p] Recherches ſur les arts de la Grece, *Londres*, 1785, 2 tomes, 4to.

[q] De Exped. Cyri, lib. I.

of

of any power or privilege, it preponderated and corrupted at an early period.

The feudal ſyſtem, whether in its original democracy, or corrupted into ariſtocracy, muſt limit the power of kings; for men who hold their poſſeſſions on military ſervice, muſt, of courſe, have arms in their hands: and even in abſolute governments the ſoldiers are free, witneſs the prætorian bands and armies of imperial Rome, and the Turkiſh janiſaries. By the feudal ſyſtem every man held arms, and freedom, in his hands. Monteſquieu has begun his account of the feudal ſyſtem with that of the ancient Germans, given by Tacitus; and prides himſelf in leaving off where others began. A writer more profound would leave off where Monteſquieu begins.

The ideas of moſt writers concerning the Engliſh conſtitution are extremely ſhallow. It was not found, as Monteſquieu ſtates, in the woods of Germany. It peculiarly belongs to a paſtoral ſtate of ſociety, as may be inferred from Monteſquieu himſelf[r]. The Scythic progreſs may almoſt be traced by ſimilar forms of government prevailing; and it might be argued from this, that it was the conſtitution even of the firſt Scythic empire. To England it muſt have come with the Belgæ; for from Tacitus we know that it was that of all the Germans, and the Belgæ were Germans. It is found wherever the Goths went. In the woods of Germany every man had a voice in the general council[s]. This was when every man had no trade, ſave that of ſoldier: but in a more advanced ſtate of ſociety other occupations aroſe, upon which men ſubſiſted, and could not neglect to attend to public buſineſs. They therefore looked on the chiefs, who had nothing elſe to do, as their

[r] Eſprit des Loix, liv. xxx.

[s] De minoribus rebus principes conſultant: de majoribus OMNES. Tacit. Germ.

natural

natural representatives, and left public business to them. During this stage of society, the chiefs, and *probi homines*, men of rank and character, were really regarded as representatives of the community, as implied by the common form in old laws, *et tota communitas regni nostri*, for how could the community's consent be specified, save by the peers and *probi homines*, who represented them? When the Goths overturned the Roman empire, they had a fixt aversion to towns, as they had long after; and the towns were left in possession of the old inhabitants, who could hold no part in the constitution of the victors. It is therefore ridiculous to suppose representatives of towns. In a third, and last stage, difference of occupations had, by degrees, introduced trade; and trade introduced towns endued with privileges to protect it, or in other words, burghs. These, we are told, were first founded in Germany, in the tenth century. In other countries they are later. Under the Roman empire there were many privileged towns; but their privileges were annihilated by the conquest of the Goths, who had brought from their woods a contempt and aversion for towns, as receptacles of vice and effeminacy. When in advanced society, the Gothic victors allowed privileged towns, or burghs, the nobles had great enmity to them, and constant contests with the citizens; because, among other privileges, a slave who lived a year and day in a burgh, obtained his freedom, and the nobles thus lost many slaves. Thus arose the first difference of interests between lords and commons; for before this the former had been regarded as natural representatives of the latter. Other representatives were of course necessary, and were constituted accordingly.

This second stage, when the peers represented the commons, has misled some, because the privileges of the commons seem to them to have slept.

Mr.

Mr. Hume, who knew nothing about Goths, nor the Gothic conſtitution, and who is ſo ſhallow, that, far from reaching the bottom, he has not reached the bottom of the ſurface, but merely ſkimmed it's top, obſerves in his own Life, that it is ridiculous to look on the Engliſh conſtitution as a regular plan of liberty before the death of Charles I. A profound remark truly, and moſt ſagacious! Is it a regular plan now? Did regular plans of government ever exiſt, ſave in Utopias? Have not all governments, ſave deſpotiſm, been ever totally irregular? While a man has life, his pulſe muſt be liable to irregularities; when he is dead, it is regular enough! Error muſt attend free will; and irregularity free government: the more irregular, the more free, as in the Greek democracies. Strange that Mr. Hume ſhould forget his own juſt remark, "Where any power or prerogative is fully and undoubtedly eſtabliſhed, the exerciſe of it paſſes for a thing of courſe, and readily eſcapes the notice of hiſtory and annals." *Eſſays*, Vol. I. p. 499. This was the caſe with the privileges of the commons during this obſcurer ſtage. Mr. Hume's hiſtory ſtands ſolely upon a ſyſtem, and it is the only hiſtory i ever met with in which the evidences againſt are utterly concealed, and paſt over as nonexiſtent. A whig hiſtory would be as ridiculous as a tory one: the only point in hiſtory is to narrate facts, not to build ſyſtems, for human affairs are never ſyſtematic. Our old hiſtorians, who knew nothing of whig or tory ſyſtem-building, knew the privileges of the commons well. Let us give one inſtance, and that from the middle of that very period when the privileges of the commons are conſidered as aſleep. Roger Hoveden, who wrote about 1190, ſays, that on the death of Edwy, king of the Weſt Saxons, in 959, Edgar, king of Mercia, was elected by the Engliſh people king of all England,

land, AB OMNI ANGLORUM POPULO ELECTUS[t]. And he was the very first king of all England; so that his successors must abide by his title, and any other claim is that of usurpation.

But, to resume a more immediate consideration of my present subject, i hope to have shewn from Similarity of Manners; from Ancient Authorities; and, above all, from that infallible argument, Identity of Language; that the whole German nations, from Getia and Dacia, to the extremity of Scandinavia, were Scythæ or Goths. And every reader, who has attended to the process, must either deny the validity of arguments, universally allowed in other cases to be incontrovertible, or assent that

It is therefore Historic Truth, that the ancient Germans were all Scythians or Goths.

A question remains, At what time the Scythic population may have reached the Rhine, and Northwest extremity of Scandinavia, the furthest bounds of ancient Germany? Thrace, Asia Minor, Illyricum, Greece, were certainly peopled with Scythæ at least 1500 years before Christ; Italy at least 1000. Nations that subsist by hunting and pasturage, as the barbaric Scythæ require a prodigious extent of territory to afford means of subsistence; and their speedy progress and population we may judge of from those of the Tartars. But the German Scythæ had their way to fight against the northern Celts, a hardy race of men; and a vast region to populate; so that we may allow a very

[t] Rex etiam Westsaxonum Edwius, quatuor annis regni sui peractis, defunctus Wintoniæ, in novo monasterio est sepultus: cujus regnum suus germanus, rex Mercensium Edgarus, ab omni Anglorum populo electus suscepit, divisaque regna in unum copulavit. *Hoveden* an. 959. p. 244. apud *Scriptores post Bedam*, Londini, 1596, *fol.* Hoveden thought this event so important, as to mark it by many epochs.

consi-

considerable period for their progress. From Herodotus, and other ancients, it is certain that the Scythians possessed Germany, nay had driven the Celts to the furthest west of Gaul, at least 500 years before our æra. And there are reasons against placing this event at a much remoter period; so that this may safely be considered as being as near the æra as possible in a case of this nature.

Before closing this chapter, it is proper to add a few remarks on the migrations of Scythians from Germany, before the Christian epoch. Cæsar informs us, that the Belgæ, the greatest and most valiant part of the Gauls, were Germans; and Strabo confirms this account. The whole *Provincia Romanorum*, or *Gallia Braccata*, was also possessed by Germans, as the name *Braccata* shews, for breeches were the peculiar badge of the Scythæ. Cæsar indeed instructs us, that the Celts, or old Gauls, were bounded by the Seine on the north, and Garonne on the south. The learned and judicious Schoepflin [n] has sufficiently shewn that the name of Celts was restricted to the Gauls alone; but has unhappily forgotten that only one third part of the Gauls were Celts. Hence his account of the Celtic colonies, is radically erroneous; for all these colonies were of German Gauls. Indeed reason might convince us, that it was impossible for the Celts, who had been expelled and confined by the Belgæ, or Germans upon one side, and by the Aquitani, or Iberi on the other, to send out colonies among those very enemies whose superior courage had vanquished them, and seized a great part of their territory. This could be put beyond doubt by a special examination of these colonies, which, tho i have ample materials for,

[n] In his *Vindiciæ Celticæ*, Argent. 1754, 4*to*. a pamphlet which may be regarded as a model for enquiries of the kind: the whole authorities are given in chronologic order; and yet the work is brief, as well as accurate, and complete.

yet

yet i am with reluctance obliged to ſuppreſs, as too large for the preſent deſign.

But to give a few hints. The reader muſt ever remember in this queſtion, that the name of *Celts* was not only given peculiarly and properly to the real Celts, who, in Cæſar's time, were confined to one third part of Gaul; but was alſo given, laxly and improperly, by many ancient writers to all the Gauls. For as the Celts had anciently poſſeſſed all Gaul, their name was continued by ſome, and by the diſtant Greek writers, eſpecially, to all the Gauls: tho the Belgæ, and Aquitani, the Galli Braccati, and others, or the far greater part of the Gauls, were not Celts, but expellers of the Celts. The caſe is the ſame as that of the Engliſh, who are called Britons, not as being old Britons, but as expellers of thoſe Britons, and as living in Britain. So the Britiſh of America are called Americans, not as being American ſavages, but as poſſeſſors of that country. Thus the Germans who had ſeized on moſt of Gaul, and had come in place of the Celts, are called Gauls by the Romans; and Celts by many of the Greeks, and by ſome Romans. The queſtion always remains, which Gauls are meant by the former, and which Celts by the later.

The Celts who paſſed into *Spain* were certainly of Gallia Braccata, which bordered on Spain; and not real old Celts, who, ſo far from ſending colonies into Spain, were driven from their ſouthern territories by the Aquitani, a Spaniſh people. Theſe *Celtiberi* and *Celtici* of Spain are the only Gaulic colonies which obtain the appellation of Celts in Roman writers, who call the others Gauls. A ſingularity which proceeded from this, that the Romans received their firſt intelligence concerning Spain from the Greeks of Marſeilles, who called all the Gauls Celts: and thus retained the old name, by which they had found the people diſtinguiſhed by the Greeks, and perhaps by the Carthaginians.

The Belgæ of *Britain* and *Ireland* are out of all queſtion; for it is known to a certainty that the Belgæ were not Celts but Germans.

The Gauls of *Ciſalpine Gaul*, or of *Italy*, were infallibly German Gauls. The former region was called *Gallia Togata*, for it's poſſeſſors, from their neighbourhood with the civilized Etruſcans, and Greeks of Marſeilles, were the firſt who were civilized, and abandoned their rude dreſs for that of their polite neighbours: while their brethren further off retained the Gothic *braccæ*, and gave name to Gallia Braccata. The Celts were remote from Ciſalpine Gaul; while it was ſurrounded by Germans on the north, and by other Germans of Gallia Braccata on the weſt. And that the Ciſalpine Gauls were not old Celts who retained poſſeſſion of the country, is clear from Livy and Polybius, who relate their paſſage into Italy; and the former dates it in the time of Tarquinius Priſcus, about the period of the foundation of Marſeilles by the Greeks: that is, about 589 years before Chriſt by common accounts, but by Sir Iſaac Newton's rectified chronology of Rome about 500. It is well known that the Roman hiſtory, for the three or four firſt centuries, is very uncertain, becauſe there were neither writers, nor records of any kind: and Livy, in relating this very remote event, gives it as a ſtory of yeſterday, with all its circumſtances, which ſufficiently indicates that he uſed poetical and fabulous liberty here, as in all the ancient parts of his work. Hence we need only read this tale to deny faith to it's circumſtances; tho' the groundwork be confirmed by the grave teſtimony of Polybius; and it is beyond doubt, from many concurring ancients, that the Ciſalpine Gauls had paſſed into Italy at a late period, and were not ancient inhabitants. But Livy in compoſing his tale concerning an event 500 years old, and of which he could have no circumſtantial evidence whatever, found that Polybius, a Greek writer, and perhaps other

other Greeks of Marſeilles, called the Ciſalpine Gauls, as they did all the Gauls, Celts. Hence, knowing alſo, as the paſſage ſhews, that the Celts of his time were but a third part of the Gauls, he underſtood the Celts, laxly ſo called by the Greeks, to be the Celts proper; and has of courſe formally derived the Ciſalpine Gauls from the Celts proper. Pelloutier draws the names given by Livy, *Ambigatus*, *Bellovesus*, *Sigovesus*, from the Tudesque or German Gothic. But, tho ſuch etymology is uncertain, yet the frequency of ſimilar names among the Germans deſerves notice. The *Ambi*-variti were a Belgic tribe: *Ambi*-orix was prince of the Eburones, a Belgic people (and the *rix* is an infallibly Gothic termination, common to this day, Theodoric, Frederic, &c. &c.) The *Bello*-vaſſi were a Belgic tribe, as were the *Bello*-caſſi. *Sege*-ſtes, *Segi*-merus, *Segi*-mundus, are German names in Tacitus. The manners of the Ciſalpine Gauls, deſcribed by Polybius, II. 4. are German. Diodorus Siculus diſtinguiſhes the Senones (who took Rome) from the Celts, and calls them Northern Gauls. They were of the *Semnones* of Germany.

The Gauls who long contended with the Germans in proweſs, and who ſettled a colony or two in the ſouth of *Germany*, were German Gauls. Cæſar tells us that the Belgæ were in continual war with the Germans, as indeed the German nations were among themſelves. The Helvetii, Boii, Tectoſages, were German Gauls, who had warred with their anceſtors, and ſettled among them. The Germans of Southern Gaul being far ſuperior in civilization to their progenitors, and refined by climate, neighbourhood, and commerce, were of courſe often ſuperior in war; a circumſtance which might have ſimply ariſen from better weapons. The Gallic colonies in *Illyricum* and *Thrace* are of the ſame deſcription. Livy (XL. 57.) tells, that the Scordiſci and Tauriſci were of one ſpeech with

the Basternæ, and they were of course German Gauls.

That famous expedition, which founded the kingdom of Galatia in *Asia Minor*, was also of German Gauls. The people were Trocmi, Tectosages, and Tolistoboii: the leaders Lomnorius, and Lutarius; the later being the German name Lutharius or Lothaire. Saint Jerome[v] puts the German extraction of the Galatians beyond doubt, by telling us, from personal knowlege, that their speech was the same with that of Treveri or Triers in Germany, where he had studied. So much for the German-Gallic colonies, which the bounds of my design forbid me to examine at due length[w].

The Scythians or Goths who slew Cyrus, whom Alexander shunned, and who were the terror of Pyrrhus[x], were in their German seats equally formidable. Not the Samnians, not the Carthaginians, not the mingled nations of Spain, and of Gaul, nor even the Parthians themselves, were so dangerous to Roman power. Carbo, and Cassius, Scaurus Aurelius, and Servilius Cepio, and Marcus Manlius, with their five consular armies, were all taken prisoners or slain by the Teutones and Cimbri, who had fled from the northern Germans. Julius declined the contest with the Germans: Augustus weeped the fate of Varus and his legions. Hardly could Drusus, and

[v] In præf. Epist. 1. ad Galat.

[w] As in America the Europeans not only have vast distinct possessions, but also towns and settlements among the savages, such we may judge was the case with the Scythians among the Celts. In Celtic Gaul especially many Belgic tribes and towns may be found; and it may be inferred that the Celtic parts of Britain and Ireland were in the same predicament. Strabo, lib. IV. says that the Veneti on the extreme western shore of Celtic Gaul were Belgæ. They were famous for naval power and resistance to Cæsar, whom see.

[x] Modo autem Getæ illi, qui et nunc Gothi, quos Alexander evitandos pronunciavit, Pyrrhus exhorruit, &c. *Oros.* I. 16. Part of the above paragraph is translated from Tacitus, *Germania*.

Nero,

Nero, and Germanicus, defend this frontier of the empire, for this was the whole ambition of Rome. In later times they were triumphed over, but not conquered. Under their ancient name of Scythæ or Goths, they were soon, by degrees, to seize on the whole western empire; nay to pour over the fertile coasts of Africa. The Vandali, whom Tacitus and Pliny found in the north of Germany, were to fight with Belisarius, in the plains of Numidia. The Suevi were to possess the fragrant fields of Spain. The Langobardi were to enjoy the orange groves of Italy. The Angli, whom Tacitus puts in a list of names, were to give their name to a country eminent in arts and arms, in wisdom and liberty.

