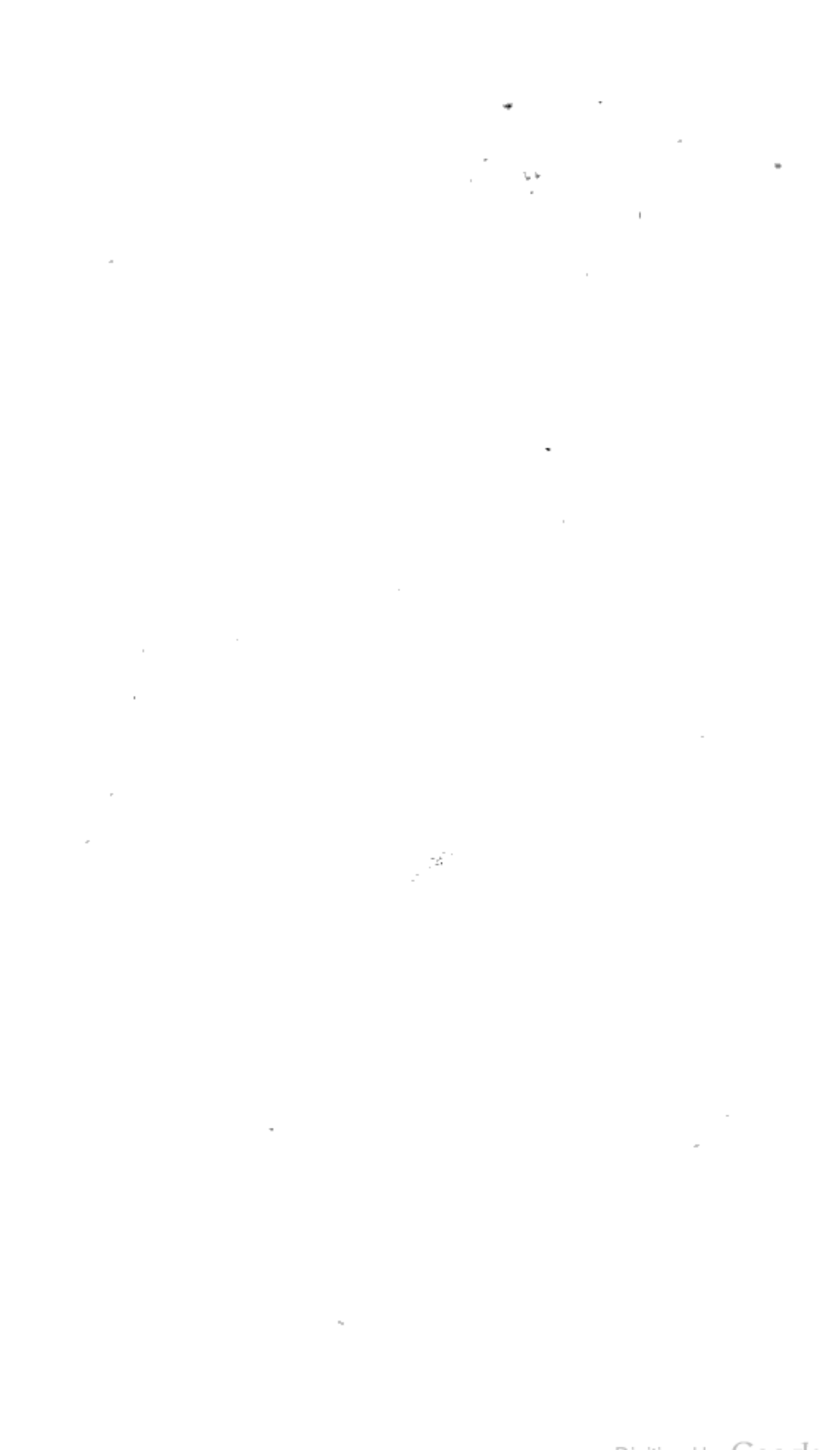




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**BRITAIN AND THE GAEL.**

*In a notice of the FIRST EDITION of this Pamphlet in the "WEST BRITON," the Reviewer demurred to some of its conclusions, but added "the question (of the ancient inhabitants of Britain) is one of very considerable interest, and well worthy of a minute and careful investigation. Mr. Beal has unquestionably compressed into small space a considerable body of facts tending towards the solution of the problem. The pamphlet contains a valuable repertory of interesting and curious facts; and even if it should not always satisfy the reader, it will form a useful guide to such authors as may enable him to obtain a more ample development of the facts of the case, and thus to arrive at a clear and correct view of the question. Mr. Beal has the merit of having read extensively on the subject, and whether his conclusions be right or wrong, they have at least not been arrived at until after a somewhat extensive and varied course of study and research."*

# BRITAIN AND THE GAEL :

OR, NOTICES

OF OLD AND SUCCESSIVE RACES ;

BUT WITH SPECIAL REFERENCE TO THE ANCIENT MEN OF

BRITAIN AND ITS ISLES.

SOME NOTES ALSO, ON THE EARLY BRITON, THE SAXON CHURCH,  
AND THE REFORMATION.

AN OUTLINE,

BY WILLIAM BEAL.

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SECOND EDITION, ENLARGED.

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“ But some persons will perhaps say, that this kind of work is not absolutely necessary either for divine worship, or greater things. But let them know that leisure hours may be dedicated to the study of the antiquities of our country, without any derogation from the sacred character;—yet, if censorious people envy such pleasures at leisure hours, hastening to the end, and almost arrived at the goal :—here we check our steps.”—RICHARD OF CIRENCESTER, ANCIENT STATE OF BRITAIN.

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1860.





## INTRODUCTION, &c.

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IN retirement not chosen but allotted, the writer some four years since, was requested by a gentleman to send him some notices of ancient things in this neighbourhood; this unexpected request led to the publication of a pamphlet which soon sold, and lately copies have been sought in vain.

The long needed and diligent efforts of the day to extend the advantages of suitable education, will more or less lead to a larger desire for information, and which should be met by safe, and interesting elementary books. Whether the writer can in any profitable degree contribute to this necessity and object, is respectfully left to the discernment of others; who, it is hoped, will kindly remember the promise on the title page, that expectation may look for "*notices, notes, and an outline, only.*"

Should it be thought, that the fulfilment of this promise is found in the expression of mere fancy; and wild-conjecture; such an opinion from intelligent and candid men, will not pass unheeded; though it may be confidently supposed that persons of this class will have carefully examined the authorities on which these pages rest, ere their judgment is given. Come what may come, some mitigation will be found in the recollection of both *intention* and the *pleasure felt* in the labour of searching out, bringing and compressing together, for the aid of those who have not much time at their command, nor many books to consult, old traditions and facts, of which *as such*, may it not be asked in the supposed words of a

"*Corinthian.*" "Have I said aught but truth and real fact?"

"*Herdsmen.*" "These things are true, though facts of distant times."

The following pages refer to questions as important in history as they are difficult to determine; and though the writer on any opinion of his own merely, does not presume to solve what has long been doubtful. Yet may not an attempt be made in this way, without censure, to place before inquiring young persons some leading thoughts of intelligent men, on the early state, inhabitants, and changes, which have led to the great privileges of their beloved country?

The purpose and care to give this outline in as few pages as the object would conveniently allow, have very possibly led to short, abrupt, and inharmonious sentences, which may need the reader's kind forbearance. Like the more elaborate and large productions of this class, these notices of men, opinions, and reported events, of ages long since departed, must depend on the supposed

trustworthy statements of writers of other days, and which are frequently given in their own words.

Almost every reference has been examined with some care. But as this and the preparation of the pamphlet has been unaided work, mistakes may probably have escaped notice. Some thoughts and sentences rest on authority which cannot be acknowledged, they were noted at different times without the least thought of public use, and names are lost:—to avoid any seeming parade of reference, several have been expunged.

In the preparation of even pages so few, distance from public and valuable libraries, is a great privation. It may be, but if so it is unknown to the writer, the same conjectures have already appeared in pamphlets or local history on the possible early designations and meaning of *Row-Tor*, *Brown-Willy*, *Trethevy*, *Ict*, *Ict-in*, *Marazion*, *Carn-Kenijac*, &c., &c. (pp. 80, 102, 104, 107.) If already noticed by good authority, so far the conjectures within may have support; if not already given, refuge must be sought as to the meaning of words, in the works of intelligent Irishmen.

Are not the vocabularies of the west in a large degree selected from some branch of the language of the *Cymry*? *Dr. Borlase* (*Antiq. of Cornwall*, ed. 1754, pp. 374, 375; 2nd ed. 413, 414,) acknowledged his obligation to the *Archæologia* of *Lhuyd*, who in his *Welsh* address to the *Cymry*, referred to “the *Gwydhels* or *Gaels* as the old inhabitants of Britain, who, as he supposed, lived all over the kingdom, gave to old objects their names, the meaning of many would be sought in vain in either the *Leogrian*, *Welsh*, *old Cornish*, or *Armorick*; but which may be found in the *Irish*, the language of the Ancient Britons.” (pp. 30, 31.) These statements of this learned man and acknowledged authority, have given a leading direction to some of the few inquiries in this pamphlet. In the west, Gaelic words largely abide. Some few of this class yet remain in different parts of the kingdom, especially in the names of rivers, and which are history, as to people and race.

The “Sweet Auburn” of Goldsmith, with its “neighbouring hill,” the “loveliest village of the plain,” was the happy home of some favoured child, who in after life cherished anticipations of “humble bowers,” and in age

“To husband out life’s taper at the close,  
And keep the flame from wasting by repose.”

But when seventy, and the half of another decade of years are gone, these pages may possibly declare the flame has sunk too low, to shed light on a comparatively untrodden path.

Liskeard, April, 1860.

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# BRITAIN AND THE GAEL.

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## SECTION I.

### MAN, HIS ORIGIN, AND PRIMITIVE ABODE.

IN the chastened confidence which becomes the writer, but in all frankness, as a duty to the reader, the following *facts*, on the authority of the most ancient, sacred, and valuable of all records, are at once taken and avowed. Man is among the noblest creatures of God, "the image and the glory of his Maker," the abiding and exquisitely beautiful monument of his Creator's majesty, wisdom, and goodness; and his "*times*," the events of his life, and the position of nations are ever subject to the control of an all-wise and all-merciful Providence.

Near rivers from the mountain chain of Western Asia, and which flow towards either the Euxine, the Caspian, or the Persian Gulf, the parents of the human family found their earliest abode; and from this favoured country the children of Adam, and especially the posterity of Noah, went forth to people and to replenish the world.

In that early age, human life was greatly prolonged, and as successive generations arose, the facts which have since become history, were immediately declared by parents to their children; this was done while the old men remained, who had witnessed events and changes when the world was young, or had just come newly-adorned from the hands of its Creator: from Adam to Noah, and from Noah to Abram, the relaters of these facts might have been but few persons.

Men were formed for *society*, and at first were subject to the direction of patriarchs and heads of families. At this early period, life was chiefly employed in peaceful

pursuits; but when wickedness began to prevail, and lawless persons arose, who made war their delight, and conquest their glory, the primitive institutions of men were greatly disturbed, and military chiefs became the founders of empire. That these men of renown might live in the memory of posterity, and be immortalized by succeeding generations, they caused their acts of daring and of crime to be inscribed in rude pictures, arrow-headed and cuneiform characters, on rocks and stone tablets. Many of these old records are yet found in Asia; the memorials of early races, and the earliest books of man.

Symbols of thought, through which mind addressed mind, were also found in signets and seal rings, on which *inscriptions* were made. The hostile purposes and defeat of Amalek were commanded to be written for a memorial in a *Book*. When it pleased the living God to declare himself in history—to give and declare the truth to Israel, and through this people for the world, which the world needed, but could not sufficiently find within, nor discover without; Moses, as an instrument, was singularly prepared and called to this work. The law to which man was subject, when he came from the hands of his Maker, was inscribed *in the heart*; but at Sinai, the Holy Law, and the mind of God more largely, was given without, in *an objective form*, on tables of stone; some facts were to be engraven on a plate of pure gold, and on precious stones, like the engravings of a signet. When ancient traditions and this written law, like that which at the beginning was found within, began to fade, and to pass from the mind of men, they clouded, darkened, and shrouded the remaining outlines in inventions, symbols, and gorgeously arrayed myths.

The acknowledged supreme power and energy was supposed to be *Eternal Light* in some glorious luminous regions above. From this, and its included germs, all things, it was thought, proceeded; and to this *fount and fulness*, or to some imagined emotionless *Nirvana*, all things as unsubstantial forms, were expected to return. Gentile sages of different periods supposed elements, self-kindled fire, dualisms, avatars, emanations, ideas blended with unformed matter, and from some of which, either

by development, mechanical agency, or union, all forms of every class have at different periods arisen. Poetry

“Sung of universal Nature’s birth,  
How seeds of water, *fire*, and air, and earth,  
Fell through this void, whence order rose, and all  
The beauties of this congregated ball.”

“The thing that hath been is that which shall be, and that which is done is that which shall be done; and there is no new thing under the sun.” These old opinions remodelled are given in a late publication on the origin and cause of things, which assumes the existence of some *fire mist*, gases, diffused nebulous matter, condensation, life-originating energy, albumen, nuclei and nucleated cells, granules therein, electricity, which gave existence to polypi, radiata, acrita, annulosa, mollusca; then onward to the vertebrata, and at length, by development, to man.

Others would bring life, at its dawn, from deposits of the great deep; and as these were raised to land and became elevated, the higher forms began to appear on mountains. The *Mongols* on Mount Altai; the *Negroes* on the Atlas; and the *Tscherkessen* or *Circassian* on the Caucasian ridge. This theory supposes that the men of each region had distinct original parents, and that at first both parents and children were rude and wild forms of the human being and family; but, by men of science, these notions are declared to be either a “phrensied dream,” or unsupported by physical facts. *Adam*, (the late Hugh Miller wrote,) the father of mankind, was no squalid image of doubtful humanity, but a noble expression of man, and *Eve* lovely beyond the common lot of earth’s loveliest children.

“Two of far nobler shape, erect and tall;  
Godlike erect.  
For contemplation he, and valour formed;  
For softness she, and sweet attractive grace.  
The loveliest pair,  
That ever since in love’s embraces met;  
Adam, the goodliest man of men since born  
His sons; the fairest of her daughters, *Eve*.”

*Genesis* i. 1, 26, 31, xxxviii. 18, xli. 42; *Exod.* xvii. 14, xxiv. 4, xxxiv. 27, 28, xxxix. 6, 14, 30; *Deut.* ix. 10; *Eccles.* i. 9, vii. 29; *Acts* xvii. 26; *1 Cor.* xi. 7. *Dr. Prichard’s Natural History of Man*, 3rd Edition, pp.—*Pref.* 3, 4—4, 26, 133, 544; *Milton’s Paradise Lost*; *Eastern Origin of the Celtic Nations*, Dr. Latham’s Edition, p. 3.

## SECTION II.

## THE DISPERSION OF MEN.

THE survivors of the Deluge descended from the mountain range on which the Ark rested; went, as an Armenian tradition reports, first towards the present *Erivan*, and afterwards from some position nearly equidistant from the Euxine, the Persian Gulf, the Red Sea, and the Mediterranean, to people the world. He who "made of one blood all nations of men to dwell on all the face of the earth, determined the times before appointed, and the bounds of their habitation." This declaration, in connexion with other facts of Divine truth, has led to the supposition that the sons of Noah were divinely directed to this and that country, as to allotted places of abode. To *Shem* was given Elam, Asshur, Aram, and countries where the *Tawny* have been found. To *Ham*, Cush or Ethiopia, Mizraim, and abodes of *dark-coloured* people. To *Japheth* the lands of the *fair*, from Armenia north and west, to the near and distant isles of the Gentiles, towards the setting sun.

In the ordinary course of things, many events contributed to the wider dispersion of the human family. From the beginning a large class comprised "*keepers of sheep* and tillers of the ground." On the table lands of Armenia, or in fertile vales below and around, clans and families dwelt together in amity, until population, flocks, and herds so multiplied that the land was not able to bear them. To prevent strife, or to arrest it as it began to arise, well-disposed chiefs agreed to separate from each other, and to seek for themselves, in the distance, places of desire. But in these abodes renewed pressure soon began to be felt, and as the wave behind impels the wave before, so the outflowing stream of life continued to force men onwards to countries more and more remote.

As *agriculturists*, many began to take property in land, and especially on the margin of rivers, which, by their accustomed overflowing, fertilized the country; where fixed abodes were sought. Progress created new wants,

and called other men of energy into active and profitable employ as *merchants*; the Midianites to whom Joseph was sold were among the land-carriers of the day. As commercial intercourse extended, maritime skill and enterprise caused one distant region after another to be visited, until countries afar off, extreme lands, last shores, and the supposed ends of the earth became known to enterprising men. Phenician mariners and merchants were the leading persons of this class, who planted colonies in lands unknown to other people, and from them brought choice things to their great marts, both abroad and at home. Commerce, from a very early age, has greatly contributed to the diffusion of the human race, to clothe the world in beauty, and in many respects to the highest advantages (would that they were, and had always been unalloyed) and the general well-being of man.

*Restless and ambitious persons arose*, who, in the criminal lust of power, and the indulgence of the war spirit, very early disturbed their peaceable and unoffending neighbours, made great changes in society, and the old and long-established mode of government. Countries were invaded, from which the weak and defenceless were driven for refuge and safety wherever this could be found; many, to avoid the miseries of bondage or immediate death, fled from homes no longer theirs, to deserts, woods, and forests, and in such positions became the parents of wild and of wandering savages. Some of these are said yet to retain the character of a distant age, and of a nobler birth.

Among these early lawless spoilers, if not indeed the earliest, was *Nimrod* the son of Cush, and the grandson of Ham. He is supposed to have been the first who as a *monarch* reigned over man; for until his time "neither war nor king was known." In the sacred record, he is spoken of as a mighty one in the earth, and as a mighty hunter, who, by either skill or cunning, acquired influence and power, not only to ensnare animals, but also to allure and to captivate men, to associate them with himself, and to make them as instruments the means of accomplishing his own ambitious aims and purposes. To them Nimrod became *a hero and a god*, and in the east he has been known as *Molk-Gheber*, the mighty king; as *Maha-Bala*,



the great lord and master; and as *Belus* and *Orion*. If the mind and character of this Cushite chief may be inferred from his name, was he not 'before' or in the estimation of 'the Lord' a son of rebellion, and a mighty man of injustice, who pursued and oppressed his fellow men, crushed if not murdered the innocent? To escape his rule and the rising oppressors of the age, peaceable men, as *Eber* and others, perhaps, crossed the river in pursuit of a safe retreat. When the old patriarchal and family government was broken up by the power of the sword, political domination and "a kingdom" were founded on its ruins.

"The beginning of Nimrod's kingdom was *Babel*, and *Erech*, and *Accad*, and *Calneh*, in the *land of Shinar*," a plain in or near Babylonia, and a name which probably old cuneiform inscriptions have preserved, in *Sinkara*; a district that may be found in the lower part of Mesopotamia, and which has since been known as *Irak-Arabi*. The *Hamitic* or Cushite invasion of the land of Shem, led to disorder and to the flight of disturbed people: "Out of that land went forth *Asshur*, and builded *Nineveh*. The marginal reading, "He went out into Assyria," has led some to suppose that Nimrod founded Nineveh; but the sacred record appears to refer to the land of Assyria, and the land of Nineveh, as distinct countries. When, by force, he had made the land of Shinar his prey, did Nimrod, in the spirit of conquest, go forth and seize Nineveh?

By the labour and research of Dr. Layard, Sir H. Rawlinson, W. K. Loftus, Esq., and others, most valuable discoveries have lately been made, and most important records brought to light from their long and deep concealment in the mounds and ruins of ancient Shinar, Assyria, Babylonia, and adjacent countries; and as the arrow-headed and other rock inscriptions, so largely found in the ancient world, have been deciphered, the men of this age have become much better acquainted with early races, old countries, and cities, than others were before. In the words of Loftus, the interpretation of these inscriptions has led to a supposedly well-founded opinion that, previous to the historic period, the country above the Persian Gulf was the abode of a branch of the

*Semitic* family, which was invaded by some hostile tribe from the East, or the North-East, and by which the old people were driven away. From the *Hamitic* or Scythic element which prevails in the inscriptions, it has been thought that these invaders were of the family of *Cush*, from *Ethiopia*, or some other adjoining Cushite country, and they are referred to as *Akkadim*: a name not only preserved in the exhumed inscriptions, but apparently also in the *Accad* of Genesis. *Erech* or *Ur-Casdim* is supposed to have been among the first of their settlements; from this they went forth to make others, and to found cities. Some of these stood where the ruins of *Warka* and *Mugeyar* are now found; the *Ur of Chaldea*, the native country of *Haran*, and left by *Abram* when he went to Syria and Canaan.

That an *Hamitic* people lived in this neighbourhood, history declares. Herodotus distinguishes the Ethiopians of Asia and the sunrise from those of Lybia or the west; the former were straight-haired, but the hair of the latter was more curly than that of any other people.

“A race divided, whom with sloping rays  
The rising and descending sun surveys.”

From Memnonian Susa, “*dusky, swarthy, dark, Memnon*,” king of Ethiopia, went to the aid of Priam, at the siege of Troy. The position of Nimrod’s kingdom, near the *Shushan* of Esther and Daniel, and above the Persian Gulf, was found to be most favourable for maritime and mercantile enterprise, and from which Nimrod and his brothers Seba, Havilah, Sabtah, and others, probably proceeded in bold attempts to make, where they listed, their names and purposes known.

Thankful for the aid of these old inscriptions, we may turn to the sure record of sacred history, which they greatly illustrate. By this we are told, that in the early days, when the whole earth was of one language and speech, men from “the East,” the supposed front of the world, as if either led by Nimrod, or displeased at his domination, restless, or in search of some suitable position, they found a *plain* in the land of Shinar, and, as settlers, purposed to dwell there. On some account, either to escape danger from a flood of waters, to erect a tower

and a temple to some divinity, to prevent dispersion and separation from each other, or to make themselves "*a name*" as persons of renown, these men resolved to build a city and a tower exceedingly high, whose top should be unto heaven;—perhaps prompted by an intense desire for *fame*, they said to each other, come, prepare yourselves for the work, and it was speedily begun. In forgetfulness of the Divine promise that the waters should no more become a flood to destroy all flesh; in direct opposition to the command which bade the sons of Noah go forth, replenish, and people the earth; this "*beginning*" to build and its purposes, was the early expression of self-disposal, and the rejection of the Divine will, and if not checked "*nothing will be restrained from them which they have imagined to do.*" Some singular intimation of the Divine displeasure confounded the builders and arrested their work: "*they left off to build the city, and were scattered abroad from thence upon the face of all the earth.*"

With some fragments of this tower Nebuchadnezzar is thought to have connected the great and celebrated temple, which he erected to the honour and worship of *Bel* or *Belus*. In the days of Herodotus, the precinct and some portions of this temple were in existence, a solid tower also, of one stade both in length and breadth; and on this tower rose another, and another upon that, to the number of eight. The ascent to these was outside, running spirally round all the towers. To this day the East, and especially countries in the neighbourhood of Shinar, are distinguished by mighty ruins, the memorials of early races, and of the once gorgeous empires which ruled the world. Among these, *Tel-Nimroud* at Akkerkoof, the *Mugelibe* or house of the captives, *Hillah*, and especially *Birs-Nimroud* have claimed much attention. Benjamin of Tudela, the old Jewish traveller of the twelfth century, looked on the ruins of *Birs-Nimroud* with great reverence, as the supposed remains of the tower of *Babel*. Sir H. Rawlinson, on examination of these ruins, found that the tower had six platforms or terraces, each about twenty feet in height, horizontally forty-two feet less than the one below it, and the whole so arranged as to constitute an oblique *pyramid*. Each of these stories was differently

coloured, and dedicated to a planet. The petrified mass on the top is supposed to have been the *sanctum* of the temple, sacred to one or more of the chief luminaries of heaven, but the temple as a whole was dedicated to the *seven celestial spheres*. Cylinders with inscriptions found in parts of these ruins are said to declare the age and work of Nebuchadnezzar, but by the Arabs the Hillah ruins are still known as *Babel*.

“Yon fabric huge,  
Whose dust the solemn antiquarian turns,  
And thence in broken sculptures, cast abroad  
Like Sibyl's leaves, collects the builder's name,  
Rejoiced.”

But here may it be asked, was this purposed high tower designed by intense desire to make the *builders* a name; or was it to give *a name* and worship to their sacred symbol, or Sun-God, as *Bel*; or to the sun and moon as a dualism? From Nimrod as the *Gheber*, or mighty one, and *Al-Orus* the god of fire, Persian and other fire worshippers are said to have been known as *Guebres*. If this tower, with its peculiarities, and pyramid form (were the pyramids of Egypt altars, as well as tombs?) was designed to honour the sun, and to declare his name as *Bel*; or, as a *fire temple*, to acknowledge the eternal light; if with sufficient reason it could be taken, that by lightning or fire from heaven, this bold work and purpose was arrested; the builders, in amazement and alarm, no doubt hastily fled from the supposed wrath of an angry God, who, by fire as His instrument at command, declared His displeasure at their idolatrous purposes. Few persons, it is supposed, can from the summit of *Birs-Nimroud* behold what appears to be a burnt mountain, with vitrified masses and immense fragments of brick-work around, as if scathed by the fiercest lightning and burnt with fire, without deep feelings of awe and reverence at the sight. Could parts of Babel have been found in “Babylon,” and the past in any way have been included in the prophet's future, with how much force would the fulfilment of this denunciation be seen, “I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.”

The old Babel builders, confounded and confused,

ceased to be of one mind, lip, and language. They understood not each other, the remembrance of their work and purpose, especially the singular manner in which these had been defeated, probably led to dissensions on religion and worship, and to angry passions, which made these disconcerted and scattered men to become more mighty for evil. Were these events and the traditions which the wanderers took with them afterwards clothed in mythology, shadowed and preserved by poetry in tales of the "giants who affected the kingdom of heaven, and piled up mountains heaped together to the high stars; then the Almighty Father casting his thunder, broke through Olympus and struck Ossa from off Pelion below it, and in consequence earth's ancient progeny were hurled by thunderbolts to the profound abyss."

"With mountains piled on mountains, thrice they strove  
To scale the steepy battlements of Jove;  
And thrice his thunder and red lightnings played,  
And their demolished works in ruin laid."

"The Lord scattered the builders of Babel abroad from thence upon the face of all the earth."

*Gen.* iv. 2, x. 8, 11, xi. 1, 9, xiii. 6, 9; *Isaiah* xiv. 4, 13, 23; *Jer.* li. 25; *Herodotus*, by Cary, Bohn's ed., i. 131—181, vii. 70, 151; *Virg. Geor.* i. 281; *Æn.* i. 489; *Nineveh*, by Dr. Layard; *Bonomi's Nineveh*, 2nd ed., pp. 39, 43, 167, 360, 397; *Travels, &c. in Chaldea*, by W. K. Loftus, Esq., pp. 27, 32, 95, 101, 126, 131, 157, 162; *Doctrine of the Deluge*, by the Rev. L. V. Harcourt, vol. ii. pp. 254, 257, 264.

### SECTION III.

#### EUROPEAN AND OTHER RACES, AND THE COUNTRIES FROM WHICH THEY MIGRATED.

FROM near the mountain chain of Armenia, and Scythia beyond, the descendants of Japheth are thought at different periods to have found their way to Europe, and the Isles of the Gentiles. At an early age, *Scythia* was the designation of countries around or near the Caspian; but as time advanced, this term included a great part of the north, from the Don to the desert of Gobi, and from

Siberia to the Hindu mountains. Scythia in *Europe* was found in Germany above the Kelts. On the difficult but interesting question of old races and their wanderings, next to the outline in the record of Moses, Josephus, the Jewish historian, and Herodotus, the father of history, are supposed to be the most trustworthy authorities. By M. Pezron, a late doctor of the Sorbonne, on the report of the above, and other old historians and geographical writers of supposed repute, we are told, the sons of Japheth left their primitive seats on the Taurus and Amanus, and proceeded to their allotted or chosen countries. In Scythia, above the Jaxartes, were the domains of *Magog*. In countries since known as Hyrcania, Margiana, Sogdiana, and Bactriana, south and east of the land of *Magog*, was the portion of *Gomer*. And in Media, below the Caspian, and near Elam, was the country of *Madia*.

In rich and fertile plains, the descendants of Gomer multiplied rapidly; and prosperity abused, led to contention and injustice. By men of ambition, as if born to rule, a section of the sons of Gomer was driven by their brethren from their home, and compelled to seek refuge in the country of strangers. The exiled people passed over mountains to the land of the Medes, in part peopled by the *Aryans*. In this new abode the expelled were known as *Parthians*, because banished by their brethren; and by these refugees their unjust brethren were designated *Saces* or *Sacæ*, that is, thieves and robbers, on account of their injustice: a name which the Persians applied to the Scythians generally.

In their own allotment, the sons of Gomer became divided in classes, either as settlers or wanderers. The former built cities and towns, and from *Chomar*, their chief city, were known as *Chomarians*, or Chorasmiens. The other class, from the love of change or ambition, became wanderers. Some proceeded towards the south and entered Armenia, and gave to a valuable part of that country the name *Sacacena*. In their onward course they reached Cappadocia, Phrygia, and Pontus on the Euxine; countries from which neighbourhood tradition says, *Hu* the mighty, his associates, and other clans reached Britain. In Asia Minor, the Saces became known as *Titans*,

and to Acmon their leader, as to a hero and god, they built *Acmonia*, and consecrated a grove. *Uranus*, a reported descendant of Acmon, is said to have crossed the Bosphorus, proceeded to Thrace, and reached the isle of Crete. To *Ouranus* and *Titæa*, or *Ge*, sons, as earth-born gods were given, one of whom treated his father unworthily. *Titan*, the eldest of the house of the Sun, or Fire ("Titan rising from his *Thetis* bed"), allowed *Saturn*, a younger brother, to reign on certain conditions: these being violated, Titan warred against his brother, dethroned and imprisoned him. *Jupiter*, the son of Saturn who had been concealed in Crete and preserved by the *Curetes*, delivered his father, but afterwards forced him to become a wandering exile. Saturn fled to Italy, and on the Latin shores he was safely concealed: *Janus*, the king, made him the partner of his throne, and each built a city. "*This city father Janus, that Saturnus built; the one was named Janiculum, the other Saturnia.*" The early inhabitants of Crete were known as *Eteocretes*, from *Cres*, their king. Those who dwelt around mount Ida, were *Dactyli-Idæi*. The *Curetes* were the sages, diviners, and priests of the Titans (some of whom are reported to have reached Spain), and were worshipped as gods. These myths, in all probability, were *more* than myths, and represented warrior princes, kings, rulers, and priests of ancient times. This at the least was the opinion of early Christian writers: or, in Tertullian's words, "Before Saturn there is, according to you, no god, though he, as far as books teach us, was nought else than a man, born of a man, and not of heaven and earth. But it easily came to pass, that persons whose parents were unknown, should be called the 'sons of earth,' or the sons of those of whom we all may be thought to be sons. According to the custom of men, persons unknown, or whose birth is uncertain, are said to have dropped down upon us from the skies, and Saturn was spoken of as heaven-born. Jupiter, also, was a man, born of a man, and the whole swarm of his descendants were mortal beings."

Some Scythian nomads, at an early period, left their original settlement near the Araxes, and reached the shores of the Euxine. Many centuries afterwards, other

Scythians crossed the same river, entered the *Cimmerian* territory, and forced the Cimmerians to flee, some to Sinope, and others probably by the Danube, up to old ocean's bounds. A region of deepest shade has been mentioned,

“Where, in a lonely land of gloomy cells,  
The dusky nation of Cimmeria dwells:  
Unhappy race! whom endless night invades,  
Clouds the dull air, and wraps them round in shades.”

From the little information which with difficulty can be gleaned, on the outgoings of the human family, and the events of former days, it would appear that, from *Centres* near Armenia, Shinar, the country of the *Arii* and Iran, the great streams of human life flowed onward, in different directions, to replenish the world.

By whom and when was India peopled? Among other causes, did not the forced irruption of *Gomerites* into the abodes of the *Arii*, cause the early, and at length mingled inhabitants, and their neighbours, to proceed onward, to seek in this distant land, an abode and a home? In the *south* of Asia, *Hamitic* hordes appear early to have associated, to rush towards this and that country, in pursuit of rapine, territory, or fame; and, in the opinion of observing men, supported by an old Armenian tradition, the *south of India* was peopled from *Ethiopia*, or near the Persian Gulf. The images of Buddha, in *black* limestone, and the appearance of the *hair*, are thought to give some countenance to this conjecture.

But *India in the North* is thought to have been peopled by men whose “dwelling was from Mesha, as thou goest unto Sephar, a mount of the East;” or, as others suppose, before the historical period of the Assyrians, some branch of the Caucasian, or ancient men from *Iran* or *Bactria*, made this country their home, and who, as the sacred books of the Parsees declare, had institutions akin to those by which India has long been distinguished. Men of letters tell us that the Sanskrit refers to *Brahmans*, as descendants of the *Arii*, *Areioi*, or *Artæans*, old designations of Medes, Persians, or their neighbours. The Aryya took with them the worship of the sun, fire, and elements; *Agni* was adored under the element of



*fire*, *Mithra* had no emblem but the *Sun*, *Venus-Mithra* was the *Moon*; and the *sacred flame* was kept continually burning by the *Magian priesthood*. The people of the East and their institutions were long comparatively unknown to Western Asia, and to Europe. Herodotus had some knowledge of *Indians* towards the sun-rise, some of whom would not deprive any creature of life, who lived on herbs and on grain, the size of a millet; and of a *country* where certain wild trees bore wool (cotton) instead of fruit, and from which the Indians made their clothing. In the days of Alexander, several orders of *Pramnæ*, Buddhist *Sramanas*, or devotees, were noticed, as the *Gumnetai*, or half-naked, and the townsmen, the rural, and the mountaineers. "I use the word *Arian*, (Major Cunningham says,) in the widest acceptation, to signify the race of the *Aryya*, whose migrations are recorded in the *Zendavesta*, and who, starting from *Ericene-veejo*, gradually spread to the south-east, over the northern plains of India." Old inscriptions in Persia, which refer to the Parthians, have, in the opinion of Sir H. Rawlinson, affinity with the Sanskrit.

But who, or of what country, were the *Chaldees of Ur-Casdim*? In the sacred record, they are spoken of as colonists, priests, astrologers, and diviners, a conquering nation from the North, and a maritime people. Were they Scyths, a part of the family of Shem, or Hamites? Bonomi says, the *Casdim* were afterwards known as *Chaldai*; and Loftus refers to some tribes in the highlands of Kurdistan, yet known as *Kaldani*, the supposed descendants of the old Chaldeans. Rock inscriptions, from Susiana up to the borders of Scythia, mark and declare the path and wanderings of some old people from the North, whether known as Scyths or Chaldees, by whom the cuneiform characters and rude pictures, after the manner of hieroglyphics, were invented, which represent the ancient language of the Arians, or the Parthians, and indicate the course of one of the early streams of life.

If strangers from the North, did they bring with them the *Sun* and *Fire* worship of their country to *Ur* (its memorial) of Chaldea, corrupt the old worship of the Semites, and drive some of the people westward, by the Erythræan (Persian and Arabian) Sea?

Traditions and fragments of history teach us that, at different periods, Europe on the *north-west* was peopled by tribes from Scythia, *Kimmerians*, *Getæ*, and others, and made the wilds from the Baltic and the *Chersonesus-Cimbrica*, to Scythia (Germany), above the Galatæ, their abode; and that Europe on the *south-west* was largely colonized by another Asiatic race, known as *Celts* or *Kelts*, and who were the early, if not the earliest people of the *western* shores of Europe.

*Gen.* x. 2, 5, 10; *Josephus*, Intro. i. 6; *Judith* xvi. 7; *Herodotus* iii. 93, 94, 98, 100, 106, 117; vii. 61, 62, 63, 64, 66, 70; *Diod.-sic.*, bk. v. 23; *Justin* ii. 1, 3; xli. 1; xliv. 4; *Tertullian*, by the Rev. C. Dodgson, M.A.; *Apol. c. x.*; *Pezron's Antiquities*; *Loftus*, pp. 97, 98, 99; *Bhilsa Topes*, by Major Cunningham, p. 15, Note, &c.

## SECTION IV.

### BRITAIN, A WILD.

IN the remote ages of Eastern civilization, Britain was unknown. By classic writers of the Augustine age, and others, this country was noticed as the most remote and disjointed land, broken off from the world, the abode of horrible and terrible men, cruel and inhuman to strangers, as cannibals. In the words of Macaulay, "The shores of Britain were, to the polished races which dwelt by the Bosphorus, objects of a mysterious horror, such as that with which the Ionians of the age of Homer had regarded the straits of Scylla, and the city of the Læstrygonian cannibals. There was one province of our island in which, as Procopius had been told, the ground was covered with serpents, and the air was such that no man could inhale it and live. To this desolate region the spirits of the departed were ferried over from the land of the Franks at midnight. Such were the marvels which an able historian gravely related in the rich and polite Constantinople, touching the country in which the founder of Constantinople had assumed the imperial purple." The earliest inhabitants, especially of the interior of Britain, were probably wandering hunters and nomades; but whether a *Scythian* people from *Scandinavian* and

*German* shores, or a *Semitic* from the borders of the *Mediterranean*, Spain, and Gaul, are questions which have long claimed the attention and divided the opinions of thoughtful men. The *old names* of natural objects, mountains, rivers, woods, &c., "wedded to them from time immemorial," appear to declare, that the ancient Britons of the south and west were *Gaels* or *Kelts*.

The country, when it became known by the Roman invasion, was found to be wild and dreary, largely covered with lakes, marshes, or a dense and almost continuous forest. "As no artificial drains then existed, to carry off the arrested and accumulated water, nor artificial embankments raised to prevent the encroachments of sea and flood; every place inundated, or, where springs abounded, was a morass; and, summer excepted, floods pent up would cause valleys to become lakes, low grounds to become impassable, and large portions of the country as deposits of mud and organisms, in a state of decay, to fill the air with dangerous exhalations. The hills were generally the abodes of the skin-clad people, and their places of shelter either caves, wicker or mud hovels, turf, reed, branch, or skin-covered, hastily formed, into which they crept and found shelter for a short season, and then, as choice or necessity required, speedily abandoned. Except tracks, rudely formed, to lead them from one place to another, roads were probably few. Their places of defence were either *dun*, or hill fortresses, or trees piled on each other, and surrounded by ditches; and next arose better defended *cairs*, or cities. Many hills and old places of defence are yet known as *Duns* and *Cairs*; and other high places were *Bel-Tors*, *Mis-Tors*, *Bot-Tors*, *Fur-Tors*, and *Lanns*, or sacred places and enclosures for worship.

"The land which warlike Britons now possesse,  
And therein have their mighty empire raysd,  
In antique times was salvage wilderness,  
Unpeopled, unmannurd, unprov'd, unpraysd:  
Ne was it island then, ne was it paysd  
Amid the ocean waves, ne was it sought  
Of merchants farre for profits therein prayzd;  
But all was desolate, and of some thought  
By sea to have bene from the Celticke mayn-land brought."

*Faery Queene*, bk. ii., can. 10, 5.

