

ARNOLD MATTHEW

CELTIC
LITERATURE

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INTRODUCTION

The following remarks on the study of Celtic Literature formed the substance of four lectures given by me in the chair of poetry at Oxford. They were first published in the *Cornhill Magazine*, and are now reprinted from thence. Again and again, in the course of them, I have marked the very humble scope intended; which is, not to treat any special branch of scientific Celtic studies (a task for which I am quite incompetent), but to point out the many directions in which the results of those studies offer matter of general interest, and to insist on the benefit we may all derive from knowing the Celt and things Celtic more thoroughly. It was impossible, however, to avoid touching on certain points of ethnology and philology, which can be securely handled only by those who have made these sciences the object of special study. Here the mere literary critic must owe his whole safety to his tact in choosing authorities to follow, and whatever he advances must be understood as advanced with a sense of the insecurity which, after all, attaches to such a mode of proceeding, and as put forward provisionally, by way of hypothesis rather than of confident assertion.

To mark clearly to the reader both this provisional character of much which I advance, and my own sense of it, I have inserted, as a check upon some of the positions adopted in the text, notes and comments with which Lord Strangford has kindly furnished me. Lord Strangford is hardly less distinguished for knowing ethnology and languages so scientifically than for knowing so much of them; and his interest, even from the vantage-ground of his scientific knowledge, and after making all due reserves on points of scientific detail, in my treatment,—with merely the resources and point of view of a literary critic at my command,—of such a subject as the study of Celtic Literature, is the most encouraging assurance I could have received that my attempt is not altogether a vain one.

Both Lord Strangford and others whose opinion I respect have said that I am unjust in calling Mr. Nash, the acute and learned author of *Taliesin, or the Bards and Druids of Britain*, a ‘Celt-hater.’

‘He is a denouncer,’ says Lord Strangford in a note on this expression, ‘of Celtic extravagance, that is all; he is an anti-Philocelt, a very different thing from an anti-Celt, and quite indispensable in scientific inquiry. As Philoceltism has hitherto,—hitherto, remember,—meant nothing but uncritical acceptance and irrational admiration of the beloved object’s sayings and doings, without reference to truth one way or the other, it is surely in the interest of science to support him in the main. In tracing the workings of old Celtic leaven in poems which embody the Celtic soul of all time in a mediæval form, I do not see that you come into any necessary opposition with him, for your concern is with the spirit, his with the substance only.’ I entirely agree with almost all which Lord Strangford here urges, and indeed, so sincere is my respect for Mr. Nash’s critical discernment and learning, and so unhesitating my recognition of the usefulness, in many respects, of the work of demolition performed by him, that in originally designating him as a Celt-hater, I hastened to add, as the reader will see by referring to the passage, ¹ words of explanation and apology for so calling him. But I thought then, and I think still, that Mr. Nash, in pursuing his work of demolition, too much puts out of sight the positive and constructive performance for which this work of demolition is to clear the ground.

I thought then, and I think still, that in this Celtic controversy, as in other controversies, it is most desirable both to believe and to profess that the work of construction is the fruitful and important work, and that we are demolishing only to prepare for it. Mr. Nash’s scepticism seems to me,—in the aspect in which his work, on the whole, shows it,—too absolute, too stationary, too much without

¹ See p. 28 of the following essay. [Starts with “It is not difficult for the other side . . .”—DP.]

a future; and this tends to make it, for the non-Celtic part of his readers, less fruitful than it otherwise would be, and for his Celtic readers, harsh and repellent. I have therefore suffered my remarks on Mr. Nash still to stand, though with a little modification; but I hope he will read them by the light of these explanations, and that he will believe my sense of esteem for his work to be a thousand times stronger than my sense of difference from it.

To lead towards solid ground, where the Celt may with legitimate satisfaction point to traces of the gifts and workings of his race, and where the Englishman may find himself induced to sympathise with that satisfaction and to feel an interest in it, is the design of all the considerations urged in the following essay. Kindly taking the will for the deed, a Welshman and an old acquaintance of mine, Mr. Hugh Owen, received my remarks with so much cordiality, that he asked me to come to the Eisteddfod last summer at Chester, and there to read a paper on some topic of Celtic literature or antiquities. In answer to this flattering proposal of Mr. Owen's, I wrote him a letter which appeared at the time in several newspapers, and of which the following extract preserves all that is of any importance:—

‘My knowledge of Welsh matters is so utterly insignificant that it would be impertinence in me, under any circumstances, to talk about those matters to an assemblage of persons, many of whom have passed their lives in studying them.

