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has a right to have from every vassal town a man, a horse, and a hatchet for forming encampments; but they are to be at his own cost.

There are nine buildings, which the King's villains are obliged to build for him: the hall, chamber, provision-house, stable, dog-kennel, barn, kiln, privy, and dormitory.

All chattels without an owner go as an escheat to the King.

Whoever shall commit any wrong in a Cathedral Church*, let him pay fourteen pounds, the one half to the Abbot, if he be a Professor of Divinity, and the other half between the Priest and the Cloister. If a wrong is committed in the church-yard, then seven pounds in two shares like the other.

Whoever commits a wrong to any other Church, let him pay seven pounds, one half to the Priest, and the other to the Curate.

[End of the Laws of the Court.]

ANTIQUITIES.

ANCIENT TUMULI.

To the EDITOR of the CAMBRO-BRITON.

SIR,—As the following extracts from that interesting tourist, Dr. E. D. Clarke, throw light upon the controversy as to the original design of the ancient *Tumuli*, which, according to some antiquaries, were sacred edifices, and according to others merely sepulchral, I have to request the insertion of what follows in your interesting miscellany.

The Doctor, in his first volume, speaking of the antiquities of the Cimmerian Bosphorus, observes, that “the neighbourhood of Sienna was entirely covered with *tumuli* of a size and shape that could not fail to excite a traveller's wonder, and stimulate his research.” He describes the inside of one of those sepulchres accompanied with a plate.

Similar tombs, he remarks, (p. 399.) are found upon all the shores of the Bosphorus. “Close to this now described,” says our tourist, “are many others, and some nearly of equal size. Pallas mentions the frequency of such appearances all round the Bay of Taman. Indeed it would be vain to ask where they are not found.—In view of labour so prodigious, as well as of expen-

* The original is *Mameglwys*, literally a Mother-Church.—Ed.

diture so enormous, for the purpose of inhuming a single body, customs and superstitions are manifest, illustrating the origin of the pyramids of Egypt, the caverns of Elephanta, and the first temples of the ancient world. In memory of the mighty dead, long before there were such edifices as temples, the simple sepulchral heap was raised, and this became the altar whereon sacrifices were offered. Hence the most ancient heathen structures, for offerings to the gods, were always erected upon tombs, or in their immediate vicinity. The discussion founded on a question, whether the Egyptian pyramids were tombs or temples, seems altogether nugatory; being one they were necessarily the other.

Et tot templa Deum Romæ, quot in urbe sepulchra
Heroum numerare licet.—*Prudentius.*

The sanctity of the Acropolis of Athens owed its origin to the sepulchre of Cecrops: without this leading cause of veneration, the numerous temples, wherewith it was afterwards adorned, would never have been erected. The same may be said of many others. On this account, ancient authors make use of such words for the temples of the gods, as, in their original and proper signification, imply nothing more than a tomb or a sepulchre. In this sense Lycophron uses *Τυμβος*, and Virgil *TUMULUS*." Thus far the learned tourist.

There have been various discussions respecting the *Cromlechau* as well as the *Tumuli*, and there can be no doubt, that, in many instances, both of them were dedicated to sacred, or rather to superstitious, purposes. The author of the History of Brecknockshire is decidedly of the opinion, that the Cromlechs were always sepulchral, but the author of "The Mythology of the Druids" regards them as in general devoted to the purposes of superstition, though he allows they were, in some instances, sepulchral. That the monuments of sepulture, especially of the mighty and illustrious, became the objects of religious veneration in ancient times appears pretty evident. Affection for the departed relative, and admiration of the deceased hero, soon degenerated into superstition, and the only religious rites of some modern savages seem to be paid at the tombs of their ancestors.

Dr. Borlase speaks well on the subject of ancient stone monuments in the third Book of his History of Cornwall. The doctor observes, that, "he who has a just regard for the first ages and customs of mankind, and is willing to inquire into the original of those monuments, which are dispersed not only in the

British isles, but in most other nations, will not lose his labour wholly, nor miss of entertainment. He may see the same monuments in Asia and at home at his own doors; the same in Egypt and the westernmost parts of Britain, and may, perhaps, discover the intent and design of them, set forth in other histories, *better than we can expect from the history of our own country.*" This learned author infers, "that some of these monuments were of a truly religious institution, that others were sepulchral, and that both these sorts of monuments became, afterwards, places of public national worship." The doctor has a curious chapter on the ancient Tumuli or Barrows, of which a large extract might prove interesting; but at present I shall be brief. It is observed, "that these are called *Lows* in Staffordshire, and *Laves* in Ireland; in Wales they are called *Tommen*, in Oxfordshire and Northamptonshire *Cops*; in Teutonic *Brogh*, in Saxon *Byrigh*, whence comes our English word, and in Cornwall they are called *Burrows*. That erected by *Achilles* over his friend *Patroclus*, and the sumptuous one of *Alexander* over *Ephestion*, are the most remarkable in classic history." I shall conclude this paper with the remark, that the most remarkable ancient monument in Britain, COR GAWR, or STONEHENGE, was the grand place of national congress and of worship, in the midst of the tombs of heroes and of princes.

J. H.

MONUMENTAL INSCRIPTIONS.

ST. MARY'S CHURCH, SWANSEA, GLAMORGANSHIRE.

Guilmus Thomas Arn. his solus est.

KIND reader, underneath doth lie
 The true pattern of courtesie;
 A lover of king, church, and laws,
 Of a sound peace the proper cause;
 The scourge of atheists, and profane,
 Such drolling was to him a paine;
 A kind father unto his owne,
 As kind to those that had none;
 Storms of lawsuites his power laid,
 The costs and damages he paid;
 Favourer of arts—'tis wished the grim
 Destroying Death had favoured him.