

**PERRAN-ZABULOE; WITH AN
ACCOUNT OF THE PAST AND
PRESENT STATE OF THE ORATORY
OF ST. PIRAN IN THE SANDS, AND
REMARKS ON ITS ANTIQUITY**

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Perran-Zabuloe; With an Account of the Past and Present State of the Oratory of St. Piran in the Sands, and Remarks on Its Antiquity by Wm. Haslam

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WM. HASLAM

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THE ORATORY OF ST. PIRAN IN THE SANDS,

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Remarks on its Antiquity.

BY THE REV. WM. ^{o.k.} HASLAM, B.A.

RESIDENT CURATE.

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JOHN VAN VOORST, PATERNOSTER ROW.

M.DCCC.XLIV.

1844

PREFACE.

THE substance of this little work was read in a paper at an evening meeting of the Cornwall Royal Institution; and at the request of the Members of that Institution, and others assembled upon the occasion, is now published, and to them respectfully dedicated, with very many apologies for the unavoidable delay which has taken place in bringing it forward.

It has been deemed necessary to add to the original matter of the paper, a brief introduction to the ecclesiastical antiquities of Cornwall; in order to suit this book for general publication, and a few other matters connected with the early history of this parish have been inserted, which we trust will not be unacceptable.

Cornwall abounds in antiquities, and among these a large and interesting portion are Church antiquities, which seem to be little known. It is true, Cornwall is but a small part of England,

and situated in a remote corner ; its early ecclesiastical and architectural antiquities seem to have been overlooked in the national theories on the subject ; but, nevertheless, they have peculiarity enough, and character enough, to stand as exceptions, or at any rate to be entirely free from theories which are formed upon other data, distinct from and different to themselves. We have antiquities here, and monuments of the original inhabitants of this island previous to the Saxon invasion, which need but to be known and they will be valued. They are in reality the antiquities of a people who lived in earliest times, not only in Cornwall but in all Britain, and therefore may be regarded as a remnant of a large class which once prevailed throughout the land. Hitherto writers seem quietly to have followed one another in attributing civilization and arts, and even the establishment of the Church in this island, to the Saxons ; but it is unnecessary now to maintain such opinion. Civilization and the arts, we have great reason to believe, came first to the Saxons from the ancient *Irish*, from whom the few unconquered Britons that remained received the same ; and, as to the esta-

blishment of the Church, no one now is so bold as to deny that it was planted here long before the time of St. Augustine. Here is the mistake; the Saxons, unnationally, have been made to supersede the original inhabitants of the island. Their history has been regarded as that of all Britain; their antiquities have been made the boast and pride of antiquaries, and the data of national theories on architecture and Church history. All this might have been permitted and submitted as their right, had the Saxons conquered all Britain: but there are certain portions of the said Britain they did not conquer for centuries; in these parts we should look for our earliest properly *national* antiquities, and by all means place them above those of the invaders of the land. We would not revive a feud and jealousy which have long, long since subsided; nevertheless, in treating of the antiquities of these times, it is impossible to overlook the feelings which prevailed so strongly, especially as they have set a mark of distinction, as it were, upon the respective antiquities of these hostile people. Our task has been to endeavour to restore to the oratory of St. Piran some centuries of hoary

antiquity, which have been, we imagine, taken from it by writers who have pronounced it Norman: that it is not Norman there cannot be a doubt, and we are convinced no one who sees the ruin will continue to maintain that it is so; that it may not be attributed to the Saxons of old, so hostile to Britain, will also appear equally clear when we enter upon their history. We presume then that the oratory of St. Piran is British, or at any rate not Norman.

The term "oratory" has been used, not in the modern acceptation of it, but in that which was received at the period to which we refer the date of this structure, and as the term adopted by subsequent though still early writers with reference to this period. "Oratory" signifies a house of prayer; not necessarily a private chapel, but a church, the house of God, which is especially a "house of prayer."

W. H.

LAMBROGAN, ST. PIRAN-KASULOK,

August 30th, 1864.

PERRAN-ZABULOE.

INTRODUCTION.

THE discovery and "restoration" of the ancient Church of St. Piran, which had for centuries been lost in the sand, has been already announced in a work of much interest and popularity by the Rev. Collins Trelawney. In this work, the church is considered to have been built in the sixth century, and to be, without doubt, an early specimen of the stone building of the British Christians. This is an opinion which an examination of this interesting structure cannot fail to suggest; and an opinion, moreover, which is fully borne out by the strongest probabilities. But it would appear, the Reverend author has not dwelt sufficiently on the proofs of his just assertions of its early date; for, notwithstanding the strong claims which this church most certainly possesses to very high antiquity, doubts seem to be entertained respecting it. They are doubts, however, which might