‘Your gathering acquires more interest every year. Let me venture to say that you have to avoid two dangers in order to work all the good which your friends could desire. You have to avoid the danger of giving offence to practical men by retarding the spread of the English language in the principality. I believe that to preserve and honour the Welsh language and literature is quite compatible with not thwarting or delaying for a single hour the introduction, so undeniably useful, of a knowledge of English among all classes in Wales. You have to avoid, again, the danger of alienating men of science by a blind partial, and uncritical treatment of your national antiquities. Mr. Stephens's excellent book, *The Literature of the Cymry*, shows how perfectly Welshmen can avoid this danger if they will.

‘When I see the enthusiasm these Eisteddfods can awaken in your whole people, and then think of the tastes, the literature, the amusements, of our own lower and middle class, I am filled with admiration for you. It is a consoling thought, and one which history allows us to entertain, that nations disinherited of political success may yet leave their mark on the world's progress, and contribute powerfully to the civilisation of mankind. We in England have come to that point when the continued advance and greatness of our nation is threatened by one cause, and one cause above all. Far more than by the helplessness of an aristocracy whose day is fast coming to an end, far more than by the rawness of a lower class whose day is only just beginning, we are imperilled by what I call the “Philistinism” of our middle class. On the side of beauty and taste, vulgarity; on the side of morals and feeling, coarseness; on the side of mind and spirit, unintelligence,—this is Philistinism. Now, then, is the moment for the greater delicacy and spirituality of the Celtic peoples who are blended with us, if it be but wisely directed, to make itself prized and honoured. In a certain measure the children of Taliesin and Ossian have now an opportunity for renewing the famous feat of the Greeks, and conquering their conquerors. No service England can render the Celts by giving you a share in her many good qualities, can surpass that which the Celts can at this moment render England, by communicating to us some of theirs.’

Now certainly, in that letter, written to a Welshman and on the occasion of a Welsh festival, I enlarged on the merits of the Celtic spirit and of its works, rather than on their demerits. It would have been offensive and inhuman to do otherwise. When an acquaintance asks you to write his father's epitaph, you do not generally seize that opportunity for saying that his father was blind of one eye, and had an unfortunate habit of not paying his tradesmen's bills. But the weak side of Celtism and of its Celtic glorifiers, the danger against which they have to guard, is clearly indicated in that letter; and in the remarks reprinted in this volume,—remarks which were the original cause of Mr. Owen's writing

to me, and must have been fully present to his mind when he read my letter,—the shortcomings both of the Celtic race, and of the Celtic students of its literature and antiquities, are unreservedly marked, and, so far as is necessary, blamed.² It was, indeed, not my purpose to make blame the chief part of what I said; for the Celts, like other people, are to be meliorated rather by developing their gifts than by chastising their defects. The wise man, says Spinoza admirably, '*de humana impotentia non nisi parce loqui curabit, at largiter de humana virtute seu potentia.*' But so far as condemnation of Celtic failure was needful towards preparing the way for the growth of Celtic virtue, I used condemnation.

The *Times*, however, prefers a shorter and sharper method of dealing with the Celts, and in a couple of leading articles, having the Chester Eisteddfod and my letter to Mr. Hugh Owen for their text, it developed with great frankness, and in its usual forcible style, its own views for the amelioration of Wales and its people. *Cease to do evil, learn to do good*, was the upshot of its exhortations to the Welsh; by *evil*, the *Times* understanding all things Celtic, and by *good*, all things English. 'The Welsh language is the curse of Wales. Its prevalence, and the ignorance of English have excluded, and even now exclude the Welsh people from the civilisation of their English neighbours. An Eisteddfod is one of the most mischievous and selfish pieces of sentimentalism which could possibly be perpetrated.

It is simply a foolish interference with the natural progress of civilisation and prosperity. If it is desirable that the Welsh should talk English, it is monstrous folly to encourage them in a loving fondness for their old language. Not only the energy and power, but the intelligence and music of Europe have come mainly from Teutonic sources, and this glorification of everything Celtic, if it were not pedantry, would be sheer ignorance. The sooner all Welsh specialities disappear from the face of the earth the better.'