CHAPTER V.

The progreſs of the Scythians into Scandinavia eſpecially conſidered.

SO much has been written, by many of the moſt learned men whom Europe has produced, upon the imaginary egreſſion of the Scythians or Goths from Scandinavia, that this part of my ſubject well deſerves a particular inveſtigation. The Scythic or Gothic language, mythology, and manners, have alſo been ſo much preſerved in the wilds of Iceland, which was colonized from Norway in the Ninth century, and have been ſo ably illuſtrated by the erudition of different Scandinavian antiquaries, that the progreſs of the Scythæ into Scandinavia becomes a ſubject extremely curious and intereſting. My particular view, which was to illuſtrate the hiſtory of the Piks, a people who proceeded from Norway to the north of Britain, about three centuries before Chriſt, likewiſe concurs to draw my beſt attention to this point, upon which i hope extenſive reading on the ſubject, and ſedulous and minute reſearch, will enable me to throw new lights.

The reader will pleaſe to recollect that, before our proofs that the Germans were Scythæ, the BASTERNÆ attracted attention, as a people ſituated between the Getæ and the Germans. But this vaſt race of men, called Baſternæ, not only reached down to the *Alpes Baſternicæ*, or Carpathian mountains, and the Danube, but alſo extended north to that part of the Baltic where preſent Pruſſia now lyes,

lyes, and which is neareſt to the Euxine, the early ſeat of the Scythæ; the diſtance beween the Baltic and Euxine ſeas, being only about 500 miles, little more than the breadth of the intermediate country of preſent Poland. Over this tract of ground, about 500 miles long, from the Danube to the Baltic, and about 150 miles broad from the weſtern boundary of the Viſtula, to the Chronus, and Boryſtenes on the eaſt, were ſtationed the great BASTERNIC nations. For the Sarmatæ were not in poſſeſſion of Poland, till the German nations began to move into the Roman empire; and the river Nieper or Boryſtenes, and Chronus now Niemen, were the proper bounds of ancient Sarmatia on the weſt. The weſt of Poland was a gradual acquiſition of the Sarmatæ, as the Scythæ moved into the Roman empire: and in the fourth and fifth centuries, when the German Scythæ were ſtill moving into richer countries, the Sarmatians, or *Slavi*[a], ſeized on Pomerania and Mecklenburg on the north; and Bohemia toward the ſouth; which are held by mixt Sarmatians and Germans to this day. The grand diſtinctions between the Sarmatians and Germans, as marked by the acute and tranſcendant mind of Tacitus, toward the cloſe of his *Germania*, were that the Sarmatians lived always on horſeback; their families in cars, or ſmall waggons; and wore flowing robes like the Parthians; while the Germans fought on foot,

[a] *Slava*, in the Slavonic, means *glorious*, *noble*; hence many Poliſh names as Ladiſlaus, &c. Procopius is, it is believed, the firſt who mentions the Sclaveni, Σκλαβηνοι, or Slavons, II. 15. III. 33. in which laſt paſſage they make a great figure, paſſing the Danube in crouds. It deſerves eſpecial remark that the *Venedi* or *Wends* have been, by tranſlators of Northern Sagas, and others, confounded with the *Vandali*, which laſt are, it is thought, unknown to Northern writers. The Vans, Wends, Venedi, lay in Odin's ſuppoſed way from the Euxine to the Baltic; the Vandals did not. This ſtrange error has got even into a royal title, *Gothorum et Vandalorum Rex* (for *Venedorum*), a title equal to that of *Rex Maris et Terræ!*

having few cavalry; and had fixt huts; and a close dress; but above all, quite a different language. He also ascribes nastiness to the Sarmatæ, tho of this the Germans had their share; as all uncivilized nations must have; and the Celts in particular were so filthy that even their cleanliness was the extreme of nastiness[b]. But the Sarmatians were a great and warlike nation; tho it appears, from the little mention of them in Greek and Roman history, that they yielded much to the Scythians in arms; and, from all ancient accounts, were also inferior in wisdom, and such rude arts, as early society affords, tho the peasantry of Poland and Russia be remarkably sensible and acute.

The BASTERNÆ, in this large extent of country, became so remarkable to the ancients, that Strabo, book VII. p. 305, classes them with the enormous names of SCYTHÆ and SARMATÆ, saying that the Scythæ, Basternæ, and Sarmatæ, beyond the Danube, gradually emigrated north. He also informs us that the Basternæ were divided into four great nations, ΑΤΜΟΝΟΙ, ΣΙΔΟΝΕΣ, ΠΕΥΚΙΝΟΙ, Ρωξολανοι; the *Atmoni*, *Sitones*, *Peukini*, and *Roxolani*. Some of them, he observes, remained still in Thrace, and their first habitations; while others moved north. The Peukini, tho they sent out vast emigrations, form a remarkable instance of those who remained. Let us briefly consider the BASTERNÆ, of whom the Peukini were a part, in order that the reader may see the progressive evidence of the ancients who have mentioned them concerning both. The first mention we find of the *Basternæ* in history is on account of their assisting Perseus, king of Macedon, against the Romans, 166 years before Christ. Polybius, who was cotemporary, mentions that Perseus was assisted with 10,000 *Basternæ*

[b] Strabo, *lib.* III. p. 164, says, that the Celts washed their body, and cleansed their teeth, with urine; and that it was kept long in cisterns to give it more strength.

and

and Gauls. Livy XL. 57. XLI. 19. misunderstanding Polybius puts the Basternæ as Gauls; but says that their speech was the same with that of the Scordisci, who were German Gauls. Upon which Pelloutier foolishly concludes them Celts, quite forgetting that the Celts were not Gauls, but only a people of Gaul, and the most distant of all; the whole German Gauls being the people generally called Gauls by the ancients, and being the nearest to the scene of action, and to Italy. Those French authors who finding the Celts peculiarly and originally in Gaul, and therefore sometimes called Gauls, as we call the Welch, Britons, because they anciently possessed the whole country; and who from thence gratify their dreams of universal dominion, by wishing to prove the whole of Europe Celtic, only shew an ignorance and folly beyond all excess. What should we say of him, who, finding the Welch peculiarly called Britons, and that North America was peopled from Britain, should in some future period, dream that all the British inhabitants of North America are Welch? This is exactly the very case.

To return to Perseus and the Basternæ. Diodorus Siculus says, Perseus employed *Gauls and Celts,* not Basternæ, if the excerpt be not erroneous. Appian *in Macedonicis,* p. 1223, calls these assistants of Perseus *Getæ*: and Dion Cassius, who is indeed a contemptible and foolish writer, yet, as he long commanded in Pannonia, was on the very confines of the southern Basternæ, if not among them, and therefore in this one instance may deserve some credit, says, *lib.* XXXVIII. that they were *Scythæ,* τῶν Σκυθῶν τῶν Βαςταρνῶν; and *lib.* LI. Βαςταρναι δὲ Σκυθαι. Dion also informs us, *lib.* LI. *p.* 461, 463. that they lived in cars; that is like their neighbours the Sarmatæ: but as all the ancients distinguish them from the Sarmatæ, and Strabo, lib. VII. inclines to think them Germans,

mans, which Pliny and Tacitus[f] afterward from complete information eſtabliſh beyond a doubt, from their ſpeech, &c. and Dio himſelf calls them Scythæ, and Appian Getæ, we muſt conclude that they were a vaſt German nation, who were moſt retentive of the ancient Scythic manners, as their neighbours the Getæ, people of Little Scythia, or Parental Scythians, were. The other Germans, being the moſt diſtant ſettlement of the Scythæ, and bordering on the Celts, who had by the Greeks of Marſeilles been taught many civil arts, had on the contrary advanced one ſtage further in ſociety than their Scythian anceſtors: as we obſerved before that the Greeks, another Scythian ſettlement, had, from ſtill greater advantages of ſituation, advanced even to the height of human perfection, while their anceſtors were in primitive barbariſm. We afterward in Juſtin XXXVIII. 3. find Mithridates ſolliciting their aſſiſtance againſt the Romans: and i ſhall proceed to my main object, their northern progreſs, after juſt mentioning that in Juſtin XXXII. 3. we find the Baſternæ defeating their brethren the Daci, probably from ſuperiority in cavalry: and that Dionyſius, who was of Corinth and wrote, as Dodwell ſhews, about the year of Chriſt 221, in in his Periegeſis, after mentioning the Danube pouring it's five mouths around Peuké,

Πενταποροις προχοησιν ἑλισσομενος περι Πευκην. v. 301.

puts the Baſternæ between the Getæ and Daci.

——————— Γεται θ' αμα, Βαστερναιτε,
Δακων τ' αςπετος. ———————

Tacitus, Ann. ii, mentions *Baſternas, Scythaſque*[g]. Strabo

[f] Pliny IV. 13. Tacitus in Germ. Leibnitz well obſerves on the later, 'Sed cum ipſe Tacitus ſubjiciat Peucinos ſermone referre Germanos, quæſtio ab ipſomet deciſa eſt. Unde enim illis ſermo Germanicus niſi ab origine Germanica?' Apud Tac. Germ. a Dithmar, *p.* 296.

[g] The Baſternæ lived in cars, that is their wives and children did always, while the men roved about on foot, or on horſeback,

Strabo ſays, that in his time, the Peukini, proper or parental, were that part of the Baſternæ who lived in the large ile of Peuké in the Euxine ſea, at the mouth of the Danube: and Ptolemy remarks the ſame in his time; and it is likely their deſcendants ſtill retain their poſſeſſions in *Piczina*, the modern name of Peuke. Mela II. 7. calls Peuké an iland *omnium notiſſima et maxima*, the moſt famous and largeſt in thoſe parts. The author of the *Periplus Ponti Euxini* ſays it equals Rhodes in ſize. Some think it named from πευκη, *picea*, *a pine tree*, becauſe it was perhaps full of ſuch; but it ſeems as probably to have taken it's name from the Piki a people beyond Colchis, and ſubject to the Colchian kingdom[c]; for the antients agree that a colony from Colchis ſettled on the Iſter, in the time of the Argonauts, and it is moſt likely that it was at its mouth. For tho Apollonius Rhodius book IV, and Juſtin xxxii. 3. make the Iſtri on the Adriatic that colony, which by their own accounts of the Colchians ſailing up the Danube to the Adriatic, is

horſeback, and returned to their cars, or little waggons, at night. Herodotus ſays the ſame of the Scythæ, IV. 121. and Juſtin. II. *Baſterna* was Francic or Tudeſque for a chariot, perhaps covered like a waggon, as we find the chariot of honour on medals of Fauſtina and others. See Gregor. Turon. III. 26. the word alſo occurs in Lampridius *in Heliogab.* Symmachus, and the *Capitularia Reg. Franc.* and Amm. Marcell. lib. XIV. Vopiſcus in Probo, tells that Probus ſettled no leſs than 100,000 Baſternæ in Thrace. In 303 the Baſternæ are laſt ſpoken of as a ſeparate people. *Zozim. Oroſius*, *Victor*, *Eumen. Pan. Conſt.* The *Gepidæ* of later ages ſeem the *Geloni* of the former; and from their ſituation muſt have been Baſternæ.

[h] Pliny VI. 7. where he treats of the Palus Mæotis, and nations around it, puts the *Piki* between the Mæotis and Ceraunian Mountains; or in preſent Circaſſia. Some editions read *Phycari*: but Harduin gives us *Pici*, from four excellent MSS. 1. *Reg.* 2. *Col.* 3, 4. *Chiſſ.*—Mela, I. 21, calls them *Phicores*, *Phycari*, *Phicores*, *Pici*, are but different modifications of the ſame name, as *Pihti*, *Phichtiaid*, *Pihtar*, *Peohtar*, are Cumraig and Saxon names of the *Piki*. Plautus, *in Aulularia* calls them *Picos*.

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a complete impossibility, yet Ovid, who lived at Tomi close by the spot, is an undoubted witness in our favour.

> Solus ad egressus missus septemplicis Istri,
> Parrhasiæ gelido virginis axe premor.
> Jazyges, et Colchi, Metereaque turba, Getæque,
> Danubii mediis vix prohibentur aquis.
> *Trist.* lib. II. el. 1.

The *Jazyges Eneocadlæ*, as above shewn, were a small Sarmatic nation, who lived in peace and union among the Getæ, on the north of the Tyras, acting it is likely as cavalry in their armies; and it is probable it was of them that Ovid learned Sarmatic. The other nations were also north of the Danube, to the south of which Tomi, the place of Ovid's banishment, stood: and the Colchians here mentioned were, in all probability, the Peukini. For tho the Piki were properly one of the many Scythian tribes between Colchis and the Ceraunian mountains; yet being subject to the great Colchian kingdom they were probably called Colchians, as foreigners call all the natives of Britain and Ireland, English. But leaving this conjecture (for it is little better) to carry it's own weight with the reader, i shall proceed to examine the progress of the Basternæ.

The *Peukini*, or that Basternic nation which emigrated from Peuké, seem to have in process of time transcended all the other Basternic divisions in number. Insomuch that Pliny and Tacitus put the Basternæ and Peukini as names of the same nation; tho Strabo, Ptolemy, and others, writing geography and of course more accurately in these points, put the Peukini as only one of the divisions of Basternæ. The *Roxolani* Strabo put by mistake among the Basternæ, for it is known to a certainty from Tacitus, *Hist. lib.* 1. (*Roxolani Sarmatica gens*, &c.) and many others, that they were Sarmatæ. Strabo's mistake arose from the Roxolani being the next Sarmatic nation to the Basternæ.

The

The Roxolani were Ruſſians; and that part of Poland on the weſt, and far from Ruſſia, called Red or Black Ruſſia, took it's name from part of the Roxolani, that pierced to that corner, and ſettled. Of the other diviſions named by Strabo, the *Atmoni*, if i miſtake not, ſpreading weſt along the Danube, became the ſouthern Baſternæ, or thoſe properly and abſolutely ſo called by the ancients: while the *Sitones*[d] proceeded northward with the Peukini till they arrived at the Baltic ſea and Scandinavia. A progreſs which we are enabled to trace, as clearly as can be expected, after a remark or two on a few ſouthern colonies of the Peukini.

Ancient geographers ſpeak of different remains of the Peukini in Thrace. Such were the *Peukeſti*, a people north of the Scordiſci. Pliny III. 25, tells us, that Callimachus placed a people called *Peuketi* in Liburnia of Illyricum. In Italy directly on the oppoſite ſhore were the *Pikeni*: and further ſouth, lay the large country of *Peuketia*, now Apulia, of which much may be found in Strabo. Pliny, III. 16. ſays it was ſo called from Peuketius brother of Œnotrus; and Dionyſ. Hal. book 1. p. 10, 11, *ed. Hudſon*, ſays Oenotrus and Peuketius were the two firſt leaders of colonies from Greece into Italy. It was the cuſtom of the Greeks always to derive names of nations from ancient kings and chiefs. This was eaſy etymology, and coſt nothing, yet coſt as much as etymology of names is worth. Thus the Lydians were from Lydus, the Myſians from Myſus, the Scythians from Scythes, the Celts from Celtes, &c. &c. &c. and the Aborigines of the ſouth weſt ſhore of Italy Oenotrians, from Oenotrus, who led them from Arcadia, and thoſe of the eaſt, Peuketii, from Peuketius his brother. The fact ſeems that theſe

[d] A part of the Sithones remained beneath the ile of Peuke, on the weſt of the Euxine. 'Ponticum litus Sithonia gens obtinet, quæ nato ibi Orpheo vate decus addidit nomini.' Solin. c. 16. Virgil has *Sithonias nives*; Ovid *Sithonium aquilonem*.

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aborigines were Oenotri from the Peloponnesus, who advanced from the south west of Italy, upward along the west shore; while the Peuketii seized on the east side from the opposite shores of Illyricum, where we learn from Callimachus that a part remained. The *Pikentii* on the west, as they bordered on old Peuketia, were as is likely of the same origin. But these ideas are given as mere conjectures; and i now proceed to examine the northern progress of the PEUKINI and SITONES, which stands upon quite other grounds.