The hostile visit of Cæsar, and his reports, caused Britain to become better known to the South of Europe; yet few, if any, supposed that civilization, in any large degree, would reach to this wild, dreary, distant, and broken-off country; much less that it was destined to become one of the most highly privileged, influential, and ennobled parts of the world. The good, and infinitely wise God and His providence, should be seen in history. By Niebuhr it is truly said,—“As the contemplation of nature shews an inherent intelligence, so does history, on a hundred occasions, declare an intelligence distinct from nature, which conducts and determines those things which seem to be accidental. It is not true that the study of history weakens the belief in Divine Providence. History is, of all other kinds of study, the one which most decidedly leads to this belief.” In illustration of this fact, he refers to Rome, in which the history of the ancient world ends, and the modern begins. The record of that people places before us a nation which, in its origin, was small like a grain of corn, but strangely became great; transferred its character to myriads of men, and became the sovereign of nations from the rising to the setting sun. And in the purposes of heaven, has not Britain—a speck in the ocean when compared with its own dependencies—a most important mission to fulfil for the highest advantages, peace, and welfare of the human race?

The cloud-land myths of Britain, and the hoary traditions of its pre-historic period, may not be unworthy of attention. Many of these were at first unwritten history—poetic, emblematic, and enigmatical representations of facts—and in which, when wisely read, much of truth in dim outline may be found. In the opinion of Kemble, there are hardly any inquiries of deeper interest than those which link the present with the past, though in the bonds of mythical tradition. This sentiment, in which many unite, may lead to some short notices of some few leading legends and reports. Are not such studies, affection and respect for old men, love of country and of home, honourable peculiarities? The happy home of childhood and of youth has often been among the continuous and latest earthly visions of departing men who, dying, have thought of Argos “with their latest breath;” and, as

time and opportunity will allow, young persons may commendably obey a command ascribed to Apollo : "*Search out your ancient mother.*"

" My native land, whose magical name  
Thrills to the heart like electric flame;  
The home of my childhood, the haunts of my prime,  
All the passions and scenes of that rapturous time  
When the feelings were young, and the world was new,  
Like the fresh bowers of Eden unfolding to view," &c.

*Virg. Ec.* i. 67; *Æn.* iii. 96, x. 782; *Horace, Odes*, book iii. ode 4, l. 33; *History of England, Macaulay*, 12th ed. v. i. pp. 5, 6; *Rapin*, fol. 3rd. ed. v. i. introduction; *Pictorial*, v. i. int. sec. 2, pp. 5, 98, 126, 135; *Niebuhr's Lect. Hist. Rome*, v. i. pp. 92, 146.

## SECTION V.

### LEGENDS AS TO BRITAIN (ENGLAND).

*Walter Mapes* alias *Calenius*, in the days of England's first Henry, was diligent both in the study of history and in the search of ancient books. In Armorica, report says, he found an ancient history of Britain, written in the old British tongue. The translation of this history is ascribed to Geoffrey of Monmouth, and it bears his name. As the work of this great fabulist is the source from which poets and old writers of once popular books derived their materials, it may claim some short notice.

As the purpose of the writer was to connect the early inhabitants of Britain with the defeated Trojans, he states that *Æneas* and *Ascanius* his son fled from their ruined city, that at length they reached Italy, and were kindly received by Latinus the king. To *Sylvius*, the son of *Ascanius*, a son was born, to whom the name of *Brutus* was given. The latter by an unhappy event was driven from Italy, and went to Greece. In this country Brutus found Trojans in bondage, and assisted by friends he conquered *Pandrasus* the king, and delivered his countrymen. Brutus and his Trojans in a voyage to another country reached an uninhabited island, on which was a desolate

city, and a temple of *Diana*; and from this goddess direction was implored, that he and his friends might find in some country both rest and a home.

“ Goddess of shades and huntress . . . . .

Unfold our fate,

And say what region is our destined seat.

Where shall we next thy lasting temples raise,

And choirs of virgins celebrate thy praise ?

Brutus ! there lies beyond the Gallic bounds  
An island which the Western sea surrounds,  
By giants once possessed ; now few remain  
To bar thy entrance, or obstruct thy reign.

To reach that happy shore thy sails employ ;

There fate decrees to raise a second Troy,

And found an empire in thy royal line,

Which time shall ne'er destroy, nor bounds confine.”

Encouraged by this declaration, Brutus sailed towards the West in quest of this island. On the shores of the Tyrrhenian Sea other sections of banished Trojans were found, under the command of *Corineus*, a modest but mighty man. The friends of Brutus and *Corineus* united, reached Aquitaine and the Loire, defeated the Pictavian general, and departed in search of the promised land. At length its projecting hills appeared, in some district from “ Dertemuth in Totenes, or Berry-head to the Prawle, near projections which gave the name to Tot-ness as a chief town.” To the strangers, the beautiful country, its (Dartmoor) mountains in the distance, and hills, woods, and vales below, appeared very desirable. They landed, and were well pleased to make it their home. Brutus, after his own name, called the new possession *Britain*; and the country in the West, assigned to *Corineus*, became known as *Corinea*.

In some select position near the place where he landed, Brutus held a solemn festival to the gods. When thus engaged *Geomagot* or *Gogmagog*, a giant, with twenty of his companions, attacked the Britons and slew many. But the survivors soon rallied, fell on the giants, and slew the whole, except *Goemagot* their chief. The latter was purposely reserved for a combat with *Corineus*. They met on the present *Plymouth Hoe*, where *Corineus*, angered by some injury, took the giant on his shoulder, bore him to an adjoining rocky height, and flung him over the

precipice. He fell on craggy rocks beneath, was torn to pieces, and coloured the waves with his blood. From the *hand, arm, and strength* of the victor, this place was known as *Lamh-Goemagot*, or Goemagot's leap, but in recent times as *Lamhay*.

“ But ere he (Brutus) had established his throne,  
 And spred his empire to the utmost shore,  
 He fought great batteils with his salvage fone,  
 In which he them defeated evermore,  
 And many giaunts left on groning flore;  
 That well can witnes yet unto this day  
 The westerne *Hogh*, besprincled with the gore  
 Of mighty Goëmot, whome in stout fray  
 Corineus conquered, and cruelly did slay.”

This legend brings the early inhabitants of Britain from *Western Asia*, by the *Mediterranean*, Greece, the Latin and Tyrrhenian shores; the course of the *old Pelasgians*. The both parties on Plymouth Hoe resemble the old *Anak* and *Anakim* race. And if the word *Lamh* (hand, arm, and strength) is any evidence, the *Kelt, Gaelic*, or some kindred dialect was their language.

*Six Old English Chronicles*, by J. A. Giles, D.C.L.; Bohn's ed. pp. 39, 101, 107, 108, 387; *Faery Queene*, bk. ii. can. 10, 10.

## SECTION VI.

### REPORTS OF WELSH BARDS AND TRIADS.

THESE are the triads of the Island of Britain, that is to say, triads of memorial and record, and the information of remarkable men or things which have been in the Island of Britain, and of the events which befel the race of the Cymry from the age of ages.

I. The three pillars of the race of the Island of Britain.

The first, *Hu-Gadarn*, who first brought the race of Cymry into the Island of Britain from the land of Hav, called Defroboni (where Constantinople now stands). They passed over *Mor-Tawch*, or the German Ocean, to Britain, and to *Llydaw*, on the coast of Brittany, where the race now remains.

The second was *Prydain*, the son of Aedd-Mawr, who first established regal government in the Isle of Britain.

The third, *Dynwal-Moelmud*, who first discriminated the laws, ordinances, customs, and privileges of the land and nation: these were called the three pillars of the nation of the Cymry.

II. The three benevolent tribes of Britain.

The first were the stock of the *Cymry*, who came with *Hu-Gadarn*; for *Hu* would not have lands by fighting, but of equity, and in peace.

The second were the race of the *Lolegrwys*, who came from the land of Gwas-Gwyn, near the Loire; and sprung from the primitive stock of the Cymry.

The third were the *Britons*, who came from the land of *Llydaw*. These three tribes descended from the primitive race of the Cymry, and were all of *one language and speech*.

III. Three tribes came under *protection* into Britain by consent of the nation of the Cymry, without weapon and without assault.

The first was the tribe of the *Caledonians* in the north; the second was the *Gwyddelian* race (Gael) which are now in Alban; the third were the men of *Gadelin*, who came in naked ships into the Isle of Wight when their country (Belgian or German) was drowned.

IV. Three *usurping* tribes came into the island of Britain, and never departed out of it.

The first were the *Coranied* about the river Humber, who came from the land of Pwyl; the second were the *Gwyddelian-Fichti*, who came into Alban over the sea of *Llychlyn*; the third were the *Saxons*.

By some Welshmen and Bretons attached to their race, *Cynbro* is said to mean the primitive people; and they think their language to be one of the most, if not the most, ancient language of the world—the language of Japheth, *Gomer*, and of the Trojans. By the Cymry Britain was known as *Clas-Merdyn*—the sea-defended, high-cliffed Garden of Merrdin; *Yr-Ynys-Wen*, the White Island; *Ynys Prydain*, the Island of Prydain; and *Ynys-fel-Beli*, the Honey Island of Bel.

The above is an outline, a selection from triads, and traditions which Welshmen and Bretons have long valued



and cherished; the early sources of information on the old inhabitants of Britain, and the antiquity of the race. These legends, it may be observed, bring *Hu-Gadarn*, the *cun, chun*, or mighty chief; the *Bûdwas*, or dispenser of good; and the *Dragon* leader and his followers from *Hav*, the full and the *summer* land, from which they came to the *Mor-Tawch*, or German Ocean, and then crossed over to Britain. The usurping tribes came from Pwyl, (*Poland?*) and the Gwyddelian-Ficti, or Picts, from the Sea of Llychlyn, or *Denmark*, by the way of Alban, or Scotland, to Britain. *Llydaw* is the supposed old name of Armorica, or Bretagne; and the country in Britain of the *Lloegrwys*, or *Lloegria*, was the whole south of the Humber, except Wales and Cornwall. On the value of these triads and traditions, men greatly differ in opinion.

*Walters's Welsh Dict.*, Pezron pref., xix. xxii. p. 185; *Davies's Celtic Researches, and Druid Mythology*, Edinb. Rev., April and July, 1804; *The Gael and the Cymbri*, by Sir W. Betham, pp. 350, 358, 396; *Sharon Turner's Ang. Saxon History*, 4th ed. vol. iii. p. 499.

## SECTION VII.

### IRELAND AND ITS EARLY INHABITANTS.

FROM the Gaelic words *Irr*, and *Eire*, and from *Eirinn* the oblique case, which imply *the conclusion, the end*, as if to designate the most *distant* country of the world; and also *Ireland*, and *Eirionnach*, an Irishman, are said to be derived. The poets of Ireland, like the bards of other countries, have delighted in old tales, some of which would connect the "*sacred isle*" with the most remote antiquity. *Noah*, *Cesera* his reported relative, and *Partholan* four hundred years after, as tradition says, knew something of Ireland. To this country *Nemedius* the holy one, his four sons, and their companions, are reported to have come from the Euxine, B.C. 1718. *Formorians*, or sea-rovers from Africa, perhaps *Carthaginian* traders, next appeared in Ireland, made *Tor-Innis* their stronghold, and drove the Nemedians away. After an absence of some two hundred years, descendants of the Nemedians returned as *Fir-bolgs*, landed from their skin-

covered boats, conquered the country, and divided it into five parts or provinces; General Vallancey supposed that men of this name reached Ireland from either Iran, the Red Sea, Phenicia, or its colonies; and Mr. O'Brien has stated that *Iran* is the designation of the *sacred land*, and *Irin* of the *sacred island*. *Tuath de Danans*, *Lochoinnach*, or North-men, disturbed the Fir-bolgs, and in a large degree expelled them from the country. The leader of these North-men was *Nuada*, or *Nua* of the white silver hand, who brought with him what became known as the *Liag-fail*, or stone of destiny, from the city of Falais, and which gave its name to *Innis*, or *Inis-fail*, the "sweet Innis-fallen" of modern poetry.

"From this strange stone did Inis-fail obtain  
Its name, a tract surrounded by the main."

This strange stone, as *Leac-Labhair*, or *Lavair*, as a speaking stone and an oracle, was held by the Milesians and Scuits in great reverence.

<p>'<i>Cine Scuit saor an fine, Muna breag an fais dine, Mar abhfagad Liag-fail Dliged flaitheas do Gabhail.</i>'</p>	<p>The noble family of the Scuit race Unless prophecy and omens lie, Where'er they find this stone Shall take the rightful sovereignty.</p>
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Among the most distinguished of Ireland's people were the *Milesian-Gael*; *Scuits*, wanderers of the family of *Ebre*, or *Eber-Scuit*; the navigating wanderer who had been instructed by some celebrated *Phenius*, and brought to Ireland letters and learning. Long before the Christian era, Milesians from the neighbourhood of Arabia, and under the guidance of *Fenius*, or *Feine-Farsa*, the instructor of husbandmen, are reported to have settled in *Iberia*, and from this country as *Celteberians*, in thirty ships, many from *Galicia* stretched across northward, and reached Ireland. In this people the old *Kelts* and the *Scuits* appear to have become blended, and by Niebuhr they are said to have been serious, conscientious, and just persons. *Fenius*, the Milesian leader, had a grandson, whose name was *Goadhal*, or *Gael*, and from the latter the *Gaels* are supposed to have had their name. Richard of Cirencester, Whitaker, and others thought that Ireland was in a large degree peopled at several periods by *Britons*, when dislodged by the *Belgians* from their ancient

settlements; but Moore, the historian of Ireland, speaks of this opinion as a crude and vague conjecture, and believed that Ireland was in a large proportion peopled from *Keltic Spain*. The early inhabitants of Ireland, as the ancient histories of Spenser, Campion, and others state, were *Scythians* on the North, *Spaniards* on the West, *Gauls* on the South, and the *English* on the East.

*O'Reilly's Irish Dictionary*, Irr, Eire, Eirinn, Betham, pp. 17, 19, 80, 419; *History of Ireland*, by Thos. Moore, Esq., cabinet ed, vol. i. pp. 2, 4, 17, 71, 80-97; *Ancient (A.D. 1596) Irish Histories*, by Spenser and others, vol. i. pp. 61, 68, 74; vol. ii. pp. 1, 6; *History of Ireland*, by James Wills, A.M. *Whitaker's*, Manchester, c. xii. 4.

## SECTION VIII.

### THE ALBANACH, SCUITS, AND CALEDONIANS.

IN early days high snow-capped, or otherwise *white* mountains, hills, masses, cliffs, and craggy rocks were known as *Alp*, *Alb*, *Ailb*, *Alpin*, or *Albin*; and in North Britain, *Alb*, *Albainn*, and *Albany*, was the country of the race known as *Albannach*, *Albinich*, or *Albannaich*. Cogan imagined the ancient people of Caledonia to have been *Kelts*. Others think that men from *Scandinavia* and *Scythia* in Europe were the first settlers in this country. *Agricola* supposed the red-haired, lusty-limbed men whom he found in the North, to be of German or of Baltic extraction; and in Scandinavia, *Chevalier Bunsen*, thought he beheld just such men as claimed the attention of *Agricola*. From a distant period, the *Scuits* of Ireland were accustomed to make incursions to *Alban*; and about the middle of the third century *Cairbri*, or *Carbrey-Riada*, son of the second *Canary*, an Irish chief, led a colony to what became known as *Ard-na-n'Gaodhal*, or the heights of the Gael, in the present *Argyleshire*, and which were also known as *Dal-Riada*, or *Dalreudini*, the *lot*, share, portion of the family, or tribe of *Riada*.

That in early days *Tuath-de-Danans*, and sea-rovers, whom the triads speak of as *Fficti*, visited and had settlements on the shores of North Britain appears certain. *Bede*, and the old *Saxon Chronicle*, mention *Peights* or

*Picts* who reached Ireland in long ships, whom the Scuits (*Irish*) did not think it convenient to receive, but directed them to another land on the east, to which they went; and, as Macpherson reports, made *Caledonia* their home. The inhabitants of the North have been distinguished as either *Di*, or *Dua Caledonians*, that is, dark, genuine, separated *Coill-Daoine*, perhaps the inhabitants of the woods and wilds; or as *Vecturiones* whose abode was probably the more cleared and enclosed parts of the country. Some *lively* people fond of the *harp* were known as *Cruithneach*, which O'Reilly states is the Irish word for a *Pict*, and *Cruithin-Tuath*, the *land* of Picts.

The old names of natural objects, and other facts, appear to declare that *Caledonia* was inhabited by distinct races, and by people of different languages. A *line* from the frith of the *Clyde* on the south-west, to near the mouth of the *Spey* on the north-east will in a large degree (although in old records the one word was occasionally used for the other) divide the *Inbhears*, or *Invers*, from the *Abers*; and below this line other names and words, as *Eden*, *Strath*, *Penvahel*, or *Pengwal*, akin to *Welsh* may be found. It has been noticed by Dr. Latham and others, that when *Columba*, whose mother tongue was the *Gaelic*, preached to the *Picts*, he required an *interpreter*, and from this, as well as other reasons, it has been concluded that the Gaels and the Picts were *distinct races*. By the Saxons, the Picts were known as *Wealh*, *Walli*, or *Welsh*, that is, strangers and foreigners; and in the term *Welsh*, the word *Pict* became lost.

After many conflicts between the Picts, and the Dalraidic or Gaelic people, about the ninth century, the both, and the whole of *Caledonia* or *Scotland*, became subject to *Kenneth Mac Alpine*, as *King*.

*Bede's Eccl. Hist.* Bohn's ed. pp. 6, 303; *Logan's Scottish Gael*, vol. i. pp. 55, 57; *Moore's Ireland*, vol. i. pp. 96, 101, 104, 128; *Wills's Ireland*, pp. 40, 61; *Betham*, pp. 405, 415; *Dr. Latham's Prichard*, pp. 151, 207 note; *Rapin*, int. vii. viii.

## SECTION IX.

## THE CYMBRI AND KYMRY.

IN the world's early history, an old race was known as *Gomr*, *Cymr*, *Cimmerii*, *Cymbri*, and *Kymry*. The Khorsabad inscriptions, which have a Scythic element, among other old people, refer to *Cymri*, or *Tsrimri*, a name, it is supposed, which designated *nomadic* tribes, without reference to any race or nationality, and which, by their wandering habits as *Cymri* or *Tsrimri*, were distinguished from the settled peasantry of the country. Were the *Zimri*, whom Jeremiah (xxv. 25) associated with the Elamites and Medes, portions of this people? The *Cumri* of Britain were thought by Sir A. Alison to have been a branch of the *Kimmerians*, of whom Herodotus wrote: "The Scythian nomades, who dwelt in Asia, being harassed in war by the Massagetæ, crossed the river Araxes, and entered the *Cimmerian* territory: there are now in Scythia *Cimmerian* fortifications, and *Cimmerian* Porthmia (ferries, passages, near the present *Kertch*, or the opposite banks of the *Kuban*); there is also a district named *Cimmeria*, and a Bosphorus called *Cimmerian*. The routed *Cimmerians* fled to Sinope and Asia Minor; but they were afterwards driven in different directions, some in company, perhaps, with the defeated hosts of *Mithridates*, when they fled before the Romans, and with *Sigge*, who assumed the name of *Odin*, (if not a myth,) sought refuge in the wilds of Germany and Scandinavia, and gave the name of *Cimbrica-Chersonesus* to the *Jutland* projection, opposite *Caledonia*.

Hordes of Teutons and others proceeded from their wilds towards the south and the west of Europe. *Niebuhr* supposed they were principally *Cymri*, of the same stock as the *Welsh*, the *Bas-Bretons*, and the early inhabitants of *Cumberland*. The *Picts* of Scotland were likewise *Cymri*, and the *Belgæ* also belonged to the same family. Dr. Latham, in his edition of *Prichard's Celtic Nations*, on the authority of *Adelung*, gives a similar

opinion—that the Belgæ, Kelto-Germans, the Cimbri who invaded southern Europe and Gaul, and the Welsh, were men of the same race, from whom the Welsh tongue is derived, but *not Celts* or *Kelts*.

Some centuries before the Christian era the Cimbri, or people from *Belgium*, invaded Celtic Britain, dislodged the ancient Britons, and took possession of their country from Hampshire across to the Bristol Channel. But this Belgic people, who had driven the Kelts to the west, were obliged to go towards the same countries themselves, as Britain became subject to Rome; and afterwards the Picts, who, it is supposed, were of the same Belgic family, when the Saxon conquest extended in Wessex, were compelled to follow. *Athelstan*, about A.D. 926, required all the *Cornu*, or *West-Welsh*, to leave Exeter, to cross the Tamar, which was made their western boundary. In the Cimbric, Belgic, and Pict people may, perhaps, be seen the founders of the "*Old British*," and their language: in the opinion of Moore, "it is hardly possible to resist the conclusion, that the people called Picts were the progenitors of the present *Welsh*, being themselves a branch of that Cimbric stock from whence all the traditions of the latter people represent them to be derived."

*Herodotus* i. 6, 15, 16; iv. 11, 12; *Bonomi*, pp. 8, 397, 398; *Betham*, pp. 398, 407, 408; *Moore*, i. 101; *Mallet's North-Antiq.* Bohn's ed. pp. 60, 79; *Niebuhr's Lect.* i. p. 365; *Prichard's Origin of the Celtic Nations*, by Latham, pp. 53, 78, 151; *Edinburgh Review*, July, 1803; *Alison's History of Europe*, 9th ed., vol. i. p. 43. Introduction.

## SECTION X.

### THE CELT, KELT, OR GAEL.

THE people designated by these names were among the early, if not the earliest, people in the south-west of Europe; but their origin, and the derivation of their name, are among questions to which it is difficult to give satisfactory replies. If appeal is made to old words, *coill*, *coillte*, and *coillteach*, point to wood, woods, and woodlanders; and *ceal*, or *ceall*, to seclusion and concealment,

as in groves; *cill* and *cillen* were diminutive, small, or rude Cells, for retirement and worship; and from which probably the words *Kil*, *Cele*, *Cele-De*, and *Culdees* were derived. The people who made woods and groves their general haunts and retreats were known as *Coillteach*: and *Kil-mar*, *Kil-dair*, and many other kindred names, are memorials of concealed places, or oak retreats, of the old men of the forest. By the Romans, as Lhuyd thought, *Coilte* would be written *Keilte*, or *Keltæ*; may it be supposed that the *Coillteach* and the *Kelts* were a part of the Druid people, who found, in the "boundless contiguity of shade," their chosen and hallowed forest temples?

The word *Gael* is supposed to be seen in either *Gaidheal*, *Goadhal*, or *Goadhil*, an ancestor of the Milesian family. In the Gaelic, as in other old languages, as time advanced, consonants were suppressed; and *Gaidheal* was shortened and softened to *Gael*, *Gall*, *Gaill*, and *Galltach*, which were Gaelic words for a stranger, strangers, or a strange people. *Dubh-Galls* were *dark* coloured strangers; *Fin-Galls* were *white or fair* coloured foreigners. Dr. O'Brien informs us, that "Bards and rhymers, to serve their versification, caused the word *Gaill* to become either *Gailic* or *Galic*, as it might suit their purpose; but *Gael* is the simple word, the acknowledged correct designation of a genuine Irishman, and a Highland Scot. The Lowlanders speak of the *language* of the Highlanders as *Erse*, *Ersh*, that is, *Eirish* or *Irish*; the *people* are not spoken of as *Erse*, but *Gaels*, *Gael-Albinnich*; or if Irishmen, as *Gael-Erinnich*.

Very frequently in histories of Britain, the words *Gael* and *Cymry*, *Celt* and *Welsh*, *Ancient Britons* and the *Old British*, are classed together; or so used the one for the other, as if their meaning were entirely the same; and the whole equally the correct designation of *one* and the *same* race. It has long been said, and continues to be repeated, that the Irish, Manx, and Highland Scotch; the Welsh, old Cornish, and people of Brittany, are *all one* and the *same people*, or *branches* of one and the same race; and that they *all* employ and speak *the same language*, or *dialects* of one and the same language. Are these really correct statements?

The question is not whether the *old Celts*, the early race of the South and West of Britain, were in a large degree *blended* with the Cymry, Belgian, Pict, and Saxon people, as at different periods those supposed Gothic and Teutonic men prevailed; nor whether, where races are the least mixed, as in Wales and Cornwall, the *Keltic element* yet distinctly appears. But the question is this,—Are the *Kelt* and the *Kymry* truly of *one and the same race*, and is their *language one and the same*, or *dialects* of one and the same family?

That some *primitive words* are almost world-wide, that the Kelt and Kymry by *neighbourhood*, and by turns dwelling in the *same country*, have many words *in common*, is not doubted. Pinkerton supposes that in Gaul many continued to be called *Gauls* who were not *Kelts*, but *expellers* of the Kelts; and before the days of Cæsar, the Romans did not distinguish the Kelt from the German. In Britain, many known as the *old British* were not of the *Ancient Briton* race. Opinions, which now largely prevail, suppose the *Kymry* to belong to the *Indo-European* family; but the Kelts are thought to be of *Semitic* origin, and the one, as to race and language, entirely *distinct* from the other.

Even the old divinities, opinions, modes of worship, &c., are thought to intimate this distinction. The Kelts brought with them old customs and forms of *Persia*, *Chaldea*, and *Western Asia*. On mountains, as the altars of nature, the Kelts kindled *fires*; and on high places worshipped *Bel*, *Belasama*, and the *hosts* of heaven; with the eastern *Magi* they expected changes, the transmigration of the soul, &c., and as Priests they had *Druids* to minister and to preside at sacred duties. But had the *Scythian* and *German* race such beliefs, and the help of *Druids*? Did not the old German people, in a large degree, *deify themselves*, seek indulgence in the grosser things of life, and anticipate *material* enjoyment in the halls and the revels of *Valhalla*?

In history most ancient, the following are references to the Kelts: “The Ister, beginning from the Celts, and the city of Pyrene, divides Europe in its course; but the *Celts* are beyond the pillars of Hercules, and border on the territories of the *Cynesians*, who lie in the *extremity*



of Europe to the *westward*; and *next* to the *Cynetæ*, the Celts inhabit the *remotest parts of Europe* towards the *west*." *This Ister, the Edinburgh Review*, by a quotation, says, did not take its rise in the Pyrenean mountains, but from Pyrene, a mountain and city in their neighbourhood, towards the west in the country of the Celts, and from which flow the *Ister* and *Tartessus*. The extremity and remotest parts of Europe *beyond* the pillars of Hercules towards the west, where next to the *Cynetæ* the Celts inhabited, may be traced from the present Gibraltar, north and west of Trafalgar, and the estuaries of the *Guadalquiver*, *Bætis*, and *Guidiana*; onward to the sacred promontory or *Cape St. Vincent*, and then to *Cape Finisterre* more north. The people near the *Anas* or *Guadiana*, were chiefly *Keltæ* or Celts, and from near this river they appear to have begun their intrusion on the *Iberians*, on old Castile, also, and parts of Leon and Arrogan, which may be considered as *Keltiberic*. The *Celtici* of classical writers made the south of Portugal between the *Guadiana* and the *Tagus* their abode. Another section of the Kelts was found north of Portugal; and from Galicia or the neighbourhood of the Pyrenees, the parents of the olive-coloured Silures with curled hair, are supposed to have reached the shores of Ireland and Britain. Indications of the Keltic origin of the early inhabitants of Britain may be found throughout the country from Kent to Cornwall, and from Caithness to Ulster and Kilmare, in names which are ideal and descriptive in the language of the Gael. The "Eastern origin of the Celtic nations assures us, that among the investigations which belong to the history of our race, an analysis of languages, affording the means of comparing their component materials, and ascertaining their affinities and diversities, is one of the most important; and though much that is extravagant and chimerical has been mixed up with such researches, yet there are some writers who are scarcely, if in any degree, chargeable with this fault, as *Edward Lhuyd* for example."

This name being so directly mentioned and honoured, to Lhuyd and to his *Archæologia* we may turn with some confidence. Prefixed to the "*Archæologia Britannica*, 1707, is an address (*At-y-Kymry*) to the Welsh;" which,

(to the loss of strangers to this language,) contains important facts long locked up therein. But though parts of this address may now be found in many English books, yet the opinions of Lhuyd on the Gwydhels or Gaels, and their old language, as the *ancient people and language* of Britain, do not appear to have claimed the attention they deserve.

Whoever, Lhuyd says, takes "notice of a great many of the *names* of the rivers and mountains *throughout the kingdom* will find no reason to doubt but the *Irish* (Gaels) must have been the inhabitants when those names were imposed upon them. There is no name anciently more common on rivers than *Uysk*, yet the signification of the word is not understood either in our language or the Cornish; and *Uisk, Loch, Kinuy, Ban, Drim, Lechia*, and several others, make it manifest that the Irish were anciently possessed of places where they are found, as these words belong to their language," and on reasons more largely given, Lhuyd concluded it to be most "probable that the Gwydhels or Gaels, were in Britain before the Kymry; that the Gwydhels were the old inhabitants of the Island, lived all over the kingdom, and descended from the most ancient Britons."

By the Rev. Peter Roberts, another Welsh scholar, it is said, "The learned and the acute Whitaker has in my opinion fully proved, that the names *Celtæ, Galatæ, and Gauls* belong to the Gael. But if these names belong to the *Gael*, they most certainly cannot, with any propriety, belong to the *Cymry*.....And since the languages of the *Cymry* and *Gael* are *perfectly distinct*, they must be distinct nations; and if the distinction had been cautiously attended to, much confusion both in history and etymology would have been avoided."

Dr. O'Connor, Sir W. Betham, Professor Forbes, and others, accomplished Gaelic and Erse scholars, have given similar testimony, that "the grammatical construction of the Gaelic and the Welsh languages, and the declension of words are radically different, as different in their syntactic construction as two languages can be; and that the most intimate knowledge of the Gaelic would not enable a person to master a verse in the Bible in Welsh." Dr. Percy, late Bishop of Dromore, was, in modern times,

among the earliest who thought these languages were not derived from one common Keltic stock. The Lord's Prayer in the Gaelic and Welsh, and in the dialects of the two, may be seen in Bohn's edition of "Mallet's Northern Antiquities."

In lectures given by the Rev. W. D. Conybeare, at the Bristol College, and since published, (pp. 268-285,) the *language of Wales* is assigned to the *Indo-European class*, to which "it may be clearly demonstrated the Welsh language belongs; but the Phenician, to the Aramaic and Semitic family." A fragment of this Phenician language is preserved in the daughter dialect of the Punic and Carthaginian, which, in an extract from the *Pœnulus of Plautus*, may be given in a future section, to indicate the probable origin of the *Gaelic*.

To those who feel any pleasure in the contemplation of old races, the opinions above given may not be without interest. If, in the words of the *Edinburgh Review*, "the Goths and Celts had differed only in the nature or degree of their savageness, the inquiry would be neither curious nor important. But, according to the testimony of ancient historians, their persons, customs, religion, and language, differed in a striking and uncommon degree; and it would not, we (*Pict. Hist. Eng.*) apprehend, "be possible to quote, in support of the asserted identity of the Welsh and Irish, or Gaelic, the authority of any writer who had really made himself master of the two languages."

*Herodotus*, ii. 33, iv. 49; *Endinb. Rev.*, July, 1803; *Justin*, xliv. 4, 5; *Dr. Latham's Prichard*, pp. 5, 15, 58, 66, 78, 119, 128, 358, 380; *Moore*, vol. i. p. 100; *Betham*, pp. 2, 6, 11, 144, 328, 334, 367, 394; *Mallet's North. Antiq.* pp. 10, 22, 52, 53; *Pict. Hist. Eng.* v. i. pp. 21, 22, 119; *O'Reilly's Dictionary, Coill, Gaoidheal, &c.*

## SECTION XI.

### THE PELASGIANS,

Or *Pelagians*, as *Dr. Cumberland*, in his *Sanchoniathon*, gives the name, were some *division* and separation from the great stream of life who became children of the wave,

and people of the broad wide open sea. In their movements from home, they first migrated towards the shores in their neighbourhood, but at length reached countries far away in the west of Europe. The origin of the Pelasgians is unknown. By some they were supposedly the children of *Peleg*, in whose days the earth was divided. Others bring them from Scythia, or from the east towards India; and another class speaks of them as Phenicians or Kelts. Ancient history and poetry refer to the Pelasgians as a people of and from Lydia, or other coasts of Western Asia, and who, from some of these, went by Samothrace, &c., to Greece. In the days of Abraham, as Bossuet wrote, *Inachus*, the most ancient of all the kings acknowledged by Greece, founded the kingdom of *Argos*. Virgin "*supplicants*" from Egypt were encouraged to appeal to Argives, in their distress, and to

"Pelagus, sovereign of the land,  
From me, their king, the Argives take their name,  
And boast themselves *Pelasgians*,"

*Pelops*, a Lydian prince, gave his name to Peloponnesus.

The Pelasgians, if not the original inhabitants of Greece, were the means of civilization to any that were more early. These have been spoken of as the mast (*acorn*) eating savages of the country; but Keightley thinks that this description rests on no positive evidence, but is founded on the *Autochthonic* theory, which supposes that men sprung from the ground like plants. From the early Pelasgian people, Greece, or Hellas, became known as *Pelasgia*. Herodotus speaks of their language as barbarous, merely because it was unknown. The same writer, in his notice of females carried away from Thebes by Phenicians, one of whom had her temple in Greece, and where, while her language was unknown, she appeared to chatter like a dove; but when, under her oak, the priestess or the oracle could speak in the language of the people, she was no longer accounted a barbarian: so Greece is said to have been wasted in a tedious war with *barbarians*, or *strangers*.

At a period when a scarcity of corn pervaded Lydia, a colony under the direction of *Tyrrhenus* emigrated from the country, reached the Ombrici, built towns, and from

whom the country was named Tyrrhenia. In the changes to which the Pelasgians were exposed, and which led them to Italy, some probably entered on the North as *Venetians*, and dwelt in the plain of the Po; others in *Etruria*, and as Tuscans or Tyrrhenians were found on the coast west of the Tiber, and up its valley.

*Aeneas* in admiration of this country, and in reply to eager inquiries as to its ancient men and their monuments, was told, "they were a race of men from the stubborn oak." From the ethereal sky Saturn came flying from the hostilities of Jove, an exile dispossessed of his realms, who formed an undisciplined race into society, and introduced laws. Afterwards others came, and among the rest fierce Tybris of gigantic make, from whom we Italians named the river Tyber. Dr. Hales supposed that *Saturn* was a Phenician hero, perhaps one of the kings of the *Amorites*, driven by the *Hornet*, or routed by *Joshua* on his conquest of the land of Canaan. In other countries strangers are said to have declared themselves Phenicians or Canaanites, who fled before "the robber Joshua, the son of Nun."

By *Keightley* the Pelasgians on the *coasts* and *plains* of Italy, like those in Greece, are supposed to have devoted themselves to agriculture, that their religion was rural in its character, and the worship of deities which presided over nature, the causes of production, and the preservers of life. The gigantic masses known as *Cyclopean* are thought to have been raised by this race. The Phoceans, an Ionic and Pelasgic people, reached *Tartessus*, between the two branches of the Bœtis in Spain, and *Iberia*; and afterwards founded *Massilia*, or Marseilles. A century before the Christian Era, the *Kelts* were found in Gaul on the west side of this city.

The *Cabiri*, and their mysteries, *Sanchoniathon* reports, were of Phenician origin. From the records of the sons of *Sydyc*, preserved in Phenician temples, *Sanconiathon* compiled his history; which, says the first corrupters of religion, were sons of *Thabian* the hierophant. They did this by allegorizing sacred things, and matters of history; by mingling with them *the passions* and the occurrences of nature, especially as to *production*, and its great principle. The sons of *Sydyc*, as "sacred writers and priests, became

known as *Dioscuri*, *Corybantes*, *Samothraces*, *Cabiri*, &c., and were deified as "*mighty gods*." From Samothrace, which had the mysteries of the Cabiri, the Pelasgians took them to Greece, and brought the name of Bacchus and other gods from Egypt, to whom, or which at first they gave no name, for the Pelasgians had not heard of them. In Greece places were devoted to the dark things of the groves, and to degrading rites. To one dedicated to Ceres-Cabiari and Proserpine, Ceres delivered a pledge, which no one might declare; though *Baal-Meon*, *Beth-Baal Meon*, *Baal-Peor*, *Phallus*, and the *Lingam* may, as words, possibly conceal what should not be described. Were not the rites of the mysteries of Ceres, Bacchus, Isis, and Cybele, much alike? The martial dances, the brazen cymbals, the noisy revels of

"Cybele, mother of the gods,  
Her tinkling cymbals and Idæan woods,  
Hence came her rites."

To people of the Latin coasts these mysteries were brought. Near Argylla was a spacious grove, sacred by the religion of the Pelasgic fathers, in which, by old men of the country, addresses were made to

"Their great Pelasgic Dodonean Jove,  
Whose groves the Selli race austere surround;  
Their feet unwashed, their slumbers on the ground,  
Who hear from rustling oaks the dark decrees,  
And catch the fates low whispered in the breeze."

The Pelasgic mysteries, Strabo reports, were taken far west to an "*Island near Britain*," in which sacrifices were offered to Ceres and Proserpine, in the same manner as at Samothrace; that is, if ancient authority is worthy of credit, *in Britain itself*, (see sec. xxiii.) when the *west of Cornwall* was probably taken to be an *island*.

*Herodotus*, i. 57, 58, 94, 163; ii. 42, 50, 51, 52, 54, 57, 156, 171; v. 26; vi. 137; vii. 95; viii. 44; *Æschylus*, supplicants, l. 264; *Virg. Æn.*, iii. 103; viii. 314, 600; *Cumberland's Sanch.*, pp. 28, 39, 61, 93, 104, 193, 203, 268, 341, 469; *Stillingfleet's Orig. Sac.*, ed. 1662, pp. 562, 575; *Keightley's Hist. of Greece*, 3rd ed., p. 8, of *Rome*, p. 3; *Horace*, *Odes*, bk. ii. 4, 9; *Sat.* bk. i. 6, 1; *Epis.* bk. i. 2, 7; *Origin of Celtic Nations*, pp. 124, 128.

## SECTION XII.

## THE PHENICIANS.

*Phenicia* was a beautiful and romantic country, which extended about a hundred miles along the shores of the Great, or the Mediterranean, Sea, from Palestine on the south, to the Gulf of Issus on the north; in the words of the author of "Sinai and Palestine," from the Tyrian-ladder (*kâs-en nâkûra*) and the White-cape, (*râs-el-abyad*), far up into Arvad; and, in its effect on the ancient world, was second only to Palestine itself. Above, and on the heights, are the Mountains of Lebanon, which, from their snow-capped summits, appear to look down on slopes and valleys below, fringed and adorned with flowers, pine, cypress, orange, fig, and other beautiful plants and trees.

Both *Tyre* and *Sidon* were found on promontories; of the two *Tyre* is far the most interesting, not only because of its greater fame, but also on account of its ruins, which bring to recollection its ancient grandeur. *Tyre* was a fit type of the ancient Queen of Commerce; not only situated on a promontory, like other Phenician cities, but on a sea-girt rock, like her colony at *Gades*. But a mournful and solitary silence prevails along the shores which once resounded with the world's traffic and debate; and, as they now are, it requires a great stretch of imagination to conceive how *Tyre* and *Sidon* could have been the magnificent cities of merchant princes which history declares—the parent cities of Carthage and Cadiz, the home of the illustrious traders with Spain and Britain, and the wonders of the East for luxury and splendour."

*Canaan*, the father of *Sidon*, and his descendants, were the *early* inhabitants of this country, and in the days of Joshua and Isaiah, *Tyre* and *Sidon*, the former the daughter of the latter, were both "ancient and strong." In the days of Moses, as Bossuet wrote, *Cadmus*, a Phenician and Tyrian, took a colony of Phenicians to Greece, and founded the city of Thebes. And *Inachus*, the first

king of Argos, is declared by his name to have been of *Phenician* origin, derived from *Anak*, as if he and the Phenicians were *Bene-anak*, *Phee-anak*, *Phoinikees*, sons of *Anakim*—of men illustrious for stature and strength—who were adorned with collars, chains, and necklace ornaments. Others find the name in the *Palm-tree*, or in certain colours, as *red* or *purple*; but Sir W. Betham saw the origin of the name in the *maritime skill*, enterprise, and character of the people, who, as *Feine-Oice-Ceann*, were the head and chief ploughers of the mighty ocean, and the most distinguished mariners and merchants of the world.