And I need hardly say, that I myself, as so often happens to me at the hands of my own countrymen, was cruelly judged by the *Times*, and most severely treated. What I said to Mr. Owen about the spread of the English language in Wales being quite compatible with preserving and honouring the Welsh language and literature, was tersely set down as 'arrant nonsense,' and I was characterised as 'a sentimentalist who talks nonsense about the children of Taliesin and Ossian, and whose dainty taste requires something more flimsy than the strong sense and sturdy morality of his fellow Englishmen.'

As I said before, I am unhappily inured to having these harsh interpretations put by my fellow Englishmen upon what I write, and I no longer cry out about it. And then, too, I have made a study of the Corinthian or leading article style, and know its exigencies, and that they are no more to be quarrelled with than the law of gravitation. So, for my part, when I read these asperities of the *Times*, my mind did not dwell very much on my own concern in them; but what I said to myself, as I put the newspaper down, was this: '*Behold England's difficulty in governing Ireland!*'

I pass by the dauntless assumption that the agricultural peasant whom we in England, without Eisteddfods, succeed in developing, is so much finer a product of civilisation than the Welsh peasant, retarded by these 'pieces of sentimentalism.' I will be content to suppose that our 'strong sense and sturdy morality' are as admirable and as universal as the *Times* pleases. But even supposing this, I will ask did any one ever hear of strong sense and sturdy morality being thrust down other people's throats in this fashion? Might not these divine English gifts, and the English language in which they are preached, have a better chance of making their way among the poor Celtic heathen, if the English apostle delivered his message a little more agreeably? There is nothing like love and admiration for bringing people to a likeness with what they love and admire; but the Englishman seems never to dream of employing these influences upon a race he wants to fuse with himself. He employs simply material interests for his work of fusion; and, beyond these, nothing except scorn and rebuke. Accordingly there is no vital union between him and the races he has annexed; and while France can truly boast of her 'magnificent unity,' a unity of spirit no less than of name between all

² See particularly pp. 9, 10, 11, of the following essay.

the people who compose her, in England the Englishman proper is in union of spirit with no one except other Englishmen proper like himself. His Welsh and Irish fellow-citizens are hardly more amalgamated with him now than they were when Wales and Ireland were first conquered, and the true unity of even these small islands has yet to be achieved. When these papers of mine on the Celtic genius and literature first appeared in the *Cornhill Magazine*, they brought me, as was natural, many communications from Welshmen and Irishmen having an interest in the subject; and one could not but be painfully struck, in reading these communications, to see how profound a feeling of aversion and severance from the English they in general manifested. Who can be surprised at it, when he observes the strain of the *Times* in the articles just quoted, and remembers that this is the characteristic strain of the Englishman in commenting on whatsoever is not himself? And then, with our boundless faith in machinery, we English expect the Welshman as a matter of course to grow attached to us, because we invite him to do business with us, and let him hold any number of public meetings and publish all the newspapers he likes! When shall we learn, that what attaches people to us is the spirit we are of, and not the machinery we employ?

Last year there was a project of holding a Breton Eisteddfod at Quimper in Brittany, and the French Home Secretary, whether wishing to protect the magnificent unity of France from inroads of Bretonism, or fearing lest the design should be used in furtherance of Legitimist intrigues, or from whatever motive, issued an order which prohibited the meeting. If Mr. Walpole had issued an order prohibiting the Chester Eisteddfod, all the Englishmen from Cornwall to John o' Groat's House would have rushed to the rescue; and our strong sense and sturdy morality would never have stopped gnashing their teeth and rending their garments till the prohibition was rescinded. What a pity our strong sense and sturdy morality fail to perceive that words like those of the *Times* create a far keener sense of estrangement and dislike than acts like those of the French Minister! Acts like those of the French Minister are attributed to reasons of State, and the Government is held blameable for them, not the French people. Articles like those of the *Times* are attributed to the want of sympathy and of sweetness of disposition in the English nature, and the whole English people gets the blame of them. And deservedly; for from some such ground of want of sympathy and sweetness in the English nature, do articles like those of the *Times* come, and to some such ground do they make appeal. The sympathetic and social virtues of the French nature, on the other hand, actually repair the breaches made by oppressive deeds of the Government, and create, among populations joined with France as the Welsh and Irish are joined with England, a sense of liking and attachment towards the French people. The French Government may discourage the German language in Alsace and prohibit Eisteddfods in Brittany; but the *Journal des Débats* never treats German music and poetry as mischievous lumber, nor tells the Bretons that the sooner all Breton specialities disappear from the face of the earth the better. Accordingly, the Bretons and Alsatians have come to feel themselves a part of France, and to feel pride in bearing the French name; while the Welsh and Irish obstinately refuse to amalgamate with us, and will not admire the Englishman as he admires himself, however much the *Times* may scold them and rate them, and assure them there is nobody on earth so admirable.