It is allowed that the Peukini received their name, and proceeded, from the iland of Peuké (Πευκη) in the Euxine sea, at the mouth of the Danube, now Piczina, or Pics ile. This celebrated iland is finely described by Apollonius Rhodius in his exquisite poem, The Argonautics, written about 250 years before Christ. Thus the Peukini certainly came from the very heart of Getia, Dacia, and Mæsia; and, if not originally a colony of Colchian Scythæ, certainly were a Scythic people, issuing from the very heart of a country, which was in possession of the Scythæ about 2000 years before Christ. Jornandes, speaking of Galerius Maximinus Cæsar, 'Is ergo habens Gothos et Peucenos ab insula Peuce, quæ ostio Danubii Ponto mergenti adjacet[e].' Zozimus calls the Peukini, *Peukai*, Πευκαι. Ammianus Marcellinus names them *Pikenses*, lib. XVII, as his *Amicenses* seem the *Atmoni* of Strabo, both above Mæsia. He also calls them *Peuki*, lib. XXII. where he is speaking of Peuké. The ancient author of the Argonautics ascribed to Orpheus, calls the Peukini *Pacti*, when he describes the Argonauts in their return sailing up some river, from the Palus Mæotis, to the Cronian sea, as he dreams; and ranges the Pacti with the Lelians, Scythians, Hyperboreans, Ripheans.

[e] Marsigli, in his magnificent account of the Danube, does not go so far east as Peuke, which is in the Turkish, not the German, territory.

Let us now briefly consider the Northern Progress of the Sitones and Peukini, two grand Basternic divisions. Strabo, who wrote about 20 years after our æra, is certainly well informed concerning the north of Germany, as the Greeks actually traded to Prussia for amber. In particular the Estii of present Prussia, from whose coasts the amber came, and where it is yet found in such quantities as to yield a large revenue, were in the confines of the Peukini and Sitones, or Basternic nations on the Baltic, so that the intelligence concerning countries so near that to which the Greeks traded, may be regarded as satisfactory. Now he tells us, book VII. p. 294, that "most think the Basternæ live beyond the Germans to the Northward, others that there is only ocean." That the later opinion was false need not be told: but that the former was true, namely that the Basternæ possessed Scandinavia, is certain; for Tacitus, who was procurator of Gallia Belgica and had of course all information relating to Germany, and it's neighbourhood, as his admirable *Germania* shews, places the SITONES whom Strabo had mentioned as one of the three Basternic nations in present Sweden, and finds part of the PEUKINI on the opposite shore, while a part no doubt had passed into Scandinavia with the Sitones their brethren. And it is evident that the Sitones, whom Ptolemy puts on the south of the Baltic between the Viader and Vistula, were a part of the Sitones who remained, while the rest passed into Scandinavia: for migrations of nations were seldom, if ever, complete, a circumstance which enables us to trace their steps.

The PEUKINI in particular, being the largest and most eminent part of the Basternæ, as we may judge from their name being often extended to the whole of this vast people, leave such traces behind them from Thrace to the Baltic, that we can follow them step by step. This we are enabled to do from

from the geography of Ptolemy, who wrote about 150 years after Christ. As one or two Sarmatic tribes extended beyond the Chronus and Borystenes, he improperly puts the Vistula as the boundary between the Germans, and Sarmatæ; tho Tacitus, who wrote about fifty years before, had specially mentioned German nations beyond the Vistula, and the vast people of Peukini or Basternæ in particular, whom Pliny puts as one FIFTH part of the Germans. But Ptolemy living at the great distance of Alexandria in Egypt, and probably not even understanding Latin, seems never to have redd either Pliny or Tacitus; but puts his places according to the maps and Itineraries of the generals, and to the Greek geographers. From the later in particular, who drew from the merchants of amber good intelligence as to the present rout, the information seems derived which is to be found in his chapter of Sarmatia Europæa. In his time a part of the Peukini still possessed their original settlement in Peuké; while we find another part far north of the Tyras, and above the Getæ: and the Πευκινα ορη, or *Peukinian Mountains* of Ptolemy are, as Cluverius justly observes, on the south west of present Prussia, near the head of the river Bog; that is within about sixty miles of the Baltic sea. Ptolemy places the Peukini on the north of the Basternæ: so that of all the Basternæ they were nearest to the Baltic. And that the Peukini actually reached to the Baltic, we know from Tacitus, who in the end of his Germania ranges them with the Venedi and Fenni, whom Ptolemy places near the Vistula upon the Baltic. Tacitus also puts the *Venedi* between the PEUKINI and *Fenni*, so that the Peukini must have been on the shore of the Baltic, on the east side of the mouth of the Vistula, or in present Prussia: from which they extended south to their Basternic brethren in the western part of present Hungary: a tract about 400 miles long, and from 100 to 150 broad. With so large possessions it is no wonder

wonder that Pliny ſhould put the Peukini as a fifth part of the Germans; and that their name ſhould be uſed as ſynonymous with the Baſternæ.

Having thus ſhewn that the two Baſternic nations of PEUKINI and SITONES extended to the Baltic; and that, as Tacitus and others ſhew, and all modern geographers agree, a part of the Sitones remained in the neighbourhood of the Peukini, on the ſouth ſide of the Baltic, while the reſt of the Sitones were in Scandinavia; and that Strabo mentions it as the moſt general opinion in his time that the Baſternæ were beyond the Germans, or in Scandinavia; i believe it will be granted at once that it is moſt likely that a part of the Peukini went to Scandinavia with their brethren the Sitones. But, before inſiſting on this, i ſhall give the reader ſome idea of what the Romans and Greeks knew of Scandinavia and the north of Germany.

About 250 years before Chriſt, Pytheas and others, as we learn from Pliny, ſpoke of an iland called *Baltia* in the *Cronium mare*, or Northern ocean, whence amber was brought. Herodotus had indeed mentioned this 450 years before Chriſt. The name of the iland was palpably from the Baltic ſea very anciently ſo called; from the Gothic, or old German *Belt*, a gulf. Amber was never found in Scandinavia, but in *Gleſſaria*, a peninſula on the Pruſſian coaſt, which afterward received it's name from the appellation which Tacitus tells the Germans gave amber, namely *Gles* or *Glaſs*, which it reſembled. Baltia is therefore not Scandinavia but Gleſſaria. Pomponius Mela, who wrote about 45 years after Chriſt, mentions the *Codanus ſinus*, and *Codanovia*, which is in all probability preſent Zeeland, an ile of the Suiones, in which the capital of Denmark ſtands; and from whence *Dania* is by ſome judged to be contracted. Pliny himſelf, who wrote about 70 years after Chriſt, is the firſt who mentions *Scandinavia*, tho he tells us, IV. 16. that the iles of *Scandia*, *Dumna*, *Bergi*, and *Nerigon*,

had been noticed by others[f]. Dumna is by Ptolemy ranged among the Orkneys; Scandia may be Funen; and Bergi the country of Bergen in Norway, intersected from Sweden on the south by the *Schager Rack*, or westerly division of the Baltic, so as to have to those who knew only the southern coast, the appearance of an ile. Pliny adds IV. 16. that Nerigon was the largest of these iles: and as he says he derives his information from various preceding authors *sunt qui et alia prodeunt, Scandiam*, &c. it is well inferred by the northern antiquaries that Nerigon had from later and better information been put for Bergi; but Pliny finding the same country called by two names, thought them different iles: for Nerigon is surely Norway by it's most ancient, and yet indigenous name *Norigé*, or the Northern kingdom. But ch. 27, he tells us from himself that Scandinavia is an ile in the *Sinus Codanus* of undiscovered size, and that the known parts are possessed by the *Hilleviones* in five hundred *pagi*, or districts. They are well thought to be of *Halland* in the south-west corner of Scandinavia.

Being now come to Tacitus, whose *Germania* is so important to modern history, it will be proper to dwell a little upon the geography of that work, which is in many points grossly misunderstood; and especially that part which concerns our subject, his description of the northern nations. Cluverius, who wrote near two centuries ago, is universally and blindly followed, while his faults are enormous. He was a man of laudable industry; but of contracted and indistinct judgment If errors be admitted into any branch of science, they commonly

[f] He also names *Eningia*, which some would rashly alter to *Finingia*, but was in all likelihood the south part of Finland, and taken by the ancients for another ile in the Great Northern Ocean. Pliny says, Scandinavia and Eningia were thought other *worlds* by the inhabitants: but he uses the same extravagant hyperbole in speaking of Taprobane, or *Ceylon*! VI. 24.

remain

remain for centuries, owing to the indolence of mankind, who are ever ready to resign their minds to any guide, and would rather sleep and go wrong, than examine and go right; while in fact they have only to trust themselves more, and others less. Let us lay Tacitus before us, with a map of modern Germany; and put aside Cluverius, Cellarius, and the able D'Anville, who has so often corrected their eastern geography, but has trusted them with Germany, their own country, and thus left Europe in darkness to enlighten Asia. Tacitus, after employing two thirds of his work in describing the manners of the Germans, passes to a description of the nations; and first mentions two colonies which had returned from Gaul into Germany, the *Helvetii* and *Boii*. He then puts the *Vangiones*, &c. on the west side of the Rhine; and the *Batavi* in the ile formed by its outlets. Beyond the people between the head of the Danube, and the Rhine, he places the *Catti*, a large nation; and further up on the the Rhine the *Usipii*, &c.; next the *Bructeri*; behind them, the *Dulgibini*; in front, the *Frisii*, who spred along the north bank of the Rhine and the ocean: and among whom was the Zuyder Zee, *ambiuntque immensos insuper lacus, et Romanis classibus navigatos.* Tacitus adds, *Hactenus in Occidentem Germaniam novimus. In Septentrionem ingenti flexu redit.* 'Thus far we know of the west of Germany. It now returns to the north with a great bend;' meaning that it's shore, formerly west, now fronts north, as it does at present Friezland and Groningen. Next is the very large nation of the *Chauci*: then the *Cherusci*, and *Fosi*, the last of whom are foolishly taken for the Saxons by Cluverius, who forgot that the Saxons were an alliance of many nations which like the Franks and Allmans had taken one name. Here in a spot which answers to the mouth of the Elbe, *proximi Oceano*, dwelled the small and only remains of the Cimbri: *parva nunc civitas.* This *parva civitas* geographers spread over all the large peninsula of Jutland, which after Ptolemy,

(who only puts a few Cimbri in it, and no less than Six German nations) they call the Cimbric Chersonesus. It was doubtless once inhabited by the Cimbri, but they were reduced to a *parvæ civitas* at its southwest corner, long before Roman geography commences.

Tacitus next proceeds to the *Suevi*, who, he tells us, were not one nation, but many under one title, who held the greatest part of Germany, to wit, all from the Danube to the ocean south and north, and from the Elbe to the Vistula east and west. The first are the *Semnones*, a people of a hundred districts, who are rightly placed in *Brandenburg*. Proceeding to the north, as is clear from his expression when he passes to the Hermunduri (*ut quo modo paulo ante Rhenum, sic nunc Danubium sequar*, for the Rhine runs north, the Danube east) next to the Semnones are the *Langobardi*, about present Lunenburg. Then follow no less than seven nations, all of which Cluverius has heaped upon one another in present Mecklenburg! The poor man forgot that the whole vast peninsula of Jutland was just in the road of Tacitus, as his text bears that he proceeds north; and that he adds *hæc quidem pars Suevorum in* SECRETIORA *Germaniæ* PORRIGITUR, a description which can only apply to this vast and rich peninsula; and that the Cimbri with whom he fills that large Chersonese were, as Tacitus says, only a small state on the ocean near the Cherusci and Fosi, or at the mouth of the Elbe! Seven nations are piled upon one another in a small province; and a *parva civitas* is spred over a territory 229 miles long, and from 63 to 95 broad! If this be not absurdity, i know not what absurdity is. But such is human science! Let us place these nations as Tacitus meaned, and all is well. The *Reudigni* first, and *Aviones* above them, in present Holstein; the *Angli* in Slesvick, where the fertile province of Anglen spreads around Lunden it's ancient capital: the *Varini* above the Angli, for the river Warne is

nothing;

nothing; the *Eudoses* next; then the *Suardones* and *Nuithones* in present North Jutland, the later reaching to it's utmost point where the promontory of Scagen braves the northern ocean. As to the Angli we are certain. The Suardones were perhaps the *Swathedi*, whom the English historians Henry of Huntingdon, Roger Hoveden, Matthew of Westminster, commemorate among the Danish invaders of England in the ninth and tenth centuries. The Nuithones are, as is likely, the *Huithoni* of Pontanus in his *Descriptio Daniæ*, that is, the inhabitants of the furthest point of Jutland, the Witland of Bleau's Atlas. The Eudoses are the *Yeuton*, or people of Yeutland, as the Danes pronounce Jutland, who seem to have been the largest nation holding the middle of the Chersonese, and who now give a general name to the whole peninsula of Northern and Southern Jutland. Let me add, that it is impossible that the whole of this peninsula, as nearer the Roman provinces of Upper and Lower Germany, should not have been far better known to the Romans, than the southern shores of the Baltic.

Accordingly we find Ptolemy, fifty years after Tacitus, places no less than six nations in it, the *Sigulones*, *Sabelingii*, *Cobandi*, *Chali*, *Phundusii*, *Charudes*, besides the Saxons at it's south part: and the Cimbri, whom Ptolemy ignorantly places at it's northern extremity. Ignorantly, for no man can prefer Ptolemy's testimony, who lived at Alexandria, to that of Tacitus, who lived in Belgic Gaul, and who expressly puts the Cimbri on the seaside of the Fosi, at the mouth of the Elbe. The reader need not be told that the text of Ptolemy is rightly deemed the most corrupt of all antiquity; as indeed a constant series of unknown names, and numbers, must have been lyable to great vitiations of copiers. His account of the names of the German nations often differs from Tacitus; yet Strabo confirms Tacitus, tho he wrote before him, for Strabo's work was not so lyable to vitiation,

being narrative, while Ptolemy's only contains geographic tables. The Phundusii seem the Eudoses; the Charudes, the Suardones: the others are yet more corrupt, for those given by Tacitus can be traced in the spot, and in history, but of those assigned by Ptolemy, not one. Yet Ptolemy places none of the nations above mentioned elsewhere, save the Angili Suevi, and it is doubtful if these were the Angli[g]. Tacitus observes of these nations that they are divided by rivers and woods; a description most applicable to Jutland, now so well wooded, and intersected by fine streams. Perhaps it may be said that Tacitus would have mentioned this great Chersonese expressly, had he meant it; but it is doubtful if it was called a Chersonese, save by Ptolemy only; and it's size is so great, that we should as well think of calling Ptolemy's Caledonia, bending to the east, a Chersonese of Britain. Nor does Tacitus name Scandinavia, tho he describes nations in it, as shall presently be seen.

Having thus proceeded to the utmost north of the west parts of Germany, or those commencing from the Rhine as a boundary, Tacitus passes to follow the Danube, as he says, or an east course, and places the nations regularly one after another as Cluverius well puts them in this tract. After mentioning the utmost nations this way, Tacitus returns northward, telling that a large chain of mountains divides Suevia, that is a chain running north and south: beyond which are the *Lygii* consisting of many nations, the chief being the *Arii*, *Helveconæ*, *Manimi*, *Elysii*, *Nabarvali*. The Lygii are rightly put by Cluverius, in present Silesia. Above the Lygii were the *Gotthones* rightly put in Pomerellia, at the mouth of the Vistula or Weissel. *Protinus deinde ab Oceano Rugii et Lemovii*, 'next from thence on the ocean the *Rugii*,' rightly put in Rugen; 'and Lemovii,' whom

g These *Anglii* of Ptolemy are corrupted from *Angrii*, or *Angrivarii*, placed by others just where Ptolemy puts the *Anglii*. Cluverius

Cluverius makes the ſame with the Heruli, and puts in Pomerania. But the account of Tacitus bears that the Lemovii were weſt of the Rugii, for he is coming *deinde* from the Gotthones and Lygii; and Ptolemy expreſſly ſhews that three other nations dwelled in preſent Pomerania, namely the Ruticlii, Sideni, and Pharudini. So that the Lemovii were doubtleſs weſt of the Rugii or Rugen, as the text of Tacitus bears, who ſeems to include the three other nations mentioned by Ptolemy in the general name of Gotthones, and thus to extend them over Pomerania as well as Pomerellia. The *Lemovii* were of courſe in preſent Lubec and Wagerlant.