The *celebrated people* to whom prophecy refers, as the merchants of Tyre and Sidon, though at length found in Phenicia and adjoining *Galilee* of the Gentiles, (Josephus refers to Judas of Galilee, Acts v. 37, as *Judas Gaulonites*,) were not originally of Phenicia; but from some country near the *Red-Sea*, *Arabia*, the *Persian Gulf*, or *Chaldea*. In the words of Herodotus, “These Phenicians, as they themselves say, anciently dwelt on the *Red-Sea*; and having crossed over from thence, they settled on the sea-coast of Syria which is called *Palestine*. The Persian settlements extended to the southern sea, called the *Erythrean*, into which the *Euphrates* and the *Tigris* fell, and from these borders the Phenicians migrated to the *Mediterranean*, and having settled in the country which they now inhabit, forthwith applied themselves to *distant voyages*.”

These voyages were probably made to *India* on the East; to *Lybia* and beyond on the South; and to *Africa*, *Gades*, and perhaps *Britain*, on the West. Certain Phenicians sent by *Pharaoh-Neco*, left the *Red-Sea* for *Lybia* and the South, were distant two years, had the sun on their right hand, a report which some thought incredible; in the third year they doubled the *Pillars of Hercules*, and by the *Mediterranean* returned to *Egypt*. The Phenicians made voyages also to the distant West, as *Spain*, *Gades*, *Tartessus*, and to countries more remote, for *Tin*. Prophecy, in its reference to these merchant princes, said, “*Tarshish* was thy merchant by reason of the multitude of all kinds of riches; with iron, silver, *tin*, and lead; they traded in thy fairs.” *Gades*, *Tarshish*, and *Tartessus*,



were found in a bay above and north-west of the Pillars of Hercules and Gibraltar; or between the two branches of the Bœtis, near the estuary of the Guadalquiver, and below the Guadiana. The geography of Dionysius says, "In front of the Pillars of Hercules stands the famous city of Gades (Cadiz); men of the Phenician race inhabit it, who worship the Tyrian Hercules, and near is the pleasant Tartessus, the seat of wealthy men."

*Gen.* x. 6, 15, 18, 19; *Num.* xiii. 28, 33; *Joshua* xi. 8, xix. 29; *Isa.* xxiii. 7, 8; *Ezek.* xxvii. 12; *Herodotus* i. 1, 180, 189, ii. 44, iv. 37, 39, 42, vii. 89; *Justin*, xlv. 1; *Dionysius's Geography*, lines 200, 202, 1232, 1235; *Bossuet's Universal History*, and the *English Universal History*, vol. ii. p. 319.

### SECTION XIII.

#### SKILL OF THE PHENICIANS IN METALS, DYES, ETC.

THIS is declared by the most ancient records, both sacred and profane; not only in *metals* and *dyes*, but also in *letters*, *learning*, and many kinds of useful knowledge, taken by *Cadmus* to Greece, and by other Phenicians to different places. At Sarepta, Accho, Acre, or Sidon, *metals* were smelted; and from the sun-heated "treasures hid in the *sand*, and the abundance of the seas, *glass* was made; and from *shell-fish*, (of which some species may yet be found at Dor,)" or from *metals*, purple and other dyes were procured and prepared; and these, in various ornamental forms of beauty, declared the taste and skill of Phenician artizans. The men of this country excelled others as *carvers* and *workers in metals*. Solomon, about to erect his most glorious temple, requested Hiram, king of Tyre, to furnish cedar from Lebanon, and to send him men "cunning to work in gold, and in silver, and in brass, and in iron; and in purple, crimson, and blue; and skill to grave," &c. In Solomon's opinion, "*there is not any among us that have skill like the Sidonians.*"

Phenician robes of Tyrian purple, and other rich colours, and also fine linen garments, were sought and became the delight of the world's most distinguished

persons. From Sidon, god-like Paris is said to have brought

“Mantles of all hues,  
Accomplished work of fair *Sidonians*.  
A silver goblet of six measures: earth  
Own'd not its like for elegance of form,  
Skilful *Sidonian* artists had around  
Embellish'd it.”

And at the funeral of Pallas, Æneas brought two rich vests, with embroidery of gold and purple, wrought by Sidonian Dido.

At this early age of the world, *tin* was among the other Phenician articles of commerce, and a *metal* among the spoils taken from the Midianites. In Egypt, Thebes, and on to Assyria, in remote times, *tin* was employed to harden copper instruments, and *otherwise used*. Among the ruins of the East, *bronze* cups, lance-heads, plates, crescent and other shaped ornaments have been found, on which are marks difficult to decipher, and which were, perhaps, the distinctive signs of Phenician and other workmen by whom they were made.

From what country was this *tin* procured? In that early age, with the exception of Spain, *Britain*, it is thought, was the only land from which it could have been obtained, and by the way of Tartessus taken to Tyre, to supply the eastern world. *Tin*, though now found in the Dutch Islands, the Indian Archipelago, Chili, and some in Germany, yet to this day, *Cornwall* in a large degree supplies the nations with this metal, as in ancient times it probably supplied the world.

Should it be asked, what reason is there to suppose that in ages so remote, mariners and merchants found their way to the far distant country of Britain for its metals or other produce? On the ground of distance it may reasonably be taken that men who, from the Red Sea to Lybia, could navigate the Southern Ocean, and return by Gibraltar to Egypt, would not have great difficulty to reach Britain. At an early period, as remote as the days of Alexander, or as some suppose, long before, the Carthaginians sent Hamilco to explore the dimly known regions north of the Pillars of Hercules and Spain. By Avienus, the reporter of this voyage, we are told “that Hamilco reached the *Æstrumnides*, which were two days' sail from the 'Sacred

Isle' of the *Hibernia*, and near it is the Isle of the *Albiones*." This remarkable fact and record, itself of such great antiquity, and which declares, that by men spoken of at that period as the "ancients," Ireland had been known as the *Sacred Island*, is said by Moore to carry the mind far back to distant times, in the depths of the past. Avienus adds, "The men of *Tartessus* were accustomed to trade on the borders of the *Æstrumnides*, and with the colonists of Carthage.

By a writer in *the Edinburgh Review*, we are told, about the year 700 B.C., the entire carrying trade of the Mediterranean appears to have been in the hands of the *Tyrians*, and at periods antecedent to authentic history, they had established colonies at *Utica*, *Carthage*, and *Gades*; but long after this period, the shores of *Britain*, *France*, and the West of *Spain*, were as unknown to the *Greeks* as *America* or *Australia*. In the days of *Herodotus* there were some glimmering and doubtful opinions of a sea of isles beyond the Pillars; but this historian knew not whether Europe in the West was bounded by the sea, and on this doubtful question he had sought information in vain. That somewhere in these seas the *Cassiterides* existed, from whence, as he wrote, "*our tin comes*," he was well assured; though he frankly acknowledged, with these islands I am not acquainted. In the tradition of the *Argonauts*, *Iernis* is mentioned. The celebrated tutor of *Alexander*, or some one of his age, refers with more distinctness to two large islands, *Albion* and *Ierne*, beyond the Pillars of *Hercules*. It was known to *Possidonius*, B.C. 200, that *tin* was transported from these islands to *Massilia*; and either from the report of others, or by his own visit, *Pytheas* of *Massilia* appears to have become acquainted with *Britain*. *Polybius*, about 160 B.C., noticed the *Britannic isles* and their *tin*; and *Diodorus Sic*, who lived in the century before the Christian Era, describes the people of *Belerium* as being, on account of their intercourse with merchants, extremely hospitable and civilized in their habits of life; that in this country *tin* is found, which when prepared is taken to a neighbouring island named *Ict-in* ("ἰκτιν"), and from which it is transported across *Gaul* to *Massilia*. *Richard* of *Cirencester* relates the same facts, *Belerium* was much frequented by *Phe-*

*nician, Grecian, and Gallic* merchants for the metals with which it abounded, particularly *tin*, and beyond are the isles called the *Sygdiles*, which are also denominated *Æstrumnides* and *Cassiterides*; of which, it may have been, Cornwall in the West, or the Belra district, was the supposed *chief island*.

*Herodotus*, ii. 116; iii. 19, 111, 115, 136; iv. 42, 196, 197; v. 58; vii. 96; *Diod. Sic.*, bk. v. c. 22; *Nineveh and its Palaces*, pp. 209, 236; *Wilkinson's Egyptians*, v. ii. 133, 136; *Six Chronicles*, p. 441; *Turner's Anglo-Sax.*, v. i. pp. 49, 63; *Edin. Rev.*, July 1803, and July 1858.

## SECTION XIV.

### THE ÆSTRUMNIDES AND CASSITERIDES.

By a review of long-established literary character, the "*Celts*, and some *Celtic* writers, are said to be persons of peculiar understanding, too ready to embrace and believe what is rejected and laughed at by the rest of mankind, and who, by what they say and write, appear anxious to satisfy the world that they are the genuine descendants of this old race." Though thus warned, and told by the writer of Pompeii that the minute studies of antiquaries (men of skill, repute, and name) have often been made a very favourite subject of ridicule to those who have not followed them; yet this unpretending pamphlet, which would not offend either truth or candour, ventures to ask, perhaps at the risk of something worse than "faint praise," Why were the islands in the West known as the *Æstrumnides*?

In Phenicia, or countries adjoining, *Divination, Augury, Incantation, and Charming*, were practised by Mutterers, Kousmeem, and others. Divinations and practices of this sort were taken by Pelasgians, Phenicians, or others to Italy, where things were done "*worthy the Tuscan books*;" and as *Draoidheachd*, divination was known in Britain. In or near Phenicia were also *Chemarim*, or old prophets and priests that burnt incense on high places, either as *Fire and Moon* worshippers; and who were distinguished by *black raiment*, and the ornament of a black veil in worship. In the "*Æstrumnides, or Cassiterides*,

near Albion, and two days' sail from Ireland," were persons who "led a wandering life, had long beards, walked about with sticks, or staff in hand, wore *black cloaks*, girt about the waist, and which reached to their ankles." These men were probably the *Druidhe*, *Cleir*, *Cliar*, or Priests, Magicians, and Diviners of the day. There were also Priestesses, Sorceresses, or *Ban-Druidhe*, and their clothing was *black*.

Some one, report says, who knew not the difference between the *Gaelic Cliar* and *Cleir*, and the *old British Cleren* and *Cler*, (gad-flies,) declared that the people of the *Æstrumnides* were *tormented by gad-flies*, instead of taught by distinguished men. And yet, there is something in the name *Æstrumnides* that would claim attention. The old words, *Oistrus*, *Æstrus*, and *Æstrum*, refer to flies and hornets, which in many countries were a great plague; such was their real might, that the nations of Canaan were to be driven, or to be destroyed by them. (Exod. xxiii. 28; Deut. vii. 20; Joshua xxiv. 12.) On other nations also, the fly and the bee were to bring desolation; (Is. vii. 18;) and in Italy, among the early people of that country, whether Pelasgians, Phenicians, or Kelts, in their groves, verdant with ever-green oaks, the gad-fly, hornet, asylus, or *æstrus*, armed with a sharp sting, so abounded that whole herds in fright fled through the woods to avoid them.

Herodotus and poets mention, though in a different form, the case of *Io*, the daughter of *Inachus*, who, by hornet or some fury without, or remorse within, was driven to the ends of the earth. In her sorrow,

"As from the Brize's torturing sting,  
O'er many a realm she wandered wide."

Like many a weary and sad exile who, conscience smitten, has attempted to fly from old recollections, their scene, and himself, *Io* is said to have exclaimed—

"Alas! I hornet (*oistrus*) struck  
By a divine scourge, from land to land am driven."

Though at length she was soothed, her blooming grace restored, and

"By gentle hands at last,  
Her wanderings wild, her tortures past."

Then *Io* became greatly honoured, as if crowned with the horned moon, and appeared in an elegant form.

By tradition, it is said that *Inachus* and *Io* were of *Phenician* origin; and, in the opinion of Dr. Hales, the word *oistros* belonged to the *language* of this people, as a varied form of *Tsiroh*. On a *Phenician* coin, or the coin of a *Phenician* island, either the *Fly-god*, or the *Fly-expelling god*, was figured as if *Ekron* and other places were preserved from the calamity of the hornet, &c., by some *Baal-zebub*, or lord of the air.

Had there ever been any sort of connection or relation between the *country* and people of the *hornet-driven* persons of *Canaan*, that of the *Phenician* or *Argive Oistrus* tormented *Io*, and the old people of *Æstrumnides*? or did the enthusiasm and *wild fury*—the *Draoidheachd* of *diviners* and *enchanters*—really *torment* the inhabitants, and give the *name* to these islands?

In what country and language had the word *cassiterides* its origin? The *curls* of the hair, or the *hair* as *wreathed and curled*, the Gaels would speak of as *cas*, *caisreag*, *caisreagan*; and the Ancient Britons, or those of them known as the Silures, were not only olive-coloured, but distinguished by the *natural curl* of their hair. *Cas* was a proper name; and the *Cassi*, as a people, were found towards the east of Britain, with whom at length, to resist *Cæsar* and his hosts, other clans united under *Cassibelaun*, a warrior of note, *less than Bel*. Were the *Cassiterides*, or *Cass-tir*, the islands of some *Cas*? Were the people, in some form of the word, *Casdim*? and was *kassiteron* the distinguished *metal* of this *Cas-tir*, or of the *Cassiterides* people? Gold, silver, brass, iron, *tin*, and *lead* were among spoils taken from the *Midianites*. Most of these metals are mentioned as parts of the merchandize of the *Tyrians*, and by sacred history we are told that the *Phenicians* were workers in brass.

Terms of science and art are not always brought to us from old records in the most correct manner. *Brass*, as a compound of copper and zinc, is said by Beckmann to have been unknown until the *thirteenth century*; and, in some historical records, instead of fetters of *brass*, bows of *steel*, and *brass* to be dug from hills, should not the word *copper* be substituted? *Nechushah*, *Nekhousheth*, *Chalkos*,

*Aes*; and vessels of fine copper, vessels of brass, mirrors, precious as gold, were designations of *copper*, *bronze*, and metallic *compounds*, of either gold and copper, gold, silver, and copper, or of copper and tin. *Bedil*, *Bedeel*, or *Tin*, is said ideally to designate a "*mixed metal*," as if to be separated from other substances and alloy. In Amos vii. 7, 8, the word is *Anac*. In the old languages of Asia, *Tin* has been known either as *Kāstira*, *Kasteron*, or in the Septuagint as *Kassiteron*. (Ezek. xxvii. 12.) In the Book of Numbers xxxi. 22, *Tin* is *Molibus*, and *Plumbum* in the Vulgate; but *Lead*, *Oferet* or *Ouphoreth*, is *Kassiteron*, and *Stannum* in the Vulgate; as if *Bedil* and *Kassiteron* might have been either tin or lead, or tin and lead together—the "*Plumbum Album*" of Cæsar, or *Argentum*, the separated silver.

*Herodotus*, i. 2, 5; *Æsch. Prometh.* 687, 688; *Supplicants*, 320, 321; *Virg. Georg.* iii. 146, 155; *Exercitation on 2 Kings*, i. 2, by John Edwards, D.D.; *Pictorial Bible, Notes, Joshua* xxiv. 12; *2 Kings*, c. i; *Pictorial Hist. Eng.* vol. i. pp. 92-104; *Beckmann's History of Inventions*, Bohn's ed., vol. ii. p. 208; *Gardner's Christian Cyclopædia*, "Brass," "Copper," &c.

## SECTION XV.

### THE BRITONS, THE GAULS, AND CÆSAR.

*Britain* and *Britannia*, are important words which deserve notice. In the Gaelic, *Brith* is a breach, or a fraction, and *Bris*, *Briste* is to break, a breach made, and the fraction broken off; as at *Bristol*, and the *Brisons*, as if *broken* off from Cape Cornwall. The character of formations and rocks may be often seen in clefts, breaches, and cliffs, as at *Clifton*, *Cleavedon*; and on the opposite sides of the *Bristol* and the English Channel.

*Brit* was the designation of men and things, speckled, spotted, and parti-coloured, as a tatoed, stained, and a painted people might appear to observers. *Duine* and *Daoine* are Gaelic words for man and men. *Tan*, *Tain*, *Tana*, and *Ia*, imply country, region, and territory. Do the words *Brit*, *Britain*, *Brit-daoine*, *Britain*, *Brit-tan-ia*,

declare either the *broken off and separated country*, the *men* of this divided fraction, or the country of the *stained*, the *painted*, and the *parti-coloured* people? Britain was also known as *Bara-t-anac*; as if the land of the sons of the adorned and mighty; or the *tin-land* of the *sons of Anac*.

*Britain* had long been a hidden country, comparatively unknown to the world; and declared to be, by vague and traditional rumour, a horrid wild, peopled by "*a savage and inhospitable race*;" by the few to whom it was better known, Britain and its mineral riches were most carefully concealed from the world.

Some few centuries (three or more) before the Christian era, the Belgians invaded Britain, and forced the Kelts, the ancient people of this country, to flee to their western shores for safety. Until the days of Cæsar, Belgians and their German neighbours had been spoken of as Kelts; but by the first section of his Commentaries, Belgæ, the Aquitani, and the Celts, are distinguished, the one race from the other, in "language, customs, and laws."

Gaul, like Britain, appears to have been divided into a number of independent states, which unhappily were too frequently at war with each other. Contentions are said to have existed on religious and civil matters, and whether the old *priestly element* of Asia and the Druids, or the nobles and military leaders should be in the ascendancy and rule. On these or other matters, the *Ædui* on the one side, the *Averni* on the other, had long struggled for the superiority. At length an irruption of the Helveti caused the *Ædui* to implore help from Rome, against the *Averni* and the *Sequani* who had called *Ariovistus* and Germans to Gaul. *Cæsar* not unwillingly came; warred against the whole, subdued the whole, wrung their country from them, and made the whole subject to Rome.

From the land of the *Morini*, as poetry supposed, "remotest of the human race," the white cliffs of Britain were seen. The Britons of the West had supplied the *Veneti*, their neighbours on the opposite shore, with whom they lived on friendly intercourse, with succour in their time of need; and as Cæsar took, or made this an offence to Rome, he resolved to invade Britain. Soon



after midnight, on or about the 26th of August, B.C. 55, Cæsar, with a large army, left *Boulogne*, the *Somme*, or some place in that vicinity, and about ten in the forenoon the Romans were on the coast of Kent, Dover perhaps, or some hills from which a dart could be thrown to the shore. Seeing the position was unfavourable, and having waited some hours for the arrival of the rest of his ships, as the wind and *tide* were favourable, the anchor was lifted, Cæsar advanced seven miles, and over against an open and level shore he stationed his fleet.

It had long been reported that the *favourable* tide had taken this armament eastward to *Deal*. But about noon, four days before the full moon, did not the *current* on the Kent and the Sussex coast run towards the *west*? and must it not have taken Cæsar towards *Folkestone* or *Hastings*? If he landed at the former place, the open beach is toward *Romney*; if at the latter, it would be towards *Pevensy Bay*, from which, onwards, is Beachy Head.

The Britons were present to meet him, and it was soon found that they were men of more courage and daring resolution than the Romans had always met in battle. Most vigorously did these reputed barbarians resist the lawless intruders, and for a season with such success as caused dismay to Roman soldiers. At length military skill and discipline prevailed, and the people on the coast submitted to Cæsar. But an unexpected high tide and a tempest either wrecked or disabled many ships of the enemy, and restored the courage of the Britons, who, beholding in Cæsar the embodied spirit of evil and injustice, with whom the elements were at war, they frowned terribly on their enemy, fell with great energy on a party of Romans sent out to forage, and endeavoured to drive the army from the camp to the sea, or to destruction. The Britons were defeated, but the circumstances of Cæsar led him to be content with demanding hostages, (which, except by two states, were never sent,) and quickly to embark his army for Gaul.

In the spring of the following year, B.C. 54, Cæsar embarked a large army at Portus Itius for Britain, in 800 ships, which contained, it is supposed, 30,000 men. When he appeared on the coast, and near the place where he had landed the previous year, the Britons, alarmed

at the number and force of their enemies, fled for safety to some eminence near a river, perhaps either the *Rother* or the *Stour*, and from which they descended and gave battle to the Romans, who pursued them; but being defeated, they fled to woods, to a place admirably fortified by nature and by art, where, behind piles of felled trees, and such means of security as the rude men of that day knew how to prepare, they hoped to be secure.

For a season the Kelts and the Belgians on the coast laid aside their party differences, and under the direction of *Cassibelaun* united for the safety of the both. Under this chief the confederated army fought vigorously, with skill and great effect for a season; but though terrible at the onset, when reverses came, they became quickly dispirited and disappeared. Too confident in their own strength, they hastened to charge the Romans, and were entirely discomfited. The confederacy was in a great degree broken up, and the ill-assorted tribes fled. *Cassibelaun* continued to harass the Romans with the faithful few which remained, and as the Romans advanced from the coasts, they found the opposing Britons within to be men of greater vigour and daring. At length the Briton leader was defeated in his chief place of defence or city, somewhere near the present *St. Albans*, and sought peace from the invader of his country. *Cæsar* readily listened to the request, required hostages and tribute, which probably were neither fully given nor paid, and having merely surveyed a small part of the country from *Kent* to *Hertfordshire*, a fleeting visitant rather than a conqueror, he again departed for *Gaul*, "left no Roman legion to perpetuate his possession, no fortress to frown hostility on the people, and took no plunder to declare his success; except a few slaves torn from woods to serve as a short-lived memorial of a seeming conquest of a mere corner of the island. The invasion of Britain served as a field of exercise for the army of *Cæsar*, by which he deprived the Gauls of an example of liberty, and a source of aid."

As Britain was only partially known to *Cæsar* by observation, and principally by report, the correctness of some of his statements may be doubted. As far as it can be done by a few sentences, the following is an outline of his description of the country and people. "The

form of the island is triangular. The people speak of themselves as Aborigines, born on the island itself. Maritime portions were possessed by the Belgians, who had passed over from their country for purposes of war and plunder. The most civilized of the people Cæsar found in Kent, who, in their customs, did not differ much from their Gallic neighbours. Most of the inland inhabitants did not sow corn, but lived on milk and flesh, and were clad with skins. The Britons were accustomed to dye themselves with woad, which gave them a bluish colour, and made them look terrible in battle. They wore long hair, had peculiar marriage customs, and thought it unlawful to take the hare and some fowls as food."

Throughout all Gaul, the Druids, and the nobles, knights, or military chiefs, were the only two orders of rank and dignity; the people, generally, could do nothing of themselves, were not admitted to deliberation on public affairs, and were almost in the condition of slaves. The Druids were engaged in things sacred, conducted the public and the private sacrifices, and interpreted all matters of religion. They were also teachers of young men, determined almost all questions of controversy, decreed rewards and punishments; and, if any dared to disregard their decision, he or they were interdicted from the sacrifices, and, as criminal and impious outcasts, rejected and shunned by all. The advantages and the dignity of the Druids led many to embrace the profession, who, in being trained, were required to commit a great number of verses to memory; for though on other matters letters were used, yet nothing sacred might be written, lest the memory merely should be improperly relied on, and mind and intelligence not be thoroughly cultivated, or the doctrines taught become known to the mass of the people. This course of training sometimes continued for twenty years. The nation of all the Gauls was extremely addicted to superstition and its rites. Their gods, in some general attributes, resembled the Mercury, Apollo, and others of the Roman mythology. Taught by the Druids that they had descended from the god Dis, time was computed by *nights*, and not by days. In time of disease and danger, the Gauls sacrificed human beings, in which horrid practice the Druids were the

chief performers or priests. The devoted persons whose life was required to render the immortal gods propitious, were placed in large figures or images, with extended arms made with osiers, to which fire was set, and the men placed within perished in the flames. That at death souls do not become extinct but pass to other bodies, was one of the leading tenets of the Druids, and which caused the fear of death to be disregarded. Young persons were also taught many things respecting the stars and their motions, the extent of the world, the nature of things, the power and the majesty of the immortal gods. Druidism, Cæsar states, as an institution, was supposed to have been devised in Britain and brought over to Gaul; though some have asked, by what evidence can it be shewn that either Cæsar or the Romans ever saw any Druids in Britain, until the attack of Mona by Suetonius?

*O'Reilly's Dictionary*, Brit. Brith, Brisde, Duine, Irr, Ia, Bar, *Leigh's Crit. Sac. Anac. Cæsar's Com.* Bohn's ed. bk. i. 31, iv. 20, 23, 26; v. 8, 23; vi. 11, 12, 13, 18. *The Celt*, Roman, and Saxon, by Thos. Wright, Esq., p. 4. &c.

## SECTION XVI.

### BRITAIN SUBJECT TO ROME, AND GREATLY CHANGED.

FROM the second departure of Cæsar until about A.D. 43, Britain was not disturbed by the Romans; but under the reign of Claudius, *Aulus-Plautius* was sent with a large army to accomplish what Cæsar had begun. *Caradac*, *Catacratus*, or *Caractacus*, the man of many friends, and terrible in battle; and *Togodumnus*, sons of *Cunobelin*, met the newly arrived forces but were defeated. The Romans pursued the Britons from the country of the Severn to Essex, where in a fearful attack on the enemy *Togodumnus*, the hill chosen, and trust of the army, fell. This loss so roused the spirit and the anger of the Britons, that the Roman commander who had suffered great loss and almost a defeat, thought it prudent to cross the Thames, take a defensive position, and await help from Rome. When *Claudius* arrived with additional forces, *Camalodunum* (the

hill of *Camolus*) the capital of the *Trinobantes*, and royal city of *Cunobelin* (Colchester, or the neighbourhood,) was besieged and taken; the Isle of Wight and the south of Britain fell before the arms of *Vespasian*. But with the Britons inland, the attempts of those Roman Commanders, were not attended with great results. *Ostorius* on his arrival, about A.D. 50, found the affairs of the Romans in a doubtful position, and the Britons bent on resistance; but by a mighty and unexpected attack in the winter, the latter were routed, and a line of fortresses was erected by the victors along the *Severn*. The conqueror then hastened to meet the *Iceni*, a bold and brave people of or near Norfolk; from thence he went to give battle to the *Brigantes*, the mountain race of the north, returned to meet the *Ordovices* of North Wales and the neighbourhood, and at or near *Cair-Caradoc* the heroic and noble-minded *Caractacus* was defeated. This distinguished Briton chief fled for refuge to *Cartismandua*, (the keeper of *Venutius*) his step-mother and queen of the *Brigantes*, who heartlessly and basely betrayed and delivered him to the Romans. *Caractacus* and his family were sent prisoners to Rome, where in the presence of *Claudius*, and in chains, *his calm and dignified bearing as if superior to misfortune, so commanded the noble feelings of the Emperor that at once he ordered the fetters and chains to be taken from the Briton captives.* The *Silures* though defeated and distressed, continued in arms, fell on the Romans, broke up their fortified camp, and slew many of the enemy. At length *Ostorius* harrassed, wearied, and worn out by fatigue, fell a victim and died.

Other military leaders and governors succeeded, among whom was *Suetonius*, who knowing that the *Druids* made *Mona* or Anglesea their chief seat, that it was also the retreat of the defeated Britons, and where the *Druids* ever sought to inspire the discomfitted with new courage and determination; the Roman leader resolved to attack this strong-hold. As the invaders approached, *Priests and Priestesses* in wild and horrid forms, poured their curses on the impious foe, and to the Romans caused great terror, but urged on by the leader, *Mona* fell, and the *Druids* and their groves were destroyed. Flushed with success, leading men among the Romans grievously oppressed the Britons; among these lawless men was *Catus*, a procurator,

whose injustice and cruelty to *Boadicea*, queen of the Iceni, and the vile indignity to which her daughters were subject, led to great sympathy with the injured queen, aroused the wrath of the *Iceni* and the neighbouring states, and multitudes determined to avenge her wrongs; beneath the spreading oak full of rage and grief the hoary Druid is supposed in burning words to have declared, "*Rome shall perish, &c.*" To *An-Van* the woman, *Andras* or *An-draste* the Keltic goddess of either revenge or victory, *Boadicea* appealed for succour, went forth with her hosts and soon the legions of the foreigner trembled before the anger of the queen, and her terrible men; 70,000 Romans are said to have fallen in the conflict; and had not *Suetonius* with 10,000 men come to the help of the defeated, the enemy would probably have been swept from the east of Britain. As *Suetonius* could not conclude this war, and had given offence on some matters of discipline, another governor was appointed to succeed him, who, as well as several others, governed with mildness. Some years afterwards further attempts were made to subdue the Britons yet in arms, but the conquest was not complete until the days of *Agricola's* supremacy, before whom from A.D. 79 to 84, the Britons in unequal war with their celts and war chariots, fell before the sword, the discipline, and the army of the stranger, and the country then became subject to Rome.

To *Agricola* an observing and a wise man, Britain became much better known than it could have been to *Cæsar*. In his opinion the inhabitants were of *different* races; that the ruddy hair and the lusty limbs of the Caledonians, declared a *German* extraction, the olive tincture and curled hair of the Silures indicated an *Iberian* or Spanish descent, that the Belgians were *Teutonic* intruders, and the people opposite the coasts of Gaul differed but little from their *Gallic* neighbours in either language, law or religious rites.

In many countries, before the might or vices of the conqueror, races have disappeared as snow before the sun. By *Agricola* the Britons were preserved, conciliated by acts of kindness, led from an unsettled and wandering life to seek fixed abodes, and instead of war and fighting to cherish habits and pursuits of peace. And wisely governed, as *Tacitus* wrote, the Britons pay their taxes without a

murmur, they perform all the services of government with alacrity, provided they have no reason to complain of oppression. When injured, their resentment is quick, sudden, and impatient; they are conquered but not spirit broken; they may be reduced to obedience not to slavery; noble minded barbarians!

The *country* as well as the *people*, soon became greatly changed; the latter began to raise more comfortable places of abode, to be better clothed, to cultivate their lands, which instead of being woods and wilds, lakes and swamps, became in a large degree adorned with fields of corn and other fruits; not only to supply the wants of the people at home, but by exportation to meet the necessities of others abroad. About A.D. 359, colonies on the Upper Rhine were preserved from famine chiefly by corn from Britain. Ornamental buildings also soon began to appear in the formerly wild and savage land, as market-places, temples, villas, baths, &c. The Britons not only adopted commendable things from the teaching and example of the Romans, but unhappily, their vices also; and in consequence they were not like the vigorous and daring race which Cæsar met, and before whom Roman soldiers trembled; but a weak, feeble, and degenerate people. In addition to what had adorned the outward man, they needed some higher power to influence, restrain, and guide the inclinations and passions of the mind and heart; without which, mere mental cultivation too frequently becomes power to do evil, especially in their state of transition, in a people so excitable, impulsive, and sometimes reckless of consequences as the Keltic race; though in fact, the discipline which the world then knew not, is necessary for man as man, of every race.

The proximity of Ireland gave some uneasiness to Agricola, and to prevent disturbance in Britain he was wishful to extend his conquest to Hibernia; and especially as faction had led a chief of the country to make the Roman camp his retreat. But whatever inducements existed the conquest of Ireland was not attempted, nor the Keltic people there disturbed by the stranger. On this account they have in a large degree continued unmixed, and their constitutions, customs, and usages in the unchanged state in which they had been for ages.

Rome, it is said, crushed the proud, but spared the humble, and to the latter class tendered many advantages of cultivation, though chiefly in the aspect of *her own benefit*. Many objects of desire might be pursued while thought was not expressed on matters of state or government, nor questions mooted on that well defined liberty to which man should aspire. *Agricola*, taught by the faults and experience of others, that little was gained by arms if injuries followed success, very probably did what he could to avoid these and to prevent injustice: and as far as the policy of Rome would allow, to raise the Britons in the scale of civilized life; and his government is declared to have been as fortunate in its success as it was unhappy in its reward. To the emperor, the governor regularly reported his proceedings; the changes in the country, and the people, to which they had led. Domitian received these reports with apparent pleasure, but in truth with great disquietude; and though the spirit and bearing of *Agricola* was modest and unassuming, yet as if the emperor well knew that his own vices and great tyranny, would be condemned by the tolerant and commendable proceedings of the Briton governor, Domitian concealed for awhile the envy, and other base passions which sweltered in his own suspicious mind, until he could safely recall *Agricola*. When this was done he was commanded to enter Rome, not in the light of day, but by night. On his arrival he was most unworthily received, which led him to retire quietly to private life. The light of *Agricola* became hid, and he soon sunk in death. Not without suspicion, that by some one, vile means had been employed to blot him from existence, as others had it been possible, would have for ever put his name from remembrance. So envy, fear, and tyranny, have often driven upright and worthy men to the shade. Yet, while history abides, which Tacitus declared to be the temple of immortality, *Agricola* will live and be remembered with honour, when wise and good men will turn in sorrow, not unmingled with other feelings from the name of *Domitian*.

*Annals of Tacitus, and his Life of Agricola, Sec. iii., iv., v. viii.*



## SECTION XVII.

## BRITAIN, AND HER DESOLATION WHEN LEFT BY ROME.

“*Rome*, in the comprehensive words of *Tacitus*, was first governed by *Kings*. *Liberty* and the consulship were introduced by *Lucius Brutus*. The *Dictatorship* was granted but as *necessity* required, and for some time. And the authority of the *Decemvirate* continued only for two years. The *Consular* power of the *Military Tribunes* remained in force but for a little space. Neither was the *Arbitrary* dominion of *Cinna*, or that of *Sylla* of any long continuance. The power of *Pompey and Crassus* was soon transferred to *Julius Cæsar*, and the arms of *Marc Antony and Lepidus* gave place to those of his successor, *Augustus*. Then it was that the *Civil Wars* having exhausted the forces of the commonwealth, *Augustus Cæsar* assumed the government under the modest title of *Prince of the Senate*.”

*Rome*, which in a large degree had conquered the fairest, richest, and loveliest parts of the world, made kings its vassals, and ruled (for wheresoever the Roman conquers, he inhabits,) where old empires had long held men in subjection; was herself on the eve of mighty changes. In the hands of Divine Providence, though never an intended part of her policy, *Rome* had prepared the world for the most valuable gift of heaven, and channelled it for the wide diffusion of truth; and then like one of the noblest flowers of summer, when it has accomplished the great purpose of existence, withers, sheds its leaves and dies. So *Rome*, but *self-doomed* by her changes and vices, hastened to her fall. Many of her most valuable and noble friends had become extinct; her simple manners had passed away; her ancient integrity was gone; her love of freedom departed; and the provinces long oppressed by what *Gibbon* terms “petty tyrants,” led the rule of well-directed power in a single person, to be hailed as an advantage. When *Domitian* had fallen, “during a happy period of more than four score years, the public administration was conducted by the virtue and abilities of *Nerva, Trajan,*

Hadrian, and the two Antonines. But with Commodus came "folly and cruelty," the most shameful abandonment to vice, and a licentious soldiery. Caracalla threw himself into the hands of the Prætorian guards, who had become the ruling power; the general good was neglected, excessive taxation oppressed the people, and ambition on the one side, and discontent and fearful divisions on the other, too plainly shadowed coming events, and the approaching departure of the might and the glory of Rome. Men of Germany, long noticed as mere barbarians, were not (some one says) in their habits and modes of life regarded as they should have been, until their strong arms threatened the very existence of the empire. But at length dimly, as if through twilight, in which the sun of Rome was to set for ever, loomed terrible men; Alaric and his Goths approached the oft blood-stained land of beautiful, but unhappy Italy. Huns, also, led by Attila, and Vandals by Genseric. These events, or the will of the Britons caused the army of the Cæsars to be withdrawn from this country, some five hundred years after the first landing of the Romans on the island; and about the year A.D. 476, the Roman empire sunk to rise no more.

While in possession of Britain, the Romans were frequently disturbed by lawless men from the north, who were known as Picts, Scots, Mæatæ, and others. In his anger *Severus* not only commanded his officers to pursue and give them battle, but in the words of an old poet is said to have exclaimed—

" Die the race,  
 May none escape us ! Neither he who flies,  
 Nor even the infant in the mother's womb  
 Unconscious."

The men of these tribes and others who inhabited Valentia, or the country between the walls of Agricola and Antoninus united and formed the kingdom known as the *Regnum Cumbrense*, the *Strathclyde kingdom* of which the Metropolis was *Alcluyd* or the rocky height on the Clyde, the strong *Dun-Briton*, or *Dunbarton* hill fort.

South Britain left to its own resources quickly became a prey to its old enemies and marauders from the north. By *Honorius* the Britons had been besought to provide for their

own safety, but no person was found of sufficient skill to unite the people, and to lead them to successful self-defence. Instead of acting in union together and ready to be marshalled as one body to meet their enemies; the Britons were unhappily divided in small sections, parties and independent states, the one too often at war with the other. Maximus, report says, had taken the young men, the strength of the country, to Gaul, to aid him in his ambitious purposes, and but few of these ever returned. In this state of division and weakness, the Picts, &c., as Gildas wrote, invaded the country and pursued the Britons with unrelenting cruelty; butchered them like sheep, and made their habitations like those of savage beasts. Wickedness and misery prevailed among all classes, and in addition pestilence wasted the land. In this state of desolation appeal was made to the Romans for help.

“*To Ætius the groans of the Britons.*”

“The barbarians drive us to the sea; the sea throws us back on the barbarians. Thus, two modes of death await us; we are either slain or drowned.” But Rome could send no help, and all hope of assistance gone from this quarter and thrown on their own resources; the Briton section selected Vortigern as its chief, but the Roman party the children of Briton mothers, preferred some leader of themselves; the one probably looked more to the exclusion and defeat of the other, than to the public and general welfare.

About the middle of the fifth century, report speaks of a great movement among tribes on the western shores of Germany, when many either as restless or piratical wanderers, exiles from their own country, or invited by persons of Britain, appeared in their chiuks or boats, on its shores. In the perilous days of this country those strangers who are generally known as *Saxons*, were composed of tribes from near or between the Elbe and the Eider; some were *Jutes* and others were *Anglens*, from Schleswig, in which in truth, was the real *old England*. About A.D. 449, as history reports, *Vortigern* hired *Hengist*, *Horsa*, and their companions, to drive his enemies, the *Picts and Scots*, back to their own country. At first the strangers are supposed to have faithfully served the Briton, but as they became acquainted with the land

the fertility of the soil, the divisions and weakness of their employers, the Saxon adventurers resolved to make it their own, and after long continued efforts they succeeded. By the victors, Britain became known as the *Anglen-Saxons'* land, or England.

The history of Britain in the beginning of the fifth century, is obscure, and in many reports truth and myths appear to have been blended. The hide at *Thongcaster* for example; the beautiful Rouwen, Ronwen, or *Rowena*; the murder of the chiefs at the *monastery of Emry's, Ambrius,* or *Ambresburg*. The transport of the *giant's dance*, at the will of *Merlin*, from Ireland to Stonehenge, that as *Hengist-stones*, they might become an abiding memorial of Saxon treachery and cruelty. Wales and Cornwall have also strange tales about *Uthr-Pendragon, Tintagel, Arthur,*

" Resounds  
In fable or romance of Uther's son,"

and many others which might be mentioned.

But in the onward course of time for awhile, we stop. Up to this period the purpose of the preceding sections has been to bring together some few of the leading and once-valued legends, and reports of history, on the supposed courses by which leading sections of the human family came from the primitive abode of man to the far distant west of Britain.