And at what a moment does it assure them of this, good heavens! At a moment when the ice is breaking up in England, and we are all beginning at last to see how much real confusion and insufficiency it covered; when, whatever may be the merits,—and they are great,—of the Englishman and of his strong sense and sturdy morality, it is growing more and more evident that, if he is to endure and advance, he must transform himself, must add something to his strong sense and sturdy morality, or at least must give to these excellent gifts of his a new development. My friend Mr. Goldwin Smith says, in his eloquent way, that England is the favourite of Heaven. Far be it from me to say that England is not the favourite of Heaven; but at this moment she reminds me more of what the prophet Isaiah calls, 'a bull in a net.' She has satisfied herself in all departments with clap-trap and routine so long, and she is now so astounded at finding they will not serve her turn any longer! And this is the moment, when Englishism pure and simple, which with all its fine qualities managed always to

make itself singularly unattractive, is losing that imperturbable faith in its untransformed self which at any rate made it imposing,—this is the moment when our great organ tells the Celts that everything of theirs not English is ‘simply a foolish interference with the natural progress of civilisation and prosperity;’ and poor Talhaiarn, venturing to remonstrate, is commanded ‘to drop his outlandish title, and to refuse even to talk Welsh in Wales!’

But let us leave the dead to bury their dead, and let us who are alive go on unto perfection.

Let the Celtic members of this empire consider that they too have to transform themselves; and though the summons to transform themselves he often conveyed harshly and brutally, and with the cry to root up their wheat as well as their tares, yet that is no reason why the summons should not be followed so far as their tares are concerned. Let them consider that they are inextricably bound up with us, and that, if the suggestions in the following pages have any truth, we English, alien and uncongenial to our Celtic partners as we may have hitherto shown ourselves, have notwithstanding, beyond perhaps any other nation, a thousand latent springs of possible sympathy with them. Let them consider that new ideas and forces are stirring in England, that day by day these new ideas and forces gain in power, and that almost every one of them is the friend of the Celt and not his enemy. And, whether our Celtic partners will consider this or no, at any rate let us ourselves, all of us who are proud of being the ministers of these new ideas, work incessantly to procure for them a wider and more fruitful application; and to remove the main ground of the Celt’s alienation from the Englishman, by substituting, in place of that type of Englishman with whom alone the Celt has too long been familiar, a new type, more intelligent, more gracious, and more humane.

THE STUDY OF CELTIC LITERATURE

‘They went forth to the war, but they always fell.’

Ossian.

Some time ago I spent some weeks at Llandudno, on the Welsh coast. The best lodging-houses at Llandudno look eastward, towards Liverpool; and from that Saxon hive swarms are incessantly issuing, crossing the bay, and taking possession of the beach and the lodging-houses. Guarded by the Great and Little Orme’s Head, and alive with the Saxon invaders from Liverpool, the eastern bay is an attractive point of interest, and many visitors to Llandudno never contemplate anything else. But, putting aside the charm of the Liverpool steamboats, perhaps the view, on this side, a little dissatisfies one after a while; the horizon wants mystery, the sea wants beauty, the coast wants verdure, and has a too bare austereness and aridity. At last one turns round and looks westward. Everything is changed. Over the mouth of the Conway and its sands is the eternal softness and mild light of the west; the low line of the mystic Anglesey, and the precipitous Penmaenmawr, and the great group of Carnedd Llewelyn and Carnedd David and their brethren fading away, hill behind hill, in an aerial haze, make the horizon; between the foot of Penmaenmawr and the bending coast of Anglesey, the sea, a silver stream, disappears one knows not whither. On this side, Wales,—Wales, where the past still lives, where every place has its tradition, every name its poetry, and where the people, the genuine people, still knows this past, this tradition, this poetry, and lives with it, and clings to it; while, alas, the prosperous Saxon on the other side, the invader from Liverpool and Birkenhead, has long ago forgotten his. And the promontory where Llandudno stands is the very centre of this tradition; it is Creuddyn, *the bloody city*, where every stone has its story; there, opposite its decaying rival, Conway Castle, is Diganwy, not decaying but long since utterly decayed, some crumbling foundations on a crag top and nothing more; Diganwy, where Mael-gwyn shut up Elphin, and where Taliesin came to free him. Below, in a fold of the hill, is Llan-rhos, the church of the marsh, where the same Mael-gwyn, a British prince of real history, a bold and licentious chief, the original, it is said, of Arthur’s Lancelot, shut himself up in the church to avoid the Yellow Plague, and peeped out through a hole in the door, and saw the monster and died. Behind among the woods, is Gloddaeth, *the place of feasting*, where the bards were entertained; and farther away, up the valley of the Conway towards Llanrwst, is the Lake of Ceirio-nydd and Taliesin’s grave. Or, again, looking seawards and Angleseywards you have Pen-mon, Seiriol’s isle and priory, where Mael-gwyn lies buried; you have the *Sands of Lamentation* and Llys Helig, *Heilig’s Mansion*, a mansion under the waves, a sea-buried palace and realm. *Hac ibat Simois; hic est Sigeia tellus.*