After this Tacitus proceeds to the Suiones; *Suionum hinc civitates ipſo in oceano*, &c. Modern geographers, following Cluverius, who is by no means accurate, have made the Suiones the preſent Swedes; and the northern antiquaries ſeem to allow this, tho to me nothing is more doubtful[i]. For the Sitones, whom Tacitus puts beyond the Suiones, *Suionibus Sitonum gentes continuantur*; and, after deſcribing them, ſays, *hic Sueviæ finis*; and paſſes to the Peukini, Venedi, and Fenni, ſeem to me infallibly the preſent Swedes: and the name bears more reſemblance to *Suitiod*, the old name of Sweden. Whereas Suiones reſembles more *Zee-woners*, or *dwellers in the ſea*, whence the noble and fertile iland, which forms the beſt part of the Daniſh dominions, is now called *Zee-land*; the *Su* appearing to be merely a Roman way of expreſſing the German ſound of Z. In Knytlinga Saga, and other Icelandic books, Zee-land is called Sio-land, a name preſerving affinity with Suiones; as Suitiod, the old name of Swedes and Sweden, in theſe works, does with Sitones. Perhaps *Sitones* ſprung from *Sitiuna*, the old name of the chief *civitas* in Sweden, near Birca, as Adam

[i] The learned Huet, *Commerce des Anc.* rightly ſaw that the *Suiones* muſt be on the *weſt*, from the account of Tacitus; but he errs in placing them in Norway.

of Bremen and others testify. Add to this, that only the most southern part of Scandinavia was ever known to the ancients; and the vast *Wener* Lake, in present Westroguland, or as the Swedes affect to call it Westrogothia, seems the utmost bound of their real knowlege; they thinking that beyond was the *Cronium Mare*, or Frozen Ocean; the sea beyond the Suiones, mentioned by Tacitus, which was looked on as the end of the world. I have perused, and re-perused, with indefatigable and minute attention, all that the ancients have said of Scandinavia, and am convinced that the narrower bounds we confine their knowlege of it to, we shall be the nearer to the truth. The Suiones, after the most mature consideration, appear to me infallibly the people of present Zeeland, and the iles around it, *civitates in oceano*, and part of the Danish territory on the opposite shore of the sound, now Schonen, Halland, and Westrogothia. For, can any man believe that Tacitus should pass to Scandinavia, and take no notice of the noble and rich iland of Zeeland, and the large and fertile iles around it? should fly at once, as is dreamed, to present Norway and Sweden, of which he knew as much as he did of Greenland, as every one, the least verst in ancient geography, must know? should join all Scandinavia, a country, when really known, as large as Germany itself, to a few small states? Was Tacitus utterly absurd, or are his commentators so?

After the Suiones, Tacitus passes to the *Æstii*, who are rashly enough, from similarity of names, placed in present Estonia, tho Glessaria, the iland of the Æstii, is confessed to be in present Prussia, two hundred miles south-west of Estonia; and it is on the coast of Prussia alone, that such quantities of amber are found to this day. Estonia confessedly means merely *east country*; and may be a late name, nothing being so common as names of countries from the points in which they lye; as

Aestsexia,

Aestsexia, or Essex in England, &c. &c. &c. [k]. The Æstii were certainly in the peninsula beyond present Dantzic, that is, as Tacitus describes, on the *right hand* as you sailed up the *Suevicum mare*, or south part of the Baltic, that was on the north of the Suevi. And he mentions the Æstii before he passes to the Sitones, or Swedes, of the opposite shore, and the Peukini, Venedi, and Fenni; beyond whom he had faintly heard of a people who were covered with skins of beasts, and thence went for beasts with a human face. The Fenni were infallibly, from the account of Tacitus, that they were divided from the Peukini, only by woods and hills, inhabited by Venedi, not the people of Finland, as dreamed, but the FINS, a great aboriginal people, of whom see Mr. Tooke's Russia. The language of Lithuania, or the north of Poland, Samogitia, Courland, Estonia, Livonia, is at this day Finnish, not Slavonic. The Fenni of Tacitus were in Livonia and Estonia. Ptolemy, book III. places Fenni at the Vistula.

From the Æstii Tacitus passes to the *Sitones*, or Swedes of Smaland, on the opposite shore: and as the Suiones were unquestionably the people of present Zeeland and surrounding iles, with a small part of southern Scandinavia, along the west shore up to the Wener lake, so the Sitones were only a very small part of the Swedes, or Suitiod, namely, those of present Smaland and Easter Gothia. Tacitus, tho he appears to have redd Pliny, from his copying that writer's account of the origin of amber, takes no notice of Scandinavia, but palpably implies it to be partly inhabited by the Suiones and Sitones, and is universally so under-

[k] In the *Periplus Wulfstani* of king Alfred, published in the book of Arius *De Islandia*, edit. Buffæi, *Hauniæ*, 1733, 4*to*. and elsewhere, we are told, 'the Vistula is a very large river, and near it ly Witland, and Vandalia. Witland belongs to the Esti.' It is hence clear that the Esti of Alfred's time were those of Tacitus, on the mouth of the Vistula, and far remote from Estonia.

stood.

ſtood. The Hilleviones, and iles, mentioned by Pliny, as he had procured no intelligeuce of, he paſſes in ſilence. If the reader will with theſe views read the work of Tacitus, he will find all clear. As commonly underſtood, nothing but a confuſion, unknown to the luminous mind of Tacitus, ariſes. For he is ſuppoſed to paſs from the Lemovii about Lubec, up to Sweden, with *Suionum hinc civitates* (whereas Zeeland is juſt oppoſite *hinc* to the Lemovii as above placed); then flies back to the Eſtii of Pruſſia; then flies back *toto cœlo* to Norway, of whoſe exiſtence he knew nothing; then cloſes a deſcription of Norway with *hic Sueviæ finis* (his Suevi being but a diviſion of Germans); then flies back again to the Peukini and Venedi and Fenni, nations as remote from Norway as the ſouth-eaſt is from the north-weſt. Take his text as here ſtated; and all is clear, and accurate. He paſſes from the Lemovii about Lubec to Zeeland; thence to the Æſti poſſeſſors of Gleſſaria an oppoſite peninſula: then croſſes the Baltic to the oppoſite Swedes of Smaland; thence in a right line to the Peukini, Venedi, and Fenni. Add to this, that the remains of the Sitones in Ptolemy, &c. are exactly on the coaſt oppoſite to Smaland; and it is certainly more likely that they ſhould move to the oppoſite ſhore, than into Norway, a country near 300 miles off, without leaving a trace behind. Theſe cogent reaſons may, it is believed, for ever fix the Suiones in Zeeland, and circling iles, with Schonen, Halland, and Weſtrogothia, their real *civitates in oceano*: and the Sitones, a part of the Suitiod, or Swedes, in the ſouth-eaſt corner of Sweden, now Smaland and Eaſtergothia.

Ptolemy, who wrote about 150 years after Chriſt, is the laſt ancient worthy to be adduced concerning Scandinavia, for the ſickly dreams of Jornandes and Procopius, the laſt of whom was ſo ignorant as to take Scandinavia for Thule, tho Pliny and Ptolemy 400 years before might have

told

told him quite the contrary, ſhall be left to their deluded followers.

Nec pueri credunt, niſi qui nondum ære lavantur. *Juv.*

Ptolemy mentions four Scandias; three ſmall, perhaps Funen, Zeeland, and Laland: and one large, or Scandinavia, which he deſcribes, and Agathadæmon lays down in the map, as juſt of a ſize to reach to the Wener lake, as Ptolemy's latitudes and longitudes aſcertain[l]. It is above mentioned that, beyond this, the ancients imagined there was only ocean, with a few iles in it, as Eningia a part of Finland, Bergi, Nerigon, all however quite unknown to Ptolemy. In the weſt of Ptolemy's Scandinavia are the *Chædini*; in the eaſt the *Phavonæ*, and *Phiræſi*; on the ſouth the *Gutæ*, and *Dauciones*; in the middle the *Levoni*. Theſe names muſt all have belonged to tribes ſouth of the lake Wener. The Gutæ were ſurely the Gutones of Pliny, the Gothones of Tacitus, who had paſſed from the oppoſite ſhore; and their country is now Eaſtergothia, which Swediſh viſionaries imagine the Oſtrogothia of the ancients, and Weſtergothia the Viſogothia, tho Jornandes, the god of their idolatry, tells, *cap.* XIV. that thoſe names originated from the poſition of the Goths on the Pontus Euxinus, or Euxine ſea[m].

After

[l] The ſouthern part of Scandinavia is called *Skani* in the old Icelandic MSS. and it is ſtill *Scania*. Hence in all appearance the Roman *Scandia*.

[m] Ablavius enim hiſtoricus refert quía ibi ſuper limbum Ponti, ubi eos diximus in Scythia commanere, pars eorum qui orientalem plagam tenebant..... dicti ſunt Oſtrogothæ; reſidui vero Veſigothæ in parte occidua. Jorn. de reb. geſt. Get. c. 14.

Tho Grotius ſeems to quote Baron Herberſtein among the earlieſt writers, for the name Gothland in Sweden, yet that name is mentioned by Adam of Bremen about 1080: and it is highly probable, that the *Gutæ* of Ptolemy were thoſe very people by moderns latinized Gothi. The real indigenal name is *Gyllen*, *Oeſtergyllen*, *Weſtergyllen*. But writers of the middle ages were fond of approximating old names to modern ones: thus they called the Danes, *Daci*; Norway, *Noricum*; the Swedes

After this we find little or nothing concerning Scandinavia, till the sixth century, when Jornandes was to tell his fables about it, knowing that it's distance prevented detection. For tho he quotes Ablavius, who is thought by Grotius to be one living under Constantius II. about the year 340, as mentioned by Ammianus, yet it is only AFTER he describes the Goths as settled in Little Scythia; and we do not even know that Ablavius was not his cotemporary, and as ignorant as himself. Jornandes, and Procopius, who wrote at the same time, mention the *Danes*; and *Scritfinni*, or *swift Fins*, which shews that the south of Finland was now known. As to the other nations placed in Scandinavia, by Jornandes and Procopius, allowing their existence, they only belonged to the south parts. Eginhart, who wrote in the Ninth century, is the first I find, after the *Sitones* of Tacitus, who mentions the Swedes: and the Normans also began to be well known in this century, when Harold Harfagre rising first sole king of Norway, expelled many petty princes, who with their little armies took refuge in the Orkneys, and Iceland: and one of them Ganga Hrolf, or Rollo the Walker, was after some abode in the Hebudes, to found the dukedom of Normandy.

Could reason account for the ideas of folly, it were a matter of curiosity to enquire how Jornandes came to dream of all the nations in Europe proceeding from a distant and unpopulous country, and to pass Germany and Getia, or Little Scythia,

Swedes *Suevi*: and some Scandinavian writers of last century, as Tyscander and Wormius, call Scanen, Scythia. But the antiquity of the very names Ostrogothia, Westrogothia, if you will, is out of all question. Certain it is, that the Ostrogothi and Visogothi of Roman history came not from that little corner of Sweden, any more than the Franks, Lombards, Heruli, Saxons, went from Scandinavia, as Scandinavian writers dream. *Tantus amor patriæ!* But false history, instead of honouring, disgraces a country; and it is ever seen that the most insignificant countries are the most full of false honours. The Northern kingdoms need not such fame.

countries

countries overflowing with population? It can only be ſaid that the Goths coming gradually from the north into the empire, it might naturally be imagined that the extreme north, or Scandinavia, was their point of progreſſion: tho indeed it may be ſuſpected that a love of the marvellous and falſe, ſo natural to man, might be the ſole ſpring of a fiction, ſo oppoſite to common ſenſe, and to all ancient authority.

Having thus ſhewn what the ancients knew of Scandinavia, let us conſider the progreſs of the Scythians or Goths into it. We have already traced two Baſternic nations, the SITONES and PEUKINI, up to the ſhores of the Baltic. On theſe ſhores, cloſe by them, we find the *Gotthones*, *Guttones*, or *Gythones*, as called by Tacitus, Pliny, Ptolemy. How this nation came to hold a name ſo near that of all the Goths, were difficult to ſay, were not the name of *Gut* or *Good* given to ground, people, &c. ſuppoſed the origin of the Scandinavian Gudſke latinized Gothlandia: and our Gotthones probably took their name from the ſame fountain, if not from *Gote*, a horſeman, for they bordered on the Baſternæ, who like the Sarmatæ were moſtly cavalry, and it is likely the Gothones were alſo cavalry, and ſo called by the other Germans who had little or none. We alſo find the Gothini a Gallic nation in the ſouth of Germany; and, as Tacitus ſays their ſpeech was Gallic, they were probably an original Celtic tribe inhabiting a mountainous country, as the map of Cluverius ſhews, and allowed to dwell on condition of working the mines, and paying heavy tribute, as Tacitus ſays they did. Their name Gothini, being probably ironical, *good people*. Herodotus, book IV. places moſt of his Scythians in Germany. The Iſter or Danube he calls the largeſt river of Scythia. The Maris or Marus ran into the Iſter from the country of the Agathyrſi, ch. 37. His Hyperborei are in Germany, for he makes their preſents to Delos come

come down to the Adriatic ſea, and thence to Dodona. In ch. 21. he tells us, that beyond the Tanais are the Sarmatæ; and his Scythian nations are chiefly in Germany and Poland: ch. 23. he places far to the north ſome Scythæ who revolted and left the reſt. However this be, it is certain from Pliny, that the ancient Greeks extended Scythia even to the Baltic, where amber was alone found: and we learn from Strabo, that it was the general opinion that the Baſternæ (a Scythic diviſion) held the parts beyond the Germans, or Scandinavia. The Gythones, or Gothones, Ptolemy places on the Baltic ſhore, between the Sideni, or Sidones, and Peukini, two Baſternic nations; and it is moſt likely that the Gythones were alſo Baſternæ. The Sidones, or Sitones, we find in the ſouth of Sweden on the oppoſite coaſt; and the Gythones, or Guttones, are ſurely the Gutæ, of the ſouth of Scandinavia, as put by Ptolemy, who had paſſed over to the ground formerly held by the Sitones on their moving north-eaſt: for *on*, as Grotius obſerves, is merely the old German plural, which is ſometimes given, ſometimes omitted; thus Gutæ, Gutones; Burgundi, Burgundiones; Lugii, Lugiones, &c. &c. &c.

It is believed, that no one, the leaſt verſed in the ſubject, will object that the voyage from preſent Pruſſia to Scandinavia, was too far, for a people in the rudeſt ſtate of ſociety. Some modern writers deny early population by ſea; as Tacitus and other ancients reject progreſs by land. As the later forgot that men have feet, ſo the former forget that they have hands. Sea, far from checking intercourſe, makes it eaſier even to barbarians. Wherever men are found, canoes are found; even when huts, nay cloths are wanting. The Greenlanders and Fins navigate hundreds of miles: and no nation, however ſavage, has been diſcovered in any maritime corner of the globe,

globe, that was a ſtranger to navigation. In the South Seas Captain Cook found ſmall iles 400, 500, 600 miles from each other, peopled by the ſame race of men, ſpeaking the ſame tongue.