May not the same object be sought by another method; and the early people of *Britain* be connected with *Phenicia and Asia*, through the *divinities, worships, and customs*, which distinguished the *Kelts and Gaels*; and by an appeal also to the old names (as far as they can be ascertained) of *megaliths, huge stone fragments, circles, tors, and hills* around us; many of these and their names yet abide in wilds, and in solitary places. If the *language* from which these objects derived their names can be known, and the *meaning* of these words can be ascertained, may not mountain and wild be *ensouled*, and with other objects have *voices* to declare important facts of *unwritten history*; and the more remote people (as far as these things may be evidence,) from whom the Ancient Britons descended.

With mind and heart not merely curious, nor cold, nor unhallowed, appeals may be made to some of these objects,

and filial yearning attention may listen and wait, if echo has any reply to make to such inquiries.

*Annals of Tacitus*, book i. c. 1. *Gibbon's Decline and Fall of the Roman Empire*. *Six Chronicles*, pp. 6, 186, 225, 266, 307. *Be-tham*, pp. 259, 261, 266, 277. *Moore*, v. i. p. 229. *Rapin*, and *Pict. Hist. of England*.

## SECTION XVIII.

### SUPPOSED DIVINITIES, OPINIONS, AND WORSHIPS OF THE EAST.

WHEN occasion and sacred objects require it, should any unworthy feeling prevent hallowed and avowed appeals to Divine truth for information, which on sufficient authority, is not to be found elsewhere; not in a thoughtless mere curious spirit, but with the reverence which becomes the Holy word of God, and which unlike what is common, should ever be held in the highest estimation.

When man was about to be called into being, the following words expressed the will and purpose of God his creator:—"Let us make man in our own image, after our own likeness;" and a noble form appeared, a little lower than his maker, distinguished by knowledge and holiness, taught all that was necessary to his own well being, and the great purposes of his existence, and especially by the law written in his heart.

Yet men did not like to retain this knowledge, nor when they knew God to glorify Him as God, but became vain in their imaginations, and their foolish hearts were darkened. Sense clouded, dark in mind, and subject to passion, man was no longer in communion with his maker, who had become *Peli*; secret, hidden, wonderful.

Whether from that period, and without light from above, man could with any degree of correctness think of the living God, except as the negation of what is finite; whether He can be known in, and by, the supposed intuitional consciousness, or be seen by some alleged higher reason; are questions which lie beyond the purpose of this pamphlet. But it is taken that if the giver of every good and perfect gift is pleased to have access to the mind of

man, or to teach by revelation, assuredly He can; and convey such impressions and ideas to the docile mind, as He has given it sufficient power truthfully, to perceive, grasp, and comprehend; that is, as far as the highest welfare of man requires.

Dark as men became, traditions of early and important facts, appear to have accompanied them in their far and separate wanderings. Fable and mythology which are said to have concentrated many old opinions, and in some degree the wisdom of the ancients, spake of beautiful gardens—

“ Hesperian fables true,  
If true, here only,”

golden apples, delicious fruits, but which a dragon made his abode, until slain by Hercules. Reports of a *Serpent* have long prevailed in the world, subtil, (*Arum*) as if the Parent of dark *Ahriman* of Iran, who beguiled man, and introduced sorrow and death to the world. That in many parts of the world *serpent-worship* should have prevailed, and that in many wilds, what are known as *Draconitic Paralleliths* should yet exist, and which are supposed to declare it, are statements that may claim attention. All evil which afflicts the human race, an eastern tradition says, was caused by a *Brahman*, who, attracted by some substance, pure as *virgin honey* which he tasted, and by the indulgence of *desire*, brought evil and sorrow to the world.

*Sanhoniathon* and *Hebrew* writers suppose, that “as early as the days of *Enos*, men fell into great error and said, forasmuch as God created the stars and spheres of heaven to govern and regulate the world, and imparted honour to them; and inasmuch as they are ministers which serve Him, it is meet that men should laud, and glorify, and give them honour.” In this remote age the wickedness of man was great on the earth, and a *flood* was brought on the world of the ungodly.

*Harcourt*, in his work on the deluge, advises all who seek information on old opinions and worships, to go back in quest of what they desire, to the cradle of the Post-diluvian world. The living God and His worship appear to have been early associated with recollections of the *deluge*, and on this account, perhaps, early modes were spoken of

as *Arkite worship*. In the east, *Ararat* has long been a special object of veneration. To Armenians it has been known as *Massisseusar*, or mountain of the ark. By the Persians as *Koh-Nuh*, the mountain of Noah. The Turks speak of it as *Saad-Depe*, and *Masis-Thananim*, the blessed mountain, and mountain of eight. As a probable volcanic elevation, *Ararat* is composed of *dark* or *black* stone, a colour which has long distinguished *Altars* in many countries. *Cones* are on the top of the mountain, and a *hollow* between which as seen from some positions, are supposed to resemble the *horned moon*, an old and sacred symbol among *Arkites*. From the time that the earth appeared to arise, purified, and as if *newly born*, from the *water*; this, whether in the fountain or stream, has been greatly valued, if not *venerated*, in many parts of the world. In the east, long was it said, "*waters, mothers of the world, purify and cleanse us by the sprinkled fluid.*" By *water*, men were admitted to sacred rites of *Isis* or *Mithra*. By the Mexicans in the far west, *water* was supposed to purify the soul; and whether as the means of *purity* and *comfort*, having *sanative*, or other very *strange* virtues, *sun-wells*, *holy-wells*, *lady-wells*, *fountains*, and *streams*, have long been held in great repute, as places of special sanctity or interest; nor from old places shaded by trees, or marked by sacred ruins, have the traditions of ancient *wells* yet departed.

*Chaldean shepherds* and men of a more remote age, as they gazed on the heavens in their glory, beheld life in its myriad forms around, daily and yearly renewed by the service of the sun and the elements. Supposing the eternal and the infinite one to be so highly exalted in the glories of His own nature, and so ineffably happy in Himself; as to cause men and the world to be beneath His immediate notice, and that He had committed the both to the care and direction of the orbs of heaven and nature as His ministers; especially to the glorious and beautiful sun, which

" In surpassing glory crown'd,  
Looked from his high dominion like the God  
Of this new world."

And as men in wonder and admiration beheld, they are supposed to have exclaimed—

“Glorious orb ! The Idol  
 Of early nature, and the vigorous race  
 Of undiseased mankind.  
   Thou wert a worship, ere  
 The mystery of thy Maker was revealed,  
 Thou earliest minister of the Almighty,  
 Which gladden'd on their mountain tops, the hearts  
 Of the Chaldean shepherds, till they pour'd  
 Themselves in Orisons.”

*Sun and Fire worship* led to contentions with the Arkites; the latter cherished with sacred recollections, the remembrance of the deluge, the ark, and the *old men* preserved therein. The cones of Ararat and the ark at rest between them, it is thought, were symbolised by large raised *mounds*, *cone-shaped*, and by ditches which had water around; *Baris*, and ship-like forms, were figured between elevations, and as if in the *hollow* of the *peaked moon*, as sometimes seen above the western horizon. *Black-stone* was selected for altars, and *Teh-bah*, *Thebes*, and other places, were memorials of the ark. The conflict between these old men will, perhaps, give meaning to some ancient tales, as the seizure and binding of *Prometheus* to the rock, for his attempt to steal *fire* from heaven, until *Hercules* prevailed and delivered him. The *rending* of Ossa from Olympus, is thought to have looked to this schism. And when *Apollo* slew *Python*, or the serpent which arose from the slime of Deucalian's flood, the gods ran to Egypt; and the *energies of nature* as *abstractions*, became symbolized by animals, and things seen.

*Hero-worship* was an early invention, and probably originated in either affection or esteem for ancient men, whose diligence, useful inventions, and practical applications of art, had greatly benefitted their families, and society; and persons of great mental or physical power, the leaders of others, and the founders of empire, as if emanations from the supreme, were greatly revered. In that simpler age the emotions of the heart were not trampled out, but cherished. When in Egypt, select friends met, embalmed remains in mummy cases, all covered with biographical notices of the beloved and honoured dead, were placed in the company; and to neglect in China the halls of ancestors, would be thought great impiety. That some of these customs were superstitious,



as *Arkite worship*. In special object of veneration known as *Massisseusar*. Persians as *Koh-Nuh*, the speak of it as *Saad-Depe* mountain, and mountain elevation, *Ararat* is colour which has long tries. *Cones* are hollow between which posed to resemble the bol among *Arkites*. to arise, purified, this, whether in valued, if not the east, long purify and clean men were admitted the *Mexicans* in the soul; and having *sanatir* *holy-wells*, *lad* held in great interest; nor sacred ruin departed.

*Chald*

they ga  
myriad  
service

## SECTION XIX.

SHINAR, PERSIA, ARYA, AND MEN OF INDIA, & glorio  
Him: to make themselves a name, or a temple to declare  
imm of, and honour their god, as already noticed (p. 5.  
the designed. One form of the word *Bel*, appears  
Hi been in sacred use; but early, and at after periods  
w it became the name of the *Sun* the lord and  
of the everywhere diffused and ruling principle,  
and commingled with whatever exists, or as the  
the universe. Was *Babel* designed to be the great  
of *Bel* the sun, or the tower on which by fire and  
heaven ascending flame, the eternal and spirit light was  
symbolized?

the nature and the elements as its gods; and up to  
 a very early period before the christian era, were not the  
 property of a hereditary priesthood, and the ac-  
 cording to the vedas? Their system appear-  
 ed to make up *moral sentiment* and the law of  
 retribution. They suppose that atonement should be made  
 by penitential inflictions, swinging on hooks, or being  
 burnt in the chariot of some god: unless these were  
 the means of *merit*, and preparation for return  
 to the state of nature.

Christ, *Gotama* or *Sakya-sinha*,  
 a recluse and monk was born, who  
 was the founder of a com-  
 munity which included a very large part of  
 the population. He was the son of a rajah, and in  
 his youth enjoyed the pleasures of the world;  
 but he was impressed by the sight of  
 suffering, and in the nineteenth year of his age he  
 became an ascetic. He first  
 practised the art of abstraction; he next  
 sought a nature for this desired  
 retirement beneath the  
 earth, and attained *supreme wisdom*; and  
 he taught what he had so long  
 experienced as a hymn of joy:—

Oh endless beings  
 Oh Creator.

Oh house of sin,  
 Oh all spring  
 Oh births,

which different no-  
 tionary" writes,  
 religions of India.  
 who acknowledged  
 creator, but as time  
 passed away, and  
 fading, or *light*  
 held to be  
 found pro-  
 me. The

And *Mithra*, as mediator. On *hills only* at first, the fount of good, the Divine Spirit light, was *symbolized by fire*.

Afterwards, *Pyrea*, or *fire towers*, were built to preserve the sacred fire; and the first of these is said to have been erected at *Aderbidgian*, a Persian province adjoining Armenia.

The *Arii* or *Aryans*, are thought to have gone from the north-east of Persia to India, (see p. 13,) and to have taken with them the worship of the sun, the elements, and fire; and Varuna, Indra, with his attendant Maruts, water, air, agni or fire, claimed the reverence of the people. When man, as Major Cunningham states, was left to his unaided reason to solve the mysteries of nature, and the destiny of his race, the most casual observer must have seen that nothing of this earth is *lasting*, that the loftiest tree, the loveliest flower, the strongest animal, and the hardest rock, are subject to decay; nay, that man himself is dust, and that to dust he returns. These continued changes led to the discrimination of the various supposed elements, as earth, water, air, and fire; to nature worship; and to the imagined transmigration of souls. The *inherent power* which led to combination and reproduction, became the god of many, and men of mighty mind who ruled the passions and directed the actions of their fellow men, were supposed to be *emanations or avatars* from the supreme power, and who when no longer seen on earth were worshipped as *heroes or gods*. In central India some at length arose, who attempted by "rendering matter the *shadowy* phenomenal of *mind*, to *idealize* all nature into an eternal *self-emanating, and self-absorbing unity*."

*Brahma*, Oriental scholars say, is derived from a word which implies to grow, to expand, to become great. *Brahme* in the neuter gender is the supreme-being in the abstract without personality, which should be the subject of devout contemplation as the great source from which the universe has arisen. All this is Brahma changed, transformed, drawn out, and manifested; as water becomes ice, and milk curd. And as all proceeded from Brahme, so ultimately into the great whole all will be re-absorbed.

*Brahmanism* had its sects and different opinions; but was it not generally the religion of family and of caste;

which had nature and the elements as its gods; and up to the sixth century before the christian era, were not the Brahmans a family hereditary priesthood, and the acknowledged teachers of the vedas? Their system appeared so far, to take up *moral sentiment* and the law of conscience, as to suppose that atonement should be made for wrong by penal inflictions, swinging on hooks, or being crushed beneath the car of some god: unless these were taken to be the means of *merit*, and preparation for return to the immensity of Brahme.

About 600 years before Christ, *Gotama* or *Sakya-sinha*, *Sakya-muni*, the prince, recluse and monk was born, who became the last mortal Buddha, and the founder of a community which at one period included a very large part of the human family. Sakya was the son of a rajah, and in early life revelled in the supposed pleasures of the world; but yet restless, dissatisfied, and impressed by the sight of objects in misery, in the twenty-ninth year of his age he renounced the world, and became an ascetic. He first sought happiness in *Samadhi* or silent abstraction; he next turned to *Pradhan*, or the study of nature for this desired good; but still disappointed, in *retirement* beneath the *Bodhi*, and other trees, he pursued *supreme wisdom*; and at length declared that he had found what he had so long desired, and then sung the following hymn of joy:—

“ Through a long course of almost endless beings  
Have I in sorrow sought the great Creator.  
Now thou art found O great artificer,  
Henceforth my soul shall quit this house of sin,  
And from its ruins the glad spirit shall spring  
Free from the fetters of all mortal births,  
And over all desires victorious.”

*Buddhism* has had many sections, in which different notions have prevailed; though as “a missionary” writes, “its leading opinions underlie all the religions of India. The early Buddhists are supposed to have acknowledged *Adi-Buddha* as Supreme Being and Creator, but as time advanced the belief in such an entity passed away, and either a fiery substance bright and dazzling, or *light* from luminous space containing germs, was held to be the fount from which the supposed things around proceeded. By *Upadana*, or evil desire, these continue. The

position in which sentient forms are found, is determined by *Karma*, that is merit or demerit in previous births. Though as Buddhism declares, all is *Maya*, or illusion. The universe a phantasm, and existence an accident, an impermanent shadow, an evil. Life as it is, is but misery, 'vanity of vanities.' A sort of self-shudder, penance, or purgatory of nature. That the great object of men should be to reject outward things or shadows, and divorce themselves from the senses. By meditation and abstraction to cherish the upward self-movement towards the spirit light; and be prepared for the supreme desire and hope—a hope without hope—of Buddhism, the formless, emotionless, sense and life exhausted, eternal repose of *Nirvana*."

The old forms of element, sun, fire, and nature worship, passed onward to the far east of *China and Japan*, which still remain the national faith; and to this *sinto*, *ancestral* religion the rulers of these countries are required to do honour, by sacrifice to nature. Though Buddhism, which except in certain modes differs but little from the older system, is largely supported in both these countries.

From a lecture delivered in China, by a chaplain in her majesty's navy, who, for several years had good opportunity for personal observation and inquiry, from *Okhotsk* in Tartary to many places in *Japan* and *China*, a few sentences will be selected to conclude this section. "In the *Saghalien* Island, the *Ainos* or reported natives, kindle fire on high mountains, and worship the sun. As they gaze on the bright heavens and mark the fitting clouds, they supposedly see the spirits of their ancestors.

Japanese temples are either *Sinto* or *Buddhist*, the former are *Miyas*, the latter *Terahs*. The emperor the descendant of the sun honours the *sinto* and early faith by sacrificing to heaven and earth. Some of the temples at *Hakodadi* are found near *Trees* and *Groves*; within, the sun is represented by sacred *mirrors*, and near the steps without, two pillars symbolize a *dualism*, the *male and female* sun. On the *Sinto* religion was grafted *Hero worship*, to honour great and valiant forefathers. *Adago-Kami*, the cavern lover, is the god of *Fire*. *Inara* temples are places where *divination* is practised, one of these at *Hakodadi* is near *Pine Trees*, on which *rags* as votive offerings, were placed. One of the *Terahs* or *Buddhist* temples is known

as the Great *Dragon Temple*, and another belongs to the goddess of mercy, who represents the powers of nature. At *Aniwa-bay*, on the crest of a hill, and near an avenue of trees we found a small building which by various pictorial representations within, was declared to belong to the *Lingam*; (old sensual opinions perhaps connected with corruptions by the sons of *Thabian* in Phenicia, see p. 34,) and the formula '*Om mani padme, Houm,*' in the east, identifies it with *Phallic* practices."

*Deut.* xii. 1, 11. *Herodotus* i. 131, iii, 16. *Cudworth* 223, 228, 364. *Bhilsa Topes* p. 32. *Indian Religions*. *Hardy's Manual of Buddhism*. *Mallet's North Antiq.* p. 42. *A Lecture* delivered at Hong-Kong, A.D. 1856, before the Chinese branch of the Royal Asiatic Society, by the *Rev. Samuel Beal*, chaplain of H.M. ship *Sybill*.

## SECTION XX.

### MEMORIALS, DIVINITIES, AND WORSHIPS IN MESOPOTAMIA, &c.

THE name of *Aram* the son of *Shem* was given to *Aram* or *Syria*, to *Padan-Aram*, and *Aram Naharaim* also; the field or level country of *Aram*, and to *Aram* between the rivers. Onwards towards the south is the supposed plain of *Shinar*, and *Babylonia*; and yet nearer the junction of the *Euphrates* and the *Tigris*, is *Ur-Casdim*, or "*Ur of the Chaldees*," the native country of the family of *Abram*.

Armenian traditions say that *Noah* on his descent from *Ararat*, went towards the present *Erivan*, but that the first town or city built after the deluge was *Nackshiran*, and so named from *Nach* a ship, and *Schiran* to stand fast or remain. The spirit of prophesy or some cause, led *Noah* to give utterance to some fearful words. When the Patriarch was in the tent and seen by *Ham*, was the neglect of a son but part of his crime, and was *Canaan* deeper in wrong? *Saturn*, tradition says, wronged his father; and *Typhon*, *Osiris*. Were these fables without meaning?

The pure and simple worship required from man is supposed to have continued longest in the family of *Shem*; and in and around old *Assyria*, many memorials of *Noah*, *Ararat*, and the deluge yet abide; cone-shaped mounds for

example, which, with one exception, are not thought to have been places of sepulture; but below, in *Warka* and the neighbourhood, numerous sepulchral mounds appear to declare the selected resting places of the dead. *Inscriptions* at *Niffer*, *Warka*, and other cities, are thought to refer to *Noah*. *Niffer* was known as *Tel-Anu*, from the god *Anu*, or *Noah* deified. The *Sabians* worshiped him as *Anukh*, the fish god *Oannes* who came up from the sea and civilized men. On the walls of the palace of *Sennacherib Anu* is depicted as if to represent *Noah*; and who was probably the *Anobret* of *Sanchoniathon*. *Shalman-ezer*, is named in the inscriptions *Sallam Anu*, the likeness of *Anu*. The *horned moon* has been associated with *Arkite* worship in many countries, and in the district of *Warka* is a cone-like tower or mound dedicated to *sin* or the *moon*; and in *Sinkarah*, the moon was much honoured. Does any eastern word like *In-tou*, *In-dou* or *India*, refer to the *moon country*, and the old *sinto* worship?

*Sun worship* was probably the idolatry of *Ham*, or of some of his race. *Cham* as heat, and *Amoun* at first represented the *hidden and the invisible*. *Nimrod* or some *Hamitic* people appear to have brought this worship to *Shinar*, and to have supplanted the *earlier forms* of the *semitic* people. Tradition says that when contention prevailed between the family of *Shem* and that of *Ham*, on matters of religion; *Abram* was required to adopt the worship of the strange gods, and on his refusal was himself exposed to fire. In the lately unveiled edifices of that country, and on cylinders of *Babylon*, memorials of *sun*, *moon*, and *star* divinities, and of the pictured mythology of the people have been frequently found; and *starry hosts*, their *golden* coloured chariots, *Bel with wings* and *encircled*, symbolical *trees*, *baskets*, *eggs*, or *fir-cones*; emblems, perhaps, of either *Bel-ripened* fruits, some inflammable substance, or the cone-shaped ascending flame.

In remarks prefixed to *O'Reilly's Irish dictionary*, *Dr. O'Brien*, late *R. C. Bishop of Cloyne*, states, "*Bel* or *Beal* was the *Assyrian*, *Chaldean*, or *Phenician* name of the true God, while the *Patriarchal* religion was generally observed, and very properly, as it signifies *Dominus* or *Dominator*: This name was afterwards attributed to the *sun*, when the *Oriental* nations generally forgot, or willingly swerved

from the worship of the living God." Among the earliest idols of the east, were images, oracles, and vain figures known as *Teraphim*, but in the *Assyrian sculptures*, the noblest forms of life appear to be blended together, as *man*, the *lion*, the *bull*, and the *eagle*. Did these figures symbolise either the highest forms of *animated* nature, *mind* exalted in priests, rulers, *religious worship*; or had they any reference to the *cherubim*, and the *wisdom*, *might*, *power*, and *omnipresence*, of the Divine Being?

The mythology of the Assyrians is difficult to be interpreted, but Sir H. Rawlinson supposed that

*Anu*, the fish-god, from the sea, was *Noah* deified.

*Tel-Anu*, the hill of Anu, and early abode of Assyrian kings.

*Adar* or *Hadad*, the son of Anu, and the *god of fire*.

*Bel-Shamas*, the sun and cause of production.

*Ashteroth*, *Yastara*, queen of heaven.

*Derketes*, *Tartak*, mother of the gods.

*Nisroch*, *Assarak*, Assur deified, Cronus, Saturn.

*Nergal*, god of the chase.

*Nebo*, mercury.

*Merodach*, mars of Babylon.

*Hosea* ii. 16. *Cudworth*, Intel. system, Vol. i. pp. 338, 449, 465. *Harcourt*, deluge, Vol. ii. pp. 254, 257. *Nineveh*, the buried city, p. 179. *Loftus*, pp. 35, 97, 100, 131, 157, 161, 198. *Bonomi*, pp. 41, 226, &c.

## SECTION XXI.

### DIVINITIES, WORSHIPS, &C., OF CANAAN AND PHENICIA.

THE *fish-god*, and memorial of some one who came from the sea, introduced agriculture, and useful arts, was *Dagon* at Ashdod; a supposed divinity honoured not only by the Philistines, but in other parts of Canaan also, as *Beth-Dagon* seems to declare. In, or near Phenicia was *Tel-Arka*, and *Arca* was the name of a district in the neighbourhood. *Abram*, on his arrival in Canaan came to the plain of *Moreh*, and near some lofty spreading *oak* or *terebinth grove*, built an altar unto the Lord. At Beersheba



Other divinities of Canaan and the neighbourhood, were *Moloch*, *Molech*, or *Milcom*, the king and ruler, perhaps another name for *Baal* or *Saturn*. The notice of the inhuman practices of those who offered sons and daughters to this grim idol, may be reserved for the purposed section on the Druids, and sacrifices which were offered in Britain. *Baal in Phenicia* was the *Tyrian Hercules*, *Melkart*, king or lord of the city, who, from the beginning, was the tutelar god of Tyre; and in which his temple was richly adorned "with gold and emerald, shining and exceeding bright." At Ascalon and Sidon *Astarte* or the celestial Venus, had temples. In other countries these idols, and their more distinctive relations and peculiarities, were known as Chronus, Saturn, Osiris, Orus, Apollo, Bacchus, Pan; and Isis, Rhea, Diana, Juno, Venus-Urania, Venus-Mytilla; Cybele, Ceres also; and by other names.

As early as the days of Solomon, the abomination of the Zidonians dishonoured the idolatrous Jews. Jeroboam and his followers worshipped *Astarte* the goddess of the Zidonians; and *Jeze-bel*, the daughter of *Eth-Baal*, and others blended the name of their sun-god with their own. Some of the Hebrews most wickedly did the same. This led the word "*Bosheth*" or *shame* to be substituted, as *Ish-bosheth* for *Esh-baal*, and *Mephi-bosheth* for *Merib-baal*. Hosea ix. 10.

In the days of Ahab, prophets of the *groves*, and prophets of *Baal* are mentioned as if they belonged to *distinct classes* of worshippers. The one burnt *incense* on high places, the other worshipped the *host of heaven* upon the *house-tops*; the one swore by the *Lord*, the other by *Malcham*. Did *Ahab* and the priests of Baal worship the *sun*, and *Jezebel* and the prophets of the groves the *moon*? The *Chemarim*, perhaps the priests of *Astarte*, it is said, were distinguished by their *long black garments*.

*Lev.* xxvi. 1. *Deut.* iv. 15, 20; x. 12, 22. *Josh.* xv. 10, 24. *1 Kings*, xi. 33; xvi. 31. *Pict. Bible*, xviii. 19. *2 Kings*, xxiii. 4, 5, 6, 7, 10, 11, 13, 14, 15. *Pict. Bible*, 2 Chron. xv. 15. *Pict. Bible*. *Jer.* vii. 18, 31, 32. *Ezek.* viii. 2, 4, 10. *Davis Druid Myth.* p. 323. *Zeph.* i. 4, 5. *Herodotus* i. 105; ii. 43, 44, 144, 145, 146. 156. *Cudworth*, i. 358, 467.

## SECTION XXII.

PHENICIAN COLONIES, BRITAIN, DIVINITIES, MEMORIALS, &amp;c.

*Cyprus* bordering on Phenice is supposed to have been among the first of these island colonies. *Crete* on the west, sacred to the moon, the island of the Curetes and men of the bow, from which Hercules is reported to have sailed for Iberia, was another. *Malta* was a possession of great value to those mariners as a refuge in storms. *Sicily* acknowledged Phenicia, and worshipped Astarte as a divinity. *Utica*, on the coast of Africa, was early visited by the Phenicians, and on a peninsula near the old *Bozra*, *Carthage*, or the new city was built; long before the beautiful legends of Pygmalion, Eliza, or *Dido* were known. This queen, not unacquainted with misfortune herself, knew how to succour distressed strangers, and as report says, welcomed them in her abode, with wine from a cup, or

“ Bowl in which bright diamonds shine,  
From which old *Belus* drunk, and all his line.”

*Carthage* as well as the mother country, associated *Bel* or *Bal*, the name of its god with their own; and among leading men such names as *Adher-bal*, *Hasdru-bal*, and *Hanni-bal* may be found. The gods of the Carthaginians were the heavenly bodies, and nature; and a treaty with a king of Macedon, was declared to be made in the presence of the gods of *Carthage*, the sun, moon, and earth. *Saturn* was the Carthaginian Moloch, the hidden and concealed one, and devourer of his own children. On the opposite shores of Italy, on the one side were the *Umbrians* and *others*, and on the west the *Etrurians* or *Tuscans*; that these were Phenician colonies, or peopled by persons of that race, Kelts, or Gaels, there is much reason to suppose. To this old people with their “*Tuscan books*, as diviners, soothsayers, and adicted to augury, the rites of the *Cabiri*, and the divinations of *Canaan* were known; the *Keltic* names from the coasts of Italy up to the Alps and the Pyrenees, are declared too many to be accidental; and in the Mediterranean colonies, memorials with *Phenician* in-

scriptions have been found as records of votive offerings to *Baal*, to *Malkereth-Baal-Tsor*, king of the city, and lord of Tyre, and to others.

In the more distant west, near the entrance to the Mediterranean, natural elevations were known as *Abyla* and *Calpe*, ("the mouth, and the bald head,") or the *pillars of Hercules*; and on Spanish dollars, figures of *pillars* have long been given. In a bay on the north-west, near the estuary of the Guadalquiver, *Gades* was built by the Phenicians; a city as Niebuhr supposed, more ancient than Carthage; and which, with its magnificent temple dedicated to the *Tyrian Hercules*, declared the "honour and glory" of those who first navigated an ocean unknown to the world. In the immediate neighbourhood arose *Tartessus* "the soil of wealthy men," where the sun was supposed to unharness his tired horses, and which for a season, terminated the voyage of Hercules. But the giants *Albion* and *Bergion* were soon vanquished. Enterprising men proceeded to the north, passed the shores of Spain, Gaul, and beyond; until they beheld the *Isles* and the bold *headlands of Britain*. On distinguished objects, Phenicians and the mariners of their colonies, were accustomed to imprint the names of their *gods*, and on reaching the shore to lift *Herles*, or rude *pillars*; and consecrate *Tor*, *Carn*, and *hill*, as altars to the guiding and the protecting divinities. The names which many old objects still bear, Dr. O. Connor says, are of *primeval antiquity*, and in the language of the *Gael*, they are ideally descriptive, if not historic.

On the approach of the mariners to Britain, *Sceligis* or noisy rocks appear first to have claimed their attention;—a cluster which as *sacred objects*, afterwards became known as *Sygdiles* or *Scilly* rocks and islands. The bold promontory which appeared to rise, and to stretch out to meet them on their approach, was dedicated to *Bel*, a chief god, and which was afterwards known as *Belerium*, and in this *Belra*, or Land's End district,—the words *san* and *sen*, "sacred and old," may now be frequently found.

*Cape Cornwall*, or *Antivestæum*, appears to declare that some fire-hearth, home, or altar, was opposite, above, or in sight; the fire-hearth of Vesta, (*Aodh*) or of Saturn:—about a mile from Cape Cornwall, *Carn-bo-savarn* arises,

and in the town of St. Just, below this carn, a hollow, circle, or *amphitheatre* yet remains. On the north shore is *Chun-castle*, the memorial of some chief, perhaps *Hercules*. To Hartland-point the name of this hero was given, and to Lundy-island in the distance, *Herculea*. The estuary of the Mersey was sacred to *Belasama*, and the *Dee* to all the gods. The county of *Cheshire* and neighbourhood, was the abode of the *Cornavii*, (*Cornav*,) or the sacred persons, and priests of the day.

In their voyages from Cornwall to Ireland, the rising and high land of, or near *Carn-Soir*, in the south-west, would be among the earliest objects, which arrested the attention of these ancient mariners. In another section, old names, the probable indices of things, worships, and customs; may be more largely noticed.

*Dictionary of Names of History, Geography, &c.* by Littleton, and Cowel. *Betham*, pp. 55, 202, 216, 232. *Moore's Ireland*, vol. i., p. 12, note. *Prichard, by Latham*. vol. i., pp. 119, 124, 358.

## SECTION XXIII.

### PILLARS, BARROWS, CROMLECHS, AND OLD CIRCLES.

IN solitary places and the wilds of old countries, such monuments as above named, or fragments of them yet remain. They are memorials of mighty men long since departed and gone, and are said to look away frowningly, from present heedless persons, towards other lands from which those who raised them came. Among these monuments are rude *pillars*, hoary with age; some erect, others in an inclined position, and many fallen. By the reckless hands of cold, utilitarianism or something worse; many of these old relics have been thrown down and broken, to form stone hedges or to be carted away to repair roads; though other materials were lying waste and as incumbrances around. In some countries, *barrows*, *mounds*, and *circles*, have nearly disappeared, and their contents scattered for agricultural purposes. Thoughtful men as they gaze

on fragments which yet abide, and which look back to distant and remote ages, would ask, who of those now among the mighty dead, raised and placed these pillars, circles, &c., in such order, in what age of the world, and for what purpose was this done? Is the attempt to lift the veil which hides those things useless? Is it vain to wish to live with those old men, when the world was comparatively young; and to evoke the secrets of the dead? Lips which would hastily reply, "they are not worth knowing," are regarded by truly thoughtful men as careless, and somewhat unhallowed. In themselves, some of these objects as monuments of the mind of an early race, are not to be regarded with the same deep feelings which should be felt when we gaze on the spot "once holy with a dying martyr's tears," or behold mouldering fragments of some once distinguished place of sanctity, like "the silent and deserted *Iona*." Yet, as a means of detaching young persons from undue attachment to flitting vanities, and improper delight in material enjoyment; attention to the old things of Britain, and especially when near localities in which they are found may be of advantage. In the words of Dr. Johnson, "Whatever withdraws us from the power of the senses, whatever makes the past, the distant, or the future, predominate over the present, advances us in the dignity of thinking beings." Some few young persons, when in correspondence with each other on the employment of leisure hours, may say—

" We spent them not in toys, or lust, or wine,  
 But search of deep philosophy,—  
 Truth, eloquence, and poesy;  
 Arts which are loved;—and they my friend were thine."

And may not thought on lonely pillars and mighty piles, and altar tops, which in the grandeur and glory of the setting sun, silently fling back their giant shadows towards the land, which nurtured and gave to the world whatever, in early days, was great and distinguished; profitably impress, and teach the awakened mind lessons of wisdom and importance, as distant in effect, from morbid sentimentality, as from dangerous superstition?

A late number of the Quarterly Review says, "Amid the solitudes of (the west, and) Dartmoor, impressive from

their wild character, are found remains of the so-called primeval period, cairns, kist-vaens, stone circles, and avenues of upright stones or parallelitha; in long rows placed at regular distances from each other, opening here and there into circles and winding in a serpentine form, along the hill side, deserve perhaps, more attention than they have hitherto received from Celtic antiquarians."

Ere the art of picture or mark writing was invented, or while this was yet in its dawn, stones, pillars, and heaps of witness were the reporters of the human mind, and in the remote times of antiquity, arrowheaded and cuneiform inscription on rocks, became the early books of the world. Other ancient and large stone monuments, or megaliths, have been classified in the following manner:—

- I.—*Pillars*, Maen-hirz or harz, Maen-saoes, Hoar-stones, mere, or moor-stones, long and tall stones, boundary stones, guide stones, &c.
- II.—*Demi-Dol*, Tollmen, or maen. Half-stones, or one upright and another leaning against it.
- III.—*Dol or Tollmen*. Table-like forms *holed*, as if hollows for entrance to some place, or thing.
- IV.—*Cromleacs*, Triliths. Large, flat, or inclined stones resting on others, three or more. Denuded sepulchres. Altars, or near altars.
- V.—*Cist-vaens*, cisme-bhana, Taimh-leacht, coffers of death, stone coffins or graves in the rock or soil, with stone linings, galleries as if for families.
- VI.—*Monoliths*, with circles, and next crosses. Herles, memorial stones, where some guiding and protecting god was acknowledged.
- VII.—*Ortholiths*, stones in a single line, as if leading to, or from sacred places.
- VIII.—*Paralleliths*, stones in double winding forms, *Draconitic*. Avebury, &c.
- IX.—*Peristalths*. Bardic circles, as if to symbolize the winged Bel.
- X.—*Cycloliths*. Symbols of the circling heavens. *Nion*, or *Noon-reaths*. Old temples. *Lanns*.
- XI.—Some old stone monuments were *Bætal*, *Bothal*. *Logan-stones*, *Carrig-croithe*, raised by the god Ouranos. Sacred to Samhin or heaven, and moved by

etherial spirits or demons. Others were *Leac-Labhair*, speaking stones. Oracles, from which voices were said to be heard as the *Liag-fail*, see page 23. The pillar or figure in the desert will be remembered, the

“ Harp of Memnon sweetly strung  
To the music of the spheres,” &c.

*Pillars* in ancient times were memorials of *dear departed* friends, as *Rachel's* pillar; or of *deliverances, covenants*, and especial favours, as the pillar of *Jacob*, the Eben-ezer of *Samuel*, and the *Herles* of the old men. The pillar of *Absalom* was designed to perpetuate the memory of his own name and person.

*Mounds, Barrows, Cairns, Tepes, Topes, or Taips*, abound in old countries, as *stones of Galced*, Gilgal, the tomb of *Achan*, and the king of *Ai*. From central Asia, Scythia, and Tartary, Dr. E. Clarke from observation says, mounds and barrows mark the goings forth of mankind, wherever the posterity of Noah went. In a plain in Phenicia is *Kabr Hairan*, or *Hiram's grave*. In India, *Taips* first hemispherical, and next pyramidical, were monuments of the celestial *Adi-Buddha*, or *heroes*, and mortal sages. *Topes* were also *tombs* to preserve the *relics of Sakya*, or his eminent followers and memorials of the *emancipated* who had attained *Nirvana*. In Assyria, some *cone-shaped* mounds are thought to have looked to *Ararat* and its peaks; and in Britain some old barrows are known as *Druid barrows*, which have or had ditches around them. But a great part of these *mounds* mark the *resting-places* of the mighty *dead*. In ancient Scythia the dead body of the king, and strangled favorites, were laid on a bed of leaves, in the earth; and with the dead were placed spears, swords, golden goblets, &c. (Ezek. xxxii., 27.) Then the people vied with each other to raise a high mound over the dead.

When *bodies were burnt* some portion of the deceased was supposed to ascend in the flame to the region of the gods, and the ashes which remained were carefully collected and placed in urns, or covered by these inverted.

“ That done, they bid the sepulchre aspire,  
And cast the deep foundations round the pyre ;

High in the midst they heap the swelling bed  
Of rising earth, memorial of the dead."

These sad and lonely memorials are numerous found in some parts of England, and especially from the *chalk hills*, near Stonehenge, as if a great cemetery, along the summits of others on to *Purbeck* on the south, and from this high land on to the ridge between *Dorchester and Weymouth*, where from hill to hill barrows arise in solemn grandeur; and from which, or the neighbourhood, *urns*, fragments of *bones* as if calcined, *relics*, *weapons*, *ornaments*, waste pieces of *Kimmeridge shale* from the lathe, long known as *coal money*, have been taken, and may now be seen in the Dorset county museum at *Dorchester*. From this locality, these hill *Tumuli* may be traced to the west to Cornwall.

Attempts have been made to ascertain the unwritten history of these barrows, in the order of time by their contents,—beginning with *unbaked* urns, stone and bone weapons, amber beads and *gold* cups, &c. In the next supposed stage, are *baked* urns, with herring bone and other patterns, and instruments of *bronze*. A reported third class, has *mortuary chambers* or galleries as if for families, with instruments of *Iron*, &c. But the correctness of these classifications, as the gold, bronze, and iron age, has been doubted.

The body of *Severus* who died at York, was burnt, and the ashes sent to Rome. The Barrows at Acomb are supposed to declare the place where the funeral rites were performed.

*Cromlechs*, or some of these, are spoken of as denuded sepulchres of the mighty dead. When the body had been placed in the grave, on the upper stone of the monument, or on some suitable altar in the neighbourhood, sacrifice was offered to the soul or manes of the supposed deified hero and chief; or in the words of Dr. Hinds, "rites would be instituted consisting partly of the sepulchral honours paid to the man, and partly of such as were appropriated to the tutelary spirit; in the former we may discern (in connection with rehearsals and commendations of certain practices and habits of life) the origin of the impurities and immorality of heathen worship, and in the latter its impiety. The warrior's grave would be stained with the blood of human victims; and Bacchanalian revels,



&c., would preserve the memory of other things, which had better been forgotten.

*Cromlechs* may be found in many parts of Britain, from Kent to Scotland, and from Wales to Cornwall. In the Norman isles also, and distant parts of the world. One of these in *Malabar* is figured on the second plate of the "Bhilsa Topes," and which greatly resembles some in the west of England. A noble hoary old form of this character may be found at *Tremar*, near Liskeard, and which is known as *Trethevy stone*.

*Bedd* or *Vedd*, is the "Old British" for a grave or sepulchre, and from *Vedd* the word and name *Tre-thev-y*, is supposed to have been derived.

