

Those who dwelt between the Anas and the Tagus, were in the southern part of Lusitania. Near Setubal is a place called Celto-Briga, mentioned in the Itinerary of Antoninus; this word *Briga*, which signifies in Celtic a bridge, or even a town, proves that there were Celts in this part. The Celtiberians were Celts in origin, of which their name is a sufficient proof. Plutarch, in his Life of Marius, relates that there are some authors who commence the Celtic territory at the ocean, and extend it as far as the Palus Mæotis, now the Sea of Azoph. The name ceased by degrees, and every nation took one which was peculiar to itself. It was preserved, however, among the Gauls; since, in the time of Cæsar, the Gauls were divided into Belgæ, Aquitani, and Celtæ, speaking three different languages. That of the Aquitani appears to have been the Basque, a language on which M. Depping (*livre ii. tome i. p. 177*), pronounces a warm eulogium, founded upon some curious details. This language shares with the German the advantage of not having been derived from the Latin, as are the Italian, the French, and Spanish. But is not the German derived from the Sanscrit? has not the Basquesome connection with the Phœnician? On this point it may be difficult to form a decision; perhaps we may arrive at it by the study of the ancient languages, which seems to engage a great many learned men. The very name of Aquitania, compared with those of Turdetania and Lusitania, appears to mark a common origin.

With regard to the antiquity of civilization, it is universally agreed that the philosophy of the Romans is derived from that of the Greeks. Now Clemens of Alexandria, who had first studied at Athens, and who died in the year 217 of our æra, after having spent the greater part of his life in Egypt, was acquainted with the most ancient authors. He proves by their testimony (*Stromata, lib. i. p. 305*), that the nations which the Greeks were pleased to treat as barbarians, particularly the Gauls, professed philosophy before the Greeks knew it; in fact, continues this Father, the most ancient philosophers known to have flourished in Greece are Mnesiphilus, Solon, Themistocles, Xenophanes, Thales, and Pythagoras, who lived

less than 700 years before our æra. Now it was long before, that the Druids, who were the philosophers of the Gauls, taught that nation, as did the Seers or Prophets of the Egyptians in Egypt, the Chaldeans in Assyria, the Semanes in Bactria, the Magi in Persia, and the Gymnosophists in India.

Clemens of Alexandria goes still further. He relates (*p. 304*), from Alexander the historian, in his treatise of Pythagorean symbols, that Pythagoras himself had been instructed by the Gauls. It was from them that he borrowed the doctrine of the immortality of the soul, which afterwards led him to that of the metempsychosis. Thus the Greeks are indebted to the Gauls for one of the most noble principles of their philosophy, and the most elevated sentiment which they had on the nature of man.

Clemens of Alexandria is not the only one who has placed the philosophy of the Druids at an earlier period to that of the Greeks. Diogenes Laertius (in his introduction) assures us that many of the ancient Greek authors maintained the same opinion; and if we observe that Titus Livius tells us of conquests made by Bellovesus and Sigovesus 600 years before the Christian æra, in Germany and in Italy; if we reflect upon the Gaulish medals which I have discovered,* and preserve in my cabinet, and which are evidently anterior to Roman medals, we cannot longer doubt of the antiquity of civilization among the Gauls.

Mr. Barnes, who has read in the work of M. Depping (*tome i. p. 109*), the details which prove the antiquity of Spanish coins, will easily recognise the analogy of mine, and that the characters with which they are inscribed are of the same kind; whilst the use of money implies a very advanced state of civilization and commerce with strangers. The Iberian and Celtic antiquities are evidently allied to those of Egypt and Phœnicia.

LE MARQUIS DE FORTIA.

Mr. URBAN, *Chelsea, Oct. 3.*

AMONG the numerous memorials of the various conflicts between our British and Saxon progenitors, which

* See "*Antiquités de Vaucluse.*" Paris, 1808, p. 285.

adorn the county of Devon, none exceeds that on the moor between the village of Bittaford Bridge and Harford Church, in the hundred of Ermington, either in extent or interest. The village of Bittaford Bridge, consisting of a few scattered cottages with a small inn, is situated in a little dell facing the south, thirteen miles from Plymouth, at the junction of the Totnes and Exeter roads. Harford Church* is distant from it two miles to the northward.

This hoary monument of the valour of our ancestors commences within a quarter of a mile of the above village. The first thing that attracts the attention are several large stones surrounded by an earthen circle many yards in circumference, and a few inches above the surface of the ground; these are in the north-western corner of a field on the right hand side of the road, near a rivulet: two of them are erect, the others are lying half buried in the soil. The highest is about five feet in height, and three wide at the broadest part; the other, which is closely connected with it, is four feet high and three broad at the top, but gradually increases in breadth towards the ground, and at length terminates in a point; neither of them is more than a foot in thickness. This doubtlessly covers the remains of some chieftain.

Further on are a range of barrows, running nearly in a direct line across the moor, south-west and north-east, when they ascend a hill, on the summit of which are three, giving name to it, "Three-barrow Tor." They are composed of stones of all sizes and weights, from a few ounces to as many pounds, varying from sixty to eighty paces round at the base, and

* This church stands on the east bank of the romantic little river Erme, which is here crossed by an ancient bridge, and is a prominent feature in the landscape. It consists of a nave, chancel, and south aisle, with a neat tower at the west end. The interior cannot boast of much beauty, the windows being entirely stripped of their fretwork, and the only monument a plain tablet on the north wall. The churchyard is pretty, and contains an ancient tomb or two. Yet, however interesting Harford Church may be to the tourist from its picturesque situation and the grandeur of the surrounding scenery, it has but little to recommend it to the antiquary.

from six to eight feet high, and distant from each other about two hundred yards. They are all more or less injured, from the great quantities of stone constantly taken from them by the neighbouring farmers for the purpose of making fences, &c. There are likewise several small circular buildings of rough stones, rudely put together without any kind of cement, standing on low mounds of earth. The wall of the one I examined was four feet high on the outside, and thirty-seven paces in circumference; but on the inside, from the soil that partly filled it, it was not more than twenty paces round, and two feet high: the hillock on which it stood was about a yard in height, and sixty-six paces round at the base.

Near the northern extremity of the same common is a pile of rocks, perpendicular on the north side, but on the south of rather easy ascent, surmounted by an immense slab, somewhat oblong in form; near the southern margin of which is an irregular, shallow rock-bason, with a channel leading to the edge of the rock: whether this excavation be of Druidical origin or not, I must leave to those who are better able to determine; although I consider it as likely to have been employed in the mystic rites of the hierarchy of ancient Britain, as any of those attributed to that sacred body by Borlase.

Yours, &c. JOSEPH CHATTAWAY.

Mr. URBAN,

Oct. 6.

IN pursuing some inquiries respecting the ill-fated Queen Anne Boleyn, my attention was directed to a passage in Dr. Nott's memoir of Sir Thomas Wyatt, (prefixed to his edition of that accomplished Knight's poems) to this effect:

"It is certain that Wyatt was questioned as to the nature of his intimacy with the unfortunate Queen."—p. xxiv.

the only proof advanced in support of the accuracy of this assertion, being contained in the following note:

"Wyatt, in one of his sonnets, which begins,

'You that in love find luck and abundance,' makes a pointed allusion to the danger he had once incurred in May, when in consequence of some unfortunate attachment, he says that his wealth, and his very life, were