We do not find any traces in Ptolemy, or elſewhere, of any nations paſſing from the weſt of Germany into Scandinavia, except perhaps the *Levoni* of Ptolemy's Scandinavia be the *Lemovii* of Tacitus in Lubec and Wagerland, where the paſſage to Scandinavia is very eaſy. But from the eaſt, to which the Scythic progreſs was nearer and ſpeedier, we find the Gutæ and Sitones had paſſed: and Strabo expreſſes it the general opinion that the Baſternæ held Scandinavia. Theſe circumſtances ſeem to evince, as clearly as the caſe will bear, that Scandinavia was peopled by the Baſternic nations on the eaſt of Germany: and as their progreſs was as near from Little Scythia, the *punctum ſaliens*, to the extremity of Scandinavia, as was that of their brethren to the extremity of Germany, ſo there is every reaſon to conclude that Scandinavia was peopled with Scythians as ſoon as Germany. The Northern Fins, including Laplanders, ſeem to have been infallibly aborigines of their country; for they are ſo weak, ſo peaceable, and their ſoil ſo wretched, that they could have vanquiſhed no nation, and no nation could envy them their poſſeſſions *in climes beyond the ſolar road.*

As we thus find that the Baſternæ, or thoſe Germans who lived eaſt of the Viſtula, were the Scythic diviſion that peopled Scandinavia, it can hardly be ſuppoſed that the Peukini, whoſe name is put by Tacitus as ſynonymous with Baſternæ, and whom we have traced up to the very ſhore oppoſite to Scandinavia, ſhould have ſent no colonies into it. On the contrary we have every reaſon to believe that they were the firſt Scythians who paſſed into it; and moving on in conſtant progreſs, left room for their brethren the Sitones to follow; for we find the ſteps of the Peukini in Ptolemy from Peuké to the Tyras, from thence to the Peukinian

Mountains

Mountains in Prussia[n], in a direct line; while the Sitones moved round by the westward, for in Ptolemy we find remains of them above the Quadi in the south-east of Germany; and others, still further north-west, on the Baltic shore. The Peukini, on the contrary, never crossed the Vistula, but proceeded strait on to the Baltic shore. There they vanish, while the Sitones are found in Scandinavia, on the opposite coast, which, it is surely reasonable to infer, arose from the progress of the Peukini leaving that possession open to the nation whose population followed them. For as Strabo observes the general opinion that the Basternæ possessed Scandinavia, and the Peukini were the largest and noblest name of the Basternæ, it seems likely that Strabo should especially refer to them; seeing that we can trace them to the opposite coast in such full population, as to leave their name to a chain of mountains: and that we know the Sitones another Basternic division, whose progress was infinitely slower, as more circulative, held a great part of southern Scandinavia. These reasons appear to me so clear and cogent, as fully to confirm the opinion of the ancients, as related by Strabo, that the Basternic Germans peopled Scandinavia; and also to infer, from every ground of cool probability, that the *Peukini* were the very first Basternæ, who passed over, and proceeded north-west till they emerged under the name of *Picti*, the *Pehtar*, or *Peohtar*, or *Pihtar*, of the Saxon Chronicle, *Pehiti* of Witichind, and *Pehts* of ancient Scotish poets, and modern natives of Scotland, and the north of England.

It is therefore Historic Truth, that those German Scythians, who peopled Scandinavia, were the Peukini and Sitones, two divisions of the Basternæ.

[n] Paulus Diaconus I, 11, 12. mentions that when the Lombards came to *Mauringa*, they encountered the *Ass Pitti* or Noble Pitti, for so *As* implies in Gothic.

Before

Before adding a hint or two on the Piks, who are reserved for my *Enquiry into Scotish history prior to* 1056, i must remark that i do not build on the above progress of the Peukini, as it is sufficient for me to shew from Tacitus and Beda that the Piks were German Scythians from Scandinavia, and to trace them from Norway to Scotland. Facts, and authorities which are facts in history, are the sole grounds upon which a rational historian can proceed. If he contradicts facts and authorities, he writes romance, not history. In my laborious research into early Scotish history, i was shocked to find that, instead of a foundation, i had not even good ground for a foundation, owing to the carelessness with which the origin of nations has been treated. The toil it has cost me to drain my ground of much watry falsehood, has been equal to that of building my fabric, as the reader may judge. I can safely say the truth has been my sole object; for my labour has been too great to waste any part of it in a bauble of an hypothesis, which falls at the first breath, while truth remains for ever. To proceed to a hint on the Piks, it was not to be supposed that the Northern historians could be ignorant of a nation once so celebrated, and who proceeded from Norway. Accordingly we find the vast history of Norway by Torfæus, compiled from Icelandic Sagas, &c. quite full of them; but under a variation in the initial letter, the cause of which must be explained.

Grammarians observe certain letters which are called *labial* because pronounced by the lips: they are *b*, *f*, *m*, *p*, *v*; of these the *b*, *f*, *p*, *v*, put at the beginning of words, are pronounced almost with the same motion of the lips, and are thus often interchanged. In Roman inscriptions we find *Bita* for *Vita*; in Greek authors *Biturius* for *Viturius*, &c. &c. &c. In Spanish V is pronounced B. The F, or Greek digamma, was pronounced V, as all know. But the inter-

change of *P*, and *V*, which alone concerns my present investigation, seems peculiar to the Germans, and Northern nations of Denmark, Norway, and Sweden, for i cannot trace it in Italian, Spanish, or French. Thus the Germans say *Vater* for the Latin *Pater*; *Picker* is Icelandic for a shipbuilder, from *Vig*, *a ship*; &c. &c. The Saxons found the sound of P and V so similar, that they actually adopted the Roman letter P to express V, and W, a modification of V. Thus on coins of William I. and II. of England PILEM is WILEM; and the same occurs in the earliest Saxon coins and MSS, and in the printed Saxon at this day, as all know. Torfæus observes, in his *Series Regum Daniæ*, that the *Vitta* of the Saxon genealogists is the *Pitta* of the Icelandic. I need not produce more instances, but refer the reader, if he wishes for more, to the *Glossarium Germanicum* of Wachter; the *Glossarium Suio-Gothicum* (should be *Suito-Gothicum*) of Ihre; and the *Lexicon Islandicum* of Andreas. The physical reason of the Northern nations using V for P, or pronouncing P as V, may be, that the cold contracts their organs, for V is only a less open pronounciation of P.

But in the present instance there is no occasion to insist on labial changes, but barely to mention that in the Icelandic, or Old Scandinavian language, there is in fact no such letter as P; and in words of foreign extract the P is always pronounced V, and is from that cause generally so written. Thus *papa*, a priest, is often written *pava*. In present Icelandic P is always sounded V.

Of the ancient kingdom of VIKA[a], Torfæus is full;

[a] Perhaps it may be thought that the kingdom *Vik* was so called from *Vik*, *a haven*. But Torfæus and Olaus call it *Vicha* as often as Vik; and the former does not imply a haven. Nor could all the south of Norway receive so vague a name as *The Haven*. It is a proper name, as distinct from *Vik* a haven, as *Scot* is from *scot and lot*. (Skot, *vectigal*. Isl.)

Verelius

full; and it is the *Vichia regnum* of Olaus Magnus which he puts in the list of the most important kingdoms of Scandinavia. Its inhabitants were called VIKVERAR, *men of Vik*, the *Pihtar* of the Saxons. It was one of the kingdoms which was reduced by Harold Harfagre, in the ninth century, when he became first king of all Norway. It extended, as Torfæus informs us, from the Icelandic writers, all over the south of Norway, around Opsloa, an ancient city near the new town Christiania, and opposite the point of the Cimbric Chersonese. It was afterward the large province of *Dalvika*; and its east side is still known in every map by the name of *Viksiden*, or the side of Vika, extending down to the north-west outlet of the lake Wener. But of this more elsewhere. It shall only be observed in passing, that this must have been the very progress of the Peukini, if they preceded the Sitones, a part of whose tribes lay continuous with the Suiones, near the Wener lake: tho, had i formed an hypothesis, i should have assented to Cluverius, and all the modern geographers, who place the Sitones in Norway; as in that case to suppose the Peukini, their Basternic brethren, in the south of the same country, would have been more plausible. But as facts are the sole subject of my research, i shall leave hypothesis to those who do not grudge to labour in vain; for an hypothesis only stands till another cancels it, while facts and authorities can never be overcome.

It may be proper, before concluding, briefly to consider the received opinions concerning the Scandinavian origins. Saxo Grammaticus has founded the Danish monarchy in the person of a king Dan, more than a thousand years before Christ. Torfæus, from Icelandic Sagas, has shewn, that Saxo's

Verelius in his *Index Ling. Scythi-Scand.* says *Piækkur* is *circumcursitator*, 'a wanderer.' The *Peukini* Basternæ were such compared to the Germans; and this may be the origin of the name.

ſyſtem, drawn from old ſongs, is falſe; and that Skiold, ſon of Odin, was the firſt king of Denmark, a little before our æra. Mallet has, in his hiſtory of Denmark, followed the plan of Torfæus; and as it is much more rational than Saxo's, it promiſes to ſtand as to ſucceſſion of kings; Torfæus founding on the ſole authorities which remain; and it is not to be ſuppoſed that any future hiſtorian ſhould be ſo frantic as to contend againſt his authorities, or that the public ſhould approve ſuch deluſion. In Sweden, the tales of Joannes Magnus, the forger, have, for a century, been in utter contempt; and the hiſtory reſts upon an author of wonderful merit and judgment for his age, Snorro Sturleſon, who wrote in the thirteenth century, and whoſe hiſtory extends to two folio volumes, and alſo relates to Denmark and Norway. It is in the Icelandic tongue; but a Latin tranſlation is given by Peringſkiold. He makes Odin cotemporary with Pompey, from whom he flies into the north; and ſubduing Scandinavia, keeps Sweden for himſelf, and commences the line of kings. The Norwegian hiſtory reſts on the diligence of Torfæus, who from Icelandic chronicles, genealogies, &c. concludes Odin to have come to Scandinavia in the time of Darius Hyſtaſpis, or about 520 years before Chriſt. Some Northern antiquaries alſo finding in the Edda that Odin was put as the ſupreme deity, and that a total uncertainty about his age prevailed in the old accounts, have imagined to themſelves another Odin, who lived about 1000 years before our æra; a mere arbitrary date, and which the formers of this ſyſtem had better have put 500 years before Chriſt, as Torfæus the moſt diligent of Northern antiquaries has done. Mallet, who has taken matters as he found them, ſuppoſes two Odins; and looks on the laſt, who flouriſhed in Pompey's time, as an Aſiatic Magician; nay he tells us ſome believe three Odins! Torfæus, we have ſeen, in his

his Norwegian hiſtory, infers him to have lived 500 years before Chriſt, whom in his *Series Regum Daniæ* he had thought lived only 50!

O cæcas hominum mentes! O pectora cæca!

Here is the ſecret: ODIN NEVER EXISTED. The whole affair is an allegory. Torfæus, ſo profoundly verſed in the Icelandic monuments, tells us they abound in allegory, inſomuch that it is often impoſſible to diſtinguiſh truth from falſehood in them. Strange that he did not ſee that they all begin with allegory! Not one of theſe Icelandic pieces, nor any monument whatever of Scandinavian hiſtory, is older than the Eleventh century. What dependence then as to events happening before Chriſt? Their chronology down to Harold Harfagre, or the end of the ninth century, is alſo quite confuſed, inſomuch that you will find one man cotemporary to three or four centuries.

The Later Edda, which was alſo compiled by Snorro in the thirteenth century, fully confirms the idea that Odin was never in life, but was merely the God of War. In this Edda Thor is the ſon of Odin. Mallet well obſerves that, thro this whole Edda, Odin the hero, who led the Goths from Aſia, is confounded with Odin the God of War, or ſupreme god of the Norwegians. True: yet is there no confuſion. There was but one Odin, the god. The hero is a non-exiſtence. The whole progreſs of the Goths from Aſia under Odin is ſo palpable and direct an allegory, that he muſt have little penetration indeed who cannot pierce it. It was the God of War who conducted the Goths; literally, they fought their way againſt the Celts and Fins. But it may be ſaid, how then came Snorro (for on him the whole reſts) to make Odin cotemporary with Pompey? Be it obſerved on this, that Snorro lived at a late period, the end of the Thirteenth century, and that not an iota about Pompey could occur, till Chriſtianity introduced

Latin Learning in the 11th age. The fact is merely this. Snorro found even from his ſtrange genealogy, that the earlieſt kings of Denmark, Sweden, and Norway, of whom tradition preſerved the names, could not be dated further back than about 50 years before Chriſt. Theſe kings, as uſual with even Greek and Roman genealogiſts, when the name of their fathers was unknown to tradition, were called ſons of ſome God; and in the preſent caſe Odin the *Alfader*, and the Mars, was the common ſire. Snorro, who, as appears from his work, was conſiderably tinctured with Latin learning, never reflected that Odin could be only an allegorical father; but ſimply believes him a real human father; and finding his epoch according to his fooliſh genealogy of Kings correſpond, in this view, with that of Pompey, thinks it a proper place to diſplay his Latin, by connecting his hiſtory with the Roman. His work is divided into various Sagas, or hiſtoric romances; and as the Icelanders had Sagas on Alexander the Great, on Arthur, on Troy, &c. it is likely they had one on Pompey; in which, as all chronology was confounded in theſe romances, Odin was brought in as fighting with him. Snorro probably had this ſaga before him, and ſo gives the tale. But to ſhew how very little Snorro can be relied on, we have only to reflect that, in the preface to the Edda, he makes Thor the founder of Troy, and Odin his deſcendant in the 17th generation; that is, allowing 30 years as uſual for a generation, Odin lived 510 years after *Thor*, whom he makes *Tros*, from mere ſimilarity of names. Now Tros lived, as chronologers mark, 1360 years before Chriſt; of courſe Odin lived 850 years before Chriſt, and yet was cotemporary to Pompey! No wonder that three Odins were neceſſary! In truth chronology, as might be expected, is utterly confounded in thoſe romances called Sagas, inſomuch that Torfæus once placed

King

King Hrolf Krak 500 years before Chrift, and was afterward forced to put him 500 years after Chrift. The ftory of Odin flying from Pompey is a mere dream of fome filly Saga; and he who builds on it muft be weaker than a child. Such an event, as the migration of a whole nation from the Euxine to the Baltic, could never efcape the Greeks, who had numerous colonies on the Euxine, and who traded to the Baltic for amber. It is however remarkable that all Scandinavian Sagas mention Odin with his Scythians coming to Scandinavia, but not one hints that a fingle colony went from it to Scythia; which is another argument againft the Goths proceeding from Scandinavia.

If the Northern antiquaries will therefore open their eyes, and fee at laft that all concerning Odin is a mere mythologic allegory, they will do well. There was but one Odin, the God of War, who was cotemporary in all ages. The kings of Sweden, Denmark, and Norway, nay the whole Anglo-Saxon kings, owned him as firft father. That is, they were entitled folely to martial prowefs for their thrones. As for the genealogy of Odin himfelf, in which we find him defcended from a line of anceftors, as *Geta* or the father of the Getæ, and *Pitta* or the father of the Piks, &c. it is alfo allegorical, as much as the Theogonia of Hefiod, and the genealogies of Greek gods and heroes. Mere poetry all; and not hiftory. Odin's progrefs, as marked from the Northern hiftories, by Mallet, in his fourth chapter of the Introduction, was round by Germany, the Cimbric Cherfonefe, and Denmark, into Sweden. How could Mallet be fo much afleep, as to dream that this event which, according to him, happened in Cæfar's time, could be unknown to Cæfar? That Odin fhould pierce thro all the hundred martial nations of Germany, and not leave a trace behind? Should vanquifh the Suevi, to whom, as their neighbours

ſaid, the Gods were not equal? One is ſick of ſuch folly; and to confute it is to debaſe the human mind. The whole is unchronologic allegory. The Goths by war ſubdued and peopled Scandinavia, an event that happened at leaſt 500 years before Chriſt; and was accompliſhed by different nations, under different leaders, but all under the guidance of Odin the god of war. Varro marks three diviſions of antiquity, the *dark*, the *mythologic*, the *hiſtoric*. The Northern antiquaries to this day; when ſuch great writers as Schoening, Suhm the illuſtrious patron of Daniſh literature, Lagerbring the moſt acute Swediſh hiſtorian, rank among them; ſtill confound the *mythologic* with the *hiſtoric* period. Odin is wholly a mythologic perſonage; and has nothing to do with hiſtory, which only faintly dawns at the reigns of his reputed ſons, as the Roman does with Romulus ſon of Mars. The tales about him, and his Aſæ, are all poetical allegories; and have no more to do with hiſtory than Greek mythology. If he ever exiſted, it was in the firſt Scythian empire, 3000 years before Chriſt. Romulus was the ſon of Mars, as the Northern kings of Odin: but no writer has been ſo fooliſh as to infer that Mars was the human father of Romulus, and reigned in Latium juſt before him. The great good ſenſe of the Scandinavian antiquaries has already led them to laugh at Jornandes: but one or two ſtill dream of a migration of Goths to Scandinavia under one Odin, about 1000 years before Chriſt; a ſecond from it to Getia, about 300 years before Chriſt; and a return under another Odin 70 years before Chriſt. So hard it is to eradicate prejudice!

