

IV.—*An Account of certain Bronze Instruments, supposed to be Druidical Remains, found beneath a large Rock on the South Side of the Top of Roseberry in Cleveland.*

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[Read to the Society 31st March 1828.]

IN the district of Cleveland, in the North-Riding of Yorkshire, is a lofty hill of a very remarkable appearance, which bears the name of *Roseberry*. Its form is that of an almost regular conical pyramid; and its flat rocky summit, which is of singularly small dimensions, presents the aspect of a natural stone altar. In its immediate vicinity flows the small river *Leven*; and the peak itself boldly and prominently stands out from a beautiful range of other ordinary hills, by which this part of England is characterized.

A favourite line of Antiquarian study, which I once pursued with no small measure of deep interest, has long induced me to believe that *Roseberry* was in old times a high place of the Celtic Druids, whose theology, originally brought out of Asia, was the same in substance as that of the Hindoos, the Persians, the Indo-Scythians, the Babylonians, and the Egyptians; or indeed, as I may rather say, the same as primeval paganism in every part of the world.

Agreeably to such an origination, the name of *Roseberry*, or *Rhos-Bari*, is the very same as that of the mountain in Armenia, where the ark, astronomically venerated by the pagan world as the lunar ship or the navicular crescent, was thought to have come to land: for, according to Nicholas of Damascus, it still, in his days, bore the name of *Mount Baris*, or *the Mount of the Ship*; a name which is precisely equivalent to that of our Celtic *Rhos-Bari*.¹

The ship *Baris*, when personified, was sidereally the goddess of the Moon; which, under the character of *the Universal Mother*, and *the Mother of the World*, was thought to have once floated over a boundless expanse of water, having received into her womb Osiris, or Bacchus, or Siva, or Hu, or by what-

¹ Nicol. Damasc. apud Euseb. *Præp. Evan.* lib. ix. c. 11.

ever name might be designated the Universal Father analogically venerated as the god of the Sun ; and accordingly, under this identical name of *Baris*, the lunar ship-goddess, as we learn from Strabo, had a temple in Armenia, at Mount Abus, near the road which led to Ecbatana.²

I take it that the name of *Rhos-Bari* or *Mount Baris*, or the *Hill of the Lunar Ship*, was brought originally by the Celts out of Asia : and, as in all their local imitations or appropriations of the primeval Ararat, the Pagans ordinarily associated a sacred river or lake of the Moon with the sacred mountain of the Moon, we have, near our Yorkshire *Rhos-Bari*, the river *Leven*, or the *river of the Moon* ; a name equally borne by a once consecrated lake and river in Scotland.