As I walked up and down, looking at the waves as they washed this Sigeian land which has never had its Homer, and listening with curiosity to the strange, unfamiliar speech of its old possessors’ obscure descendants,—bathing people, vegetable-sellers, and donkey-boys, who were all about me, suddenly I heard, through the stream of unknown Welsh, words, not English, indeed, but still familiar. They came from a French nursery-maid, with some children. Profoundly ignorant of her relationship, this Gaulish Celt moved among her British cousins, speaking her polite neo-Latin tongue, and full of compassionate contempt, probably, for the Welsh barbarians and their jargon.

What a revolution was here! How had the star of this daughter of Gomer waxed, while the star of these Cymry, his sons, had waned! What a difference of fortune in the two, since the days when, speaking the same language, they left their common dwelling-place in the heart of Asia; since the Cimmerians of the Euxine came in upon their western kinsmen, the sons of the giant Galates; since the sisters, Gaul and Britain, cut the mistletoe in their forests, and saw the coming of Cæsar! *Blanc, rouge, rocher champ, église, seigneur*,—these words, by which the Gallo-Roman Celt now names white, and

red, and rock, and field, and church, and lord, are no part of the speech of his true ancestors, they are words he has learnt; but since he learned them they have had a worldwide success, and we all teach them to our children, and armies speaking them have domineered in every city of that Germany by which the British Celt was broken, and in the train of these armies, Saxon auxiliaries, a humbled contingent, have been fain to follow; the poor Welshman still says, in the genuine tongue of his ancestors, ³ *gwyn, goch, craig, maes, llan, arglwydd*; but his land is a province, and his history petty, and his Saxon subduers scout his speech as an obstacle to civilisation; and the echo of all its kindred in other lands is growing every day fainter and more feeble; gone in Cornwall, going in Brittany and the Scotch Highlands, going, too, in Ireland; and there, above all, the badge of the beaten race, the property of the vanquished.

But the Celtic genius was just then preparing, in Llandudno, to have its hour of revival.

Workmen were busy in putting up a large tent-like wooden building, which attracted the eye of every newcomer, and which my little boys believed (their wish, no doubt, being father to their belief,) to be a circus. It turned out, however, to be no circus for Castor and Pollux, but a temple for Apollo and the Muses. It was the place where the Eisteddfod, or Bardic Congress of Wales, was about to be held; a meeting which has for its object (I quote the words of its promoters) ‘the diffusion of useful knowledge, the eliciting of native talent, and the cherishing of love of home and honourable fame by the cultivation of poetry, music, and art.’ My little boys were disappointed; but I, whose circus days are over, I, who have a professional interest in poetry, and who, also, hating all one-sidedness and oppression, wish nothing better than that the Celtic genius should be able to show itself to the world and to make its voice heard, was delighted. I took my ticket, and waited impatiently for the day of opening. The day came, an unfortunate one; storms of wind, clouds of dust, an angry, dirty sea.