But in the language of the "Ancient Britons," *Tre* or *Trea-dhe-ve*, and *Tre-dee-ve*, would appear to refer to distinguished men, heroes, who were regarded as gods. Without presuming to say how, or when, or why, names which may be noticed got into the *Tredeevy* district, it may not be unworthy attention that near the *Tremar* *Cromlech*, (the prefix *tre* omitted) are *Dhe* or *Dee-ve*, *Dheacht*, *Deacht* or *Theac*. *Noudh* or *Nouth*, and *Neith*, (the guttural *dh* probably softened to *th*.) These are forms of Gaelic words which refer to either a *divinity*, one that *dignifies*, the *god of war*, or (*Bein-Neith*, the woman goddess) *Minerva* (The Egyptian *Neith* was also *Minerva*, see *Pict. Bible*, Deut. iv.) These villages (as perhaps in old times) border on a large *grove*, or wood, but except the traditions of aged persons of the parish, they have no appearance of having ever been places of much distinction. Whether the old *Tredeeve* people and district were *clanns* who acknowledged the *guiding* men or reputed gods who had led them to places of desire near by, and under *mining districts*, or who caused their *enclosed* abodes to bear the *names* of heroes, &c., are matters on which the writer does not venture to give any opinion; he mentions facts but leaves inferences, if any, to his readers.

That *some lord, chief*, or *MAR*, lived in the neighbourhood, appears to be intimated by the names *Tre-mar* and *Kil-mar*; and the *Cromlech* at *Tremar*, near *Tredheve*, is probably the memorial of some distinguished *Chief*, and of his *sepulchre*.

By the *old British* people, *Cromlechs*, &c., were *Gaer-y-*

*sydd Maen-Gorsedd, Maen-Llog, stones of covenant, holy-altars, cells for the rites of Ceres, the fair Ked, or the Bards.* Near *Bar-lann, Lloewn or Llawn*, in the midst of a lonely open field in St. Breock, and adjoining Wade-bridge, is a large *Cromlech* known as the *Giant's Quoit*; at *Constantine* is a very large one; another at *Lanyon (Lann-Ion)* in Madron, the *Chun-Cromlech* also at *Morva*, and others from Cornwall to *Kit's-cotty house* in Kent, and from thence to other parts of Britain.

*Circular, semicircular, or elliptic forms of earth mounds, and raised stones, in many solitudes are memorials of ancient men and their customs.* About three miles from Tyre is a circle of upright stones, which, as tradition says, were *men turned to stone* for scoffing at the prophet *Zur*, the founder of Tyre, and as *Nabi-sidoon* of Sidon. Another circle the Rev. A. P. Stanley reports, and known as *Hadjar Casbah*, was found near the Dead Sea, and others in the remote east.

Such oval and other forms have been generally known as *Earth or stone circles*. In some places they appear to be in pairs, or near each other, and the one only a semicircle; sometimes they so intersect each other as if emblems of things which men would term eccentric and intervolved. These once sacred places had, perhaps, reference to *dualisms* or to the *sun, moon, and apparent circling heavens*, as if personified and worshipped, before supposed deified spirits. And where, while *fire* blazed on hills above, men in sight of it below, fell down to adore the *eternal light*. *Avenues* to, and from some old circles were formed of *paralleliths* or double rows, or *windings* of stones, and which, as already stated, have been termed *Draconitic*:—*Abury* and other places, present examples, which are looked on as if some *serpent* emblems, or of *Bel with wings*. These old places were not only sacred to religion, but probably places of *assembly* also, where leading men and their attendants met for deliberation, and preparation for action, in times of danger, &c.

If one or two of the most celebrated of these forms can in any degree, as to purpose and use, represent others, *Stonehenge and Abury* may be selected. These Wiltshire memorials, (in the words of the Quarterly Review) “have an imposing grandeur, are among the mighty and mys-

terious monuments of an unknown antiquity, and they are to Britain what the Pyramids are to Egypt." But when it is asked in what age and for what purpose were these piles raised and formed; inquiry soon reaches the bounds beyond which all is doubtful and dark. The replies of conjecture are many, and among which are the following. These fragments belong to the *Antediluvian age*. Stonehenge was an ancient *Helio-Arkite temple*, where *Cabiric* mysteries were celebrated in honour of *Hu*, the mighty; and the fair *Keridwen*; or Noah and the Ark. These piles mark the *transition period* when hill and mountain worship passed to *Lanns and Lanndians*, open above; sacred enclosures, selected and separated places for prayer, and where *vows* were performed. Stonehenge, an eastern traveller avers, resembles a Buddhist temple, or denuded *Tope*; as if the memorial of some mighty *Buddwas*; a name by which *Hu*, the early dragon chief was distinguished.

A Chinese work on Buddhism, lately the property of some distinguished person at Canton, but brought by a naval chaplain from that city, at its late fall; contains "pictorial representations of the spiritual world," and circles within a circle, not unlike old places in Britain.

Stonehenge, it has been said, was the *Great Belenium* of the Druids and Kelts. From its central position in the *Belgian* part of Britain, it has been ascribed as their temple to that people. By others to the Romans, as a temple to *Jupiter Cælus*. Gaelic names would appear to refer parts of such piles to *astronomical purposes*, as if stone almanacks and celestial indices, by which the times for festival seasons were known. As *Bel-ain*, to declare the *circle* of the sun. *Beacht-Graine*, to make known the *revolution* of the sun and his position in the *Zodiac*. *Nion or Noon-reath*, to mark the *changes* in the running circling heavens. *Grianstad*, to notice the *stopping places*, the solstices of the sun. British terms refer to Stonehenge as *Choir-gaur*, the great choir or cathedral. *Caer-nawdd*, a refuge and sanctuary. *Gwaith-emrys*, *Dinas-cor*, *Caer-sidi*, *Caer-byd*, &c. The city of protection, and where time, and the course, circles, and revolutions of the world and the universe were noticed and studied. In Wales the seat of the giant and astronomer was *Cader-idris*; and *Cerrig-brudyn*, the stone circle of the observer of the heavens. *Carnac*, (rocky, stony, a

heathen priest, a Druid) in Brittany is of great extent, and much larger than such old forms in Britain. This temple or place of assembly had *eleven rows* of unwrought pieces of rock or stone, from nine to twelve feet and upwards, in height. These rows of from fifteen to eighteen paces distance from each other, extended above *half a mile*, each row must have contained nearly 300 stones; of which 4,000 are said yet to *remain*; and near this mighty work *three tumuli* of piled stones were lately observed.

*Stonehenge* as well as *Carnac*, &c., may have been a place of assembly in remote times: and more recently during the aggression of the *Saxons*, a rallying place for the people, when resistance to the invader was symbolized by *Arthur*, and his reported exploits. *Stonehenge* if *Hengist stones*, is a lasting memorial of Saxon treachery and cruelty at the monastery of *Ambrius*.

Within thirty miles of each other, as the review above mentioned observes, "we have two masses of gigantic fragments, both so alike as to imply a cognate origin, yet both on so large a scale as scarcely to have been needed simultaneously, and one bearing signs of art so much more adorned than the other, that either a long period or a decided change must have intervened between the creation of the two. Starting then from the premise that *Stonehenge* existed before Roman foot had trod our island (though if so, it is very singular that a people so observant should not have noticed it, and especially as its position was so near one of their roads,) and if we are to believe that any remaining structure has witnessed the tremendous rites of the elder druids, our imagination must transfer the site to *Avebury*, or *Abury*."

*O'Reilly's Dict.* "*Trea*" *Dia, Dhe, Dee, Fe, Ve, Neith, Nouth, Bein-neith.* *Herodotus* iv., 71., v. 8. *Archaeologia.* *Worship of the serpent* by the Rev. J. B. Deane, p. 254. *Hoare's Wiltshire.* *Moore's Ireland*, vol. i., pp. 36, 39. *Wills, Ireland*, pp. 25, 27. *Quarterly Review*, Sept. 1852. April 1859. *Harcourt on the Deluge.* *Cudworth*, v. i. pp. 349, 350.

## SECTION XXIV.

THE DRUIDS, THEIR RITES, AND CUSTOMS OF CANAAN,  
PHENICIA, AND BRITAIN.

OLD nations had their priests, magicians, diviners, poets, and men of these classes. *Pelasgian and Phenician* people had as Sanchoniathon reports, the *sons of Sydye* as public persons, and who as mighty gods became known as *Cabiri, Corybantes Samothraces, and Dioscuri*. The diviners and astrologers of Chaldea, Babylon, and Persia, were the *Magi*, a tribe of the Medes. In India early teachers were *Brahmans*, and Ascetics of the *Buddha* community known as *Sramana*, Sramanas, or Sramanera, the disciples of *Sakya*, or *Gotama*, who extended very widely in the east. The sages and diviners of Phrygia, Crete, and the Titans, as the priests of Cybele, were the *Curetes*. In Gaul and Britain, Druids were the priests, judges, and magicians of the primitive age.

In the old language of Britain, *Drai, Draoi, and Draoithe*, were the designation of a Druid or Druids, Augurs, &c., and *Draoidheachd* of Druidism, or the rites and worship of the Druid religion. The Druids are supposed to have had some resemblance if not relationship to the priests and diviners of Asia. The *Magicians and Sorcerers* whom Pharaoh and Nebuchadnezzar called to their aid, are spoken of in the Gaelic bible as Druids (*Draoithe*.) This also is the name given to wise men who came to Bethlehem from the east. It was declared that no enchanter, witch, or charmer ("no *Geasadoir, no luchd Piseog, no Draoi*) should be found, countenanced, or feared by the Jews. Deut. xviii., 10, 11.

Priests and others were *classified* as Druids, Faidh, Fileadh, Filea, Feardana, Ollamh, Ollav, Seanchaidhe, or Prophets, Bards, Musicians, Antiquarians, &c., and *Aosdan* as a community. From the oak, the old and hollow oak, some of these classes were spoken of as *Saronides, Sar* and *Sarnim*, are said by Dr. Hales to be *Phenician* words for great, chief, principal, lord. Old-Sarum, it is said, was first *Sar-on*, and Guernsey *Sarnia*.

The Druids as *Saronides*, had great reverence for the *oak and oak groves*; but whether they acknowledged the God of the Patriarchs, is matter of doubt. As if sons of the *Anakim*, they were adorned with neck and breast ornaments of gold, (*torch, aur-dorch,*) and some in the form of a *crescent*. If history and poetry may be credited, the rites of the Magi, and the *revels* of Bacchus were early known in *Britain*; in the report of Pliny—"Britain celebrated the *magic rites* with so many similar circumstances that one might suppose they had been taken from the *Persians*." Strabo speaks of an island near Britain, where sacrifice was offered to *Ceres and Proserpine*, in the same manner as at Samothrace. And in the words of *Dionysius Perieg*, (lines 1225, 1228) or of his translator—

"As the Bistonians on Apsinthus banks  
Shout to the clamorous Eiraphiates;  
Or, as the Indians on dark-rolling Ganges,  
Hold revels to Dionysos the noisy,  
So do the *British women* shout Evoe!

Eustathius the commentator on Dionysius, mentions the Briton Islands, by the names *Ouernia and Alouion*, or *Bernia and Albion*.

Davies refers to old Briton rites, in words of the Bards, and by a quotation from Greek poetry.—"Ruddy was the sea beach, and the circular revolution was performed by the attendance of the white bands in graceful extravagance, when the assembled train were dancing and singing in cadence with garlands, and ivy branches on the brow."

"On Ida's mountain with his mighty mother,  
Young Bacchus led the frantic train;  
And through the echoing woods the rattling timbrels sound.  
Then the Curetes clashed their sounding arms,  
And raised with joyful voice the song,  
While the shrill pipe resounded to the praise of Cybele,  
And the gay satyrs tripped in jocund dance, &c."

In the month of May, a memorial of something like this, yet lingers in an ancient Cornish town.

If the Druids were at first *Monotheists*, these reports and the words of Cæsar, declare that the Britons in the days of the Romans, had many gods. *Baal-samen* was, perhaps, their Jupiter. *Bel*, their Apollo. *Crom*, Saturn.

*Camolus, Noudh or Neith, Mars. Tait, Mercury, and Beineid or Bein-Neith* (the woman goddess,) *Minerva.*

Some *customs* of Canaan and Phenicia appear to have been followed by the Briton people, in their modes; as the mention of the *evening* before the morning. "The evening and the morning were one day." And the Gauls as taught by the Druids, computed the divisions of time, not by the number of days, but of *nights*; and our *sen'nit* and *fort'nit*, is the ancient mode continued. The *hare*, web-footed, and some other animals, were not in one country to be taken as food; nor was it lawful to eat the *hare*, goose, and some other fowls in Britain. On the death of a husband in Canaan, without issue, the brother or some one of his kindred, was expected to marry the widow, and the *first born child* was to be accounted the *heir of the dead* to preserve his name; Cæsar mentioned some reports on marriage peculiarities in Britain, with what correctness cannot now be ascertained, but which assigned the *issue* to him who had *first married the virgin*. The old mode of *marking*, staining, and tatooing the person was forbidden by the law of Moses; but *continued* in Britain, either for supposed comeliness, to give Briton warriors a more terrible appearance in fight, or as a sort of heraldic distinction of tribes, and celebrated men. The *horrid practice* of offering *human sacrifices* was directly denounced and forbidden to the Jews, yet most cruelly, wickedly, sons and daughters were made to pass through the fire and sacrificed to Moloch. Godwyn in his reference to this most wicked custom says, "the image of Moloch the fire god, had seven chapels in which human victims were placed." That the cries of intense torture might not be heard, the inhuman demon people when the fire was kindled, caused *drums* to be beaten, on which account the place was named *Tophet*; and from the sufferings endured, the fire, stove, and place of torment, was known as *Gehenna*, the valley of the son of Hinnom.

"Moloch, horrid king! Besmeared with blood  
Of human sacrifice and parents tears,  
Though from the noise of drums and tabrets loud  
Their children's cries unheard, that pass'd through fire  
To his grim idol."

From *Canaan* this horrid Moloch practice passed to *Carthage, Britain, and Ireland*. The image of *Saturn* at Carthage was large, made of brass or bronze, and hollow; the arms and hands were extended to receive the human victims, and when they were placed therein, the arms fell, the children dropped on the fire within and were horribly destroyed. The *Gauls* as before noticed p. 49, sacrificed human beings in figures or images of vast size, the limbs of which were formed of osiers, and filled with living men; which being set on fire, the victims perished, enveloped in the flames. In these acts of cruelty the Druids were the principal performers; and *Saturn* appears to have his memorial in the west to this day, in *Carn-bo-savern, Tresadurn, &c.*, at St. Just and Ruan. In *Ireland*, also, on the eve of the feast of Samhin, children were sacrificed to *Crom-cruach*, the *Moloch and Saturn* of the Irish; and the plain of *shrieking* in Leitrim, where this was done, was known as *Magh-sleath*, or the place of slaughter.

These *Magh-Adair* cruelties, were the alleged reason for the extermination of the Druids, and the demolition of the sacred groves by the Romans.

“ Not far away for ages past hath stood  
 An old, inviolated, sacred wood,  
 Whose gloomy boughs that interwoven made  
 A chilly, cheerless, everlasting shade.  
 There barb'rous priests some dreadful power adore  
 And lustrate every tree with human gore.

\* \* \* \* \*

Now let no doubting hand the task decline,  
 Cut you the wood and let the guilt be mine;  
 The trembling hands unwillingly obey'd  
 Two various ills were in the balance laid  
 And Cæsar's wrath against the gods was laid. }  
 With grief and fear the groaning Gauls beheld  
 Their holy grove by impious soldiers fell'd.”

The Druid belief that souls did not become extinct at death, but pass'd from one body to another, has been already mentioned. This is said to have been an old, and a favorite doctrine of eastern theologues. In Egypt, as Herodotus wrote, it was first asserted that the soul, at death, enters some animal, and is continually springing into existence; and from India, to the far west of Britain, some



opinion of this form was early believed. *Pythagoras*, the reported son of either a Phœnician or a Tyrrhennian, in pursuit of knowledge, is thought to have gone to *Egypt*, and there became acquainted with the wisdom of the priests; he then passed on to the country of the *Magi*, and from thence to *India*; and in some of these deep founts of early speculation, he is supposed to have embraced the sentiments of the reputed sages, spoke of souls as continually flying upwards, and that when at death they leave their former habitation, they go to new bodies in which they live and dwell. "All things change, but nothing perishes."

That the disembodied souls of whom a Roman poet wrote, might be delivered from corporeal stains and the effects of irregular passions, they were afflicted with pains, paid the penalties of their former life; but when in this *purgatory of poetry*, souls had become restored to their original purity, they entered the regions of bliss. But at length when in the river *Lethe*, all memory of the past was lost in eternal oblivion, they were willing to return to bodies again.

To what class of bodies, it has been asked, did the Britons expect their souls to pass? Not perhaps to those of inferior animals. *Lucan* wrote—

" If dying mortals doom they sing aright,  
No ghosts descend to dwell in dreadful night;  
No parting souls to grissly Pluto go,  
Nor seek the dreary silent shades below;  
But forth they fly, immortal in their kind,  
And other bodies in new worlds they find."

"*Old British*" traditions in their report of transmigration, speak of the strange changes to which the boy *Gwion* was subject, ere he became *Taliesin*.

" I was little *Gwion* heretofore.—*Taliesin* am I now,  
I was in the ark with *Noah* and *Alpha*;  
I have been the chief keeper of the work of *Nimrod's* tower;  
I strengthened *Moses* through the *Jordan* water, &c."

These traditions also said, "souls which sink to the circle of *Abred*, will after a season, be permitted to return, and become candidates for the circle of *Gwynfyd*, *Gwynved*, or happiness."

“The divinity that stirs within us, points to an hereafter; and leads to the secret dread and inward horror, of falling into nought.” But to men “sitting in darkness and the shadow of death;” eternity, as it well might be, (and may now be) to deathless accountable human beings, was a “pleasing, dreadful thought.”

*Gaelic. Dict. Draoi, Crom, Neith, &c. Herodotus* i. 101; ii. 123; vii. 110. *Cæsar* v. 14; vi. 14, 18. *Cudworth* i. pp. 38, 313. *Virg. Æn.* iii. 103, 112; vi. 179, 748; vii. 171, 172. *Davies, Druid, Myth*, pp. 172, 175. *Godwyn's Moses and Aaron*, pp. 177, 179. *Betham*, pp. 50, 52. *Moore*, i. pp. 19, 25. *Pict. Hist. England*, i. pp. 21, 61, 64.

## SECTION XXV.

### LETTERS AND LANGUAGE, PHENICIAN AND PUNIC.

THIS outline makes no pretensions to discuss this important question at length, nor to decide anything that is doubtful on a subject so difficult to determine. Men who would bring the human race from hills or woods, speak of language as a human invention, bid us notice the organs of speech, how admirably they are adapted to sounds, soft, harsh, ideal; and with what ease man can so modify them as to imitate the voices of nature, and make sounds the symbols of things.

By one class of thoughtful men, *letters and language* are declared to have been of *Divine origin*. Another supposes they were the result of *a power* almost divine, by which man was at once enabled to discern the nature and the relation of objects, to denote them by suitable articulate sounds, and to give them characteristic names. *Sanchoniaton* attributed the invention to either *Misr* or *Taaut*. In the first section of this pamphlet, the early existence of both *symbols and letters* in the *Hebrew family*, and elsewhere, is noticed.

*Words* at an early period, it is supposed, were the declarations of *things*, or of sensations and ideas to which *things* led; *words* are supposed to have had a *distinct* meaning, and that then the *realities* of nature were their *expositors* and *interpreters*. Addressed to the *ear*, *words* became

*sounds significant*;—written symbols and words *mirrored things* to, and on the *eye*:—and the both as shadows, declared *substances*.

“*Words*, a late writer states, should represent *things*, as a *bank note* does *gold*; and the relation which subsists between *words* and what we term *knowledge*, is the same as that which exists between the *figures* in a merchant’s *ledger*, and the *money* which they represent. Merchants who are not attentive to *figures*, are not likely to get *wealth*; and men who are not attentive to *words*, will not acquire real *knowledge*. Words are not to be *interpreted* by *other* words merely, but by *things*. The *former* would be like giving *one bank note for another* to him who asks for *gold*. To know the *use* of a word, and to declare the *meaning* of a word, are very different matters; the one is to refer to what is often a *flitting shadow*, the other is to ascertain, if possible, and to announce an *abiding thing*.”

The importance of attention to this question may be seen in a late number of the *Edinburgh Review*. “In every relation of life, at every moment of our active being, in everything we think or do, it is on the meaning and inflection of a word, that the direction of our thoughts and the expression of our will turns. The soundness of our judgments, the clearness of our faith, and of our reason, the influence we exert over others, depend mainly on the true knowledge of the value of words.”

The parents of the human family must have had, at the least, in some simple and rudimentary form, a primitive language, and their children as time advanced, some forms which became primitive alphabets; but whether either of those now abides, and if so, whether the Phœnician, Hebrew, or Sanscrit, has the nearest resemblance to the parent, is yet matter of inquiry. It was supposed by Sir W. Jones, that alphabets in a large degree had been derived from some common original type, and men of thought and inquiry imagine that the old alphabets of India, as well as those of Europe, are but altered forms of the old *Phœnician* letters; which as Herodotus declares, were taken by Cadmus and his Phœnicians to Greece, where at first the Phœnician characters were used, though afterwards the Greeks changed their shape and sound, but still as justice required, called them Phœnician.

In the opinion of *Astle*, the Samaritan, or Phenician, has given existence to the following branches:—

- I. ANCIENT HEBREW OR CHALDEE.
- II. THE BASTULAN OR SPANISH PHENICIAN.
- III. PUNIC, CARTHAGINIAN AND SILICIAN.
- IV. PELASGIAN, IONIC, GREEK.

A letter from O'Connor, the late celebrated linguist to Mr. Bosworth, and which is given in the Saxon grammar of the latter, says—"I agree with you in assigning the first place in point of antiquity to the *Phenician alphabet*, and in styling it Samaritan. This was in use from Tyre and Sidon, to the Banks of the Euphrates, and the shores of the Mediterranean:—the language used in the Phenician Colonies, closely resembled that of the mother country. This fact is also declared by Gesenius from inscriptions and coins found in these colonies, and also, the connection between the Phenician, and other languages of Semitic nations.

The Penny Cyclopædia, on the authority of Jerome and Augustine, (and the Punic was the mother tongue of the latter, and in his day, in use at Hippo) assures us, that the *Punic* was a dialect of the Phenician. Niebuhr adds, the Lybians received a Punic civilization, and adopted the Punic language. Conybeare and others, refer to a fragment of the *Phenician* language, or of its *Punic and Carthaginian* daughter, yet preserved in the *Pænulus of Plautus*, or the little Phenician.

*Herodotus*, i. 57, 58; v. 58. *Stillingfleet*, Orig. Sac. pp. 20, 23, 584. *Le Clerc's Grotius*, by Dr. J. Clarke, 13th ed., p. 25, note. *Niebuhr's Lect.* p. 105. *Astle, on Writing.* pp. 37, 38, 50, 56. *Conybeare's Lectures*, 2nd ed., p. 285. *Edinb. Rev.*, April, 1859. *Penny Cyc.*, vol. xiii. p. 317; xviii. 301.

## SECTION XXVI.

### THE PUNIC AND THE GAELIC.

IN some old languages *letters* are thought to have been pictures or representations, and to have had their origin in *objects of nature*; as the *horned ox*, or that which *leads*. The *house*,

where some form of existence *stands, tarries, and dwells*, &c. The *Kelts*, as people of the woods and groves gave the names of trees to letters, or of letters to trees; perhaps, on account of some supposed ideal peculiarity, as the *palm or fir*, for that which *aspires and tends upwards*; the *beech or oak*, for that which is *firm, abides*, and affords *shelter*, &c. By *sprigs or branches* of trees, in an ancient age, *thought* was conveyed; as by *Jotham's* olive, fig tree, vine, and bramble, (Judges ix. 8, 15.) The *Kelts* or *Gaels* not only gave the names of trees to letters, but also made *wood* the symbol of *learning*. The early *Leabhar* book or books of the Gael, were formed of part of the *beech* tree, and written with an *iron pencil*; and *aos*, a tree, represented a *learned man*. The Gaelic alphabet like the *Phenician*, with its sixteen or seventeen letters, is of great antiquity. That which would derive whatever is valuable from Rome, has said, the letters of the Gael were formed from the Roman, and first introduced to Ireland by St. Patrick. This intimation, on the testimony of many authorities, is rejected by Moore, and proof is given that letters were found in Ireland before the arrival of this renowned person. Huddleston, the editor of Toland asks, "if the Irish had culled or selected their alphabet from that of the Romans, how, or by what miracle, could they have hit on the identical letters which Cadmus, as to number, brought from Phenicia; and would they have sunk seven or eight letters from the Roman alphabet? In every country letters have rather increased than diminished, but the Hebrew and the Gaelic abide."

*Whitaker*, in his Cathedral of Cornwall, in a quotation from M. Paris, mentions the following as a singular fact. "*Eadmer*, an Abbot, employed men to examine the ruins of the *old city* of St. Albans. In the ancient buildings they found in a hollow repository among lesser books and rolls a volume not damaged by age, but such was its antiquity that for some time no one could be found who knew either the letters or the dialect. At length an aged priest was sought of great erudition, named *Unwon*, who read this, and other books found in the same place, distinctly and openly. It contained the history of St. Alban, written in *such letters* as were in use when Verulam was inhabited, and the *dialect* was that of the *Ancient Britons*." It is added, that when

this book was made known by being written in Latin, the primitive and original work soon perished. This book, supposed to have been prepared "at the moment of restored christianity," when the *Dioclesian* persecution terminated, about A.D. 312, appears to declare, that the *Ancient Briton* letters and language were then in use.

The Gaels were taught by some celebrated person whose name was *Hercules*. Besides the distinguished hero whose labors as a Myth are pictured in conquests and changes made by the Phenician people; rulers also, persons in office, and teachers, were known as *Iar-cul*; and among these was *Ogimus* or *Ogmilus*, who was spoken of as the learned Hercules, the friend and protector of learning. *Ogam* or *Ogham*, was a designation of the Gaelic alphabet, the secret of letters, and of the occult writing of the Irish. *Ogam*, as the *Feni-an-saoi*, or man of letters, was represented as an aged person, the top of his head bald, white hair below, his skin and countenance sun-burnt and furrowed, as if an ancient mariner. A globe was held in one hand, and compasses in the other, emblems of skill in science. By wisdom and eloquence he drew multitudes after him, who were both captivated and delighted by his winged words. When to *Lucian* this representation of the mighty one caused surprise, an ancient Gaul and Druid thus addressed him: "O stranger, I will explain to you the picture: the Gauls do not, like you Greeks, suppose Mercury to be the god of speech and language; we attribute this to Hercules, who, in force of eloquence and strength, is far superior to Mercury. Do not wonder that he is represented as an old man, for if your poets speak true, in old age, speech alone loves to show its vigour."

" Young men's hearts with darkness thick are filled,  
But age experienced has much more to say,  
More wise and learned."

"This allegory, both in its conception, and the manner in which it is represented to the senses, evinces a very considerable advance in civilization and intellectual culture, especially in the south of Gaul and near Massalia; and is enough to place old Keltic people in a different category, from the modern wild communities with which they have been sometimes compared. Lucian, a teacher of Rhetoric

in the second century, spoke of the Gauls as a well instructed people."

*Plautus*, a dramatic writer, and one of the great poets of antiquity, who lived from one to two centuries before the christian era; was mentioned in the last section. In his *Pænulus*, is the tale of some young persons said to have been stolen from Carthage, by pirates, taken to Calydonia, and there sold; one of these was *Agorastocles*, a young man; the others were two daughters of *Hanno*, and *Giddeneme*, their nurse. Hanno, after long search, discovered the place where his daughters were concealed, and by the help of servants who understood the *Punic* language, rescued his children from captivity. Plautus gives the supposed appeal of Hanno, to the gods of the country for help, and his conversations with servants in the *Punic language*, are accompanied with a latin translation. The *Punic*, as a language, is lost, and those long noticed, but strange lines had long defied the skill of learned men. But at length, by attending to their *vocal formation*, (and all language, *Wills* states, is addressed to the ear.) It was discovered by *O'Neachtan*, or some Irish scholar, that they were resolvable into words, which exhibited but slight differences from the language of Keltic Ireland. The words were put into syllables, then translated by several persons, and these translations not only accorded with the drama, but also, with the Plautine latin version. The lines were put to the test of more rigid examination, placed in the hands of different persons one of whom was *Dr. Percy*, bishop of Dromore. They were also given to different Irish scholars for translation, to persons who had no correspondence with each other on this subject, nor knew the principal object in view; and by the whole, the same meaning was given.

*Bohn's* edition, by H. T. Riley, B.A., is before the writer; but from the edition used by the late *Sir W. Betham*, some few lines from Plautus, with the Gaelic or Irish underneath, are given, and the eye will at once perceive how closely the one resembles the other. *Milphio* the servant of *Agorastocles*, addressed *Hanno* and his servants in *Punic*, and asked them "of what country are you, or from what city?"

The following is the reply, and the supposed appeal of *Hanno* to the god, or gods of the country:—

- Plautus.* { Hanno Muthumballe bi Chaedreanech.  
*Irish.* { Hanno Muthumbal bi Chathar dreannad.  
*English.* { I am Hanno Muthumbal dwelling at Carthage.
- Plautus.* { Nyth al O Nim ua-lonuth siorathissi me com syth.  
*Irish.* { N'iaith all O Nimh uath-lonnaithe socruidhse me  
 comsith.  
*English.* { Omnipotent much dreaded Deity of this country,  
 assuage my troubled mind.
- Plautus.* { Chim lach chumyth mum ys tyal myethi barii im schi.  
*Irish.* { Chimi lach chuinigh muini is toil miocht beiridh iar  
 mo scith.  
*English.* { Thou the support of feeble captives, being now ex-  
 hausted with fatigue, of thy free will guide me to  
 my children.
- Plautus.* { Lipho can ethyth by mithii ad ædan binuthi.  
*Irish.* { Liomtha can ati bi mitche ad eadan beannaithe.  
*English.* { O let my prayers be perfectly acceptable in thy sight.
- Plautus.* { Byr nar ob syllo homal O Nim ! Ubymis isyrthoho.  
*Irish.* { Bior nar ob siladh umhal O Nimh ! ibhim A frotha.  
*English.* { An inexhaustible fountain to the humble ; O Deity !  
 Let me drink of its streams.
- Plautus.* { Byth lym mo thym noctothii nel ech an ti daisc machon  
*Irish.* { Beith liom mo thime noctaithe, neil ach tanti daisic  
 mac coinne.  
*English.* { Forsake me not ! my earnest desire is now disclosed,  
 which is only that of recovering my daughters.
- Plautus.* { Uesptis Aod eanec Lic Tor bo desiughim lim Nim co lus  
*Irish.* { Is bidis Aodh eineac Lic Tor bo desiussum le mo Nimh  
 co lus.  
*English.* { And grateful Fires on Stone Towers will I ordain to  
 blaze to Heaven.
- Plautus.* { Gan ebel *Balsameni* ar a san.  
*Irish.* { Guna bil *Bal-samen* ar a son.  
*English.* { O that the good *Bal-samhen* (*i.e.* Beal the sun) may  
 favor them. Act. v. scene 1 and 2.

This alleged work of Plautus, and these strange lines, have long been before the world, and under the notice of *men of letters*. Is there any reason to doubt whether it is genuine? If not, can it be supposed that the writer *purposely* placed some *strange jargon* before his readers



to bewilder them! and if so, by what singular hazard should it so closely resemble the *language of the Gael*. Plautus avers, that *Milphio* addressed the strangers (Hanno and servants,) in *Punic*, and declared to Agorastocles, his master, that “*no Punic or Carthaginian man speaks Punic better than I.*” Unless these statements can be proved to be worthless, will they not as connecting links appear to say, probably the *Gaels* of Britain, and the *Punic* people of Carthage, were branches of the old and once celebrated race, known as *Phenicians*?

How strangely have facts once hidden as if lost for ever, been brought to light by the labour and unwearied toil of persevering men. The Examiner declares Dr. Layard, Sir H. Rawlinson, and Sir J. G. Wilkinson, either within the circle of arrow-headed characters, or the ring of hieroglyphics, to be the great magicians who have evoked the spirits of the past, and called forth the acts of the Pharaohs, and the Nebuchadnezzars, to confirm the records of the Bible, and to disclose new secrets of the day in which they lived. And will not the words of Plautus do something of this sort?

In justice to the opinion of Moore, and perhaps others, it may be stated—he thought these curious and imposing lines of Plautus,—on account of the changes to which language by time is subject, would attempt to prove too much. To which it is replied, this opinion may be corrected by his own statements, and notices of the most careful tenacity with which the Kelts or Irish, hold the antiquities of their race.

The other memorials of Phenician and Carthaginian princes and merchants, the early men of enterprise, who took letters with them and gave intelligence to the west; are now chiefly found in scattered ruins, and modern travellers who have gazed on fragments which declare the greatness and former glory of those for ever departed nations, tell us “along the coast between *Saïde* (Sidon) and *Tyre*, the road is strewed with half-buried remains of places, which in ancient days were cities. In almost every half mile of the country are fragments of pillars, patches of mosaic, and ruins, as if the sea plain had been for twenty or thirty miles a forest of cities, and suburbs, which appear to have rivalled Tyre in splendour.”

The literature of this people is mentioned by old records, and the spirit which led to its destruction. When Ochus, the Persian, triumphed in Phenicia, either from dislike to the people, or of their worship; he destroyed their temples, and *burnt* their books. When Tyre fell before Alexander, he ruthlessly put the noblest of the youth to death, because they had skilfully defended the country and place of their birth; and from him who had destroyed the greatest mercantile city of the world, the few that could escape fled to Carthage, which as a daughter, received them hospitably, and with affection;—the cherished kindness of this people for each other, Niebuhr speaks of as a beautiful feature of history.

*Sidon* had perished in flames, *Tyre* was fallen and gone, and the ancient *Phenician records* which had escaped the destroyer, were taken to *Carthage*. But this city also, the rival of Rome, which could not endure so distinguished an equal; was *heartlessly* doomed to destruction; and after an existence of almost 1,000 years, fell before *Scipio*. This renowned man as he beheld Carthage in flames, is said to have given utterance to some sad lines which had reference to *Troy*. On being asked if the quotation led him to pass from Carthage to any other possible event,—he replied, “*to my own country, for her too, I dread the vicissitudes of human affairs, as she, in her turn, may exhibit another flaming Carthage!*”

On the fall of this great city, as if the most unworthy jealousy was determined, as far as it could possibly be done, to *hide* and to cast the glory of this *rival* into the *shade*; and to exclude *Carthage*, its people, and their triumphs from *history*; except in such notices as an enemy might *dole* to the world,—the *very books* which had escaped the *flames* were given to the *Numidians*; and the literature of the Phenicians, Carthaginians;—*the early literature of the world* perished for ever. In this way *Omar* doomed the *Alexandrian* library to destruction, and led to the triumph of darkness and barbarism. *St. Patrick*, also, and his friends, as the *Lecan* records state, committed much of the *old literature* of Ireland to the *flames*, and put away the former civilization of the “sacred isle.” So, alas! or by other means, perished much of the *learning* of the middle ages, at the *reformation*. In no spirit of bitterness,

but in sorrow of heart it is added, *book and Bible burners have not yet ceased to exist.* Yet to hide light from men, and then to denounce them as ignorant and brute masses; is worse than strange!

In a large degree, so perish old people, and whatever learning or books they may have had; though sometimes fragments have been strangely preserved, and which like nearly extinguished lights on the margin of some engulfing ocean, declare the islets were the small residue of the shipwrecked are preserved. Is there not some reason to suppose that *a people* of the race of the *Ancient Britons*, akin to *Carthaginians and Phenicians*, and who *speak a dialect* of the language (the most original and unmixed in Europe) of *Carthage and Tyre*; may yet be found and heard in the *highlands of Scotland, the Isle of Man*, and in its greatest purity in the *Gaelic part of Ireland*. And what ruthless hand should be permitted to destroy a relic so ancient, and in which the merchant princes of Tyre, Hannibal, and *our own ancestors delighted?* A language which is declared by the *Edinburgh Review* to be worthy the attention of the learned, both on account of its intimate connexion with the *history of the British Islands*, and the neglect which has suffered it almost to perish. The *Gaelic* possesses many qualities which merit an accurate examination, and entitles it to a share of the labours of the philologist on account of its *antiquity*, and should be particularly endeared to the *patriotic Briton as the primitive language of his country.*"

*Gaelic Dictionaries* "Ailm," "Beith," "Feadh," "Aos," "Ogham," &c." *Edin. Rev.*, April 1803. *Plantus*, Bohn's Ed. vol. 2., p. 394. *Betham's* pp. 24, 26, 87, 91, 113, 442. *Wills' Ireland*, pp. 4, 6, 10, 13, 16, 17, 24. *Moore's Ireland*, vol. 1, pp. 54, 56, 58, 66, 162, note 167. *Pictorial Hist. England*, vol. 1, p. 120. *Niebuhr's Hist.*, pp. 103, 294. *Dr. Latham's Prichard*, pp. 75, 78, 358. *Whitaker's Cathedral, &c.*, vol. 2, pp. 67, 68, 356. *Bonar's Land of Promise*, p. 467.

## SECTION XXVII.

## OLD NAMES OF NATURAL, AND OTHER OBJECTS.

THE present century has been distinguished by unusual attention to old objects, their constituents, combinations, and their application to useful purposes; by this and well directed thought, the knowledge of physical truth, and the boundaries of science have been much enlarged, not by the *creation* of new elements, but by more diligent and skilful attention to forms which included the *old*. Some public writer bids us remember that *the phenomena* of the heavens were in existence long before the *science of astronomy*, and that the discovery of new *stars and planets* has not *created* any. *Earths, alkalies, oxides, acids*, and their constituents, were in being, ere *chemistry* was known. And the strata with their characteristic *fossils*, when *geology* as a science, had no existence. Yet, until lately, what little heed was given to rocks, and the *memorials* of other ages; long were these unclassified beautiful forms crushed and broken as worthless things, or supposed to be valuable only, for the repair of roads. But to a more thoughtful age, the strata with their contents, have become *records* written within and without; and if read correctly, declare events and forms of life, which belong to periods long since flown away and gone. Life in its *first* forms and their boundary, —a *second* age and gigantic reptiles,—and a later period when nobler forms began to be.

And may not *some truth* yet remain *undeclared and hidden in words*, and the *old names* of natural and other *objects* which rude hands have not demolished, but which abide, though by many, unnoticed, in lonely and unfrequented places in the country. If *old names* can be correctly ascertained, may they not as if *fossils* be more than “fossil poetry,” declare the mind of ancient men, and important secrets which history has not recorded, (if the words without offence may be so applied,) of the *Palæozoic*, *Mesozoic*, and other races of human beings, who for tin and traffic, or plunder, made Britain their home.

The *names* of many places are formed of *parts* of different languages, and like compound rocks, have *parts* in juxta-position which properly belong to different ages. Conglomerates, *as such*, may belong to the *Devonian*, or other series; but the agglutinated fragments if granitic, metamorphic, or of old slate, may look to periods much more remote. As to *present use*, *Kil-mar*, *Venta-Icenorum*, *Tre-mar-ton*, *Dun-heved*, *Pen-ton-ville*, *Sheeps-tor*, &c., may be said to belong to the *Anglo-Saxon period*; but the *parts* though *in use* in this period, are not all of *it*. Dun, Kil, Mar, and Tor, belong to the *Gael*. *Venta-Icenorum* to the *Roman*. Pen and Tre to the *Cymry*. Heved and Ton, to the *Saxon*, and Ville to the *Norman*.

By Vallancey we are told, "among the various expedients by which learned men have tried to clear up the mists that hang over the early accounts of all nations, none has been so generally approved in theory, or so successful, as that which makes identity or remarkable *similarity of language, manners, and religious observances, its principal foundation*. Both ancient and modern critics, proceeding upon this plan, have made such deductions from very scanty premises, as almost challenge the certainty of strict demonstration.

It is *unreasonable* to suppose that the proper names of men, places, rivers, &c. were *originally* imposed in an *arbitrary* manner, without regard to *properties, circumstances, or particular occurrences*, we should rather think that in the earliest period, and especially when the use of letters was unknown, *a name usually conveyed a brief history of the thing signified*, and which was thus recorded as it were by a method of *artificial memory*; manifest and numerous instances of this are the *Patriarchal names* recorded by Moses."

