

Hadrian certainly thought of something of the sort, and the Porolissum vallum would fit aptly an emperor who built the Roman wall in England and was certainly concerned in the *limes imperis* in Germany.

F. HAVERFIELD.

#### THE PEOPLE OF THE CHANNEL ISLANDS.

MR. KEENE, in his article on 'The Channel Islands,' in the present volume of this Review (p. 29), puts forward the theory that the people of those islands are now of Breton and not of Norman blood.

Mr. Keene supports his view by—among others—the two following arguments. One, the fact that the name *Normand* is used in the islands as a term of reproach. Surely the explanation of this, given by old Falle, the Jersey historian, is equally probable: that this usage dates from the time when insular Normandy, having to choose between allegiance to John or to Philip Augustus, declined to follow the example of the continental Normans in their submission to French rule. The second argument is that there is little *Norman* architecture in the islands. It might really be a sufficient answer to say that there is no Breton architecture at all. Mr. Keene does not, perhaps, realise that Norman, in its architectural sense, designates a style by no means peculiar to Normandy, and now, indeed, generally known by the more correct title of Romanesque. During the period in which it obtained, its use was general in Europe, and its disuse in Normandy coincided with its disuse in England and France. Had Mr. Keene seen the Jersey churches forty years ago, before their restoration, or if he could see what remains even now, hidden under new plaster, at St. Heliers and elsewhere, he would be convinced that in most, if not in all, cases, Norman has been their original style.

Nor do the inferences to be drawn from linguistic and ethnological data at all bear out Mr. Keene's theory. As regards the appearance of the people, the type of features dominant in Brittany, and common in central France, is entirely lacking in the islands. The bulk of Jersey men—and the same would be true of the inhabitants of lower Normandy—if transplanted to Norway, Denmark, or Holland, would not be found to differ, in their looks, very materially from their new neighbours. This could not be said if Bretons or *Berrichons* were in question. The immense influx of Breton labourers into Jersey for a few weeks in each spring, due to the high wages obtainable during the potato harvest, gives then a marked Breton appearance to the island, and may possibly have helped to mislead Mr. Keene. But this element disappears altogether before autumn.

Then as to language: in Brittany, exposed as it has been for centuries to French influences, and without any natural barrier between itself and France, Breton remains the language of, at least, half the duchy, and even in the French-speaking part, the Celtic place-names have been almost universally retained. On Mr. Keene's theory, the islanders, debarred as they were by the sea from outer influences, ought, *a fortiori*, to have retained alike Breton speech and place-names. But there is certainly

no survival whatever of the Breton tongue in the islands now, and no trace exists of it ever having been the insular speech since the union—or reunion—of the islands to the diocese of Coutances; if indeed they were ever really annexed to Dol and severed, for a season, from that *Pagus Constantinus* of which they formed, alike ethnologically and politically, a part, from Roman to Angevin days. The only traces of a Celtic population are two or three place-names of striking natural objects. Many more are Teutonic: such are the names of the islands themselves; so are many maritime and fishing terms and some agricultural terms, of which the following may serve as examples.

<i>Albecq</i> , the eel-brook . . . .	Scandinavian: <i>aal-beck</i> .
<i>hougue</i> , a barrow . . . .	{ Icelandic: <i>haug</i> . Shetland: <i>heog</i> .
<i>home</i> (dim: <i>hommet</i> ), an islet, a rounded mass of rock . . . .	{ Scandinavian: <i>holm</i> .
<i>etac</i> , a conical mass of rock (Hebrides <i>stack</i> ) . . . .	{ Danish: <i>stac</i> .
<i>vicq</i> , a creek . . . .	Scandinavian: <i>vik</i> .
<i>berg</i> , a rock . . . .	Scandinavian: <i>berg</i> .
<i>grune</i> , a rocky shoal . . . .	{ Icelandic: <i>grun</i> . Shetland: <i>grun</i> .
<i>hau</i> , a dogfish or shark . . . .	{ Norwegian: <i>haa</i> . Danish and Shetland: <i>ho</i> .
<i>hautgard</i> , or <i>hogard</i> , a rick yard . . . .	{ Icelandic: <i>haust-gardr</i> . Danish: <i>hø-gard</i> .
<i>alputre</i> , a rockling . . . .	Dutch: <i>aalpuyt</i> (the river species).
<i>-hou</i> , <i>-ho</i> , or <i>-o</i> , an island . . . .	Norwegian: <i>oe</i> ?

This last may, however, be a contraction of *holm*, e.g. in a document dated 1091, Jethou is referred to as *insula quæ vulgo Keikhulm vocatur*.

G. F. B. DE GRUCHY.

#### TWO BISHOPS OF SION IN ENGLAND.

Most travellers in Switzerland visit the canton of the Valais at some period of their trip, and pass in the railway through the chief town, Sion or Sitten. They look up at and admire the twin heights of Tourbillon and Valeria, crowned, the one with a castle, the other with a castle and a church, but few, perhaps, realise that the bishops of Sion have a long and very interesting history. The see was founded in the fourth century by S. Theodulus (from whom the well-known pass near Zermatt takes its name), who is still the patron of the diocese; but it was not till 580 that it was finally settled at Sedunum, having previously wandered from Octodurus (Martigny) to Agaunum (S. Maurice) and back again. In 999, Rudolf III, king of Transjurane Burgundy, gave to the bishop the title of count, and the temporal jurisdiction. The rights were exercised till 1798. After that the title became a mere form; the bishop still bears that of a prince of the Holy Roman Empire. When the independence of the Valais was restored in 1815, and it became one of the Swiss cantons,