A philoſophic diſſertation on Scandinavian Chronology is wanted; but philoſophy has not yet reached Scandinavia; and it's beſt writers are full of their domeſtic tales, but ſtrangers to Greek and Roman learning, and to the general hiſtory of ancient Europe. Their hiſtories bear only 24 kings, (one

(one more or less,) from 70 years before Christ to Ragnar Lodbrog, who flourished, as appears from Old English writers and other certain accounts, in 830. But in the series of Irish, Pikish, and Heptarchic kings of England, the kings reign but eleven years each at a medium; and Sir Isaac Newton has shewn that even in civilized kingdoms they reign but eighteen. Scandinavia was certainly more ferocious than most other countries, and it's kings must have reigned a shorter, and not a longer, time than the kings in England, Scotland, and Ireland: accordingly most of the early Swedish and Danish kings die violent deaths. Not more than eleven years can be allowed to each reign: and 264 years reckoned back from 830 give the year of Christ 566, for the commencement of the series; and period of the mock Odin. The generations can never be computed by reigns of kings. All history refuses this. Who can believe that the sons regularly succeeded their fathers, and formed generations by reigns? Snorro, &c. are in this respect more fabulous than Saxo. The generations are false; tho the names may be genuine. But even fable ought to bear verisimilitude; and from the year 500 to 900 should be placed the Fabulous part of Danish, Swedish, Norwegian history. All before is dark, and lost even to fable. The total silence of their writers concerning the progress of the Jutes and Angles to England confirms this date, as well as the most certain rules of chronology.

Epochs

Epochs of the First Gothic Progress over Europe.

ANCIENT Chronology has been ruined by attempting to force it to Scripture, which is surely no canon of chronology; for the Septuagint, translated from MSS. far more ancient than any we have, differs from the present Hebrew no less than 576 years before Noah, and 880 from Noah to Abraham. The Greek Church, certainly as well instructed as the Roman, dates the creation 5508 years before Christ. Epiphanius, Augustin, and other fathers, follow the Hebrew of their time, which agrees with the Septuagint. But Ancient Chronology ought only to be estimated from ancient authors; and kept quite apart from scriptural chronology. The date of the creation, &c. can never be decided, either from scripture or otherwise; and such speculations are futile. In other points the authority of the learned Usher, now universally allowed the best chronologer, is followed.

In adjusting ancient chronology, it must ever be remembered that in tradition, as in common memory, GREAT EVENTS, tho very remote, are, from the deep impression they make, apt to be blended with small recent incidents. Thus the first Scythic Empire, the victories of Sesostris, &c. were great events preserved in the memory of many generations; but in the historic page these great ancient events appear crouded, and immediately precede lesser incidents, which happened but eight centuries, or so, before our æra. So in old age any affecting incident of childhood appears but of yesterday; while all the intermediate passages of youth, and maturity, have perished. Tradition, like memory, preserves Great matters, and Late matters, in the same vivid manner; the former because they have made deep impression; the later because the impression is recent.

The first dawn of history breaks with the Egyptian. Menes the first king, after the gods and heroes, reigned about, Before Christ 4000

The

The Scythians, whom the dawn of history discovers in present Persia, (*Epiphan. Euseb. Chron. Paschal.*) under their king Tanaus attack Vexores king of Egypt and conquer Asia, (*Justin.*) 1500 years before Ninus, or about - - 3660

(The Chinese history begins; and is continued in constant and clear narration, as now allowed by the best orientalists - - 2500)

Ninus, first monarch of the Assyrian Empire, for Belus was a god, (*Baal, Bel,*) his reputed father, as Mars of Romulus, and Odin of northern kings, establishes that empire on the ruins of the Scythian. The Scythæ Nomades of the north of Persia cross the Araxes and Caucasus, and settle around the Euxine (*Herodot. Diod. Sic.* &c.) about - - - 2160

The Scythians begin settlements in Thrace, Illyricum, Greece, and Asia Minor, about 1800

The Scythians have completely peopled Thrace, Illyricum, Greece, and a great part of Asia Minor, about - - 1500

Sesostris king of Egypt attacks the Scythians of Colchis with a land army, and leaves a colony of Egyptians, afterward the famous Colchians. He also passes thro Asia Minor, and attacks Thrace (*Herodot. Diod.* &c.) about - 1480

The Scythians peopled Italy *, about - 1000

The Parental Scythians on the Euxine again hold the supreme empire of Asia by vanquishing the Medes; but only for 28 years (*Herodot.* &c.) 740

The Scythians have peopled Germany and Scandinavia; and a Great part of Gaul, and Spain, about - - - 500

The Belgæ pass into the south of Britain and of Ireland, about - - 300

The Piks pass into the north of Britain, about - - - 300

* The later and extended Romans were a mixture of various Gothic nations, Gauls, Illyrians, Germans, &c. using the Latin tongue, and serving in the Roman armies, or having the privilege of Roman citizens, which Augustus extended over the empire.

Epochs of the Second Gothic Progress from Getia and from Germany over Europe *.

The Rhine and the Danube had been appointed the boundaries of the Roman empire by Augustus; but Trajan was to extend them to their furthest degree, by his conquests in Asia, which were resigned by Hadrian. Yet an acquisition of Trajan beyond the Danube was more permanent, for

103 years After Christ, he subdued Dacia, and erected it into a Roman province; bounded on the north by the Tyras or Neister, on the west by the Tibiscus or Teyss, on the south by the Danube, and on the east by the Euxine; and peopled it wholly with Roman subjects; being a space about 1300 miles in circumference: but which seems to have been diminished by incursions of the Daci and Sarmatæ, even so early as the time of Hadrian. The pillar of Trajan at Rome represents this conquest.

173. Marcus Antoninus repells the Quadi and Marcomanni †.

These transactions are the chief we find in Roman history relating to the Goths or Germans, till the grand æra following.

250. The Getæ or Parental Goths pass the Tyras or Neister into the province of Dacia, and ravaging it march on south over the Danube into Thrace. These Goths did not come originally from Scandinavia, as most foolishly inferred from Jornandes, who says no such thing, but that the ancient Scythians or Goths came from Scandinavia, and afterward conquered Asia and Vexores king of Egypt, events that happened about 3660 years before Christ. This ridiculous and absurd tale of Jornandes, tho narrated with such palpable hues of fable as cannot impose on a child, and tho utterly contradicted by the consent of all the ancients, as

* Mr. Gibbon is here often followed; sometimes corrected by collation with his authorities.

† The Pillar of Antoninus is that of Pius; and only has an engraved base of an apotheosis and trophies. Vignolii Columna Antonini Pii, *Romæ* 1705, 4to.

shewn

ſhewn above in the ſecond chapter of this eſſay, has yet miſled all the greateſt authors of Europe to this hour! The fact is, that theſe Goths who now poured into Dacia were the Getæ, a people whom Darius found in the very country whence they now iſſued 570 years before Chriſt, as Herodotus ſhews. They were, as above fully explained, the ſame with the Scythæ, as Jornandes alſo knew: and that the Scythæ came from the ſouthern parts of Aſia, the reader has ſeen by the conſent of all antiquity. Soon after we find the Getæ, or Goths, laterly ſo called, divided into *Oſtrogoths*, or *Eaſtern-Getæ*, and *Veſigoths*, or *Weſtern-Getæ*. The royalty of the Oſtrogoths was, as Jornandes ſhews, ch. 5. in the family of the *Amali*; and the neighbouring Scythic nations of the *Alani*, &c. &c. were generally ſubject to the Oſtrogoths. Weſt of the Boriſtenes were the *Veſigoths*, anciently the Tyragetæ ſtretching weſtward even to the Baſternæ, another tract of vaſt extent. The royalty of the Veſigoths was in the family of the *Balthi* or *Baldi*: Jorn. ch. 5. The progreſs of theſe two vaſt nations of Oſtrogoths and Veſigoths will be ſhewn in the ſequel. Theſe Goths, who poured into Dacia A. D. 250, were palpably the Veſigoths or Weſtern-Getæ; for the Oſtrogoths were remote from the Roman empire.

251. Decius is defeated and ſlain in Mæſia by the Veſigoths or Weſtern Getæ.

252. Gallus purchaſes peace of the Goths by an annual tribute. They return to their own country.

About 260. The *Chauci*, *Cheruſci* and *Catti* (including the ſmaller nations *Bructeri*, *Uſipii*, *Tencteri*, *Salii*, *Anſivarii*, *Chamavi*, *Dulgibini*, *Chaſſuarii*, *Angrivarii*) great nations of Germany, form a grand alliance under the name of FRANCI or Free-men; and burſting thro Gaul, ravage Spain: and a part even paſſes into Africa. All the above nations are eſpecially named by various ancients as members of the Franci: ſee Cluver. Germ. Ant. lib. III. where the authorities are produced.

About the ſame time the *Alamanni* invade Italy and return laden with ſpoil. This people conſiſted of ſeveral tribes of the vaſt German nation of the Suevi whocoaleſcing took the name of *All-men* or men of all tribes, as authors relate. Tho it ſeems likely the name rather implied their ſupreme courage, as *whole men*, full of virility.

About

About the ſame time the Goths ſeize on the ſmall kingdom of the Boſphorus Cimmerius, which had long ſubſiſted under Roman protection. As this petty kingdom was on the ſouth point of the dominions of the Oſtrogoths, while the Veſigoths were at a great diſtance, there is every reaſon to believe that the former are meant. After this they in one naval expedition take Trebiſond, and ravage the Euxine ſhores; in a ſecond moving weſtward plunder Bithynia; and in a third ravage Greece.

269. The Goths, with another naval armament, land in Macedonia. Claudius the emperor advancing, a great battle was fought at Naiſſus in Dardania, and Claudius conquering obtained the ſurname of *Gothicus*.

About 272, Aurelian is forced to yield to the Goths the province of Dacia. The Veſigoths who extended all over the north and weſt of Dacia are implied.

About the ſame time the Alamanni invading Italy are defeated by Aurelian.

276. The Alani invading Pontus are defeated by Tacitus.

278. Probus builds a wall from the Rhine to the Danube, about 200 miles, to protect the empire from the German nations.

322. The Weſtern Goths, no longer content with Dacia, pour into Illyricum. Conſtantine I. repells them.

331. The Vandals who, finding Germany open by the frequent tranſitions of the Franks and Alamanni ſouth-weſt, had gradually ſpred a part of their nation ſouth-eaſt, till it bordered on the Veſigoths, have many conflicts with the latter people. Conſtantine I. again repells the Goths; and conquers a few Sarmatians.

355. The Franks and Alamanni paſs the Rhine, and ravage Gaul. Julian conquers, and repells them.

365. The Alamanni again invade Gaul; and are defeated.

367. Ulphilas, biſhop of thoſe Goths who had formerly been allowed by Conſtantine II. (*Philoſtorg.* lib. II.) to ſettle in Mæſia, tranſlates the ſcriptures into Gothic, a part of which tranſlation yet remains. Before the year 400 moſt of the Gothic nations in the Roman empire, and on its frontiers, became Chriſtians.

370. The Burgundians, a Vandalic race, who appeared under this name on the ſouthweſt of Germany, about preſent Alſace, invade Gaul.

About the ſame time the Saxons, alſo of Vandalic origin, and whom Ptolemy firſt mentions on the mouth of the Elbe, ravage the ſea-coaſts of Gaul and Britain.

About this time alſo the Piks, a German-Gothic people of Scandinavia, who had ſettled in preſent Scotland about three centuries before Chriſt, ravage the north of Britain; as indeed Eumenius the panegyriſt ſays they had been accuſtomed to do before the time of Julius Cæſar. Theodoſius, the general of Valentinian, found the Piks, and their confederates the Scots, advanced even to London; whence he repelled them: and driving the Piks to their ancient poſſeſſions beyond the Clyde and Forth, gained the province which he called Valentia.

About the ſame time the great Hermanric, king of the Oſtrogoths or Eaſtern Getæ, and chief of the race of the Amali, extended his conqueſts ſo far and wide, that Jornandes compares him to Alexander. The Veſigothic kings were reduced to take the titles of Judges. The Heruli and the Venedi of Poland, and the Æſtii of Pruſſia, with many other nations, were all ſubdued by him.

About 375 the Huns burſt at once from Tartary upon the dominions of the Alani and Oſtrogoths. As the appearance of this new people forms the greateſt phænomenon in the hiſtory of Europe, it will be proper to dwell a little on it. M. de Guignes has, from his knowlege of the Chineſe tongue, obliged the world with a complete hiſtory of the Huns, in four large volumes: tho unhappily full of errors, becauſe M. de G. was not ſkilled in Greek and Roman hiſtory and geography. The Huns are the Hiong-nou of the Chineſe, and their own Tartars: and originated from the north of China. Their wars with the Chineſe can be traced back to 200 years before our æra. About 87 years before Chriſt, the Chineſe obtained a prodigious victory over them. The vaſt Hunnic nations after this fell into civil wars. In proceſs of time the numerous hordes that were vanquiſhed moved weſt in two diviſions, one diviſion ſettled on the confines of Perſia, the other paſſed north weſt over the vaſt river Volga, and poured into Europe in amazing numbers, which no valour could withſtand. They firſt encountered the Alani, whom they overpowered, but admitted as allies. They, and

and the other Gothic nations, who even to the Caledonian woods of the Piks were of large limbs, elegant and blooming features, and light hair, were astonished at the very forms of these new invaders, distinguished by squat limbs, flat noses, broad faces, and small black eyes, dark hair, with little or no beard, as are indeed the present Tartars. The Ostrogoths yielded to the Hunnic swarms, and were admitted allies on condition of fighting in their armies.

376. The Huns now commanded by Balamir (as they were afterward by three others before the famous Attila) next entered the Vesigothic territory. The Vesigoths seeing all resistance would be vain, against such myriads, were forced to implore the protection of the emperor Valens, who, with more generosity than policy, allowed them settlements south of the Danube. Upon which near a million of the Vesigoths, including wives and children, passed into the Roman territory of Mæsia. A remnant of the Ostrogoths also followed. The Goths being denied provisions revolt.

377 The Goths penetrate into Thrace.

378. On the 9th of August was fought the famous battle of Hadrianople, in which Valens was defeated and slain by the Goths. Ammianus says it was another Cannæ. But the Goths, falling into intestine divisions, were in the course of a dozen years repelled to Pannonia, and a colony of the Vesigoths was settled in Thrace, while a few Ostrogoths were placed in Lydia and Phrygia. An army of 40,000 Goths was retained for defence of the empire, and are remarkable in the Byzantine writers by the name of φαιδερατοι *fœderati*.

During the rest of the reign of Balamir, and those of his three successors Octar, Roas, and Bleda, the Huns rested satisfied with the territory they had gained, which extended to present Hungary: and Attila did not reign till 430, or about 50 years after this. Vast numbers of the Goths seem to have ravaged and seized on the provinces, from the south west of Germany and Illyricum to Macedon.

395. The Goths unanimously rise under the command of the great Alaric.

396. Alaric ravages Greece.

398. He is chosen king of the Vesigoths. The Ostrogoths remained in the Hunnic territory as allies.

400—403.

400—403. Alaric invades Italy, and is defeated by Stilicho who was himſelf a Vandalic Goth.

