

and eastern "burgh" becomes southern and western "borough" and "bury"; "caster," chester; "kirk," church; "birk," birch; "dale," dell; etc. In like manner we can follow the Norseman by his name for a cape or point; a "Naze" is found in England as well as Norway, and it exists in Dungeness, Sheerness, and Fife-ness, as well as in the Norman's settlement in France, as Grisnez.

From the point of view which regards what I may call the geographical distribution of religion, there are a few instances worth quoting which will serve to show how they and similar example can be utilized in the teaching of geography. Thus the names of places in Teuton England are in marked contrast to those in Celtic England. The Teutons in England, though devout and religious after their fashion, were no ancestor-worshippers and saint reverers like the Kelts, whose faith and philosophy was hero-worship. Therefore, in Eastern or Teutonic England towns named after "saints" are rare; in Western or Celtic England they are numerous. Moreover, the Teutons spoke of their great people with considerable familiarity, while the Kelts were, as a rule, studiously observant of the prefix "saint." Thus, in Teutonic England we find St. Felix of Burgundy, first bishop of East Anglia, commemorated in Felixstowe; St. Helen in Elstow; St. Peter in Peterborough; and St. Botulf in Boston (Botulf's town). In Celtic England, however, St. Austells, St. Erths, St. Germans and St. Mellions abound; and we also find these saints or local hermits commemorated in combination with natural features, as in Ottery St. Mary, Shillingford St. George, St. Lawrence Clist, St. George Clist, etc. Yet even in Celtic England we sometimes find the prefix "saint" dropped, as in Mary Tavy, Peter Tavy, Mary Church, Virginstowe, and Honey

Church. And as these are all very ancient places, it may be reasonably supposed that they are early translations of the Cornish (Welsh) Llanfair (St. Mary's Church), Llanbedr (St. Peter's Church), and so on.

NAMES AND SITES.

Before leaving this deeply instructive branch of geographical teaching I will point out how much life can be given to nomenclature by placing before the student a rough view of the various forms in which the same word appears in different languages and climes. Thus, to take the commonest word for a river—"avon." We find it in Welsh as "afon," in Gaelic as "Abhuinn"; in Austria it is "Inn" and "ab" (Danube); in Spain "ana" (Guidiana); in India "ab"—(Punjab: "penj," $\pi\epsilon\nu\tau\epsilon$ = five; "ab" = rivers. The country between any two rivers = Duab). Similarly, the Celtic "uisque," water, is found in numberless forms throughout Europe; es., ex, usk, ux, uqq, ax, iz, ox, ock, oke, ouse, use, esker, esky, oise, issy, ivar, and so on. In the same way the Celtic Pen or Ben, a hill, can be found in Pennine, Apennine, Grampian, Pennigant, in Pentra (Spain), and Pindus (Greece). Cases like these can be greatly multiplied, and there is hardly any limit, save that of his own knowledge, to the teacher who would place geographical names before the student in a systematic manner.

Many of the names which I have mentioned, and hundreds for which have no room here, are important for teaching purposes, as describing with considerable accuracy the geographical conditions of the locality they represent. They even furnish evidence of conditions which no longer exist; of ethnological facts of which we have no other record; of incidents and individuals to which they are the sole monuments. Thus the prefixes "Aber" and "Inver" clearly define