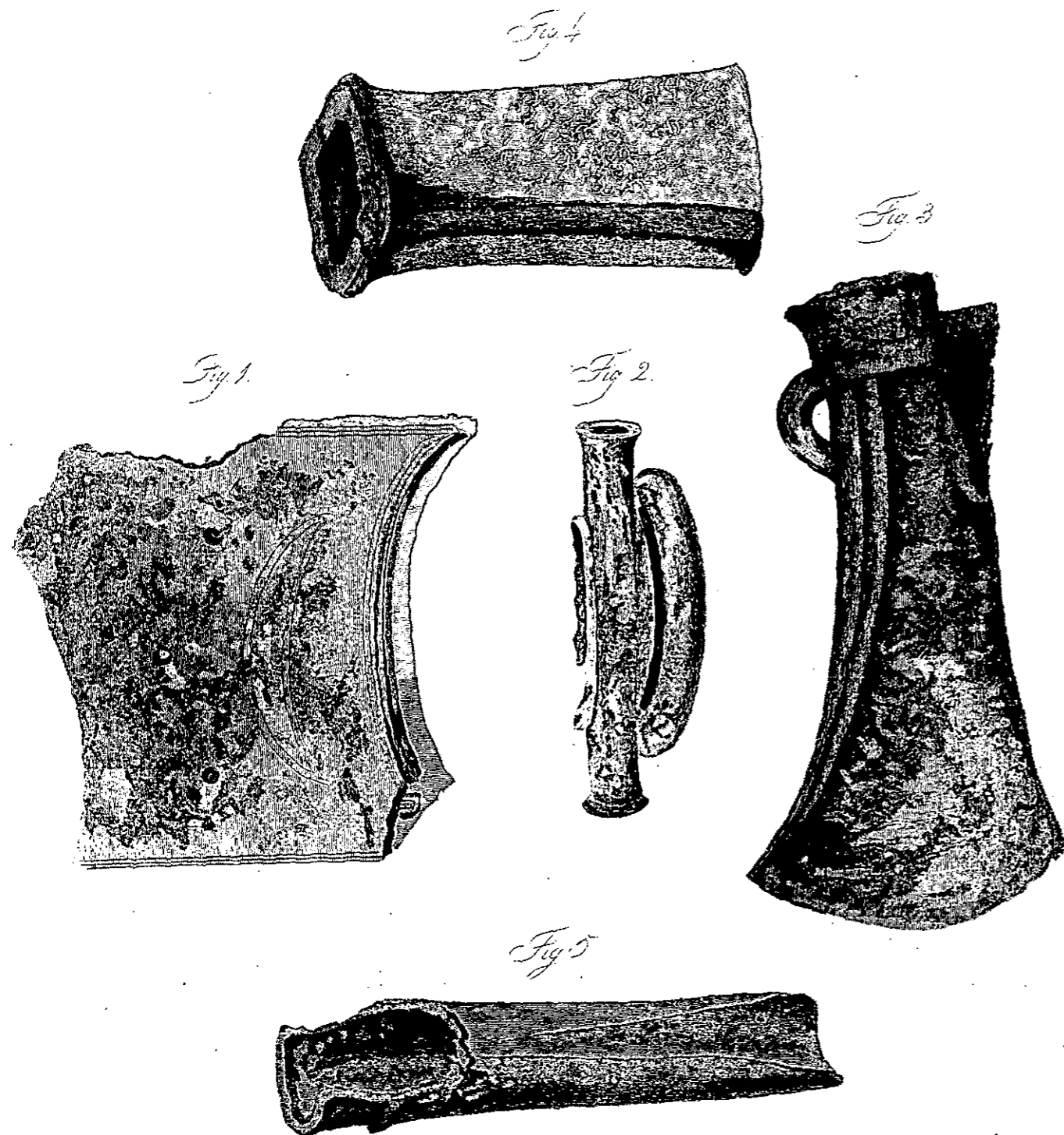
The Deities, worshipped on Rhos-Bari and on the banks of the holy Leven, were Hu, and Ceridwen, and Crierwy : the first described as the Sun, and yet represented as having escaped in a wonderful ship from an universal deluge ; the second adored as the Moon, and yet mysteriously celebrated as a ship which conveyed the god Hu in safety over the waters, when beneath them a prior world was inundated ; the third viewed as the daughter or the allegorical re-appearance of the second, and thus identical with the lunar ship of the dead in the river of the fabled Hades.

To enter into this curious subject at large would both occupy too much room, and likewise be superfluous, as I have already in another place very fully discussed it ;³ yet it was necessary to say thus much by way of introducing a brief account of certain relics of antiquity, which, from the preceding remarks, may possibly receive some degree of illustration.

About two years ago a labourer accidentally discovered, beneath a rock not far from the summit of Roseberry, and (as his expression was) *looking to the twelve o'clock sun*, a very considerable quantity of copper implements, some of which contain a portion of tin, and others of which have evidently been gilt ; a circumstance which may serve to indicate their appropriation to sacred purposes. They are at present in the possession of an opulent farmer, on whose land they were found, and who unfortunately refuses to part with them. Hence, before they are lost, or destroyed, or dissipated (which most probably will be their eventual fate), I have only had it in my power to procure accurate

² Strab. *Geog.* lib. xi. p. 510.