406. Radagaiſus at the head of a large army of German nations, (Vandals, Suevi, and Burgundians), and Gothic auxiliaries, invades Italy. He is likewiſe defeated by Stilicho. The remains of his army ravage Gaul.

408. Alaric invades Italy. Rome is thrice beſieged, and at length pillaged by him in 410. The moderation of the Goths is highly praiſed by ſeveral cotemporary writers. The monuments of art ſuffered not from them; but from time, and barbarous pontifs. In 410 Alaric dies.

412. Ataulphus, brother in law of Alaric, and his elected ſucceſſor, makes peace with the Romans; and marches into the ſouth of Gaul, which the Veſigoths poſſeſs for a long time.

415. The Suevi, Vandals, and Alani, having in 409 penetrated from the ſouthweſt of Germany into Gaul, which they ravaged, were afterward by Conſtantine, brother in law of Honorius, forced to abandon Gaul, and paſs into Spain. Ataulphus, king of the Veſigoths, now led his forces againſt them. The Veſigoths in three years conquer the invaders; and reſtore Spain to the Romans. The Suevi and Vandals however ſtill retained Gallicia. The Veſigoths hold Aquitain.

420. The Franks, Burgundians, and Veſigoths, obtain a permanent ſeat and dominion in Gaul. The firſt in Belgic Gaul on the north; the ſecond in the Provincia Lugdunenſis, and preſent Burgundy, in the middle; the laſt in Narbonne, and Aquitain, on the ſouth.

429. The Vandals of Spain paſs into Africa under Genſeric their king: and eſtabliſh the Vandalic kingdom of Africa, which under Genſeric, Ungeric, Gundabund, Thraſamund, Hilderic, and Gilimer, laſted till 535, when Gilimer was vanquiſhed by Beliſarius, and the Vandalic empire ceaſed in Africa, after 96 years of duration.

430. The great Attila, king of the Huns, begins to reign about this time. His chief fame ſprung from the terror he ſpred into the Roman empire; his conqueſts have been ridiculouſly magnified. On the authority of a vague expreſſion of Jornandes, *ſolus Scythica et Germanica*

manica regna possedit *, some hints of Priscus, and the exaggerations of eastern writers, repeated by M. de Guignes, it is said that his power extended over all Germany, even into Scandinavia. But no German, or Scandinavian, author, or antiquary, shews a single trace of this, and we know it to be false from the names of the nations who followed Attila's standard. On the east the Ostrogoths obeyed him; and the Gepidæ, whose king Ardaric was his faithfull counsellor; and the Heruli. On the west, the Rugii and Thuringi are the only nations we find under his banner at Chalons, where his whole force was assembled; and they had both moved south long before, and bordered on Bohemia and Hungary. Attila's domains were vast; but he turned with scorn from the barren north, while the south afforded every temptation; and we read of none of his conquests to the north. The cool historian will therefore reject the hyperboles of fancy and fear; and contract Attila's power in Germany to very narrow bounds. The palace and royal village of Attila, described by Priscus and Jornandes, stood between the Danube and the Teyss, in the plains of upper Hungary; and he chose that spot that he might over-run the Romans, and command the south west provinces of the empire.

At this time Theodoric reigned over the Vesigoths in Gaul; and Clodion, the first king in real history, over the Franks: of Pharamond no authentic trace can be found.

449. The Vitæ or Jutes arrive in Britain. Mr. Gibbon is certainly right that they were not invited, as dreamed, but were northern rovers, allowed to settle in Kent, on condition of lending assistance against the Piks and Scots. The weak manner in which the ancient history of England has been treated, while by the labours of many learned men that of France and Germany is clear as day, has left confusion every where. The acquisitions of the Jutes, Saxons, Angli, are all huddled together by our superficial dablers! The *Jutes* seized a corner of Kent in 449: they encreased, and founded the kingdom of Kent about 460. In 477 the first *Saxons* arrrived, and founded the kingdom of South

* In like manner Eusebius, in Chron. says that Constantine I. conquered *all Scythia*! And Jornand. c. 23, of Hermanric 'omni usque Scythiæ, et Germaniæ, nationibus, ac si propriis laboribus, imperavit!' It is from detail, and not from vague expressions, we must judge of history.

Saxons.

Saxons. In 495 the Weſt Saxons arrived. The Eaſt Saxons in 527. Hitherto there were no Angli in Britain. The firſt *Angli* who arrived, came under Ida to Bernicia in 547. The Eaſt Angles do not appear till 575. Mercia, which Beda ſays was an Anglic kingdom, but ſeems to me a Friſian, as we know that the Friſi were of the nations who ſeized Britain tho omitted by Beda, who was an Anglus, and gives that name moſt improperly; Mercia was founded in 585. Let me alſo obſerve on this great event, that the ideas received into Engliſh hiſtory concerning it are, in ſome other reſpects, miſtaken. The Belgic Britons, as Germans, infallibly uſed the ſame tongue with their new allies. The Welſh were, even in the time of Julius, confined to Wales and the north: they are his *indigenes*. The Welſh uſurp all the Belgic kings, with whom they have no more to do than with the Engliſh. From Cunobelinus to Vortiger not a prince can be given to the Welch. The Belgic Britons no doubt amounted to three or four millions; all of whom were incorporated with their allies, who by all accounts were not numerous, tho warlike. The Belgæ were the Villani and ſlaves of the conquerors; and exceeding them in number, their ſpeech muſt have prevailed as happened in Spain, Italy, and Gaul, where the *lingua ruſtica Romana* obtained. Our old language ſhould be called Anglo-Belgic, not Anglo-Saxon. They who look on the Welch as the only ſpeech of the ancient Britons are widely miſtaken: they were called Britons, as being the *indigenes*; while the Belgic name was loſt in the heptarchic ſtates. The Welch and Iriſh tongues preſerve that ſoul of language the grammar: but are ſo mixt with Gothic, or German and Latin, that Ihre, not knowing the vaſt difference of the grammar, pronounces what we call Celtic a dialect of the Gothic. In Gothic we have a monument of the fourth century, the goſpels of Ulphila, a book in which the meaning of every word is ſacred and marked. In Celtic we have no remain older than the eleventh century; and the interpretation is dubious. The Belgæ commanded both in Britain, and Ireland; and, being a later and far ſuperior people, imparted innumerable words to the Celtic. They therefore who derive any Engliſh words from Celtic only ſhew a riſible ignorance: for the truth is, that the Celtic are derived from the Engliſh.

451. Attila invades Gaul, and beſieges Orleans. The grand battle of Chalons, the *campi Catalaunici*, is fought. This conflict, the moſt prodigious and important ever joined in Europe, in any age, was between Attila, with his innumerable army of Huns, Gepidæ, Oſtrogoths, Rugii, Thuringi; and on the other ſide Ætius with Romans, Theodoric with Veſigoths, the Alani, Saxons, Franks, Burgundians, Armoricans,&c. Attila is totally defeated and forced to retreat, leaving 150,000 of his army on the field, at the ſmalleſt computation. Had he conquered, all Europe would now have been Hunniſh, or Turkiſh; inſtead of Scythic, or Gothic: and from the polygamy, &c. of the Huns; inimical to the Chriſtian faith, it is likely (divine cauſes apart) we had all been Mahometans. So much may depend on one hour.

452. Attila returns upon Italy, but ſpares Rome. He is again defeated by Toriſmond, king of the Veſigoths: Jornandes, ch. 42. He dies next year: and his vaſt empire being divided among his diſcordant ſons falls at once, like a meteor that paſſes over half the globe, then in an inſtant vaniſhes for ever.

453. Ardaric, king of the Oſtrogoths, aſſiſted by the Gepidæ, defeats the Huns, whom he had abandoned in Pannonia. The Gepidæ under Arcadic, ſeize the palace of Attila, and all Dacia. All Illyricum falls to the Oſtrogoths. The remainder of the European Huns was but very ſmall, (ſee Jorn. ch. 53.) and afterward nearly extinguiſhed by the Igours of Siberia. In Hungary there is not one Hun, tho the name *Hunnivar* (Jorn. c. 52.) aroſe from the Huns. The Hungaric language is Finniſh; and the Hungarians proper are Igours, a Finniſh people who ſettled there in the Ninth century. See De Guignes, Peyſſonnel, &c.

455. Genſeric king of the African Vandals takes Rome.

456. Theodoric king of the Veſigoths defeats the Suevi in Spain.

462—472. Euric, ſucceſſor of Theodoric, makes conqueſts in the northweſt of Gaul. He ſubdues all Spain, ſave Gallicia which the Suevi held; and thus begins the Gothic empire in Spain, which laſted till 713, when the Moors conquered the Goths, and maintained part of their Spaniſh domain, till the end of the Fifteenth century. The preſent Spaniards are deſcended of the Veſigoths, Romans, and Iberians. The Suevi were

were united to the Gothic empire by Leovigild, about 550.

475. Odoacer at the head of the Turcilingi, Scyrri, Heruli, aud other mixt Sarmatic and Gothic tribes, terminates the Roman empire in the weſt: and reigns at Rome fourteen years.

490. Theodoric, the great king of the Oſtrogoths in Pannonia, vanquiſhes Odoacer, and rules Italy, which was now overwhelmed with Oſtrogoths, of whom, Lombards, and the old inhabitants, the preſent Italians ſpring.

490—508. The Franks under Clovis ſubdue the Veſigoths in Gaul, and the Burgundians: an event with which properly commences the French kingdom.

The Lombards alſo deſerve mention. Paulus Diaconus follows Jornandes, the idol of the middle ages, and brings them from Scandinavia. But we prefer Tacitus who finds them in the heart of Germany. Thence they moved ſouthweſt, till they ſettled in Pannonia, about 400 years after Chriſt, or as i rather ſuſpect after Attila's death, or about 453, when the Gepidæ *, of whom ancient authors call the Longobardi a part, (Grotii Proleg.) ſeized Dacia. In Pannonia the Lombards remained till about 570, when under Alboin they ſeized on the north of Italy; and after held almoſt the whole, ſave Rome and Ravenna, till 773, when Deſiderius, the laſt king, was vanquiſhed by Charlemagne.

* The Gepidæ are ſingular in hiſtory; and ſpecial diſſertations on them, and other Baſternic nations, would be intereſting. The Geloni are as often mentioned by Claudian, along with the Geræ, as are the Gepidæ by Jornandes and Procopius: and the geographic ſituation allotted to them by thoſe writers leaves no room to doubt that they were the ſame people; and a part of the Baſternæ.

Appendix.

Pliny's Description of the Northern parts of Europe; with a translation, and remarks.

Hist. Nat. lib. IV. c. 13.

EXEUNDUM deinde est, ut extera Europæ dicantur; transgressisque RIPHÆOS montes, litus oceani septentrionalis, in læva donec perveniatur Gades, legendum. Insulæ complures sine nominibus eo situ traduntur. Ex quibus, ante SCYTHIAM quæ appellatur RAUNONIA *, unam abesse diei cursu, in quam veris tempore fluctibus electrum ejiciatur, Timæus prodidit. Reliqua litora incerta signata fama. SEPTENTRIONALIS OCEANUS; AMALCHIUM eum Hecatæus appellat a Paropamiso amne qua Scythiam alluit, quod nomen ejus gentis lingua significat Congelatum. Philemon MORIMARUSAM a Cimbris vocari, hoc est Mortuum Mare, usque ad promontorium RUBEAS, ultra deinde CRONIUM. Xenophon Lampsacenus a litore Scytharum, tridui navigatione, insulam esse immensæ magnitudinis BALTIAM tradit. Eamdem Pytheas BASILIAM nominat. Feruntur et OONÆ in quibus ovis avium, et avenis, incolæ vivant. Aliæ in quibus equinis pedibus homines nascantur, HIPPOPODES appellati. FANESIORUM aliæ, in quibus nuda alioquin corpora prægrandes ipsorum aures tota contegant.

Incipit deinde clarior aperiri fama ab gente INGÆVONUM, quæ est prima inde GERMANIÆ. SEVO mons ibi immensus, nec Riphæis jugis minor, immanem ad CIMBRORUM usque PROMONTORIUM efficit sinum, qui CODANUS vocatur, refertus insulis. Quarum clarissima SCANDINAVIA est, incompertæ magnitudinis; portionem tantum ejus quod sit notum HILLEVIONUM gente

* *Alia ed. pro* Raunonia unam *legunt* Bannomanna.

Sin-

quingentis incolente pagis; quæ alterum orbem terrarum eam appellat. Nec eſt minor opinione ENINGIA. Quidam hæc habitari ad Viſtulam uſque fluvium a SARMATIS, VENEDIS, SCIRIS, HIRRIS tradunt. Sinum CYLIPENUM vocari; et in oſtio ejus inſulam LATRIN. Mox alterum ſinum LAGNUM conterminum Cimbris. Promontorium Cimbrorum, excurrens in maria longe, peninſulam efficit quæ CARTRIS appellatur. Tres et viginti inde INSULÆ Romanorum armis cognitæ. Earum nobiliſſimæ BURCHANA, Fabaria noſtris dicta a frugis ſimilitudine ſponte provenientis. Item GLESSARIA a ſuccino militiæ appellata; a barbaris AUSTRANIA; præterque ACTANIA.

Toto autem hoc mari, ad Scaldim uſque fluvium, Germanicæ accolunt gentes, haud explicabili menſura, tam immodica prodentium diſcordia eſt. Græci et quidam noſtri, XXV. M. paſſuum oram Germaniæ tradiderunt. Agrippa cum Rhætia et Norico, longitudinem DCXCVI. millia paſſuum, latitudinem CXLVIII. millium: Rhætiæ prope unius majore latitudine, ſane circa exceſſum ejus ſubactæ. Nam Germania multis poſtea annis, nec tota percognita eſt. Si conjectare permittitur, haud multum oræ deerit Græcorum opinione, et longitudini ab Agrippa proditæ.

Germanorum genera quinque. VANDILI quorum pars Burgundiones, Varini, Carini, Guttones. Alterum genus INGÆVONES, quorum pars Cimbri, Teutoni, ac Chaucorum gentes. Proximi autem Rheno ISTÆVONES, quorum pars Cimbri Mediterranei. HERMIONES, quorum Suevi, Hermunduri, Chatti, Cheruſci. Quinta pars PEUCINI BASTERNÆ, ſupradictis contermina Dacis. Amnes clari in oceanum defluunt Guttalus, Viſtillus ſive Viſtula, Albis, Viſurgis, Amiſius, Rhenus, Moſa. Introrſus vero, nullo inferius nobilitate, Hercynium jugum prætenditur.

TRANSLATION.

After deſcribing the Helleſpont, Mæotis, Dacia, Sarmatia, Antient Scythia, and the iles in Pontus Euxinus, proceeding eaſt from Spain; he paſſes north to the Scythic Ocean, and returns weſt toward Spain.

We muſt now depart thence to ſpeak of the extreme parts of Europe; and, paſſing the Riphæan mountains,

purſue the ſhore of the Northern Ocean to the left, till we come to Gades. Many ilands without names are ſaid to be in that tract. Of which one oppoſite to Scythia called Raunonia, is diſtant a day's courſe, on which, in ſpring, amber is caſt up by the waves, as Timæus tells. The other ſhores are marked by uncertain fame. The Northern ocean Hecatæus calls Amalchium, from the river Paropamiſus, where it waſhes Scythia: which name in the language of that people implies Congealed or Frozen. Philemon ſays it is called Morimaruſa, by the Cimbri, ſignifying the Dead Sea, till it reaches the promontory Rubeas, and beyond that it is called Cronium. Xenophon of Lampſacus relates that, three days ſail from the coaſt of the Scythians, there is an iland of immenſe ſize, called Baltia. Pytheas terms the ſame iland Baſilia. The Oonæ are alſo ſpoken of, in which the natives live on eggs of birds, and on oats. Others in which are men born with horſes feet, and thence named Hippopodes. Others of the Faneſii, whoſe otherwiſe naked bodies are covered with their vaſt ears.