The Saxons who arrived by the Liverpool steamers looked miserable; even the Welsh who arrived by land,—whether they were discomposed by the bad morning, or by the monstrous and crushing tax which the London and North-Western Railway Company levies on all whom it transports across those four miles of marshy peninsula between Conway and Llandudno,—did not look happy. First we went to the Gorsedd, or preliminary congress for conferring the degree of bard. The Gorsedd was held in the open air, at the windy corner of a street, and the morning was not favourable to open-air solemnities. The Welsh, too, share, it seems to me, with their Saxon invaders, an inaptitude for show and spectacle. Show and spectacle are better managed by the Latin race and those whom it has moulded; the Welsh, like us, are a little awkward and resourceless in the organisation of a festival.

The presiding genius of the mystic circle, in our hideous nineteenth-century costume, relieved only by a green scarf, the wind drowning his voice and the dust powdering his whiskers, looked thoroughly wretched; so did the aspirants for bardic honours; and I believe, after about an hour of it, we all of us, as we stood shivering round the sacred stones, began half to wish for the Druid’s sacrificial knife to end our sufferings. But the Druid’s knife is gone from his hands; so we sought the shelter of the Eisteddfod building.

³ Lord Strangford remarks on this passage:—‘Your Gomer and your Cimmerians are of course only lay figures, to be accepted in the rhetorical and subjective sense. As such I accept them, but I enter a protest against the “genuine tongue of his ancestors.”

Modern Celtic tongues are to the old Celtic heard by Julius Cæsar, broadly speaking, what the modern Romanic tongues are to Cæsar’s own Latin. Welsh, in fact, is a *detritus*; a language in the category of modern French, or, to speak less roughly and with a closer approximation, of old Provençal, not in the category of Lithuanian, much less in the category of Basque. By true inductive research, based on an accurate comparison of such forms of Celtic speech, oral and recorded, as we now possess, modern philology has, in so far as was possible, succeeded in restoring certain forms of the parent speech, and in so doing has achieved not the least striking of its many triumphs; for those very forms thus restored have since been verified past all cavil by their actual discovery in the old Gaulish inscriptions recently come to light. The *phonesis* of Welsh as it stands is modern, not primitive its grammar,—the verbs excepted,—is constructed out of the fragments of its earlier forms, and its vocabulary is strongly Romanised, two out of the six words here given being Latin of the Empire. Rightly understood, this enhances the value of modern Celtic instead of depreciating it, because it serves to rectify it. To me it is a wonder that Welsh should have retained so much of its integrity under the iron pressure of four hundred years of Roman dominion. Modern Welsh tenacity and cohesive power under English pressure is nothing compared with what that must have been.’

The sight inside was not lively. The president and his supporters mustered strong on the platform. On the floor the one or two front benches were pretty well filled, but their occupants were for the most part Saxons, who came there from curiosity, not from enthusiasm; and all the middle and back benches, where should have been the true enthusiasts,—the Welsh people, were nearly empty.

The president, I am sure, showed a national spirit which was admirable. He addressed us Saxons in our own language, and called us ‘the English branch of the descendants of the ancient Britons.’

We received the compliment with the impassive dulness which is the characteristic of our nature; and the lively Celtic nature, which should have made up for the dulness of ours, was absent. A lady who sat by me, and who was the wife, I found, of a distinguished bard on the platform, told me, with emotion in her look and voice, how dear were these solemnities to the heart of her people, how deep was the interest which is aroused by them. I believe her, but still the whole performance, on that particular morning, was incurably lifeless. The recitation of the prize compositions began: pieces of verse and prose in the Welsh language, an essay on punctuality being, if I remember right, one of them; a poem on the march of Havelock, another. This went on for some time. Then Dr. Vaughan,—the well-known Nonconformist minister, a Welshman, and a good patriot,—addressed us in English.

His speech was a powerful one, and he succeeded, I confess, in sending a faint thrill through our front benches; but it was the old familiar thrill which we have all of us felt a thousand times in Saxon chapels and meeting-halls, and had nothing bardic about it. I stepped out, and in the street I came across an acquaintance fresh from London and the parliamentary session. In a moment the spell of the Celtic genius was forgotten, the Philistinism of our Saxon nature made itself felt; and my friend and I walked up and down by the roaring waves, talking not of ovates and bards, and triads and englyns, but of the sewage question, and the glories of our local self-government, and the mysterious perfections of the Metropolitan Board of Works.