For *critical notices* of languages, words, and names, the reader is referred to *Dr. Prichard's* "Eastern origin of the Keltic nations." This pamphlet principally looks to some few hills, tors, &c., in the west of England,—the *wonder and delight* of happy childhood, the names they bear; in *many cases*, the exactly corresponding and descriptive words in the language of the *Gael*, as these and their meaning are given by learned expositors of that language:—(though the same words may possibly be found in different languages.)

It is well remembered, that attention to old objects, their peculiarities, and names, are often spoken of and derided, as very *fanciful*, useless, and profitless, employ of thought; and in some cases perhaps, by the very persons who will brave the dangers of seas and mountains to become acquainted with distant people, their languages, and the antiquities of other countries. A portion of this time might be well employed by the favoured sons of Britain, in attention to the old language, and ancient monuments of their own country. When these are more closely noticed, and rightly read they may

“ Shed holy light  
On Mammon's gloomiest cells,  
As on some city's cheerless light,  
The tide of sun-rise swells,

Till tower, and dome, and bridgeway proud,  
Are mantled with the golden cloud,  
And to wise hearts this certain hope is given,  
No mist that man can raise shall hide the light of heaven.”

Men of thought who have made the question their study, as Sir J. Mackintosh and others, teach us that the far greater part of the *old names* of mountains, lakes, and rivers, in the British islands are *Gaelic*, in that language are *significant and descriptive*, and appear to declare that those by whom it was used were the *prior inhabitants* of the country. Language as a vehicle of oral communication may be gradually forgotten, and be heard no more where once it was in universal use; but the old *topographical* nomenclature may *abide unchanged*. Were the Irish tongue for example, utterly to pass away and perish in Ireland, as the speech of any portion of the people, the *names* of rivers, and mountains, and towns, and villages, all over the country, would continue to attest that it had been once occupied by a race of Celtic descent. Do not the *oldest names in Cornwall* now declare the same fact as to this country? “*Every thing of the greatest antiquity that is left among us, is Celtic.*” What the apparently *chipped* flint instruments of the *drift* may prove, must be left to the disclosure of time.

*Betham* pp. 97, 112, 196, 205, 220, 424, 434. *Mackintosh's Hist. Eng.*, p. 11. *Pictoria! Hist. of Eng.*, vol 1., pp. 7, 9.

## SECTION XXVIII.

## MEMORIALS OF THE GAEL, IN OLD WORDS AND NAMES.

NEAR *promontories and headlands*, on which, perhaps, strangers first gazed; *estuaries and harbours* where they found shelter and protection; and *mining districts* where they made exchanges, and obtained metallic treasure; many places, *without the change of one letter*; and others, with *as few alterations* as may be expected, after the lapse of *two thousand years*; have *Gaelic names*.

The *meaning* given to those words by learned men, who, probably, never heard that they are known and distinguished places in *England*, is in many cases so descriptive of physical or other peculiarities, that it might be taken, *the name was formed for the place, or the place for the name*:—this, it is thought, was not the result of mere chance, hazard, or accident.

Some few of these names and places from the *Plymouth* headland, and the mining district within; to others in the *Belra*, or Land's End country may be noticed; and if these localities are known to the reader, he will, without difficulty, point to tors, hills, villages, rivers, &c., with *names* which very much resemble the following words, chiefly copied from O'Reilly's Irish dictionary, and their leading meaning also, as the both are about to be written.

Before these mariner strangers arose a *high promontory*, and it became known as *Rann or Ram-head*. As they came around it, a beautiful hill appeared which was probably dedicated to *Crom*, or Saturn. On the eastern shore a *Mua*, or *great stone* was noticed and named. *Bot or Bat-in*, declares a *small fire*, or perhaps, a *little fire-mount*; within, an arm of the *Lear* or sea, met and mingled with a river; and the *Area* was known as *Lar or Laira*. This *Pluimbis* or *Pluim* river, appears to have had reference to tin or lead, Cæsar's "*Plumbum Album*," as if its source and stream could be found in a *lead, tin, or mining country*. From the side of the principal tide-stream arose *Crom-aill* or *hill of Crom*. Higher up the harbour was *Amus or Hamus*, that is *protection and safety*. Probably on the *site* of a *Crom-*

lann, *Maker* church afterwards arose, on part of the *Machair* or field above the hill. Beyond this and *without*, *Trea-gan-taill* was the hill village near the sea. *Scrath*, or *sgaradh-dun*, marked the hill of fracture, which had been torn and parted. *Blorach*, above Whitsand Bay, was, especially during storms, the *noisy place*. At *Lann-tick* were the *sons of the Lann*; and at *Cober, Cabra, or Kabr-Lann*, the *graves of the Lann*. Above, and afterwards, arose *Egla-rus*, the *church of the heath or wood*; and in later days, *St. Winnol's chapel*. In the neighbourhood is *Paidruda* the *inclosure*, where *Paidireanach*, or old men with *rosaries or beads* lived and worshipped. *Bat-ern*, declared the *fire-place* and cliffs, or *St. Germans Beacon*; *cair-gloth*, the *cair-veiled* place below. *Dun-daire*, the *oak hill and abyss*. *Cair*, the *place of defence*. *Miadar-na-cair*, the *meadow of the Cair*, or *Nackers' meadows*. *Cair-cu* or *eru*; the *cair of the warrior*, or the *cattle-fold of the Cair*. *Dhe* or *Dee-vic*, *sons of the old men*, heroes, or hero worshippers. *Rhi* or *Ri*; the *chief*. *Muin-ard*, the *thorn or bramble hill*. *Rath*, *hill, mount, fort, seat of the prince*. *Bin-near*, *Beann-an Bin-an* (diminutive of *Benn* a mountain) a *little mountain or hill*, in front of the great, broad, *Caradun*. *Cleiteach*, a *rocky ridge*, (clecketty rocks.) *Blackaton* opposite, the English of *Trea-dhu* or *du*, adjoining, probably a *tin or fire cair*; and below which, was the *loch or lake* of the *Tin-cair*. *Orn, ur*, or *Urnaid-taips*, the *corner of the hill of slaughter, fire, worship, and graves*. (*Tre-vedda*, the "old British" *grave enclosure*, or *village*, immediately adjoins.) Some two or three fields distant are *Lann, Lainn-aill, and Teampollach*; the *sacred, and hill enclosure*, (on the site of which was an old chapel,) and the *abode of the Teampoll-officer*. Opposite *Tempellow*, and in the direction of the mining country, was the *high-cair*, and below which around the *oice or water* and well-spring, and above the *oice* or well watered lands, arose the town of *Lios* or *Lis-cair-rd*. (*Llys* in Welsh,) in which as *Whitaker* wrote, was both a "royal residence" and a "law court." (*ett*, is an apparent diminutive of a later date.) As a compound word *Les-ceard*, is the *light-hill* and the *abode of artizans* who worked in *metals*. *Les*, as *light*, may refer to the *worship* of the old men, and *the hill* on which it arose, may the writer venture to add, perhaps



where the *church* was built. In front are other hills, and probably they were *sacred* places also, as *Beannean*, the *Lanns* in the south, *Tre-gor-lann*, at the opening and extremity, as its name imports, the high and table land of *Dua-loe*, and its yet remaining memorial *pillars or circle*, *Lann-reath* where the *circling* running heavens were worshipped; and around to the *western hills* in the neighbourhood of *St. Neot*. As far as old names may declare things, may it not be thought that in the age of *light worship*, and *bel-fires*, the ancient men could gaze from hill to hill around, on a sacredly *illuminated* country!

The *Caradun*, and mining district beyond, where strangers sought tin and found a home, may perhaps, deserve some notice, if an outline can be given. Starting from *Mr. Dingle's* in Linkinhorne, a pleasant abode which as *Darley*, is still the place of *oaks* in the *ley or unploughed* land. Immediately above is *Noit-tir-tor*, the tor of *assembly or congregation*; and *Bot-tir-n-eill* or *Bot-ern-eill* below, points to the direction and place of the *fire-hill*. Within the distance of a mile nearly north, is *Beara-tor*, the tor of the *judge and of breathe or judgment*, formed of horizontal slabs of granite, or in the language of the stone-cutters, "headed and bedded." A short distance onward towards the north is the noble and majestic ridge known as *Kil-mar*, the *retreat of the chief*, to worship on the highest elevation his sun-god, find a refuge, or a grave. In the distance on the north-west, arise *Righ* or *Riogh-tor*, the *King-tor*, and *Bran Gweli*, the *dark and desolate* mountain, with the *winding* path, or stream below; or perhaps, *Brann Gialla*, the agreeable *female* associate as *Queen*; and on the south near *Dosmery* pool is *Bran* or *Brann Gille*, 1100 feet high, as if the attendant and *servant*. In the *Righ-tor* district is the highest land of Cornwall. On the south of *Kil-mar*, is, (as seen from a distance,) the granite *cone*, known as *Sharp-tor*. This *Tor-greine* has the chair of *Granni*, or the *long-haired sun on its summit*, and below on the east, is the *Rising Sun* village; on the south, *Stan*, *Sean-vear* or *Vir*, the memorial of *ancestors, old and sacred men*; and adjoining is the "old British," *Hen-a-da*, the *old good or God's place, or Hen-oedd*; *he, or that* which was, in the *old time*. On the *little sharp tor* are hollows in granite, not weather worn, but deep basins artificially made and beau-

tifully defined; *tri-form*, like the *elliptic leaflets* on the *strawberry* foot stalk; or the less pointed *clover*, *trefoil*, or *shamrock* (*scamrog*) and openings cut to connect one basin with the others. Leaving the *three sharp-tor barrows* on the right hand, from the vale below, ascend the *stor*, *storas*, or *hill of treasure*, on or near the top of which many granite hollows may be found, an *old enclosure* also, and the better known *Cheesewring*; mass on mass of granite, one slab for some distance, larger than the mass below. Some years since, (about A.D. 1837,) a bell-shaped *gold-cup and spear* were found in a cairn, barrow, or tomb, near this elevation. About half a mile below, and in sight of the *Cheesewring* are the fragments of *three circles or ellipses*, known as the *Hurlers*, *Orlar*, *Ur*, or *Aur-lar*, the *floor and area*, (Ish. xxix, 2, Bp. Lowth,) of the *fire and light hearth*, where in sight of this *emblem* rising on the *Cheesewring-hill*, old men probably worshipped the *eternal spirit light*. Around this solitary but interesting wild is the wide spread and the glorious canopy of heaven. In the east arise the *Dartmoor* hills, which

Pinnacle in clouds their snowy scalps,  
As if to show,  
How earth may rise to heaven and leave vain man below."

Among these are the *Mis* or *Moon-tors*. *For*, *fur*, or *fire and light tors*. *Omhicombe*, the *oak tree*, or *lonely unfrequented* mountain. *Uas-tor*, as its name imports; *upwards*, *noble*, and *above* the rest. About midway between the *Hurlers* and *Dartmoor*, is *Koit*, the *brush-wood*, or *Kit-hill*, as if the lowly attendant on the *tors* beyond. Below is the former abode of the *Coill-Daoine* people. On the south of the *Hurlers*, the lovely lawn-like vales of *East Cornwall* stretch out and widen. Through *cleft and breach* openings near *Ram-head*, *Looe*, and *Fowey*, and on to the *Dead-man*, looms the *mighty ocean*, and in sunny days, the atom *white-sail* of the mariner and his bark, are seen as they flit along the coast. In the distant west, *Roche rock and tower*, and *Cornish hills* are found, as if on the margin of the horizon, and in summer hours, "clothed in azure hue." On the north, the *Cheesewring* hill is lifted, as if at once to *overlook and veil* the *hurlers* from any in that direction, that would have rudely gazed on "our fathers who worshipped on this mountain," and *Area*.

Leaving the *carrach*, *carraic*, or rocky moore *long-stone*. *Dungerth's monument*, and *Dos-mere-y* pool, (the pool in the bush,) on the right hand, and passing near the railroad; at a short distance within is the *Men-a-du*, (the dark and high land, profitable for mining,) of the old men. Below is *Gona-mena*, to which the mines had gone along with, and extended; or if *Gun-a-mena* were the name, the old miners appear to have thought all *beyond this breach and flood* place, was *without* the country favourable to their employ, as in *that day* it was prosecuted.

On the left is the broad, high, (now face-scarred in pursuit of mineral treasure,) and as seen from Liskeard, the bow-like, beautifully defined hill of *Car*, or *Caora-dun*, the *rocky or sheep hill*, and near its base are the *Trea-nouth*, *Thevy*, *Dheve*, *Deeve*, *Neith*, and *Mar*, villages, noticed p. 80, and in front of Caradun near Liskeard, is *Round-abury*.

The *Redruth* district has a cluster of Gaelic names, but that this section may not be too long, it passes at once to the *Belra* or Land's-end extremity. *Chapel-carn-brea*, the bluff *rocky hill*, with the *Cairn* and ruins of a *chapel* thereon, will claim the notice of every attentive stranger. *Carn-greine*, the hill and *altar of the sun* has much less elevation. Adjoining is *Bar-tine*, the *high chief or top fire-hill*. *Carn-kenneagach*, is the *head indented, notched, jagged carn*. The next hill is *Carn-aorth* or *carn of the ship*. Below is the (old British) *Haul-gole-lloer* or the *sun and moon-light* district, (or *Halogwor*, a profaner) in which are *circles*, and fragments of the *nine maidens*. (A form with *this name* is in *Wendron*, adjoining the road on the right-hand from Helston to Redruth, and another near the road from *St. Columb* to *Wadebridge*, if not a fourth in *Burian*.) A stone hedge separates the *St. Just Nine Maidens* (*Vesta's Priestesses?*) from *Carn-breith*, *breth*, or *vres*, the *Carn of judgment*. Towards the west is *Sul-jor's* croft, a memorial of the *Sun-lord*. Adjoining is *Gol-voel*, the *bald eminence* and *light* elevation. Onward is *Nion* (Noon) *Neath*, where the supposed *animated revolving and running heavens* were acknowledged; before the days of supposed *deified spirits*, and the worship of *heroes* in their astral abodes. Then the old men gazed on

The planetary fire,  
 With a submissive reverence they beheld,  
 Watch'd from the centre of their sleeping flocks,  
 Those radiant Mercuries which seem'd to move,  
 Carrying through ether in perpetual round,  
 Decrees and resolutions of the gods ;  
 And, by their aspects, signifying works  
 Of dim futurity to man revealed."

On towards the margin of the sea is *Botallach the fiery and fierce*, where once, as Dr. Borlase wrote, was a *miz-maze* of circles, now all swept away and gone. The *circular hollow* in St. Just, in the old form of *Vesta's fire hearth* or temple, remains as the memorial of ancient days.

In all the parishes from the Land's End up to *Pen-san*, (the *head* of the *Belra*, or *sacred* district) or Penzance, and above ; memorials of ancient times may be found. *Dun-sul* or the *sun-hill* is become St. Michael's Mount. This (*bigan*, *little*) Isle of the *Ict* or more civilized and hospitable people of *Diodorus*, or as *Ict* in their own language meant "humanity, good nature, and protection ; and of which, as to country and place, *Ict-in* is the *diminutive*. This *Ict-in island* to which *tin* was taken ; (p. 40,) the sea-bound or bond of *Mara-sion*, afforded to ships then, as it does now, *protection* (*Mara* gen. of *Muir the sea* ; and *Sion* chain, bond, tie, storm,) or *Marghadh-sion* (*Margha*, *Margadh*, *Margadh-laidhe* ; marine, market, and merchant,) the marine market, and place of merchandise, at the sea-bound place of protection. *Gun-balla* or *Walla*, on the south is the *wall* or cliff-defence against the *flood*. *Muillionn*, a *mill*, and *Les-ard* the *high light*, or beacon.

*Circles* are supposed to have been places where old men worshipped, when *flame* arose on *hills* and *light* fell on all around. In some localities a *circle* and *half-circle* have been seen near together, as if to imitate that *sun worship*, the worship of the *moon* were sometimes closely associated. Below, and in sight of the circles at *Lann-reath*, *Cann*, or *Trea-cann*, may be found, as if a memorial of men who worshipped the *full moon*. On the north or east of Dartmoor, is *Bel-stone* and *Bel-ever-tor*, memorial of the *sun* ; and towards the west are the *Mis* or *moon tors*. "It is very certain, (as Dr. O'Brien wrote, p. 68,) that the primitive Irish worshipped the sun under the name of *Bel* or *Beal*, as appears very manifestly by the religious fires

lighted with great solemnity on *May-day*, which are still known as *La-beal-tinne*." The sun was also known and worshipped as *Grian*, (gen-*greine*,) and *Granni* as *long-haired* or *long-beamed*. The *Grynæus* of old poetry. Many places in the west are known as "*Greens*," and which, in the month of May, were places of village revelry, in honour of *Greine* the sun, the supposed giver of spring, verdure, and flowers.

For *fire*, *flame*, and *light*, the Gaelic has very many names.

By changes of race and language, from the *Tamar* to the east and north of England, the words of the Gael are in a large degree *blotted out*. A few yet remain as lingering memorials of the old men of Britain, as the *tors*, *duns*, *vers*, (invers) *avons*, *maols*, or round bald hills from Devon to Somerset, Dorset, &c. *Glas-dun* is yet the *green-hill* of Glastonbury; if not formerly the *glas* or *sea* hill and island. *Crioch*, *Crich*, a country and *boundary*. *Langport* may yet declare the *Longphort*, the royal seat, fortress and camp of old times. *Martock* remains the place of *many cows*. Above Montacute is "*Sweet St. Michael's hill*," and where the saint put the *bel-fire* out. *Moin* is yet an extensive *common*, and associated with *bogs*. *Cesil*, a *bank*, and where in some places *turf* may be cut. *Mua-dun* (Maiden castle,) the bold and noble memorial of the *Durotriges*, their *great fortress* on the *hill*; or above the *field* and level country. (*Ma*, *Magh*.) Below is Weymouth, and its *Noadh* or *Nothe*; (*watching*, *protecting*, *guarding*, *exalting*.) Towards and at the entrance of Portland, is *Cisel* or the *bank*. The *Port-lann* was perhaps the *site* of the *old church*, on the *south-east*, near fallen cliffs, and immediately below Pennsylvania castle. About a mile from Weymouth on the east is *Lod-muir*, or *mere*, *mud*, *muddy water* or *sea*. On the opposite side of the road is *Jor-dun*, the *sacred hill*. Near its eastern base is *Preston*, (Priest-town?) And in a *meadow* adjoining many *relics* of an *old age* have been exhumed, and more very likely remain under the soil. Towards the southern extremity of the bay is *Kimmeridge*. (*Kim*, *money*, *tribute*. *Muir* the *sea*. *Idh* a *ridge*.) In other days certain forms of Kimmeridge shale were known as *coal money*. *Pur-bec*, the *fire-beak*, or *bill*. *En-more* or *mere*, a *fountain*, *well*, and *water diffused* below.

*Dun-cliff, Dun-head; Hill-cliff, Hill-head. Crann, crainn, tree, trees, Cranbourne. Sar-on, old Sarum, the chief sun-hill of the Saronides.*

*Rivers* in a very large proportion, bear their *old names* from the “*Tyne* in the north, as if in haste; and *Humber*, or inland sea; to the *Stour* and *Rother*, stepping-stones, and a race; in the south:—and from *Lod*, mud, muddy, in the east; to the *Tamar*, slow, gentle, still, and the *Fal, fol, vol*, moving, going, coming, departing, as seen in its branches in the west. In the Gaelic—

*Life, the universe*, is beatha, beo, bith, bi, budh, domhan.

The *World, earth, country, land*; talamh, ce, ia, tir, tana, ar, ara.

The *Sea*; muir (gen, mara) bar, bath, fairge, glas, lear.

An *Island*; eilan, innis, bay, harbour, protection; hamus, cala, sion.

*Mountain, hill, eminence*; benn, bre, bean-an, bin-an, binnear, cnoc, sliev, sith.

*Valley, glen, marsh*; gleann, gibhis, comar, leog, log.

*Fountain, spring*; bir, bior, en, tobhar.

*Water, River, lake*; avon, baoil, dur, ease, linn, oice, suir, uisg, inver, frith, loch.

*Wood, woods, woody*; coill, coillte, coillteach. *Tree, trees*; crann, crainn, craov.

*Oak, oaks, grove, groves*; dair, daire, deire, doire, duire, om, oma.

*Hut, cottage, village*; boit, cai, cro, teagh, tigh, treabh.

*City, town*; cair, baile, taim, tuaim.

*Natural place of defence, hill, fastness*; din, dun.

*Artificial place of defence*; cathair, cair.

*Man, men, great*; duine, daoine, vear, vir. *Woman, women, little*; vean, ban, van.

*Child*; leambh. *Son, sons*; mac, mic, vic. *Daughter*; inghean, nigh. *Servant*; gille.

*Chief, lord*; ceann, dais, mar, mor, tighearna, tierna, tann.

*Queen*; riogh-vean, ri-vean, bean-riogh.

*King*; riogh, righ, ri.

*Palace, fortified abode*; priomlongphort, rath, lios, breaslann.

*Sepulchre, grave, mound*; cabra, cabr, caibeal, taip, ur, crom-leac.

The *Supreme Being*; Ol, Ta, Ti, Ti-bi, Ti-mor, Erlamh. *God, gods, heroes*; dia, dee, bel, (ta-beal Ish. vii. 6,) crom, camolus, neith, tait.

*Goddess*; ban-dia, andras, onvan, nemon, beineith.

The *Sun*; bel, crios, grian (gen, greine) ion, on, samh, sul, ur.

The *Moon*; belasama, cann, luan, mis, re. *Star, stars*; reul, rinn.

*Heaven, starry*; belasamen, neamh, nion, noin.

*Circling heavens*; cor, cruinne, ion, nion, reath.

*Fire, flame, light*; adair, aodh, tin, teine, ur; breo, lannrach, las, les, loise, loisg; bat, bot, but, dalc, for, fur, fursan, gor, lochran, solus.

*Enclosure, sacred, altar*; lann, lanndian, urula, carn.

*Congregation, temple*; noit, teampoll, eile, sepeal.

*Teacher, school, college*; ollamh, ollav, oll, oil-tigh.

*A Judge, place of judgment*; beara, breithe, vreth, vres.

*Earth works*, some very extensive yet abide on hills, and commanding positions, may be seen in the western counties from *Maiden-castle, Hamden-hill, and Cadbury, to Catsonbury*; (*cath, cad, a battle, conflict*) and other places from the east to the west of Cornwall. These were probably the fortresses and camps of chiefs, and into which the people of the neighbourhood fled from their *boits*, booths, or rude cottages for shelter, on the approach of hostile clans. Near some earth works at little Carnic and Pelynt *bronze* instruments, celt-like; and a chain of *gold* were found some years since. And near *Castle-an-Dinas* in St. Columb, the Nine maidens, a line of rude stones, *Trea-sad-darn*, and *Tre-nouth*, are the probable memorials of priestesses, and gods of the *Gael*.

*Betham*, pp. 177, 205, 226, 230, 232, 234. *Moore*, vol. 1. pp. 21, 24. *Virg. Ecl.* vi. 72. *Æn.* iv. 345. *Buller's*, St. Just, p. 94. *Allen's Liskeard*, pp. 2, 5, 7. *Whitaker*, *Cath, Cornwall*, vol. 1, pp. 30, 45.

## SECTION XXIX.

## THE ROMAN PERIOD AND MEMORIALS.

THE lowlands and vales of Britain had long been in a large degree covered with either lakes or mud, and up to the days of Severus a considerable portion of the country was either a marsh, or marshy. On this account the uplands and hills, were the abodes of the early Briton people. In some of these, caves and hollows have been found, either for the preservation of food, or into which the people crept for shelter. On *Pen-sellwood*, such hollows have been noticed, and Nottingham as *Ty-gogofawog* or *Tiggobauc*, was the house of *caves*. In other places the *Larach-tai-Draoneach*, or parts of the stone cottages of the old men have been discovered. But during the Roman period, more convenient homes were reared, and by Nennius the names of many Briton Cairns have been preserved.

The work of the Romans is declared by *mounds and walls*, which in the north stretched across the country for defence, as the forts of Agricola, and Hadrian's rampart from near the Solway Frith to the Tyne, raised about A.D. 120. The second from the Frith of Forth to the Clyde, about A.D. 140, under the reign of Antoninus. And the wall of Severus, A.D. 208, nearly over the same ground as the less important one of Hadrian, and which in a large degree now abides.

*Roads*, which in leading directions passed through, and intersected the country, to facilitate intercourse, and for transit from one military station to another.

*Fragments* of walls, cities, temples, villas, baths, hypocausts, tessalated pavements, and various ornaments, coins, weapons, urns, preserved in many old places which were Roman stations; as Exeter, Dorchester, Bath, &c.

*Amphitheatres* for gladiators, and men and animals, engaged in deadly conflict. On the south of Dorchester one of these may be seen, close to the road leading to Weymouth, and immediately above the angle where the Great Western and the South-western rail-roads unite. Maiden castle, the supposed Cair-Dauri, and metropolis of the



Dunium, Durinum, or Durotriges is in front of this Amphitheatre. A short distance on the north arose the Roman Durnovaria, or Dorchester. Wareham gives evidence of earth works and antiquity.

*Names* which terminate in *caster*, and *chester*, declare the military stations or cities of the Romans, from Lancaster to Porchester, and from Colchester to Exchester or Exeter.

*Old castles* also, from Porchester and Pevensey onwards on the south-eastern coast. The now lonely Caister near Norwich, was the supposed house, abode, and fortress, of the injured Boadicea, queen of the Iceni; and the Ventanorum of the Romans. In Wales and Cornwall where the Romans had but comparatively little power, the Caers or Cairns remained unaltered. One of the Roman roads extended to *Tamara*, *Voluba*, and *Cenia*, in the west of Devon and Cornwall; and Roman *coins* have been found in this remote district, some very lately on Beannan. From West Looe down, on by Trelawn wood, Pelynt, Lanreath, to Lerrin, the remains of a *raised mound* and a ditch may be seen, supposed to have been a Roman road, but now known as the giant's hedge; and some years since in the neighbourhood of this road, an urn was found, which contained the calcined remains of human bones.

"The land we live in" tells us, the wilder the country and its mountainous regions, the more it conserves the antiquities of the country. At the approach of invaders, or when driven by the foe, the people retreat to their fastnesses, where they cannot be pursued; and in such places are comparatively cut off from communication with strangers. Ireland, the Scotch highlands and isles, Wales, and Cornwall, declare this fact; as "portions of the old world preserved on the borders of the new."

The *people* of Ancient Britain in servitude not much better than the position of slaves, suffered little, if any loss, when their country became subject to Rome; they continued to be servants, but as such, perhaps, under less rigorous control than before. The young persons of promise, and those who obtained favour, were instructed, and prepared by intelligence, habits in some degree of self-control, and the pursuits of peace, for the advantages of more civilized life, and to whom such liberty as they had not known previously was given. Above *thirty cities* or towns

became either *municipal, colonial, or stipendiary, &c.*; those and others, were entitled to various privileges, in which, probably, may be seen the dawn of Briton liberty, and orderly government.

But in the age of the Cæsars, liberty more glorious, and good tidings more precious were declared to men; and during some part of the early period in which Rome prevailed in Britain, *christianity* reached its shores; though as in the case of Rome itself by what messenger; history has no voice to declare. Perhaps by some fugitive, forced from his country, and with others "*scattered abroad*" by persecution, or by some *mariner* or *merchant* from the eastern coasts of the Mediterranean, with invaluable treasure, pearls more precious than Cæsar sought on the Briton shores. Perhaps a "*devout soldier*" might have been the honoured instrument, or persons *driven* from Rome by *Claudius*, (*Acts xviii, 2.*) When some tumults in connection with *Chresto*, (*Suetonius, Claud. sec. xxv*) or *Chrestus*, led him to banish Jews from that city. *Chrestus* may have been a corrupt pronunciation of *Christus*, as *Tertullian* wrote, (*Apol. i. 3, Dodgson's Ed. p. 9, note.*) "*Christian* is by you wrongly pronounced *chreestian.*" Among the banished were *Aquilla* and *Priscilla*, (*Rom. xvi. 3,*) who went eastward to Corinth. As the *custom* of the *Asiatic* church on the time of keeping *Easter*, long prevailed in Britain, and was declared to have been the mode or time from the beginning; is it not probable that some *apostle, fugitive, mariner, or stranger* from *Asia*, brought the gospel to this country?

When the Apostle *Paul* had been two years a prisoner at Rome, (*Acts xxviii, 30,*) he was probably sent at liberty; went to *Spain*, (*Rom. xv, 24,*) and as some early christians wrote to the utmost bounds of the *west*, preached the gospel in the *islands* of the sea, and that in *Gaul* and *Britain*, there were disciples of the *tent-maker.*" Reports of a later period suppose that either *James, Simon-Zelotes, Philip*, or *Joseph of Arimathea*, was the first christian missionary to this country. But on this important question, *Dr. Short*, (*church history,*) and *Dr. Stillingfleet*, (*Orig. Brit.*) may be consulted.

Some *Briton traditions* are of doubtful authority, as the report of *Gildas*, that the British islands stiff with cold

and frost received the holy precepts of Christ the true Sun in the latter part of the reign of *Tiberius* (A.D. 14, 37.) When *Caractacus* was sent a prisoner to Rome, he was, as old men have said, accompanied by *Bran*, his father, and that the latter became a Christian. When *Bran* had been for seven years hostage for his son, he had permission to return to Britain, and brought with him *Ilid* or *Ilsted*; *Cyndaf* or *Cynvan*, and *Arwystli*, or the supposed *Aristobolus* of *Rom.* xvi, 10, and that one or more of these strangers first preached the gospel to the *Cymry*. *Bede's* tale of *Lucius*, "King of the Britons," has been much doubted. It states that about A.D. 156, *Lucius* sent *Elvan* and *Medwin* to *Eleutherius*, bishop of Rome, to request that he might be instructed and made a Christian. *Geoffry* of *Monmouth*, or the work which bears his name, adds, the Pope sent two most religious doctors, *Faganus* and *Duwanus*, to instruct and baptize him, and after his conversion he built a church at *Dover*, that the Christian sacraments might be administered to the people; and as *Geoffry* wrote, the *Flamens* were baptized and made *bishops* the *arch-flamens*, *archbishops*, and the old *temples* were dedicated to the worship of the true God. Among the difficulties which darken this narration, the following have been noticed, *Eleutherus*, not *Eleutherius*, did not become bishop of Rome until about A.D. 177. How could *Lucius*, or any Briton prince who might have some authority in a remote part of the country, designate himself "King of the Britons," half a century after Britain, to the Frith of Forth, had become a *Roman province*? To accommodate the story it has been conjectured that *Lucius* held from the Romans some cities of the *Regni* (*Sussex*) with a *royal* title, but does this assumption rest on any sufficient foundation? *Nennius*, by giving another date, A.D. 167, and calling the Pope *Evaristus*, increases the doubtfulness of the narration. The story of *Lucius*, as the *Rev. Rice Rees* imagined, had some connexion with *Leufar Mawr*, a British chieftain, to whom a church at *Llandaff* has been attributed, as the *first* which existed in Britain.

The *Dean of Ardagh*, (in his "Catholic church of Ireland,") is of opinion that the gospel was preached in that island at a very early period, and that some disciple visited it within a century from the crucifixion. In the second

century Ireland sent out *Cathalgus* as a christian missionary, and who became bishop of Terentum. In the next century *Cormac*, an Irish prince, became a Christian, lived and died in the faith. *Irenæus*, bishop of Lyons, mentioned the existence of Christian churches among the *Celtic* nations in the second century. And by *Tertullian* who wrote in defence of christianity (about A.D. 200,) reference was made to christians in the fields, forts, islands, and towns belonging to Rome; and in another work he declared that places in Britain which had been inaccessible to the Roman arms, had become subject to Christ:—a report not merely rhetorical, but in application to Ireland, literally true. The martyrdom of several persons in Britain during the *Diocletian* persecution, (A.D. 303, 312,) and especially of *Alban* at Verulamium, or St. Albans:—the presence of bishops from *Britain*, in the council of *Arles*, on account of the Donatists, and probably at *Nice*, (A.D. 325,) at *Sardica*, 347, and *Ariminium* also, are proof of the existence of christianity in this country, and that the bishops and churches were acknowledged as undoubted members of the church of Christ: though afterwards these facts appear to have been doubted by Augustin and Rome, and the Briton christians though unchanged in their faith, were treated as if schismatics.

*Pelagian* strifes, and the presence of Germanus, (A.D. 429,) Lupus, and Severus, from Gaul, to quell these dissensions, are evidence of the early christianity, and doctrinal disputes in Britain.

*Pelagius* of the fourth and fifth centuries, was a native of some part of Britain, or Ireland, and a monk of either Bangor or Banchor. *Morgan*, is thought to have been his early name, as one born *without*, on the *margin* of the *sea*, or *sea-born*. “Self-reliance in spiritual things” was a leading feature in his teaching; and he and his followers “being over great friends to nature, made themselves enemies to grace.” *Pelagianism* was more than once condemned by either Synod or council of the church. (A.D. 412, 418.) Pelagius was greatly assisted by his “learned and eloquent friend” *Cælestius*, who, as Moore wrote, was a Scot, Scuit, or native of Ireland; and, probably, the both were of the monastery of *Banchor*, near Carrickfergus. In early life Cælestius, when distant, sent letters to his

parents in Ireland, (A.D. 369,) in the form of books, full of piety. As these letters were written to be read, this statement if well founded, (in the words of Moore,) would be an incidental proof that letters and learning were found in that country before *St. Patrick* existed. In his notice of christianity in Ireland, Wills adds, "that Ireland had heard the preaching of the christian faith before the commencement of *St. Patrick's* ministry seems to be a settled point among the writers on the ecclesiastical antiquities of the country; and *Ailbe, Declan, Kieran, and Ibar*, are mentioned as among the early christian ministers or bishops who either preceded, or were contemporaries with the great and greatly disputed, apostle of Ireland.

At this period, neither the *Briton* nor the *Hibernian* churches appear to have acknowledged any *filial relation* to Rome; about A.D. 431 *Palladius* was sent from this city to Ireland, as the messenger from Rome to "the Scots believing in Christ."

*Maun*, or *St. Patrick*, is supposed to have been born either at *Alcluid* or in *Brittany*, about A.D. 387; and as a christian minister to have landed at *Dublin* A.D. 432. Either before or after this period, it has been believed that with twenty companions he visited *Cornwall*,—preached to the people,—and founded a monastery. In a *barn* belonging to *Dicho*, a chief, in the barony of *Lecale*, *St. Patrick* began his ministry, and which was afterwards known as *Sabhul Padruic*, or *Patrick's barn*. He visited the horrid plain of slaughter in *Leitrim*, destroyed the *Crom-cruach* idol, the *Moloch* of the Irish, to which human beings were offered in sacrifice, and at his instance the tracts or writings of the Druids were committed to *the flames*; but generally, *Moore* commends *St. Patrick* for not rudely assailing the ceremonies and symbols of the ancient superstition. In those days, as well as in the age of *Augustin*, the purpose was to introduce and establish the gospel through the *old* forms and customs of idolatry. The spring festival of *Samhin* was made to agree with *Easter*. The *summer solstice*, when *flame* ascended from almost every hill and high place in honour of the *sun*, was transferred as a sacred season, to *St. John the Baptist*. The many *sun and holy wells*, became the acknowledged *baptismal fonts*. On the *lifted pillar* with the circle or crescent as inscribed sacred

symbols, the figure of the *cross* was added; that the Druidical stone might have the memorial of the saviour. And that the *old places* of idolatrous worship might continue to attract the people to their long *favorite haunts* and places of *congregation*; the old *lanns and temples* became places of *christian worship*; and the newly-built *churches* were raised on the *sites* of the old; or as near to the *lanns, temples, fire and light towers* and hills as they could be, that whatever *religious feeling* the *old places* had nurtured, might, by such plans, be continued, *and transferred to the new*. Christian churches as to *place*, may often declare where the ancient men adored. *Lanteglos*, in Cornwall, combines the old name with the new. In Wales *Llans* as churches abound. In London, the *lanndian* of Diana passed to the *Cathedral* of St. Paul. At Thorney, on the site of *Apollo's temple*, arose *Westminster Abbey*. The same change as to *Apollo temples* is said to have been made at *Winchester, Bath, &c.* In other places the neighbourhood of the *Dair* or sacred *oak*, was the selected position for the *church*; as in the case of St. Bridget's cell, with her inextinguishable fire, to which the present *Kil-dair* or *dare*, looks. *Dair-magh*, the oak-field, became *Durrogh*, and *Doire-calgaich*, (*Cailleach*, aged, a nun, vail, cowl,) to *Derry*.

On elevations near the sea, and on inland hills and tors, where bel-fires had long flamed, churches and chapels were erected and dedicated to *St. Michael*, the conqueror of the dragon; the name of this saint yet distinguishes many places from which sacred buildings have disappeared, and declares positions where once

“ Each rocky spire  
Of the vast mountain stood on fire,  
Though now for ever gone the days,  
When God was worshipp'd in the blaze; ”

as in times of old. But in the alleged conversion of multitudes, the change has sometimes been more in name than in mind and heart. In consequence of this, unhealthy mixtures, and alliances with what should have been “*commanded away*” instead of accepted as auxiliaries, the glory of christianity was dimmed and its progress retarded.

In heathen Rome the people had gods at their doors; “*you have, as Tertullian wrote, Cardea, Forcules, Lamen-*

*tinus, and Janus*: surely we know that though these be feigned and empty names, still by them the people are drawn aside to superstition. Images are idols, and the consecration of images idolatry. Whatsoever thou doest to the door thou doest to the idol." Yet, soon after the church placed *St. Peter* at the door instead of *Cardea*, the *Mater-deum* became the *Madonna*, the *hostea* the *host*, and the *Lugentes-campi* the dismal regions, or *purgatory*.

In Britain, the visits of reputed saints from Ireland, are supposed to have been made by persons who really were friends of the old opinions, who stealthily sought to leaven christianity with ancestral Druidism, and in anticipated hope of the proper time, when the ancient system should be restored to its former position, influence, and power. In the opinion of Moore, the accustomed objects of former worship were early associated with the new faith, the order of Druidesses as well as the idolatry they practised, appeared to be renewed or rather continued by the nuns of *St. Bridget*, in their inextinguishable fire; and heathenism continued to linger in the country.

In the days of Saxon idolatry, *Augustin* was recommended to accommodate his teaching or the keeping of the christian festivals to the festival seasons of the Saxons, as far as he could; but neither the old Druid nor the Saxon practices could be removed by this system of accommodation. In many parts of England fragments of heathen customs yet abide, and though

" On Teviot's silver tide  
The glaring Baal-Fires gleam no more."

In other places, on midsummer eve, they may be seen. In some places in the *Belra* or *Land's End* district where wood is scarce, flame and light from the explosions of gunpowder, supply the deficiency, and *St. Michael* has not conquered the dragon. *Grian* and *Greine* have scarcely lost their May-poles, nor the village greens their revels. *Old wells* have yet reported strange endowments. In *orchards* are marvellous rites. *Fragments* of garments, on stones, or branches of trees, either acknowledge benefits received, or, are placed in such positions to keep the *daoine-maithe*, or dexterous little people in good temper and harmless, though in some solitary places, bewildered travellers still aver that

these mischief-loving ones laughingly lead them they know not whither, and give great vexation to the good housewife, and her half angry and half afraid servants of the dairy.

