

CHRONOLOGICAL SYLLABUS

HISTORICAL.—Arrival in Britain of the earliest Celts (Goidels) about 1000-500 B.C.—Brythons and Belgæ, coming over during the 2nd and 3rd centuries B.C., largely supplant the Goidels-Belgic settlers still crossing over from Gaul in the time of Julius Caesar, who made his first invasion 55 B.C.—Britain declared a Roman province under Claudius A.D. 43—Abandoned under Honorius A.D. 410—*Druidism* forbidden to Roman citizens under Tiberius (reigned A.D. 14-37) and its complete suppression ordered by Claudius (reigned A.D. 41-54)—The chief stronghold of the Druids in Britain destroyed under Suetonius Panlinus, A.D. 61—*Christianity*, introduced under the Roman rule, makes gradual headway—Gildas, writing in the sixth century, describes paganism as extinct in civilised Britain—Era of St. Patrick in Ireland, fifth century—St. Columba carries the gospel to the Northern Picts, sixth century.

TRADITIONAL.—Fictitious dates assigned by the Irish compilers of pseudo-annals for all the mythical eras and events—Possibly authentic may be the placing of the heroic age of Ulster in the first century A.D. and the epoch of the Fenians in the second and third—British gods enrolled as early kings by Geoffrey of Monmouth or made the founders of powerful or saintly families by Welsh genealogists—The historic Arthur may have lived in the fifth-sixth centuries.

LITERARY.—The sixth century A.D. is the traditional period of the bards Myrddin, Aneurin, Taliesin, and Llywarch Hên, poems ascribed to whom are found in the Welsh mediaeval

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MSS., while Irish legend asserts that the *Táin Bó Chuailgne* was first reduced to writing in the seventh—Gradual accumulation of Irish and Welsh mythical sagas, including the Four Branches of the Mabinogi, eighth—eleventh—The Irish Book of the Dun Cow and Book of Leinster and the Welsh Black Book of Carmarthen, compiled during the twelfth; the Welsh Books of Aneurin and of Taliesin during the thirteenth; and the Irish Book of Ballymote and the Yellow Book of Lecan and the Welsh Red Book of Hergest during the fourteenth—About 1136 Geoffrey of Monmouth finished his *Historia Britonum*, and during this century and the one following British mythical and heroic legend was moulded into the Continental Arthurian romances—About 1470 Sir Thomas Malory composed his *Morte Darthur* from French sources—The working-up of Gaelic traditional material ended probably in the middle of the eighteenth century—James MacPherson produced his pseudo-Ossianic ‘epics,’ 1760-63—In 1838-49 Lady Charlotte Guest published her *Mabinogion*, and from this date the renaissance of Celtic study and inspiration may be said to have commenced.

SELECTED BOOKS BEARING ON CELTIC MYTHOLOGY

To give in the space that can be spared any adequate list of books dealing with the wide subject of Celtic Mythology would be impossible. The reader interested in the matter can hardly do better than consult Nos. 1, 3, 4, 6, 8, 11, and 14 of the *Popular Studies in Mythology Romunee and Folklore*, published by Mr. Nutt. In these sixpenny booklets he will find, not only scholarly introductions to the Gaelic Tnatha De Danann, Cuchulainn and Ossinnic cycles, the Welsh Mabino-gion, and the Arthurian legend, but also bibliographical appendices pointing out with sufficient fulness the chief works to consult. Should he be content with a more superficial survey, he might obtain it from the present writer's *The Mythology of the British Islands*, London, 1905, which aimed at giving, in a popular manner, sketches of the different cycles, and retellings of their principal stories, with a certain amount of explanatory comment.

For the stories themselves, he may turn to Lady Gregory's *Cuchulain of Muirthemne*, London, 1902, and *Gods and Fighting Men*, London, 1904, which give in attractive paraphrase all of the most important legends dealing with the Red Branch of Ulster and with the Tuatha Dé Danann and the Fenians. More exact translations of the Ulster romances will be found in Miss E. Hull's *The Cuchullin Saga* in *Irish Literature*, London, 1898 ; in Monsieur H. d'Arbois de Jubainville's *L'Épopée Celtique en Irlande*, Paris, 1892 (vol. v. of the 'Cours de Littérature Celtique') ; and in Miss

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W. L. Faraday's *The Cattle Raid of Cualnge*, London, 1904. The Fenian sagas are best studied in the six volumes of the *Transactions of the Ossianic Society*, Dublin, 1854-61 ; in Mr. S. H. O'Grady's *Silva Gadelica*, London, 1892 ; and in the Rev. J. G. Campbell's *The Fianns*, London, 1891 (vol. iv. of 'Waifs and Strays of Celtic Tradition '). Lady Charlotte Guest's *Mabinogion* can now be obtained in several cheap editions, while Monsieur J. Loth's translation, *Les Mabinogion*, Paris, 1889, forms vols. iii. and iv. of the 'Cours de Littérature Celtique.'

Critical studies on the subject in handy form are as yet few. We may mention De Jubainville's *Le Cycle Mythologique Irlandais et la Mythologie Celtique*, Paris, 1884 (vol. ii. of the 'Cours'), translated by Mr. R. I. Best as *The Irish Mythological Cycle and Celtic Mythology*, Dublin, 1903 ; Professor J. Rhŷs's *Lectures on the Origin and Growth of Religion as Illustrated by Celtic Heathendom (The Hibbert Lectures for 1886)*, London, 3rd edit., 1898, with their sequel, *Studies in the Arthurian Legend*, Oxford, 1891 ; and Mr. Alfred Nutt's *The Voyage of Bran, son of Febal*, 2 vols., London, 1895-97. The results of more recent, and current, research will be found in special publications, such as the volumes of the *Irish Texts Society*, and the numbers of the *Revue Celtique*, the *Zeitschrift für Celtische Philologie*, and the *Transactions of the Cymmrodorion Society*.