I believe it is admitted, even by the admirers of Eisteddfods in general, that this particular Eisteddfod was not a success. Llandudno, it is said, was not the right place for it. Held in Conway Castle, as a few years ago it was, and its spectators,—an enthusiastic multitude,—filling the grand old ruin, I can imagine it a most impressive and interesting sight, even to a stranger labouring under the terrible disadvantage of being ignorant of the Welsh language. But even seen as I saw it at Llandudno, it had the power to set one thinking. An Eisteddfod is, no doubt, a kind of Olympic meeting; and that the common people of Wales should care for such a thing, shows something Greek in them, something spiritual, something humane, something (I am afraid one must add) which in the English common people is not to be found. This line of reflection has been followed by the accomplished Bishop of St. David’s, and by the *Saturday Review*, it is just, it is fruitful, and those who pursued it merit our best thanks. But, from peculiar circumstances, the Llandudno meeting was, as I have said, such as not at all to suggest ideas of Olympia, and of a multitude touched by the divine flame, and hanging on the lips of Pindar. It rather suggested the triumph of the prosaic, practical Saxon, and the approaching extinction of an enthusiasm which he derides as factitious, a literature which he disdains as trash, a language which he detests as a nuisance.

I must say I quite share the opinion of my brother Saxons as to the practical inconvenience of perpetuating the speaking of Welsh. It may cause a moment’s distress to one’s imagination when one hears that the last Cornish peasant who spoke the old tongue of Cornwall is dead; but, no doubt, Cornwall is the better for adopting English, for becoming more thoroughly one with the rest of the country. The fusion of all the inhabitants of these islands into one homogeneous, English-speaking whole, the breaking down of barriers between us, the swallowing up of separate provincial nationalities, is a consummation to which the natural course of things irresistibly tends; it is a necessity of what is called modern civilisation, and modern civilisation is a real, legitimate force; the change must come, and its accomplishment is a mere affair of time. The sooner the Welsh language disappears as an instrument of the practical, political, social life of Wales, the better; the better for England, the better for Wales itself. Traders and tourists do excellent service by pushing the English

wedge farther and farther into the heart of the principality; Ministers of Education, by hammering it harder and harder into the elementary schools. Nor, perhaps, can one have much sympathy with the literary cultivation of Welsh as an instrument of living literature; and in this respect Eisteddfods encourage, I think, a fantastic and mischief-working delusion.

For all serious purposes in modern literature (and trifling purposes in it who would care to encourage?) the language of a Welshman is and must be English; if an Eisteddfod author has anything to say about punctuality or about the march of Havelock, he had much better say it in English; or rather, perhaps, what he has to say on these subjects may as well be said in Welsh, but the moment he has anything of real importance to say, anything the world will the least care to hear, he must speak English. Dilettanteism might possibly do much harm here, might mislead and waste and bring to nought a genuine talent. For all modern purposes, I repeat, let us all as soon as possible be one people; let the Welshman speak English, and, if he is an author, let him write English.

So far, I go along with the stream of my brother Saxons; but here, I imagine, I part company with them. They will have nothing to do with the Welsh language and literature on any terms; they would gladly make a clean sweep of it from the face of the earth. I, on certain terms, wish to make a great deal more of it than is made now; and I regard the Welsh literature,—or rather, dropping the distinction between Welsh and Irish, Gaels and Cymris, let me say Celtic literature,—as an object of very great interest. My brother Saxons have, as is well known, a terrible way with them of wanting to improve everything but themselves off the face of the earth; I have no such passion for finding nothing but myself everywhere; I like variety to exist and to show itself to me, and I would not for the world have the lineaments of the Celtic genius lost. But I know my brother Saxons, I know their strength, and I know that the Celtic genius will make nothing of trying to set up barriers against them in the world of fact and brute force, of trying to hold its own against them as a political and social counter-power, as the soul of a hostile nationality. To me there is something mournful (and at this moment, when one sees what is going on in Ireland, how well may one say so!) in hearing a Welshman or an Irishman make pretensions,—natural pretensions, I admit, but how hopelessly vain!—to such a rival self-establishment; there is something mournful in hearing an Englishman scout them. Strength! alas, it is not strength, strength in the material world, which is wanting to us Saxons; we have plenty of strength for swallowing up and absorbing as much as we choose; there is nothing to hinder us from effacing the last poor material remains of that Celtic power which once was everywhere, but has long since, in the race of civilisation, fallen out of sight. We may threaten them with extinction if we will, and may almost say in so threatening them, like Cæsar in threatening with death the tribune Metellus who closed the treasury doors against him: ‘And when I threaten this, young man, to threaten it is more trouble to me than to do it.’ It is not in the outward and visible world of material life, that the Celtic genius of Wales or Ireland can at this day hope to count for much; it is in the inward world of thought and science. What it *has* been, what it *has* done, let it ask us to attend to that, as a matter of science and history; not to what it will be or will do, as a matter of modern politics. It cannot count appreciably now as a material power; but, perhaps, if it can get itself thoroughly known as an object of science, it may count for a good deal,—far more than we Saxons, most of us, imagine,—as a spiritual power.