Monuments and votive *altars as memorials* of the Briton and Roman age have been found in many parts of Britain, in honour of either *Bel* the friendly god and friend of man, the *Tyrian Hercules*, *Mithras*, *Apollo-Grannus*, *Astarte*, *Diana*, the gods of the shades, the rustic gods, and many others. To altars of this character the *christians* could not have been parties; and as the author of the "*Celt, the Roman, and the Saxon*" wrote, "not a trace of christianity has been found in Britain among the sepulchral monuments of the Roman age; though amidst figures which were emblems of Paganism, a *Monogram* which declared the Redeemer was discovered on the tessalated pavement of a Roman villa at *Frampton, in Dorsetshire.*" pp. 256, 298.

*Bede Eccl. Hist.* bk. 1, c. 4, 30. *Six Chronicles* pp. 53, 154, 187, 300, 302, 393, 397, 410, 448, 456. *Tertullian*, by Dodson, pp. 78, 182, 224, 241. *Whitaker's Man. and Cathedral of Cornwall*, v. ii. pp. 61, 62. *Archæologia*, vol. xxxiii, p. 2. *Moore's Ireland*, vol. 1. pp. 22, 69, 202, 205, 206. *Blunt's Sketch*, p. 13. *Pictorial Hist. England*, vol. i. pp. 48, 50, 52, 73, 75. 115, 132, 229, 348.

## SECTION XXX.

BELGIC, PICT, WELSH, WEST-WELSH, AND BRETON PEOPLE.

As already noticed (sect. ix.) the above classes are supposed to have been of *Scythic and Cimmerian* origin; and that the *Belgians* crossed over for war and plunder, once and again, during *several centuries* before the christian era. On the departure of the Romans, the *Picts* and their confederates as they had done before, came from their abode, near the *walls* of the north; and in the weak and defenceless state of Britain, they not only destroyed the people, but in a large degree their *churches and villages* also. With the exception of a few old places, desolate hollows, or lonely mounds, but little now remains to declare the abodes, or those raised during the early part of the Roman period, of



the old *Keltic race*. The wild herb, the grass, and the flower of the field, have long flourished, where the rude forefathers had their hearth and home, and on the graves where their ashes sleep. *Names* only in lonely places where not even a cottage is found, like ghosts of the dead, seem to hover over and declare these otherwise long forgotten places. During the cruel and murderous revelry of war, many left their homes to desolation, and fled to mountains or woods, as a refuge from the destroyer. But the day of retribution soon arose on these marauders, the *Saxons* in their might approached the dwellings and haunts of Belgians and Picts, and forced those who had driven the former possessors of the land to western countries and wilds to seek shelter in *Cornwall, Brittany, and Wales* themselves.

The *traditions of the Cymry*, like those of the early tales of other countries, have myths, and many poetic legends, and the people are honoured by the care with which they have gathered up and preserved, the early reports of their race. The legends and names given to places by both the Gael and the Cymry, appear to have been memorials of *Noah, the ark, and the deluge*. By the Gael, Hercules was *Melec-aorth*, or king of the ship. *Carn-yorth or Aorth*, and hills, as if ships or boats with keels upwards, as *Toma-heurach, Terney-curach, curragh*, ship or shep-ton hills, have apparently some allusion to a ship, boat, or *curragh*. The vale below *Carn-yorth* is *Nan-cherrow*. In the traditions of the Cymry, *Hu* the mighty and the fair *Ked*, symbolised Noah and the ark. *Llyn-llion* or the lake of floods may be noticed, and *Annwoyn* the deep in which all were drowned except *Dwynvan* and *Dwoyvack*, who were preserved in the ship *Nwydd-nev-neivion*. The *names* of the two who escaped were given to the *sources* of streams which pass through *Llyn-tigid*, or Pemble-mere, and then at *Bala*, go forth to the *Dee*. Other traditions speak of submerged lands, as the *Cantref-y-gwaelod*; in or near Cardigan bay. The *Lyonese*, from the west of Cornwall towards Scilly, of which the wolf-rock, and seven-stones, are memorials.

“ All down the lonely coast of Lyonese,  
Each with a beacon star upon his head,  
And with a wild sea light about his feet  
He saw them—headland after headland flame  
Far on into the west.”

Unless science is at fault, the submersion of land extended beyond the Lyonese and Scilly, and reached from the depression which led to the English channel, far away to the south-west, by Brest, (*Brisde, the broken the fracture*) to Spain.

The *Arkite*, and worship of *elements* of a section of the Britons is said to have been displaced by a class of men in Cornwall who were known as *Hir-ei-Peisiau*, or the *long coats*. Among other "*high places*" in the west, where fire and light worship was apparently found, at *Hustin* Barrow near Wadebridge, and *Bar-lann*, or *Lloewn*, the joyful exclamation was probably once heard, "*Tan, tan, Hustin-gwawr.*" The fire, the fire, whispers Aurora. The moving the vehement fire, even he whom we adore, high above the earth." In the words of modern poetry—

See ! the sun himself, on wings  
Of glory, up the east he springs,  
Angel of light who from the time,  
When heavens began their march sublime ;  
Hath first of all the starry quire  
Trode in his Maker's steps of fire.

In Ireland, as history mentions, *Arkite*, and worshippers of the *moon*, were found in a northern division from Galway to Drogheda, and which was known as *Leith-conn*; the other division in which the *round towers* chiefly remain, was *Leith-mogh*, the portion of the *Magi*, or *fire worshippers*.

The early *agricultural* people of Britain were probably some class or classes of the *Belgian* or *Cymry* family; and the *names* which yet abide, especially in the central and eastern parts of Cornwall, which are *ideal and descriptive* in the language of this people; would appear to say that the old enclosers of land, possessors of *farms and villages*, were persons of *this race*.

Selections or allotments of land, then probably wide and large, it is thought were marked by *boundary stones*, which declared the extent of the *Maen-ar*, or *Maen-awrs*. When the rude *cottage* or house was built thereon, the chosen home was either *Bo-sisto*, the shelter of life or existence; *Bod-uel*, or family abode; *Bo*, or *Bos-kenna*, the hill abode; and in these the old men stood, stayed, tarried, and dwelt.

When the cottage passed to the more substantial *family house*; the *old homestead* became known as either *Tre-hane*, *Hendref*, or *trev*, the old town; *Hen-daeor*, the old land or farm; if shaded or encircled by an oak or oaks, it was *Hen-der*, or *Hen-dra*; the old oak or oaks, farm or village. The *Maenawrs* had in the *distance*, outlying hills, commons, or pastures; and where the herdsmen during *haf*, *hav*, or *summer* days, formed *haf-dys*, *hav-etts*, or cone-shaped cottages for themselves; if with *peeled* rods or branches, the cot was *Ty-gwyn*, or *wen*, the *white cottage*, and in other places, *Chy*, or *Keig-gwn*. If near a sandy place or beach, *Ty-wr-dreath*, or *traeth*, was the memorial of both the man and of his house. *Chy-an-dwr* house near the water or river. *Chy-an-hale*, or *hallen*, house near marsh, moor, or moors.

In Notes on Ancient Britain by Rev. W. Barnes, B.D., it is said, the government of the Cymry was at first Patriarchal, next a social form between that of the household and father, and a king. Laws were made not only to punish the wrong-doer, but also to do justice to the injured, and to right his wrongs. The family or clann was represented by a foreman known as the *Pen-cenedl*, (*enedlol*), or tribe-head, whose duty it was to see justice done to his people, and to adjust the claims of others; at that period everything possessed had its *gwerth*, worth, or price.

By the Cymry, Boadicea was known as *Bydhig* or *Byddyg*. Cassibelan as *Caswallan*. Caractacus as *Caradaug* or *Cradoc*. Cunobelin as *Kynvelin*. Cunovallus as *Kynvael* or *Kynval*. And Catamannus as *Kadvan*. Maglocunus *Maelgun*.

In published (A.D. 1709,) letters of the late *Walter Moyle, Esq.*, of Bake, are notices and figures of very old *inscribed stones* in Cornwall, as if monumental. One near Redgate in St. Cleer, to *Doniert* or *Dungerth*. To *Kirys ap Kynvor*, near Fowey. To *Kalobran* in Gimmen-screpha at Madron. That to *Kynadhav* became the blue bridge stone in Gulval, and the Mawgan cross stone has, or had, the name of *Gnegume*. In Burian church is a handsome old monument.

In the following words (articles omitted,) memorials of the *Cymry*, and the old *Cornish*, may be seen

The *Divine Being*; *Duo*.

*Heaven*; nef.  
*Sun*; haul.  
*Moon*; lloer.  
*Star, stars*; seren ser.  
*Fire, light*; tan, gole, golen.  
*The Earth*; ddaear.  
*A Mountain*; mynydd.  
*Hill, hills*; bryn, bryniau, bre.  
*Valley, valleys*; dyffryn, dyvn.  
*Rock, rocky, stone*; careg, maen.  
*Sea*; mor.  
*Promontory, beak*; penryn, ryn.  
*Fountain, well*; ffynnon.  
*Water, stream*; dwfr, dwr, nant, gover.  
*River, confluence of water*; aber.  
*Wood, woods*; coed, coedydd, gwydd.  
*Grove, groves*; llwyn, llwyni.  
*Oak, oaks*; derwen, derw.  
*Vale, heath, open country*; ros.  
*Moor, salt marsh*; hal, morfa.  
*House, village*; bod, chy, ty, tre, tref.  
*Old place, person, thing*; hen, hendyn, henoedd.  
*Church, land, elevation*; llan, lan.  
*Head, chief, end, an acute angle*; pen.  
*Head, pit, pool, an obtuse angle*; pol.  
*Grandfather, father*; taid, tad.  
*Man, woman*; dyn, dynes, gwyr, gwraig.  
*Babe, child, son*; baban, maban, mab.  
*City, hill-fort, chair*; dinas, caer, cader.  
*A King, brenin, Queen*; brenines.  
*Grave, sepulchre*; bedd, vedd.

In tre, ros, pol, lan, caer, and pen,  
 You know the most of Cornish men.

Welsh names are often Patronymicks, as *Beavan*, ap Evan; *Bowen*, ap Owen; *Prichard*, ap Richard; *Price*, *Pryce*, ap Rhys; *Pugh*, ap Hugh, &c. Cornish names are often from *places, villages, &c.*

Mabyn, Perkyn, Tomkyn, Wilkyn, appear to be *diminutives*, as, the *little son*, and *little Peter*, Thomas and William.

*Welsh Dictionary, Six Chronicles*, pp. 305, 307, 311, 313. *Harcourt* i, p. 488 ; ii, 136. *Davies Druid Myth*, pp. 90, 105, 143. *Whitaker's Cath. Cornwall*, v. ii, pp. 81, 82.

## SECTION XXXI.

## THE SAXONS.

THE conclusion of the XVIIth section, refers to some movements either by necessity or choice, among the tribes of Germany in the 5th century of the Christian era ; which led many to become sea rovers, and in the days of Britain's misery, a greater number of the blue-eyed race reached her shores than had appeared before. These adventurers and free-booters were, *Jutes, Anglens, and Saxons*, and under different leaders, about the following periods, made the following sections of Britain their prey :

I. *Kent* by Jutes, A.D. 457. By Kenwulf, 796. United with Wessex, 823.

II. *Sussex* by Ella and Saxons, A.D. 477, 491. United with Wessex, 823.

III. *Essex, Middlesex*, and south of Herts, about 527. *Æscwin's* Kingdon.

IV. *Wessex*, by Cerdic, and Cynric his son. Under Egbert, Supreme.

V. *Northumbria*, by Ida and Anglens, A.D. 571.

VI. *East Anglia, Norfolk, &c.*, by Uffa and Anglens, A.D. 571.

VII. *Mercia, Midland Counties*, mearc-land, marches, by Creda, 585.

These kingdoms as the *Heptarchy*, under Egbert as Bretwalda ; became the United Kingdom of the *Anglens and Saxons*. *Wales* was not conquered by the Saxons, but kept in a state of some dependence by Egbert, and nearly two centuries passed from the landing of Hengist and Horsa, ere the Saxons found their way to *Devon* and *Cornwall*, and then the *Exe* was their boundary. But in the tenth century *Athelstan* drove the *Cornwealhas*, or *West Welsh*, from *Exeter*, forced them beyond the *Tamar*, and made this river their boundary ; as the *Severn* had been made to the *Cymry* in *Wales*.

In Kemble's "Saxons in England," much interesting information may be found on this race and their institutions. From their woods and wilds, like their Scythian ancestors, they brought their attachment to the claims of individuality, and of liberty, which they blended with their forms of government, as they arose and became established. If to the Saxons, cities had been places of desire, few could have been found; but they were an agricultural people, and as peace and order allowed, they made the country their chosen abode: the names they gave to their selected or assigned lands and villages, declare the home feeling of this new aristocracy. Parts of the country, on declared conditions, were probably allowed to remain in the hands of their owners; but in a large degree the land was divided among the men of the sword, and their friends, in number of hides, extent, and captives for labour, as service, valour, and the few or many of the family could successfully claim. The hide or hides secured were of arable land; this was belted with, or had in the distance, wilds, commons, and pastures, for cattle;—woods to furnish materials for building, and masts (acorns) for swine. The Allods, like the supposed old Maenawrs, were bounded or defined by either stones, commons, woods, or rivers; and they were known as *Mearcs*. From the unappropriated or *Fole-land*, selections were made to reward service, or to meet the wishes of interest; and which when conveyed by written instruments were spoken of as *Boc-land*; and as the Saxons founded their claim to distinction and privilege on property *in land*; to them the possession of this was a matter of the highest importance.

As their government became developed, the country was divided into *mearcs*, *tithings*, *hundreds*, *gas*, *scirs*, or *shires*; every man was required to be *enrolled* in some one of these; and every freeman was bound by law-ties to other freemen, who were to hold him to right—aid him when wronged—and to cause, in such a case, compensation to be made to him. Instead of the Hendref of the "old British farmer, the homestead became the tun, ton, or town. Unlike the Roman jurists, the claims and modes of the church, the Saxons thought that liberty and justice should go out from themselves. To this end the several mearcs, tithings, &c., had their courts in which the ealdorman, or ealdormen,

presided, and with the other freemen administered justice. The Wittena-gemot was the highest court, where the "king by the grace of God, with his senators, and wise elders," determined matters brought before them. The meares first defined by boundary stones, had afterwards rude earth works and fortifications for their defence. As time advanced men of note and wealth erected and fortified buildings as lords of the meares or marches, of a higher class. Around these, servants and labourers found secure abodes, and vendors of necessary things began to congregate. On the reintroduction and establishment of christianity, the landowners and thanes, erected churches on their manors, and near their abode, for the advantage of the head or lord and his servants. To meet the convenience of the whole, markets were appointed, and fairs were held at the time of festivals, or other days of desire; and chippenhams, guilds, burgs, and byrigs, declared the onward course of the new order of things. The Anglens and Saxons, as Sharon Turner wrote, brought with them a superior domestic and moral character, and the rudiments of new political, juridicial, and intellectual privileges. If Rome laid the foundation, the Saxons more largely contributed to the rising constitution, the internal policy, peculiar customs, vigor and direction of mind, to which Britain owes so much in the social progress she has so eminently made."

The Briton christians who had been able to escape from the ravages and sword of the Picts, and next from the idolatrous Saxons, were found chiefly in the country of wilds and mountains from *Iona* down to *Bangor*, and *Caerleon* to *Cornwall*. At some part of this period as to religion and learning, *Bangor* and *Carleon* were said to be the two eyes of the church; though tradition reports there were, ere routed by war, three *perpetual* choirs in the country, one at *Ynys-Avallach* or Glastonbury, another at *Cair-Caradauc*, or old Sarum, and a third at *Bangor*, and psalmody or worship by courses of persons, was continued day and night.

About A.D. 521, *Crimthan*, (or by the christian name by which he is better known,) *Columba* was born in Ireland; and about 563, as a christian missionary, he left Ireland for Britain. By his relative Conal II., Iona was

given to him, and in and from this island *he*, and the *Culdees*, became illustrious for their piety and usefulness, especially to the Picts in the north, and the Saxons in Northumbria. In this island, as *Dr. Johnson* wrote, some of the most distinguished preachers in Scotland, were trained, and from which they went forth and established churches. *Aidan* went to the Saxons in Northumbria, and about A.D. 635 erected and made the monastery of *Landisfern*, his abode.

When in England the gods of the Saxons prevailed, and the old Briton church was in the shade, beautiful *captives*, as report says, were taken from the north of England to Rome, and exposed in the slave market of that city, for sale. At this moment the fair children with fine hair and beautiful countenances, were seen and pitied by a good man, who afterwards, as *Gregory* the first became Bishop of Rome. He enquired from what country the children had been brought, and on being told they were *Angles*, the good man in his pity and benevolence, is said to have replied, if they were christians they would be *angels*. Gregory desired to become a missionary to England himself, but was prevented, yet, when A.D. 590, he became head of the church, and had heard that by some means, either the unhonoured, the unmentioned labours of the old church, or the exemplary conduct of captive christians in servitude, the English "earnestly desired to turn christians." *Gregory* sent *Augustin* 596, and forty monks, to promote this reported desire of the Saxons. The marriage of *Ethelbert*, king of Kent, with *Britha* or *Bertha*, a christian princess of France; and the comparative tranquillity of the time, greatly favoured the work of *Augustin*; and in the following order the Saxon kingdoms became professedly christian. *Kent*, A.D. 596. *Essex*, 604. *Northumbria*, 627. *East Anglia*, 631. *Wessex*, 634. *Mercia*, about 650. *Sussex*, 678, and lastly, the *Isle of Wight*.

But soon, from either the fault of the times, or the fault of men, the sad and painful conflict began between this newly re-introduced christianity from Rome, and the old Briton christianity on modes and things which had long prevailed in the country. *Augustin* asserted his claim and authority to declare the law of the church, to rule eccle-



siastically in Britain, submission and obedience were required from all ministers and their people, especially as to the time of keeping *Easter*. The Briton christians, were no longer to follow the custom of their parents, and of the churches in the east, but to conform to the practice of Rome:—it was also expected that the mode of administering *baptism* should be changed, that Augustin should be acknowledged as primate, and that aid should be given him, in his attempts fully to convert the Saxons.

The acknowledged superintendent of the old churches was the bishop of Carleon, (afterwards St. David's) and to renounce his authority at the will of a stranger, was held to be an improper request; they had kept the festival of Easter at the same time as the *churches of Asia* had done, and duty, as the Briton christians thought, required them to *abide* in the teachings of their ancient ministers, and to continue to walk in the old paths of their fathers; on these principles, and dislike of the spirit in which Augustin had made his claims, the required submission was not given. But the reasons on which it was withheld were of no avail. Augustin must be obeyed. He at length was told that after deliberation, chosen men would meet him and give their reply.

In *Ireland*, the christians attached to "ancient usages, persisted in following the former rule, as to Easter; and which *Columbanus* defended as that which had been always observed by his countrymen." In *Britain*, their brethren as if really wishful to be rightly directed, consulted together, and in their difficult position resolved to seek the opinion and advice of an aged christian, in great repute for his wisdom and sanctity. In the judgment of this old man, the request that such changes should be made at the will of a stranger, and who had no authority in the country, was an improper demand; yet, he added; mark the spirit, temper, and manner, in which he receives you, and let that have some influence on your opinion whether he is a holy man and sent by God; and in what degree he ought to claim your attention.

*Dinoth* abbot of Bangor, seven bishops, and many monks, met Augustin; at St. *Augustin's ac, or oak*, on the borders of Worcestershire and Herefordshire, A.D. 602, who, as they supposed, received them more in the spirit of a master.

than in the spirit and temper of the gospel; this being carefully noticed and felt, the abbot, as history reports, addressed him in words like the following.

“ You propose to us obedience to the church of Rome; are you ignorant that we already owe a deference to the church of God, to the bishop of Rome, and to all christians of love and charity, which obliges us to endeavour by all possible means, to assist and do them all the possible good we can? Other obedience than this to him you call Pope, we know not of, and this we are always ready to pay. But for a superior, what need have we to go so far as Rome, when we are governed under God, by the bishop of Carleon, who hath authority to take care of our churches, and spiritual affairs? ”

This declaration, we are told, led Augustin, in anger to reply, “ since you refuse peace with your brethren, you shall have war from your enemies; and since you will not join us in preaching the word of eternal life to your neighbours, you shall have death at their hands.”

The old Briton churches had not neglected either the idolaters in the north, or their Saxon invaders and oppressors in the south. About 412, *Ninian* had many converts among the Picts, on the south of the Grampian range. *Columba*, 563, made *Iona* his principal abode, and from which he went to regions beyond the Grampian hills to preach the gospel. *Aidan*, 635, visited Northumbria as a christian missionary to the Saxons, and had his see at *Landisfarne*. *Rapin* supposes that the gospel had, in some degree, been made known to Saxons in the South, and that “ the work was in great forwardness, ere Austin reached the shores of England, to whom the honour is usually given of converting the whole people of the country.” The Briton christians, or the *Scotch*, as they were called, had not been inactive, and when some of the supposedly converted Saxons sunk again into idolatry, by the labours of some of these good old men, “ they were converted anew.”

The first occasion of the *Easter controversy* was the *Paschal* mode of the *eastern churches*, who kept this festival when the *Jews* celebrated their *Passover*; Easter was never kept by the *western church* on a *week day*, but on the following *Sunday*, and because the eastern churches would not do the same, they were A.D. 197, excommunicated by

*Victor*, bishop of Rome. When the *quartodeciman* dispute came before the council of *Nice*, 325, it was determined that Easter should be kept on the *Sunday* after the first full moon, which followed the 21st of March. But another cause of the *Briton* difference was the adoption of a *new rule* by Rome, A.D. 532, by which the time for celebrating this festival was determined, and of which probably the *churches* in this country had *never heard*; by this recent mode, the *Easter* of *Rome* was a *month later* than that of *Britain*.

This change, as Moore wrote, was the cause of the great mistake which pervaded the proceedings of Augustin and the friends of Rome. They appeared to assume that their method of computing the time of the Easter festival was *the same* that *Rome* had practiced from the very commencement of her church, whereas the mode on which they acted had but recently (about the middle of the *sixth* century,) been adopted by Rome herself. Another great error, accidental or of some sort, was the mixing up of this controversy with the old *quartodeciman* dispute, to bring the *Briton* christians into dishonour, as if this alone was the cause of their nonconformity. But the *great evil* of this contest lay in the *obstinacy*, more or less, perhaps, on both sides, with which such questions, and whether the *tonsure* should remain in the form of a *crescent*, or be changed for that of a *circle*, was maintained; and which led to such divisions, bitterness, and horrid wars, as were a dishonour to the sacred name of *christianity*.

The fearful words of Augustin to Dinoth and his friends, were by some, received as a prophetic declaration of events which should come; but could any real christian minister, at his will, have been a party to its fulfilment, and to the murderous proceedings and misery which soon distressed the ancient church? *Ethelfrid* or *Adelfrid*, king of Northumbria, 613, invaded North Wales. While preparing to lay seize to Chester then in the hands of the Welsh, he met 1250 monks from *Bangor*, who were about to pray for the protection of their country, whom he heartlessly put to the sword, and afterwards defeated the Welsh army. By 200 messengers from *Dinot*, the king was implored to spare the monastery, and promised if he would leave their sacred establishment uninjured, that they might serve God

in peace therein, he should have all their property; but the savage king ruthlessly murdered these good and defenceless men also, caused the monastery to be demolished, and left *Bangor*, one of the Briton seats of learning and piety, a heap of ruins. As *Augustin* is supposed to have died about 604, it is hoped that he had never been in any way mixed up with plans which led to those most cruel and barbarous acts; though a different opinion has been placed on record.

The old churches which remained held fast their integrity, and followed the modes of their fathers. On this account they and their successors during several centuries, were placed under the ban of the church of Rome, and in many places if not everywhere regarded as *schismatics*. To destroy the influence of the Briton clergy by bringing them into disrepute, their ordination was questioned, their orders denied, and their ministrations spoken of as vain, valueless, and void. A letter from *Adhelm*, bishop of Selwoodshire or Sherborne, 705, to *Gerontius*, king of the west Welsh, declared that a Briton or a British bishop could not be received *as such*, into the Anglo Saxon church without *re-ordination*. And by the fifth canon of the council of *Calcuith or Ceal-hythe*, 816, "all persons of the Scottish nation (ministers of the *Culdee or Briton* church) were forbidden to *usurp the ministry* in any English diocese, nor may such be lawfully allowed to teach ought belonging to the sacred order, nor may ought be accepted from them, either in baptism, the celebration of masses, nor may they give the eucharist to the people, because it is uncertain to us by whom, or whether by anyone, they are ordained." In this way the high and intolerant spirit of *exclusivism* treated the early and old church of Britain and its ministers; and sad is the thought that in some places such opinions in violence, if not in virulence, yet abide.

*Forty years* after the arrival of Augustin, the kingdom of *Wessex* became *christian*, and A.D. 636, *Birin* became bishop of Dorcie or *Dorchester*. About A.D. 650, at the death of *Birin*, *Agilbert* was appointed to this see. *Cenowalch or Kenwalch*, A.D. 660, divided his kingdom into two dioceses, and *Wina* was consecrated bishop of *Winchester*. *Elcutherius*, A.D. 670, presided as bishop over the west Saxons, who was succeeded by *Heda or Hedda*,

A.D. 676. In the days of this bishop the number of christians greatly increased in Wessex, when *Ina* assigned *Winchester to Daniel*, and removed the see from Dorchester to *Sherborne*, where A.D. 705 *Aldhelm or Adhelm*, was the first bishop.

When A.D. 731, *Bede* concluded his ecclesiastical history, no bishop of the Saxon church appears to have been found in Wessex, west of *Sherborne*, and nearly two centuries passed before *Crediton* became a bishop's see, and *Edulf* the bishop. Yet many bishops are said to have been found in *Cornwall*. In the words of Leland, "beside the hye altare of *St. Germans Priory*, on the ryght hand ys a tumber yn the wall with the ymage of a bishop, and over the tumber are XI bishops paynted with their names and verses, as tokens of so many bishoppes biried there, or that ther had beene so many bishoppes of *Cornewalle* that had theyr seete there."

On the front of the gallery of *St. Germans church*, is the following memorial, "in the old church up nearly to the Norman conquest, the following were bishops who presided over the diocese of Cornwall: *St. Patroc, Athelstan, Conanus, Ruidocus, Aldredus, Britwinus, Athelstan, Wolfi, Woronus, Stidio, Aldredus, Borwoldus.*"

It has been noticed as a singular fact, that three manors, *Poltun* (Pelton, or Powton,) *Celing*, and *Lanwitham*, were given to the *bishop of Crediton*, that from them he might make yearly visitation through Cornwall to extirpate errors, as the people have resisted the truth, and have not been obedient to the Apostolic decrees. Had the bishop of Cornwall been acknowledged, would another bishop have in this way invaded his diocese? These "errors," as Rapin believed, meant the refusal of the old christians in Cornwall, to acknowledge the Papal authority, and the supremacy of Rome.

*Lyvyng* or *Livingius*, bishop of *Crediton* obtained, 1034, a promise from *Canute*, that, at the death of his uncle *Buruhwold* or *Brithwold*, bishop of *Cornwall*, he (*Lyvyng*) should unite the *Cornish bishopric* with his own. But *Buruhwold* very probably survived his nephew, as A.D. 1046 *Leofric* became bishop of *Crediton*, and requested the pope to unite the *province* of *Cornwall* with his see. In this matter it does not appear that either the *Briton church*

or its clergy were mentioned. They were cast into the shade and ignored. By Edward the Confessor, the sees were united 1050, *Exeter* became the head of the both, and Leofric was placed in the episcopal chair by the king and his queen Editha. Soon after A.D. 1120, in the days of the first Henry, either by choice or other means, the Welsh archbishopric of St. David's ceased, the last fragment of the old Briton church bowed before Rome, and she became supreme.

On blank leaves of an old copy of the gospels, now No. 9381 in the British Museum, are notices of the manumission of Ælfgyth, a female slave: "this is the name of the woman Æthelflæd freed for the sake of his own soul, and for the soul of his Lord Æthelwerd, duke, on the Cimbalum of St. Petroc, in the town which is called Lyscer-ruyt, or *Liskeard*; and which was afterwards done by Æthelwerd himself, on the altar of St. Petroc, before those witnesses:" *Buruhold*, bishop; *Germanus*, abbot; and others.

On the east of the *Tamar*, farms and villages are now chiefly known by *Saxon* names, which declare the home feelings of the new possessors of the land, and the care and attention of parents for children, in allotments made for the support of *Edmondsons*, *Rogersons*, *Williamsons*, &c. The *Anningas*, *Billingas*, are also memorials of this people. In many places, especially from Hampshire on to Kent, the *dens*, *falds*, *hursts*, *wealds*, *wolds*, &c., refer to commons, wilds, vales, and woods, on the borders of *Mearcs*, where cattle found pasture, and swine acorns. Land given by fathers to sons in safe places, on which by care and industry they might honourably support themselves and their families, were known as *worths*, *worthy's*, &c.

In ford, in ham, in ley, in ton,  
Do most of Saxon surnames run.

*Ac*, *acre*; acorn, oak-corn, or seed. *Accern*; a measure of ground.

*Bac*, baking, beacon, brent; fire, to harden by fire, a signal, burnt.

*Bearw*, beorh, barrow; grave, sepulchre, to hide, conceal.

*Berg*, bi-erg; a raised place, mound, eminence.

*Burg*, byrig, bury; a defended, walled place, borough.

*Bourne*; spring, stream, brook, clear and pure.

*Chippen*, keeping; place of sale, market, bargains.

*Ciric*, chirche, kirk; church. *Dahl*; dale, coom, valley.

*Fenn*; clay. *Field*; land where trees have been felled.

*Feodal*, fe, udal; land entirely free. *Folc*; people.

*Garden*; guarded, enclosed. *Gaer*; mound, place of defence.

*Godsip*; a sponsor. *Gemot*; to meet. *Hael*; safe.

*Haugh*, hay, heim, ham; a coverture, shelter, home.

*Hamlet*; a small village home. *Holm*; an island.

*Hythe*; a port, haven. *Hood*; state, age.

*Legh*, leigh, ley, lea; unploughed pasture land; and as alder, ash, berk, broom, dar, nut, oak, and stan-ley; places where alder, ash, and other trees, were, or are found.

*Loaf*; to raise up, exalt. *Lord*; a giver of bread.

*Lic*, lich; the dead, place of the slain, lichfield, and way.

*Morrow*; the dissipation of darkness. *Ness*; promontory, point.

*Nettle*; fire. *Port*; gate, entrance, defended place.

*Ryc*; wealth, jurisdiction, country. *Sop*; the top, head, wisp.

*Stal*; to deal. *Shaugh*, shaw, woods, grove, shade.

*Stoke*, stow; a quiet agreeable abode; near the sea or a river.

*Thorp*; a village. *Wyc*, wic, wyke; retreat, village, country house, a bay.

*Tun*, ton; town, homestead, family home, hendref of the old men.

*Wearth*, worth, worthing, worthy; safe settlements of children.

*Husband*; the bond and band of the house, for the safety and welfare of the family.

*Woman*, wife, freothowebbe, weaver of peace.

*Farewell*; pass well and in safety.

*Hengistbury*, *Hengisthead*, *Horsa-bridge*, &c., appear to be memorials either of Hengist and Horsa, or of the figure borne on the military standard of the Saxons. A figure still to be seen in the snow-white horse of Kent. The white horse forms on chalk hills in Wilts and Berkshire. The horse which long appeared on current coins of England, &c.

The real and impartial history of the christian church in the Saxon age ; Dr. Short thinks is yet to be written. The old *Briton* church, as the good prelate hints, might question its obligation to the church of Rome ; but *Englishmen* who derive their blood from Saxon veins, will be ungrateful if they refuse to confess the debt which christian Europe owes to Rome.

*Bede's Eccl. Hist.* *Six old Chronicles*, pp. 9, 11, 275, 276  
*Rapin Hist. England*, v. i. pp. 27, 47, 61, 65, 68, 71, 78, 80, 112, 145.  
*Pict. Hist. England*, v. i. p. 232. note. *Moore's Ireland* v. i. pp. 202, 241, 243, 269, 283. *Whitaker's, Cath. Cornwall*, v. i. pp. 18 24 ; vol. ii. 185, 193, 210, 218, 225, 232, 249. *The Saxon Episcopate*, by E. H. Pedlar, Esq. *Dav. Gilbert's Hist. of Cornwall*, vol. i. p. 116 ; vol. iii. 411 ; vol. iv. 29. *Kemble's Saxons in England*.

## SECTION XXXII.

### THE DANES.

WHEN peace and order began to prevail, and as *Asser* wrote, the innocent people were enjoying themselves under the rule of the Saxons, in tranquility yoking their oxen to the plough ; fierce *Scandinavian* pirates and plunderers, greatly disturbed and ravaged the country. At a very early period, Norway and a part of Sweden were peopled by *Goths*, who so rapidly multiplied that the country could not support the inhabitants ; and *Eric* their king, was obliged to send many away, to seek other places of abode in neighbouring countries. Some of these exiles proceeded to islands in the vicinity and others to *Jutland* which was given to *Dan*, son of one of the Gothic kings, and the new possessions became known as *Denmark*. The Danes and Norwegians separated from their ancestors the Goths and Swedes, as a naval people covered the sea with ships, and became mighty for evil to countries within their reach. About the ninth century a party of Danes who made war and robbery their profession and delight, headed by Ragnar-Lodbrok reached the Seine, proceeded to Rouen and Paris, and some under the command of Hrolfr, or Rolla, as Northmen made Normandy their prey. Having by some means obtained information that the people in the



*west* of England were anxious to expel, or prevent the nearer approach of the Saxons, the Danes in considerable force landed in Cornwall, and the mingled *west Welsh and Britons*, to make the *Danes* the ministers of their hostile purposes, entered into an ill-assorted alliance with them. The united army reached the borders of Devonshire, and *Egbert* hastened to meet them. On *Hingston Down* near *Callington*, the Saxon *Bretwalda* unexpectedly gave them battle, and the confederated forces were utterly defeated and routed. Yet, wherever there was any hope of gain, the Danes at different periods continued to land, and near *Portland*, the Isle of *Sheppy*, *Charmouth*, *Southampton*, the *Parret*, and gave the people much trouble. At *Wicgambeorg*, or *Wembury*, they were defeated by *Ceorl*, duke, or earl of Devon.

During this period, *Alfred*, who became the most successful defender of his country, and the most formidable foe of the Danes, was born at *Wantage*, Berks, about A.D. 848. He was the youngest of *Ethelwulf's* four sons, noticed by his father with great affection, and early taken to Rome. In this city, the mind and heart of Alfred received valuable and lasting impressions which led him to venerate sacred persons and places. Asser, in his annals of the reign of this most noble Saxon says, that when on a visit to Cornwall, Alfred turned out of the road to pray in a certain chapel, in which rests the body of *Saint Guerir*, now *St. Neot*, near *Liskeard*.

On the death of his brothers, and about A.D. 871, *Alfred* was called by the earls and sheriffs in *Wittena-Gemot* to the throne. A very short time after his elevation he went to meet the Danes at *Wilton*, where they were defeated, and Alfred had hope of rest. About A.D. 876 the Danes appeared before *Wareham*, but at the approach of Alfred they entered into an engagement to leave the kingdom; yet in violation of the most solemn oaths went to *Exeter*, and wintered in Devon. From *Exeter* they proceeded to *Chippenham*, and the people on the banks of the *Avon* were so terrified by the might and the cruelties of these restless and ruthless men, that they fled for safety wherever this could be found. *Athelney*, near the present *Dnrston* station (the first station from *Durston* to *Yeovil*), on the Great Western Railway, then a *Morass*,

was the refuge of Alfred; where *Denulf*, a cottager and herdsman, in pity to the forlorn stranger, received him to his lowly abode. Here Alfred received the cottager's fare, and as report says, was addressed in uncourtly words by the wife of *Denulf*, for having neglected some cakes entrusted to his care.

At length encouraged by events, Alfred arose and met his summoned friends at the *Coit-mawr*, the great wood, and since known as *Cele*, or *Sellwood*, near *Bruton*, on which is the *Stourton tower*; and there, or at the stone of *Egbert*, or *Brixton Deverall*, they remained that night. The next day Alfred proceeded to *Æclea*, *Okeley*, the present *Westbury*, or its neighbourhood. The day after the king and his friends advanced to *Ethandun* or *Edington*, gave battle to the Danes, and by "Divine help," defeated them with great slaughter; (near this place and *Westbury* is a *white horse* hill.) *Gothrun*, their leader, sought peace with Alfred,—promised to become a christian,—and is said to have been baptized at *Wedmore*, or in some place near *Axbridge*, in *Somersetshire*.

*Gothrun* also declared to Alfred that he and his people would speedily leave the kingdom; they went to the country of the *East Angles*, as if to leave, but in fact settled there. *Hastings* and others of the race, continued to disturb the country.

As peace allowed him, Alfred devised means to restrain the lawless acts of some, who, during the wars, had become men of plunder, and vagrants. The early and simple Saxon institutions became developed, and *tythings*, *hundreds*, and as some suppose, an *approach to trial by jury* was made, to prevent injustice and oppression. This good prince also established schools and prepared the way for collegiate institutions. About A.D. 900, Alfred, greatly beloved and honoured, was removed by death, but left a name which has ever been cherished, not only as the greatest, perhaps the best man of his age, but also, as one of the most distinguished and celebrated monarchs that ever sat on the throne of England.

For nearly a century afterwards the kings of England were the descendants of *Cerdic*, *Egbert*, and *Alfred*. Greatly harrassed by the Danes, *Ethelred* determined to destroy these Northmen by a general massacre. In the execution

of this murderous plan, A.D. 1002, a sister of *Sweyn*, king of Denmark, was among those who fell, and *Sweyn* solemnly swore to avenge on the country and people, this cruel outrage,—a purpose which he fearfully carried into effect. In consequence of his success, *Ethelred* fled to Normandy, and *Sweyn* became king of England, A.D. 1014.

Death soon put a period to his reign, and *Cnut* or *Canute*, his son, was called to the throne. But as the Danish supremacy was abhorrent to the Saxons, they called on *Ethelred* to return. At his death the country was left in a deplorable state. His son *Edmund* surnamed *Ironside*, was his successor, but in fierce war *Canute* and the Danes resisted the will of the Saxons, at length the kingdom was divided between the rivals, the survivor, as *Canute* declared, was to claim the whole and reign alone. A.D. 1016 *Edmund* fell by treason, and with him, in the words of *Rapin*, fell the glory of the English Saxons 190 years after the establishment of the kingdom by *Egbert*, 432 years after the founding of the Heptarchy, and 567 years after the arrival of *Hengist*.

A.D. 1017, *Canute* the Dane, became king of England, who, if report may be credited, rebuked some courtiers for attributing to him such power and authority as only belong to Him whom the seas and the tides obey. *Canute* died A.D. 1035, at *Mt. Paladr*, (a Palace, or *Paladr* a Shaft,) the present Shaftsbury, and was buried at *Winchester*. *Canute* was succeeded by his sons, *Harold-harefoot*, and *Hardicanute*, or *Canute* the hardy, but their reigns were short and disturbed. *Harold* the third Danish monarch of England, died A.D. 1039, and *Hardicanute* A.D. 1041.

The policy of *Canute* had sent the two sons of *Edmund Ironside* to the north, and in the court of the king of Hungary they were preserved. *Edmund*, one of the brothers, died soon after his marriage, but *Edward*, the other brother, left children, *Edgar-Atheling*, *Margaret*, and *Christian*. *Margaret* became the good wife of *Malcolm*, king of Scotland, and their daughter *Matilda*, the wife of *Henry the first*, the Norman king of England, to the great comfort of the Saxons in their thralldom. At the death of *Canute*, *Edward*, the son of *Edmund Ironside*, should have been called to the throne; but *Edward* his uncle, and son of

*Ethelred* the second, by the help of *Earl Godwin*, and on condition that he would marry *Editha* or *Egitha*, the earl's daughter, became king of England. This Edward on account of supposed sanctity and friendship with Monks, was known as the *Confessor*, but his injustice to a most worthy wife, and forgetfulness of what he owed to a mother, (though she had given him cause of displeasure by her marriage with *Canute*, &c.) cause his alleged piety to appear questionable. Differences (on sufficient reasons) between *Earl Godwin* and the king, were the troubles of his reign. Edward the Confessor sent for *Edward*, his nephew, son of *Edmund Ironside*, and who came from Hungary with his children to England, about A.D. 1057. Edward soon died, but left to *Edgar*, his son, "the just but empty title" to the throne of England.