Thence clearer accounts begin with the nation of Ingævones, the firſt on that ſide of Germany. There Sevo, an immenſe range of mountains, nor leſs than the Riphæan, forms a great bay even to the Cimbric Promontory, which bay is termed Codanus and is full of ilands. Of which the moſt famous is Scandinavia of undiſcovered greatneſs; the Hilleviones in five hundred diſtricts inhabiting the only part known, who call it another world. Nor is Eningia leſs in opinion. Some relate that thoſe tracts even to the river Viſtula are inhabited by the Sarmatæ, Venedi, Sciri, and Hirri: and that the bay is called Cylipenum, and an iſe in it's mouth Latris. Then another bay, called Lagnus, adjacent to the Cimbri. The Cimbric Promontory running far into the ſea, forms a peninſula, called Cartris. Thence are Twenty-three iles, known to the Roman arms. The nobleſt of them are Burchana, called Fabaria by our people, from a ſpontaneous fruit in the ſhape of a bean. Alſo Gleſſaria, ſo called by our ſoldiers, from it's amber, but by the barbarians Auſtrania; and likewiſe Actania.

Along this whole ſea, even to the river Scaldis the German nations dwell, in a ſpace not explicable, the diſcordance of accounts being ſo immoderate. The Greeks,

Greeks, and ſome of us, have related the borders of Germany to be of Twenty-five Hundred miles. Agrippa, including Rhætia and Noricum, puts it's length at 696 miles, it's breadth at 248, the breadth of Rhætia almoſt alone, (ſubdued about the time of Agrippa's death) being greater than that of Germany [*on the South*]. For Germany was not known many years after, nor is yet thoroughly ſo. If conjecture may be allowed, there will not be much wanting of its circumference in the opinion of the Greeks, and of it's length as given by Agrippa.

There are Five diviſions of Germans. The Vandili, of whom a part are the Burgundiones, Varini, Carini, Guttones. Another Diviſion is the Ingævones, of whom are the Cimbri, Teutoni, and nations of Chauci. Neareſt the Rhine are the Iſtævones, of whom the inland Cimbri form a part. The Hermiones of whom are the Suevi, Hermunduri, Chatti, Cheruſci. The Fifth Part is formed by the Peukini Baſternæ, bordering on the Daci abovementioned. Famous rivers flowing into the ocean are the Guttalus, the Viſtillus or Viſtula, the Albis, Viſurgis, Amiſius, Rhenus, Moſa. In the inner parts the Hercynian mountains extend, inferior to none in fame.

[*Pliny then deſcribes Batavia, Britain, Gaul*, &c.]

Lib. VI. *c.* 14.

Nunc, omnibus quæ ſunt interiora Aſiæ dictis, RIPHÆOS montes tranſcendat animus, dextraque litori OCEANI incedat. Tribus hic e partibus cæli alluens Aſiam, SCYTHICUS a Septentrione, ab oriente EOUS, a meridie INDICUS vocatur; varieque, per ſinus et accolas, in complura nomina dividitur. Verum Aſiæ quoque magna portio appoſita ſeptentrioni, injuria ſideris rigentis, vaſtas ſolitudines habet. Ab extremo aquilone ad initium orientis æſtivi SCYTHÆ ſunt. Extra eos, ultraque aquilonis initia, HYPERBOREOS aliqui poſuere; pluribus in Europa dictis. Primum inde noſcitur promontorium Celticæ LYTARMIS, fluvius CARAMBUCIS, ubi laſſata cum ſiderum vi RIPHÆORUM montium deficiunt juga. Ibique ARIMPHÆOS quoſdam accepimus, haud diſſimilem Hyperboreis gentem. . . . . Ultra eos plane jam SCYTHÆ, CIMMERII, CISSIANTHI, GEORGI, et AMAZONUM gens. Hæc uſque ad Caſpium et Hyrcanium mare. Nam et erumpit e Scythico oceano in averſa Aſiæ . . . . Irrumpit autem arctis faucibus in longitudinem ſpatioſis.

TRANSLA-

Translation.

In describing Asia, after Cappadocia, Armenia, Albania, Iberia, and iles in Pontus, he proceeds to the Nations on the Scythic Ocean.

Now, having described the inner parts of Asia, my mind passes the Riphæan mountains, and traces the shore of the Ocean on the right hand. Which washing Asia on three points of heaven, is called Scythic on the north; Eoan on the east; Indian on the south; and is variously divided into many lesser names from it's bays, and the inhabitants of it's shores. But a great portion of Asia exposed to the north, by the injury of a rigid star, has vast solitudes. From the extreme north toward the north-east are Scythæ. Without them, and beyond the beginnings of the north, some place the Hyperborei, whom more ascribe to Europe. Thence first is known the pronontory of Celtica Lytarmis, and the river Carambucis, where, burdened with the force of the stars, the chain of Riphæan mountains fails. There we have reports of Arimphæi, a nation not dissimilar to the Hyperborei . . . . Beyond them *(on the right, or east)* are the Scythæ, Cimmerii, Cissianthi, Georgi, and Amazons. These reach to the Caspian and Hyrcanian sea. For it bursts out of the Scythic ocean into the back parts of Asia . . . It bursts in by narrow mouths but of great length.

[*He then describes the Caspian, Media, Hyrcania, and nations on Eoan Ocean, Seres*, &c.]

Remarks.

Pliny's geography of the north is here given, as the most full and curious of all antiquity. It is surprising that Pliny's whole geography has not been printed separate, as far superior to that of Mela and others. Indeed an edition of Pliny by a society of literati is much wanted; for Harduin, the latest editor, was of all men the most unfit for the task, being rash and wrong-headed to a monstrous degree.

The bounds of ancient knowlege on the West and South are fixt and clear. On the East D' Anville has

fully ſettled it, as in the map attending this work. But the Northern, the moſt important of all to the hiſtory of Europe, D' Anville leaves as Cluverius ignorantly puts it; and has thus left a prodigious taſk to ſucceeding geographers.

The Riphæan mountains of Pliny (as of Ptolemy) palpably run from Eaſt to Weſt *, as he paſſes them to go to the Scythic Ocean. It is clear from Ptolemy, that they ran along the head of Tanais; and are often named with Tanais by the ancients, for by all ancient accounts the Tanais roſe in them. No ſuch mountains exiſt in Poland, or Ruſſia. But this is nothing to the matter. The queſtion is what the ancients thought. And it is clear that they often confounded a Foreſt with a chain of Mountains, as Pliny here does the Hercynian Foreſt. No wonder then that in civilized times no ſuch Mountains, otherwiſe Foreſts, are to be found. The Riphæan Foreſt, i am convinced, was that now called Volkonſki, ſtill 150 miles long from the weſt, to Moſcow on the eaſt. It is alſo a range of ſmall hills. See Coxe's Travels.

Timæus, as we learn from other paſſages of Pliny, called this ile oppoſite Raunonia by the name Baltia. It is therefore a ſlip of Pliny when he puts this among the nameleſs iles.

What river the ancients called Paropamiſus is doubtful. There was a mountain and region Paropamiſus, at the head of the Indus. The Amalchian was evidently the eaſtern part of the Scythic Ocean. Preſent *Saraſu*, or ſome other river running north on the eaſt of the Caſpian, may be Paropamiſus.

The Cimbri, all know, were on the weſt of the Baltic, a part of the ſuppoſed Scythic Ocean of the ancients. The promontory Rubeas ſeems to me that on the weſt of the mouth of the river Rubo, or Dwina, being the northern point of preſent Courland. Cluverius, who puts it in the north of Lapland, ſhews ſtrange ignorance. The ancients knew no more of Lapland than of America: and were never further north than Shetland (the real ancient Thule, as D' Anville ſhews) and the ſouth parts of Scandinavia. The Cronian

* So Juſtin "Scythia, in orientem porrecta, clauditur ab uno latere Ponto, et ab altero Montibus Riphæis; a tergo Aſia, et Tanai flumine." *lib.* II. Thus the Riphæan Mountains ran parallel to the Euxine.

ſeems

ſeems here the north-eaſt part of the Baltic: but other ancients ſuppoſed the Cronian to extend over all the north parts of their Scandinavia †.

As Pliny tells us repeatedly in other places that Baltia, or Baſilia, was the ile where only amber was found, it is clearly Gleſſaria of Pruſſia, not Scandinavia. The iles Oonæ, &c. all grant to be thoſe of Oeſel, &c. at the mouth of the Finniſh gulf. The fables aroſe from ſome ſtrange peculiarity of dreſs.

Pliny then comes weſt to Germany, and tells us that the Ingævones are the firſt German people on that ſide. A ſtrong proof of his own aſſertion, that Germany was then little known. For Tacitus found the Baſternæ on that ſide, as did Ptolemy. The Ingævones, according to Pliny's own account, were the Chauci, &c. who were all on the weſt, not the eaſt, ſo that he errs *toto cælo*. Indeed Pliny may be excuſed if, as Tacitus ſays, the Ingævones were all thoſe on the ocean, ſo as to include the Northern or Scythic Ocean.

Cluverius is ſo utterly fooliſh as to put the *Sevo Mons* of Pliny in Norway; in which childiſh blunder he is blindly followed, as uſual, by Cellarius, and by D'Anville, which laſt has not examined one tittle of the ancient geography of Germany, tho the moſt important of all to the hiſtory of Europe. Pliny's Sevo Mons is actually that chain between Pruſſia and Sileſia, called *Aſciburgius Mons* by Ptolemy, and now *Zottenberg*. This is clear from Pliny's words. He mentions the Scythic Ocean, then comes weſt to the Baltic, and ile Baltia or Gleſſaria, a peninſula of preſent Pruſſia; then ſpeaks of the *Hippopodum inſulæ*, by all granted to be Oeſel and Dego at the mouth of the Dwina. 'Thence a clearer account begins to be opened from the nation of Ingævones, the firſt of Germany on that ſide. There the immenſe mountains of Sevo, not leſs than the Riphæan, form a vaſt bay even to the promontory of the Cimbri, which bay is called Codanus and is full of iles. Of which iles Scandinavia is of unknown ſize,' &c. Nothing can be more clear than this, and the ſtupidity of Cluverius is amazing. Had the Sevo Mons been in Norway, as he lays it down, it would have formed a

† The *Oceanus Deucaledonius* is, by Ptolemy, accounted an exteſion of the Baltic, or *Sarmaticus*, Δεκαλυδονιω τε και Σαρμαλικῳ. vii. 5. and he ſays expreſsly, i. 3, that it was on the *North* (αρκτικης) of Britain.

ſtrait

ſtrait with the *Promontorium Cimbrorum*, or north point of Jutland; and not a *bay*, as Pliny ſtates. And how a range of mountains in Scandinavia could form that bay in which Scandinavia ſtood, is left to thoſe verſant in ſoleciſms to decide. We muſt ever eſtimate ancient geography by ancient opinions. Pliny *thought* that the Sevo Mons reached up from the mountains north of preſent Bohemia to that great promontory north of Dantzick (called *Reſchout* and *Heel*, if i miſtake not,) and formed the *Sinus Codanus* extending thence to the north point of Jutland; and which is at preſent a great bay; being the whole ſouth part of the Baltic; which, from Dantzick, runs north, and not weſt as before. In the map of modern Germany by Cluverius, this chain of mountains is fully marked, from the eaſt of Bohemia and Sileſia up to the Reſchout. Tacitus mentions this Sevo Mons, tho he gives not the name, as dividing the Suevi from north to ſouth. Solinus gives the Sevo Mons as Pliny, and puts it among the Ingævones, to whom he alſo aſſigns the Viſtula, ſo that the caſe is clear. Tacitus, who was far better informed than Pliny, ſhews that Pliny's ſtatement of the Ingævones is right here, tho erroneous afterward, for that name included all the nations on the Baltic; and the Vandili of Pliny were Ingævones. Moſt ancients regarded the Viſtula as the eaſtern bound of Germany, and the Baſternæ as a German nation out of Germany; ſo that the Sevo Mons, as running along the Viſtula, was on the eaſtern extremity of Germany, as Pliny ſtates.

The Scandinavia of Pliny is the larger Scandia of Ptolemy, not reaching beyond the Wener Lake, as before explained. The Hilleviones were in Haland (Hyl *or* Hal *Mons*, Iſl.) The 'other world', here applied to Scandinavia, is alſo by Pliny uſed in ſpeaking of Taprobana, or Ceylon, ſo that it's weight can be eſtimated. Eningia may be the ſouth part of Finland, perhaps by the ancients believed another ile in the Scythic Ocean. The Venedi were Sarmatæ beyond the Viſtula: beyond them Tacitus found the Fins: and the Scirri and Hirri ſeem Finniſh nations, noted in later Roman hiſtory, for the ſouthern Fins were not unwarlike. Lithuania is held by them, and they ſeized on part of Hungary. The Scirri and Hirri were on the Finniſh gulf; and known in the Ninth century, as appears from the Periplus

plus of Ohter and Wulfstan. The Hirri gave name to *Irland*, or *Virland* in Icelandic accounts, now Reval. *Sciringsheal*, or the *rock* or *town* of the *Scirri*, seems to have been present Kronstadt, opposite Peterburg *.

The gulf Cylipenus is apparently that of Finland; Lagnus another name for the south of the Baltic or Codanus. Pliny having various authors before him was confounded with various names for the same subject. Cartris is *Wend-syssel* on the north of Jutland, a peninsula so called from *Wend* (our *Kent* or *Cant)* a point or head-land. Burchana is Funen, or Zeeland, iles of the Suiones.

Pliny's Divisions of Germans are not unexceptionable. The Vandili were by his own account Ingævones, as above shewn. Of them the Varini were quite on the West, next the Angli, as perfectly known from Tacitus, and the *Leges Warinorum et Anglorum* still extant, and published by Leibnitz. The other three were all together, quite on the east. So that Pliny's accuracy is not great. The Cimbri, Teutoni, Chauci, were all on the western ocean; yet Pliny had placed the Ingævones on the east! The Istævones were really next the Rhine; but Tacitus found no Cimbri Mediterranei there. The other two divisions are right. But Tacitus is the author to be depended on, as to Germany: Pliny's description is however valuable.

The Second Extract from lib. VI. c. 14. rather concerns the north of Europe than of Asia. The Tanais or Don was the ancient, as the modern, boundary of Asia and Europe. But on the north moderns have extended it to the Uralian Mountains, along the river Oby; while the ancients brought it much farther west, following the Tanais, which runs south-east. The east end of the Gulf of Finland was of course the ancient boundary between Asia and Europe. Here then Pliny begins and goes to the east, along the shores of a non-existent ocean, the Scythic, till he comes to the river Volga; which, with many of the ancients, he thought

* Mr. Forster, in Barrington's Orosius, followed also by Mr. B. in his Miscellanies, errs so grossly as to take Ohter's Irland for Scotland! Irland was on Ohter's right hand, not on leaving Norway, but as he approached Sciringsheal. There are no iles on the south of Scotland; the iles between Irland and 'this land' are those of Oesel, &c. The sea south of Sciringsheal is the Finnish gulf, to which Gotland is opposite, as Ohter says. But compare the passage; and see *Virland* in the maps to Snorro, *Havniæ*, 1777, &c.

was

was an inlet between the Scythic Ocean and Caſpian ſea. Thus all the nations and places here mentioned are to be ſought for in the ſouth-weſt of preſent Ruſſia. The Scythæ are about Smolenzko: the Hyperborei he retracts, as by other ancients they are placed in preſent Pruſſia. Lytarmis which, like his Tabis beyond the Seres in Aſia, is a non-exiſtent promontory * of mere fable, he puts about preſent Moſcow: as were the Arimphæi. Carambucis ſeems the river Sura. The other nations lay on the Volga down to the Caſpian. The Georgi and Amazons, as well known, were between the Tanais and Volga, above the Alani. The opinion of a Scythic ocean ſeems to have prevailed in the Eleventh century, for Adam of Bremen ſays people could ſail from the Baltic down to Greece. It ſeems alſo the *Ocean of Darkneſs* in Eaſtern writings. I know not if it's exiſtence was not believed in Europe till the Sixteenth century.

* The Greek *ακρα*, however, and Latin *promontorium*, alſo ſignify merely the ſummit, or the termination, of a chain of mountains.

A.

B.

C.

D.

E.

F.

G.

H.

Homer's

THE END.