

version did not extend to the inhabitants of the mountains of Wales, where the early Church still continued to flourish among the Gwyddel. This throws an interesting light on the circumstance that so many of the churches in the western part of the mainland of Wales and in Anglesea were dedicated to Gaelic saints, where the Gwyddel still ruled the land. The names, also, of many of the rivers in England and even in Wales have a Gaelic and not a Welsh origin, complete or in combination. Thus, all the rivers called Ouse, Usk, Esk (*Uisge*), the Don, and others, derive their names from the Gaelic.

Again, it is a characteristic of rivers often to retain the names given them by an early race long after that race has been expelled, and thus the Gaelic *Uisge* (water) has not in all cases been replaced by the archaic Welsh word *Gwy*. This old Welsh word we constantly find in a corrupt form, as in the Wye, the Medway, the Tawe, the Towey, and the Teifi, the Dyfi or Dovey, and the Dove; or the water of the rivers is expressed in another form by the later *dwfr* or *dwr*, as in Stour, Aberdour, &c. In both languages river (*Afon* or *Avon*) is the same.

In his chapter on the Ethnology of Scotland,¹ Mr. Skene remarks that ‘*Uisge* in Gaelic, and *Wysg* in Welsh, furnish the Esks, Usks, and Ouses, which we find here and there;’ but it seems to me that these names, common both in England and Scotland, have, as now pronounced, more of a Gaelic than a Welsh *twang*, and afford a hint of the early occupation of England and Wales by the Gael. In Anglesea, by the side of *Afon Alaw*, the river of the water-lilies, there is a farm called *Tyddyn Wysgi*—the farm by the water—

¹ ‘*Celtic Scotland*,’ vol. i. p. 215.