About this time *William* of Normandy, (in suspicion perhaps of the purposes of *Earl Godwin* or *Harold* his son,) visited Edward the Confessor, his kinsman, and who afterwards declared that by both promise and his will, Edward had bequeathed to him the crown of England.

On the death of *Earl Godwin*, *Harold*, his son, succeeded the father in his important positions, had the same friends, and cherished the same anticipations as to the throne, on the death of Edward; as *Edgar-Atheling*, who stood in his way, was not only a youth, but also weak and incapable.

*Harold* went to the Norman court to obtain *Ulnoth* or *Wulnut*, his brother, and *Hacuna* or *Haco*, his nephew, who had been sent as hostages, to *William* who held them; the latter knowing the ambitious purposes of *Harold*, required him to lay his hand on a missal, and in the presence of Norman chiefs thus addressed him "Earl *Harold*, I require you before this noble assembly to confirm by oath the promise you have made to assist me in obtaining the kingdom of England." When this was done, the cloth of gold removed on which *Harold* had laid his hand, and sworn, he perceived that he had unconsciously been made to swear on a large collection of *relics*, and he shuddered at what he had done.

The days of *Edward the Confessor* hastened to their end. He was very wishful to witness the dedication of *Westmimster Abbey*, on Decr. 28th, A.D. 1065, but suddenly seized by illness, Edward died January 5th, 1066, the last Saxon monarch, and representative of *Egbert* and *Alfred*.

*Harold*, the son of Earl Godwin, and of Gith, Githa, or Editha, sister of Sweyn, king of Denmark; either by his own claim, or by the choice of Saxon chiefs in Wittena-Gemot, became king of England, and at his fall at Hastings, as far as Harold could represent the Saxon and the Dane, the rule of the both reached its end in England.

In the north it was usual for the Scandinavian chief to erect in his district a temple (*Hof*,) for himself and people, of which he became the *godi*, *hof-godi*, priest, or pontiff. Near the *hof*, on some hill, *vollr*, or field, was the circle bounded by stones, or hazel branches, as the *court or thing* where the chief and his associates administered justice to the people. This circle was known as the *Domringer*, or *Doom-ring*, at which no man might appear armed. But when the duties of the court or thing were finished, then *vopnatak* or weapons-take, was the sign that the session had terminated. As an old word, *wapentake* may yet be heard on the north of England, and places or persons may be found which are known as *Thing-vollr*, *Thing-valla*, *Tingfold*, *Tingwall*, *Dingwall*, *Dingley* or *Dingle*, and appear to declare the *Dane*.

Northmen and Germans claimed to have descended from the gods, and have left the names of these deified heroes in the names of many places, as *Odin*, or *Woden* in *Wodensbury*, *Woden's-dic*, *Wansborough*, *Wembury*, *Thor*, in *Thorsdun*, &c. *Baldr*, in *Baldersley*, &c. *Dunr*, in *Thundersley*, &c. *Hamr*, in *Hamerington*, &c. *Pal* or *Pol*, in *Polstead*, *Polbrook*, *Polden*, &c.

The names of places which end in *by* as *Ashby*, *Derby*, *Grimsby*, *Netherby*, *Spilsby*, *Wetherby*, *Whitby*, &c., are memorials of the Danes.

Up to the days of Canute such superstitions remained in England as caused laws to be made to suppress *Wilweorthunga*, *Treoworthunga*, *Manweorthunga*, *Stanworthunga*, *Liewiglunga* and *Frid-plot*, or well, tree, man, and stone worship; *Ge-frithod* or *Tabooed* places also, sacred to some supposed divinity, and religious rites.

*Six old Chronicles*, pp. 43, 53, 60, 62, 66, &c. *Rapin*, v. i. pp. 82, 88, 90. *Pict. Hist. of England*. *Mallet's North Antiq.* pp. 108, 289, 293. *Moore*, v. i. p. 40, note.

## SECTION XXXIII.

## THE NORMANS.

ON the death of *Edward* the Confessor, *Edgar-Atheling*, son of Edward the banished, and grandson of Edmund Ironside was the rightful heir to the crown. *Harold* set this weak minded young man aside, seized the sceptre for himself, and his coronation speedily followed. When this became known to *William* the Norman, he was greatly troubled, resolved to take means to displace Harold, and to claim the kingdom as his right. To this end he sought men wherever they could be found, and the idle, needy adventurers, the dissipated and profligate from various countries, by promises of spoil and ample reward, enlisted themselves under his banner.

Three days before the landing of the Normans, Harold had defeated an unnatural confederacy near York, though he lost many of his best soldiers, and displeased others by withholding spoils from them. Yet flushed with victory, and under the impulse of improper self-confidence, though warned of his danger; Harold hastened to meet the Normans, who had landed at *Senlac*, A.D. 1066, gave them battle, and was slain. The Saxon army alarmed and dispirited at the loss of their leader and king, quickly fled for safety wherever this could be found.

The battle of Hastings and the events which soon followed, placed the people and the government of England in the hands of the *Norman chief*, changed the institutions of the country, and led to a new system. For a season *William* governed with some moderation, though to persons who resisted his will he was stern and cruel, but things soon changed. *Thanes* in a witan, were wishful to place *Edgar* on the throne; and this, or some pretext, led the Norman to *confiscate* the lands of the *English*, by which he gratified his own cupidity, and met the cravings and necessities of his rapacious and needy followers. During the absence of William in Normandy, *Odo* his half-brother and his associates, so oppressed the Saxon people that general discontent and dissatisfaction prevailed. At *Dur-*

*ham and York* the Normans suffered a severe defeat, which so angered the usurper that he swore the Northumbrian people should be extirpated; from York to Durham not an inhabited village was allowed to remain, and such deeds of violence, cruelty, and murder, were committed, as filled the breasts of men with terror. A hundred thousand people are supposed to have been destroyed, their bodies remained unburied, as none were left to perform this act of humanity. Wherever the old Saxon people resisted the invader of their country, his stern temper and wrath, led him to drive them from their homes, and to seize their property. In this way Saxon Thanes and people were impoverished, made beggars, or forced to labour on their own estates, to minister to the demands and luxuries of blood-stained foes. A large portion of the south of Hampshire was made a *waste* for *hunting ground*, and in this new forest two of William's sons and a grandson, lost their lives. About A.D. 1087 William died, his body was taken to Caen, and buried in St. Stephen's church.

The *memorial* of the *Normans* is largely interwoven with the *language* of England, found in books of *law*, heard in the *usages* of Parliament, and in the "O yes, O yes," (oyez, oyez,) hear ye, hear ye, at the opening of law courts in the country. In *names* of persons and places, as *Beauchamp, Beaulieu, Couche, Fitz, Mont-acute, Rougemont*, and many others. Report has long said that neither fire nor light was allowed in the abode of the Saxons, after eight in the evening. The *curfew bell* which yet in many places "tolls the knell of parting day," is supposed to tell the tale of this tyrannical annoyance to the old Saxon people, when

" The shivering wretches at the *curfew* sound,  
Dejected sunk into their sordid beds,  
And through the mournful gloom of ancient times,  
Mused sad, or dreamt of better."

and while

" On a plat of rising ground  
We hear the far off *curfew* sound.  
Over some wide water'd shore  
Swinging slow with sullen roar."

most devout and heartfelt thanks should be presented to

that most merciful God, who, in his gracious providence, has caused us to be born in these "better times."

By the high rule and tyranny of the Normans, the Saxons were trampled to the dust; many were made *serfs* on their own land; and others as persons whom injustice feared to trust, were excluded from almost every office of importance, whether civil or ecclesiastical, shut out from notice that they might become persons unknown, have no influence in society, and if possible, be as much forgotten as if they had ceased to exist. These unjust and severe measures, as *Alison* wrote, and "the depression of the Saxons caused the principles of liberty to strike their *roots the deeper*, just because they were prevented from rising to the surface of society. From mind in its silent but mighty aspirations, and the woods to which the oppressed were driven, at length came forth and arose that *middle rank* in society which so much contributed to the welfare of the country, by the restraint of power in either of the two parties, when it would act in excess. The Saxons looked back to the reign of Edward the Confessor, with an unextinguishable desire for their *ancient laws*, and the days of their national independence. For these they *sighed, struggled, and suffered*, but not in pursuit of visionary schemes or *dangerous* innovations. When the monarch and his nobles were at difference, the latter called the people to their aid, and thus prepared the way for a third party, the *commons of England*, and the two acting together held the monarch in restraint. At length the Saxons and the Normans began to *act together*, and as Macaulay wrote, under the *Plantagenets*, the great grandsons of those who had fought under *William* and the great grandsons of those who fought under *Harold*, so acted in friendship together as to obtain from John, *Magna Charta*, the foundation of English privileges."

"When the *Crusade* spirit waned, and wars without comparatively ceased, the *Barons*, as if to seek a pretext for ruining each other fostered the *wars of the roses*, which in a great degree destroyed the old baronial houses, and gave the final blow to fading *feudalism*. At the termination of this conflict *forty peers* only remained, and these were so divided among themselves that they ceased to be formidable to the people.



“The *spirit of the Tudor* monarchs, and the want of a safe and a healthy tone in the mind of the people, was the next indication of danger, but the middle class and the *commons* were in the way to strength. *Merchants* had begun to rise in wealth and rank. By the limitation of the *eldest son* to the privileges of the nobility, the power and influence of the *younger* branches were in a large degree given to the commons. The many *enclosures* of land in the days of Eighth *Henry*, added to the owners of demesnes, and strengthened the *rising* class on which the welfare of the country so much depended.

Events of the *seventeenth* century should ever be thoughtfully remembered, and especially the unconstitutional and intolerant measures which most distressingly armed brother against brother, and spread sorrow through the land. This, in *Southey's* opinion, was not only one of the most important periods of England's history, but in the distinct knowledge of which also, Englishmen should be thoroughly versed. To some leading persons of that age *Hume* avers, we are in a large degree indebted for the civil and religious liberty we enjoy; yet, it has often been the discreditable habit and fashion of some to be either ashamed of Puritans and Nonconformists, or to mention them only in derision. In the words of the late *Rev. Thos. Scott*, to sit in comfort and safety under the tree which they planted with tears, and nourished with their blood, and to speak of the planters with *scorn and abuse*. In the days of the third *William*, the toleration act did much for the oppressed, and under the house of Brunswick, which heaven preserve, the privileges of men have been greatly enlarged.

“ O memory ! kind monitor of thought,  
That stor'st the pictur'd imagery of things  
Within the cells of wisdom :—guard O guard  
The British annals, rich in awful sense  
And truth historic, from the unhallowed touch  
Of raven-plumed oblivion. ! ”

*Alison's* Hist, of Europe. *Rapin*, and other histories of England.

## SECTION XXXIV.

CHANGES, THE REFORMATION; AND LESSONS THEY SHOULD  
TEACH.

TRUTH, as it can be obtained, when impartially given and well understood, is of great value in the study of history; but which should ever so lead from the mere knowledge of facts, as to become the teacher of wisdom. History, though sadly a large record of injustice and crime, has nevertheless its bright side, and by the example of the wise and the good, our paths should be directed. As an external form, the *poetry* of history is said to be as a lovely image which in sculpture is beautiful; but as the *science* which dissects the mind, brings to light the long concealed springs of action, discloses the causes of weakness and decay, and declares the only sure foundation on which the welfare of men, society, and nations, can securely rest, it is of invaluable importance. History teaches the value of religious principle, piety, justice, and well defined liberty, in which as a mirror noble minded men may be seen, sometimes in conflict with the stern realities of life, and for a season compelled to bow before the storm:—Yet, heaven protected, many at length rise above and roll away undeserved and bitter reproach, to be honoured as persons of undoubted worth and integrity. On some occasions

“ It is the detail of blank intervals,  
The patient suffering where no action is  
That proves our nature, many are who act,  
But ah ! how few endure.”

Wisdom says

“ Live well,  
Live not by like alone ; but what thou livest,  
Live well :—the rest commit to heaven.”

But in history the *changes* to which men and nations have been subject should be specially seen; and the mutability and uncertainty of all earthly things, be timely and wisely learned and pondered.

In the remoteness of most ancient and unknown ages, either *Scythian* wanderers from the borders of the Caspian, by the way of the Don, the Euxine, Asia-Minor, the Bosphorus, or the Danube, and the north-western parts of Europe; or *Celts* from south-western Asia, by the Mediterranean, Italy, the pillars of Hercules, and the "western extremities" of Spain, and Gaul, reached the shore of Britain. Enterprising mariners continued to follow, and approached the "*Ultima Thule*" long before the following visions of a poet arose in their nobleness, in his mind.

" Distant years

Shall bring the fated season, when ocean  
Nature's prime barrier, shall no more obstruct  
The daring search of enterprising man.  
The earth, so wide, shall all be open,—  
The mariner explore new worlds ;  
Nor Shetland be the utmost shore."

Conjecture on one side supposes that the earliest contentions and changes in Britain were caused by *Cymbri*, who forced the older Gaels from their early abodes in this country; others think that by *Celts*, Celtiberians, or Phœnician Gaels, nomadic *Cymbri* the primitive people, were driven from the south of the island to the north.

As the authentic history of Britain dawns, we read of *Belgian* intruders; and behold the legions of *Rome* in possession of the country. Next appear lawless hordes of *Picts* and *Scots*. Afterwards *Saxons*, *Danes*, and *Normans*, compelled Britain to bow for a season, before the might of the foe. Yet, in a very singular way it has pleased Divine Providence, (no thanks to the intentions of furious and rapacious men,) to make these distressing events, eminently contributory to the great advantage of her many raced sons. These fierce warriors as they came and triumphed, (in the words of another,) poured out, and gave their very "strength and mettle" to the country they subdued; and Britain soon arose from her depression, like "a mighty man from sleep, to shake his invincible locks; a puissant nation," the most favoured home of civil and religious liberty, a refuge for the oppressed on whom tyranny would pour its vials of wrath, a country and a people in and among whom science, art, and christian benevolence wait

to diffuse everywhere, the choicest privileges which can enrich and bless the world.

*Spenser*, in his "Faery Queene," mentions "knights who were led to the chamber of an old man and a sage. His remembrance of things foregone was great, and he ne suffred them to perish though long old;—as old as *Assarachus* and *Inachus* divine." One of these strangers who heard the old man's narration of "Briton monuments" and changes up to the age of *Aurelius*, who entombed lies at *Stoneheng* on the heath," "cryde out

"Deare cuntry ! O how dearely deare  
Ought thy remembrance and perpetuall band  
Be to thy foster childe, that from thy hand  
Did commun breath and nouriture receive !  
How brutish is it not to understand,  
How much to her we owe that all us gave,  
That gave unto us all whatever good we have."

*Spencer*, in other parts of his works, bids us remember that change awaits all human things, and that the *world* itself is what *wears old*.

"What man that sees the ever whirling wheel  
Of change, the which all mortal things doth sway,  
But that thereby doth find and plainly feel  
How mutability in these doth play."

And also,

When the world woxe old, it woxe warre old  
Whereof it hight, and having shortly tride  
The trains of wit, in wickedness woxe bold."

May wickedness *without*, never wax bold by just offence or intemperate zeal from *within*; nor any horrid war-loving confederacy be permitted to invade the shores of Britain to trample out its high privileges: but whatever would lead to danger from either *without* or *within*, be timely, safely, and peaceably removed. Very distant be the period ere the following lines shall declare a reality.

"And empire seeks another hemisphere.  
Where now in Britain?—Where her laurell'd names,  
Her palaces and halls? Dashed in the dust,  
Some second Vandal hath reduced her pride,  
And with one big recoil hath thrown her back  
To primitive barbarity.

O'er her marts,  
 Her crowded ports, broods Silence; and the cry  
 Of the lone curlew, and the pensive dash  
 Of distant billows, break alone the void.  
*Even as the savage sits upon the stone  
 That marks where stood her capitols, and hears  
 The bittern booming in the weeds, he shrinks  
 From the dismaying solitude,  
 Meanwhile the Arts, in second infancy,  
 Rise in some distant clime, and then perchance,  
 Some bold adventurer, filled with golden dreams.  
 Steering his bark through trackless solitudes.  
 Where, to his wandering thoughts, no daring prow  
 Hath ever plough'd before—espies the cliffs  
 Of fallen Albion. To the land unknown  
 He journeys joyful: and perhaps descries  
 Some vestige of her ancient stateliness."*

Are we not taught by history that the prosperity and stability of nations are greatly connected with the devout acknowledgment of the living God, and obedience to His will. When in a large degree the truth of God was "changed into a lie," and "inventions" led to idolatry, the remains of the conservative principle were either found in the law in the heart, or in old patriarchal traditions, from which the mind and memory refused to be divorced. But with these fragments dangerous error was blended; which like an element in physical nature, ever tends to *change*, to the dissolution of bodies in which it is found, and to reappearance in other forms. The great characteristic of error is change, and in its passage from place to place; concealment and operation in schools, churches, &c., nations become weak, grow old, and die out, with the systems by which they have been seduced.

By the loss of truth, "the gentiles were left without any sufficient source of information, their religious systems became subject to the modifications of human institutions, by men of mind they were outgrown, and regarded as fable or folly, and many old worships as either mere custom or superstition." The *Persian* no longer kindled his fire at the glory of the sun, and *Mithra* ceased to be the generative principle, or mediator. *Confucius*, at an early period had more influence on the human race, than any other human being; but Sinto forms, and duties in halls of ancestors, are now in China more *official* matters of pro-

priety than religion. In India, the *Buddhist* is not found as in other days, beneath the Bodhi tree, and in solitudes, musing on the lessons of Buddha, the shadows of earth, the unbroken and eternal repose of Nirvana. The *Druid* and the *Briton*, who perhaps once acknowledged *Bea-Uile*, as the life of all life, and at length in either the gloom of the forest, or on high places, worshipped the great spirit light, adored the heavenly bodies, or bowed before the blood-stained altar, have passed away; some generally unheeded words, as *bel, grian, greine, cann, mis, crom, bot, fur, les, tin*, and others, remain as memorials of the worship of olden days. "Bel boweth down, Nebo stoopeth." The old Theosophy of India, the parent and source of perplexing and seducing questions and practices, which have long both beguiled the schools and the church, once claimed more than half the world as its disciples, has vanished from the country of the Ganges. *Sakya or Gotama* (p. 65) "who came, perfected his work, and is gone," established a system, which, in the opinion of M. Huc, a Roman Catholic missionary, of an "Indian missionary" also, and the author of the *Bhilsa Topes*, has striking analogies in the church of Rome, "as celibacy, worship of saints, holy water, asceticism, &c. &c., monasteries to which Buddhist disciples of all ranks flocked, men who had been crossed by fortune or disappointed in ambition, wives neglected by their husbands, and widows by their children; the sated debauchee, and the zealous enthusiast; all took the vows of celibacy, abstinence, and poverty. The finest lands of the country were alienated for the support of the monasteries and monks; until the *sramanas, bhikshus, or mendicants*, ceased to be the learned and the wise. Daily chanting hymns, and the monotonous routine of the monastic life continued; but indolence and corruption caused Buddhism to become an old and worn out system, and it passed away.

In the words of the author of the *Bhilsa Topes*, "let the imagination wander back two thousand years, and the mind's eye will behold the *chaityagiri*, or *tope range of hills*, glittering with the yellow robes of the monks. Along the road-side, and in sequestered spots, will be seen numerous trees, beneath which half naked Ascetics sit silent, brood over the infinity of Buddha, &c. But from

India this system is now gone, and the colossal figure which once bestrode the country, has vanished like a rainbow at sunset."

In schools and cells on the eastern shores of the Mediterranean the elements of this system reappeared; and in wandering mazes lost, men mused and disputed on the origin of things:—of "seeds of water, fire, and air, and earth;" unformed matter, ideas, æons, emanations, the one being, the one thing, the whole, the absolute. Not so much on God in relation to man, as on abstract questions in which science may be intensely engaged, without one spark of religion.

*Superstition*, it was declared, must be the religion of the masses, and by which only their passions could be placed under restraint. Myths, tales of wonder, and regions of misery, were invented for state purposes and safety. In the *mysteries* the privileged few were told that the tales of Elysium and Tartarus were fables. That the soul was a portion of the divinity in a state of temporary separation from its source, and which when purified from whatever was unlike itself, would again return to its fount.

But when information taught the people, they had been held in bondage by falsehood, and that men for their own interest had from childhood deceived them; the mind revolted at these deceptions, and the religious feelings which truth should have guided, were deprived of their power, and dangerous scepticism and immorality prevailed. That state of things is most fearful, in which men are exposed to the choice of either superstition, atheism, or pantheism only.

The world by wisdom knew not God. The religious feelings associated with sacred traditions, were dying out; and inventions of men passing away. Then, through the tender mercy of God, the messenger of the covenant, the *true light*, life, and the Saviour of the world appeared, full of *grace and truth*, to establish His kingdom and reign among men.

The foundation of Christianity is *truth*. "For this cause came I into the world, that I should bear witness unto the *truth*. Every one that is of the truth *heareth my voice*."—John xviii. 37. Truth, real, discernable, and attainable; or the voice of the witness would be heard in

vain. Old systems of human invention rested on what was thought politically convenient or honourable, or best for rude and untaught men. But the facts of the gospel rest not on expediency and the ever changing convenience of man, but on the eternal and the immutable truth of God. Truth, (not as self-working, but by the Spirit that quickeneth,) which is able to make men wise to salvation, profitable for all things, to guide them safely in every relation of life, designed to honour all men; and which like "whatsoever things were written aforetime is written for our learning," should be "every man's claim, every man's right, and every man's best possession." Is not every man without distinction, most solemnly interested in the facts it declares?

If many "wrest" and distort divine truth, is it not because as neglected persons they have been criminally left untaught and undisciplined? If in the darkness of sin and of error, some are unruly, withhold that christian subjection to well directed government, which it as much deserves, as demands, and which it is as much every man's interest, as it is his duty, to render; is not this sometimes the *calamity* as well as the fault of many, the consequence of extreme classes in the country, and the neglect of that attention and christian justice to wants and sufferings, which has endangered the very existence of order and of society.

To the gospel the world was fearfully opposed, and attempted to prevent its diffusion and progress; yet, by the ministry of the apostles great numbers were turned from darkness to light, and from idols to the living God. But the spirit of error as if provoked by its success, insidiously endeavoured to corrupt the truth, by the efforts of false apostles, and deceitful workers; who by zeal for jewish rites, meats, and fables, led many astray. By some; questions, endless genealogies, divers and strange doctrines, allegories, &c., were employed to this end. Another class would adorn the gospel, by modes which should have been commanded away, and set at defiance; to make it agreeable to the taste and spirit of the world by science falsely so called, and the supposed help of human institutions. Simon Magus, the *Gnostics*, and others, under the pretence of light from above, and special know-



ledge, would have made the old opinions of the east a part of the gospel, as speculations on the Pleroma, æons, emanations, matter as the evil principle, from which the enthralled mind should divorce itself in the desert and cell, by mental abstraction, penance, asceticism, &c. Not so much to mortify inordinate affection, and through self-denial to "suppress the evil of nature, as for the suppression of nature itself, to war against the senses, as if one sex should regard the other as a hostile race, absolute perfection were found in being without natural affection, and in the extinction of all feeling and emotion." The cautions and warnings of apostles may teach us in what way the mystery of iniquity had begun to work. "Beware lest any man spoil you through philosophy and vain deceit, by things which have a shew of wisdom in will worship, humility, neglecting the body, vain babblings, seducing spirits, doctrines of devils, speaking lies in hypocrisy, forbidding to marry, abstaining from meats, worshipping of angels," &c.

Extreme opinions of one class frequently lead to extremes in an opposite direction. To the curious, inquisitive, and disputatious Greek, the notions and idle dreams of mysticism were subtleties in impenetrable obscurity; and led to what have been termed rationalistic questions on the mode of the divine existence, to ask definitions on what can never be defined, and explanations of what cannot be explained. With devout and diligent attention we should endeavour to ascertain what are truly the *facts* of the gospel, and then, if of the same mind as Locke, we shall say, "I thankfully receive and rejoice in, the light of revelation which sets me at rest on many things, the manner whereof my poor reason can by no means make out to me." Questions arose which would require many unusual words to notice, and by which the church was greatly disturbed, divided, and distressed. Councils were called, and the arm of power was employed to silence and quell these unholy strifes; but they long continued, led to horrid war, and many changes. Holy baptism became a justifying and purifying ordinance. The Lord's supper an immolation, a terrible mystery, a sacrifice. Images were introduced to churches, and the way prepared for Mahomed. This scourge of God, as Keightley wrote, was "born in the midst of idolatry, with the world lying in darkness around

him ; the light religion of Persia sunk and degraded, the Mosaic law become a burdensome and puerile superstition, and even christianity itself nearly lost beneath the weight of false philosophy, and abject idolatry ; this state of things led this mighty man to enunciate the sublime sentence, "there is no God but God." The triumphs of Mahomed and his Caliphs, nearly obliterated the religion of the cross from the east.

By discipline which is truly christian, and administered in the spirit of the gospel, all good men should endeavour to keep the unity of the spirit in the bond of peace, that the church in affection and in purity, may be one. But what may be termed *ecclesiasticism* had begun to claim the ascendancy, men were required to submit to the Justinian code, which said "we receive the doctrine of the four holy synods as the divine scriptures," and persons who ventured to differ from the canons were not only persecuted as heretics, but punished as rebels against the state. High rule prevailed, the church had become a political institution. In the eighth century Childeric IIIrd. was king of France, and Pepin, mayor of the palace. About A.D. 750, the latter cherished the wish to dethrone his sovereign, and to accomplish his ambitious purpose, sought the aid of Zachary the pope, this being obtained, the unhappy Childeric was stripped of royalty, and Pepin took the throne of his master. Soon after when danger threatened the pope, he implored the help of Pepin, who crossed the Alps, defeated the Lombards, and compelled the prince to transfer Ravenna and other places, to the pope, who, in this way, became a temporal sovereign.

Though in these rude times the church contributed to the civilization of Europe, and was the preserver of whatever learning the age possessed ; yet the lust of power, intolerant rule, and oppressive discipline which prevailed, secretly prepared the way, and hastened its fall. At the high will of Hildebrand who endeavoured to establish absolute rule, an Emperor of Germany was kept in winter at the entrance of a fortress, bare headed and bare footed, for several days, as an humble supplicant to this unhumble priest. In high places, vice so abounded that religion and its priests became abhorrent ; and Leo Xth, by the sale of indulgences, brought long concurring tendencies to a crisis,

made Luther and others mighty instruments for good, and led to the reformation.

That the character and results of this change may be correctly understood, a valuable writer says, the social, political, and intellectual state of Europe in the fifteenth century, should be known. The see of Rome claimed of divine right, an absolute authority over the whole christian church, and consequently nearly over all the population of Europe. By virtue of this assumed power, the Roman Pontiff decided all disputes, whether on matters of doctrine, jurisdiction, or discipline; and whoever resisted these alleged infallible decisions, became exposed to all the terrors, (in days of darkness very great) of excommunication.

To reject this assumed absolutism, to repudiate those claims to infallibility, and the purposes they were made to serve, were leading objects of the reformation:—claims when authoritatively made, as Bishop Horsley wrote, never to be admitted; and which, as the "Times" declares, "history contradicts, and reason disowns." Another purpose was to discard tradition and human authority, in matters of religion, and especially to restore the Holy Scriptures to their original position in the church, as the only source of infallible authority in all matters of faith and practice, whether as to christian ministers or people. In the words of the sixth article of our protestant establishment, "Holy Scripture containeth all things necessary to Salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an Article of the faith, or be thought requisite or necessary to Salvation."

In such noble sentiments we behold the dawn of a new order of things, and of christian liberty and privileges which all who deserve them should most highly value, and never by negligence or indifference lose. In a large degree where the reformation

"Came, there freedom came,  
Lives where she lives, expires where she expires."

In England many events prepared its way, as the translation of the New Testament by Wycliffe, and its diffusion among the people. Party men and purposes attempt to

defame this noble change, by earnestly declaring (perhaps not without passion themselves) that it originated in the passions of the eighth Henry. To his friendship, who acted the part of pope himself, the reformation which made its way against his will, owed but little, but much to the sixth Edward and his court. In the words of the Rev. I. J. Blunt, "noble is the prize for which the English reformers struggled, though the leaders in this good work went to their reward in a chariot of fire, but they have bequeathed to their country as a mantle, the free use of the Bible and a reasonable faith." In its development the reformation has led to liberty of conscience, enabled a great nation to put forth its strength in attention to agriculture, commerce, and science; in the unfettered pursuit of truth, the diffusion of the Holy word of God, and such benevolent, missionary, and other efforts, which, by Divine mercy, will contribute to peace on earth, goodwill towards men, and eternal life. If the state and peculiarities of neighbouring countries are compared, the social comfort in a large degree, and intelligence of the people also; unless idleness, the neglect of the soil, poverty, and squalid misery, are better than industry and its effects, has not the reformation greatly benefitted the nations in which it has prevailed. It is not meant to be said that all was evil which it removed, nor that all was good to which it led; in many cases the rapacity of men was the cause of much injustice and suffering to many dependent and deserving persons. If without sad and dire necessity, or at an age when deliberation and judgment could be wisely exercised, young persons were shut up in solitudes, was this done in the order of that wise and good Being at whose will man has deep "affections, which the cloister can never satisfy." Yet in the days of their purity, and when many were employed in doing good, let not justice be withheld from the general value of some monastic establishments, and abbeys. They were places where "all the rites of hospitality were practised, and where from the proud baron to the lonely pilgrim, the traveller asked the shelter and the succour that were never denied; the alms houses of the age to which the old dependants of opulent families, and the decayed artificer retired, as to a home neither uncomfortable nor humiliating; they had been the

county infirmaries and dispensaries; and founding hospitals where poor outcast babes were received; the sound of the vesper bell as it fell on the ear of the weary stranger invited him to a place of devotion and rest; and to the studious they were public libraries." Yet, on the whole the advantages of the reformation have greatly exceeded the privations to which some were exposed; though it may be freely acknowledged that this change did not so fully benefit the people as it might have done. Many duties especially to the poor and uneducated, have been neglected, much good has been perverted, and unhappily what blessing of heaven has not man abused?

The protestant section of the church has been defamed on account of its "*variations*," want of unity, and jarring sects. These variations are too many, and some of them much to be regretted; though in the societies of the faithful, truly evangelical churches are in a large degree, one in affection and heart. And while members of the church who are called to become wise men, and to judge on what is said to them, attend to duty; will not those who truly employ mind, be likely to think differently on some human interpretations, dogmas, and practices which time has associated with christianity. Yet where truth, charity, and prudence direct men, there will be no reckless introduction of extreme opinions and doubtful practices, no love of strife for its own sake or for unworthy distinction; though contention is often unhappily provoked by the assumptions and declarations of the few, when on questionable matters they would appear to represent the whole.

If forms of persecution, compulsion, and torture are employed to compel and force men to say they believe in as truth, and consent to as proper, what in reality they do not think to be either true or safe; this is the direct way to destroy all moral principle, to lead to general scepticism and infidelity, which thoughtful men think they sometimes hear in loud and *extravagant pretensions* to orthodoxy, &c. Between this sort of belief of everything required, and in reality the belief of nothing, short is the step. Where certain formularies of doctrine and discipline are voluntarily chosen and embraced; let them be candidly, honestly, and peacefully maintained, and a good, especially a well

directed conscience ever honoured. But, as Dr. Arnold wrote, "he who bribes or frightens his neighbour into doing an act which no good man would do for reward, or from fear, is tempting his neighbour to sin; he is assisting to lower and to harden his conscience; to make him act for the favour or from the fear of man, instead of for the favour and from the fear of God; and if this be a sin in him, it is a double sin in us to tempt him to it."

"Variations" and peculiarities of opinion on many questions, are no mere novelties of Protestantism. Some of these are noticed by C. Villers, in an essay on "The Spirit and Influence of the Reformation," which obtained the prize from the National Institute of France; and by which we are told, from the days of the apostles to the age of Constantine, the *government* of the church was in a large degree in the hands of the *members or people*. From Constantine to Mahomed, an *oligarchy* ruled. From Mahomed to Hildebrand the government was *monarchical*. And from Hildebrand to Luther, a *despotism* prevailed.

In the history of the *theological mind*, Hagenbach notices the age of *Apologetics*, from the days of the apostles to those of Origen.

Age of *Polemics*, from Origen to John Damascenus. A.D. 249, 730.

Age of *Scholastics*, from Damascenus to the Reformation. A.D. 1517.

Age of *Polemico-Ecclesiastical symbolism*, from the Reformation to A.D. 1720.

The recent age has been distinguished by *Speculation*, and *Criticism*, on faith and knowledge, revelation and reason, &c.

Neither assumed infallibility nor authority has restrained men from "variations," nor preserved them in entire unity of affection and practice. If Protestants have had jarring sects, should this be so loudly and pleasurably proclaimed by any who have had parties among themselves, "split, divided, and distinguished by mutual abuse, instead of cordial co-operation?" On christian *doctrines*, the unity of the spirit has not always been kept, as many contentions;—the Jesuits and the Jansenists for example, have declared. In monastic systems, which, (as

a Quarterly Reviewer wrote,) came not originally from the banks of the Jordan, but from those of the *Ganges*; as piety declined, self-security cherished, and self-glorying prevailed; how quickly, as the inner life died out, did one of these succeed another or pass away.

“In the month of May, A.D. 1219, the inhabitants of *Assisi* looked on five thousand *Franciscan* mendicants. Cardinal Ugolino met them, and casting off his mantle, his hat, and his shoes, was conducted by his exulting clients in the habit of a minor brother to the place of their great assembly. “Behold,” exclaimed the astonished patron to the founder of the order, “Behold the camp of God! How goodly are thy tents O Jacob, and thy dwellings O Israel. Surely there is no enchantment against Jacob, neither is there any divination against Israel,” &c.

“These words fell heavily on the ears of *Francis*. As his eye scanned the triumphs of that auspicious hour, sadness brooded over his soul. He felt like other conquerors that the laurel wreath is too surely entwined with cypress, and discovered the dark auguries of decay, in the unexpected rapidity of his success.

“Francis saw and reprov'd the faults of his disciples; such as, which of them should be greatest. Which should gather in the greatest number of female proselytes. Which of them would build the most splendid monasteries. And which of them should first win the favour of ecclesiastical patrons; in this rivalry especially, he foresaw their approaching decline.”

“So soft is flesh of mortals, that on earth  
A good beginning doth no longer last,  
Than while an oak may bring its fruit to birth.  
Peter began his convent without gold  
Or silver,—I built mine by prayer and fast  
Humility for Francis won a fold.

If thou reflect how each began, then view  
To what an end doth such beginning lead,  
Thou’lt see the white assume the darkest hue.  
Jordan driven backward—and the sea that fled  
At God’s command, were miracles indeed,  
Greater than these,—here needful.”

As the Reformation has led to some of the most valuable privileges which Britain possesses, should it not be

the abiding concern and purpose of all who share in them to resolve, *in truth and charity*, to stand fast in the liberty (Gal. v. 1,) so dearly and so nobly purchased for us; and in every church and place, is it not the christian duty of leading men, as it can be done, to teach and impress the rising mind with the importance of this question, so intimately connected with our national peace and welfare. Let the young and old be taught to honour good men of every name, whose temper and objects of pursuit declare them to be truly christian; but ever as the holy word of God requires, to strive together for the faith of the gospel, and to hold it with the most vigilant care.

In this age especially, all who have any influence in society may profitably listen to the words of Isaac Taylor, and be assured "that the kind of discretion which seeks safety in ignorance and silence is short sighted, and pregnant with danger; or if there have been times when it might be available, this is not such a time. The remarkable extravagance and exaggeration which distinguishes the present era, we may confidently say, is to be encountered and held in check, by nothing short of free, candid, intelligent, biblical learning. Cautious interdictions, and comminations, will not serve us; such modes of treatment may retain within the bounds of sobriety, those who are in little danger of being seduced from it, namely, the timid and sluggish; but will only hasten the departure of such as we shall mostly grieve to see led away. It is not unfair to regard the heresies, and the follies, and the mischievous conceits, that are now preying upon the intestines of the church, as the natural consequence of the unthoughtful, and unstudious habits that have grown upon us. During many years we have been running hither and thither, spending our days in crowds, lost the relish for mental labour, and are in danger of being led away by every egregious phantasy that shews itself, or to wrap ourselves in the thick mantle of apathy and ignorance; *poor preparation for arduous times!*"

That the children and young persons of the country may be prepared by industry and prudent care, for honest self-support; be properly rewarded for labour, have the comfort of decent, clean, and healthy *homes*; and be prepared



and ready, as far as it should be expected, to give an answer to every man that asketh a reason for the faith and hope that is cherished, with meekness and fear;—that practical piety, religion in the life, the righteousness which both preserves and exalts a nation, may ever be the honour of Britain; is not an intelligent and truly *evangelical ministry* to be supported and valued, as one of the most important advantages that can distinguish any country; and next to this, the *general education* of the people;—the education of the *memory*, especially of the *understanding*, and yet more especially, the *training and discipline* of the passions and *the heart*:—“the series of means by which the human understanding is gradually enlightened and matured; and the dispositions of the human heart rightly formed and brought into operation, between childhood and the period when young persons are considered as qualified to take their part in life,” and enabled in some valuable degree “to judge between truth and error, good and evil,” to discern and abhor that teaching which pretends to defend and honour truth and religion by artifice and falsehood; and to avoid that “sensuous pietism which clings to forms more than verities.”

When by the use of proper means the mental appetite is created, that the young may be safely directed and led, should not the *most holy word of God* be placed in their hands, with suitable advice from parents, ministers, or intelligent persons of age and experience, how to read, think on, and use this most precious gift aright? and next, such safe, interesting, and valuable elementary books, which in every way will be likely to contribute to mental occupation and profit, in leisure hours, and to the highest advantages of the people and the nation.

Britain, once the wild, and the land of the untutored sons of the forest, but now strangely changed, and become the home of men among the most favoured of the human race; long may she abide in righteousness and strength, as the honoured instrument of God to bless the world, and as the home of an enlightened, industrious, justly treated, loyal, and orderly people; who know the value of their privileges, and how in every christian way to retain them, to hail, “the happy, blessed, cottage, and *all* the

Free fair homes of England,  
 Long, long, in hut and hall;  
 May hearts of native proof be rear'd,  
 To guard each hallow'd wall;  
 And green for ever be the groves,  
 And bright the growing sod  
 Where first the youth's bright spirit loves,  
 HIS COUNTRY AND HIS GOD!"

*Faery Queen*, bk. ii. can. ix. lvi. can. x. lxix. *Mutabilitie* can. vi. viii. *Bhilsa Topes*, pp. 1, 3, 33, 168, 365. *Huc's Tartary*, v. ii., p. 50. *Indian Religions*, p. 24. *Dr. Burton's Bamp. Lect.* 1829, pp. 29, 263. *Mosheim. Sybil* p. 49. *Blunt's Sketch*, pp. 36, 41, 141, 164. *Edinburgh Rev.*, April. 1843. July, 1847. *Quarterly Rev.*, No. clii., pp. 330, 354. lxxvi., p. 316. *Saturday Evening*, pp. 17, 123.

THE END.