³ See my *Origin of Pagan Idolatry*, particularly book v. chap. 7.



drawings of some of the most remarkable among them, executed and coloured with perfect accuracy by my friend Mr Cartwright of Norton; and these I have now the honour of transmitting to the Society, in the hope that all vestiges of such relics may not utterly perish. It may be proper to remark, that the drawings exhibit not only the precise form and colour of the relics, but likewise their exact magnitude.

The first fragment, marked figure 1, has been gilt. At the place marked (a) is a wire loop. There has been a corresponding one on the opposite corner. The three holes above the lunette or boat have probably contained three ornamental studs or buttons. The corresponding part of the fragment, which yet remains with its fellow, contains a second lunette; the convex side of this second lunette being opposed to the convex side of the first lunette, as exhibited in the drawing; and between the two lunettes in the centre of the plate is a circle, plainly designed to represent the Sun; the convex side of each lunette being, as in nature, turned toward the solar circle. This implement has been, if I mistake not, a consecrated breast-plate, worn by the Archdruid, and exhibiting the astronomical impress of Hu or the Sun, Ceridwen or the celestial Moon, and Crierwy or the infernal Moon; Deities corresponding with the classical Bacchus, and Ceres, and Proserpine, or (according to the express assertion of Mnaseas) with the three Samothracian Cabiri, Axieros, and Axiocersus, and Axiocersa.

What the second fragment, marked figure 2, has been, I know not. Like the first, it appears to have been gilt. Mr Cartwright supposes it to be a portion of a buckle.

The fragment, marked figure 3, has an appearance of gilding near the edge of it.

The fragment, marked figure 4, seems to have had a small portion of tin mixed with the copper. Its colour is exactly represented in the drawing.

The fragment, marked figure 5, is not unlike a gouge. Its metal is very soft.

Unluckily, all the fragments, which I should think must be well nigh twenty in number, were much damaged, particularly the very curious gilt breast-plate, by the roughness of the ignorant labourer who found them; for, even after the discovery, without the least care or regard, and almost (as it were) through wanton mischief, the unlettered barbarian, I am informed, repeatedly struck his spade into the very midst of them.

As I am myself no chemist, I subjoin the following remarks, by my friend Mr Cartwright, on the composition of the fragments.

“The stains,” says that gentleman, “on what I consider to have been a breast ornament (fig. 1) are remarkable. The verdigris is a natural one; but the deep red is unaccountable, unless it might have arisen from the oxidation of the iron, which perhaps there might have been in the remains of a buckle (fig. 2).”

“I cannot believe that a gilding of the perfect appearance which may be observed upon the breast-plate could have been effected, except by an amalgam with mercury. If this be so, it is a remarkable fact; it is entirely different from any gilding I have ever seen on ancient bronzes. The union between the gold and the bronze is more complete than, I think, any other mode of gilding could effect.”

“In Crosshwaite’s Museum at Keswick are several bronze instruments (composition, I think, tin and copper), of a form similar to fig. 3, 4, and 5. He had labelled them *Celtic instruments found on a mountain in Cumberland*; but he could only tell me from whom he obtained them.”

Mr Cartwright’s remarks seem to indicate a more advanced state of knowledge in the arts than we are apt to ascribe to the old Druids; yet they who reared Stonehenge must have been deeply conversant both in the theory and in the application of the mechanical powers. That the relics found on the top of Roseberry are Druidical, seems to be fully indicated by the strictly mythological breast-plate. In one of the volumes of the *Collectanea de Rebus Hibernicis*, is a print of a beautiful golden lunar breast-plate, which was found in one of the bogs of Ireland, and which seems plainly to have been worn on high occasions by the Archdruid. Its shape is simply that of a military officer’s gorget; but the astronomical idea with which it was constructed was clearly the same as that which led to the fabrication of the Roseberry breast-plate.