The bent of our time is towards science, towards knowing things as they are; so the Celt's claims towards having his genius and its works fairly treated, as objects of scientific investigation, the Saxon can hardly reject, when these claims are urged simply on their own merits, and are not mixed up with extraneous pretensions which jeopardise them. What the French call the *science des origines*, the science of origins,—a science which is at the bottom of all real knowledge of the actual world, and which is every day growing in interest and importance—is very incomplete without a thorough critical account of the Celts, and their genius, language, and literature. This science has still great progress to make, but its progress, made even within the recollection of those of us who are in middle life, has already affected our common notions about the Celtic race; and this change, too, shows how

science, the knowing things as they are, may even have salutary practical consequences. I remember, when I was young, I was taught to think of Celt as separated by an impassable gulf from Teuton; ⁴ my father, in particular, was never weary of contrasting them; he insisted much oftener on the separation between us and them than on the separation between us and any other race in the world; in the same way Lord Lyndhurst, in words long famous, called the Irish ‘aliens in speech, in religion, in blood.’

This naturally created a profound sense of estrangement; it doubled the estrangement which political and religious differences already made between us and the Irish: it seemed to make this estrangement immense, incurable, fatal. It begot a strange reluctance, as any one may see by reading the preface to the great text-book for Welsh poetry, the *Myvyrian Archaeology*, published at the beginning of this century, to further,—nay, allow,—even among quiet, peaceable people like the Welsh, the publication of the documents of their ancient literature, the monuments of the Cymric genius; such was the sense of repulsion, the sense of incompatibility, of radical antagonism, making it seem dangerous to us to let such opposites to ourselves have speech and utterance. Certainly the Jew,—the Jew of ancient times, at least,—then seemed a thousand degrees nearer than the Celt to us. Puritanism had so assimilated Bible ideas and phraseology; names like Ebenezer, and notions like that of hewing Agag in pieces, came so natural to us, that the sense of affinity between the Teutonic and the Hebrew nature was quite strong; a steady, middleclass Anglo-Saxon much more imagined himself Ehud’s cousin than Ossian’s.

But meanwhile, the pregnant and striking ideas of the ethnologists about the true natural grouping of the human race, the doctrine of a great Indo-European unity, comprising Hindoos, Persians, Greeks, Latins, Celts, Teutons, Slavonians, on the one hand, and, on the other hand, of a Semitic unity and of a Mongolian unity, separated by profound distinguishing marks from the Indo-European unity and from one another, was slowly acquiring consistency and popularising itself. So strong and real could the sense of sympathy or antipathy, grounded upon real identity or diversity in race, grow in men of culture, that we read of a genuine Teuton,—Wilhelm von Humboldt—finding, even in the sphere of religion, that sphere where the might of Semitism has been so overpowering, the food which most truly suited his spirit in the productions not of the alien Semitic genius, but of the genius of Greece or India, the Teutons born kinsfolk of the common Indo-European family. ‘Towards Semitism he felt himself,’ we read, ‘far less drawn;’ he had the consciousness of a certain antipathy in the depths of his nature to this, and to its ‘absorbing, tyrannous, terrorist religion,’ as to the opener, more flexible Indo-European genius, this religion appeared. ‘The mere workings of the old man in him!’ Semitism will readily reply; and though one can hardly admit this short and easy method of settling the matter, it must be owned that Humboldt’s is an extreme case of Indo-Europeanism, useful as letting us see what

⁴ Here again let me have the pleasure of quoting Lord Strangford:—‘When the Celtic tongues were first taken in hand at the dawn of comparative philological inquiry, the tendency was, for all practical results, to separate them from the Indo-European aggregate, rather than to unite them with it. The great gulf once fixed between them was narrowed on the surface, but it was greatly and indefinitely deepened. Their vocabulary and some of their grammar were seen at once to be perfectly Indo-European, but they had no case-endings to their nouns, none at all in Welsh, none that could be understood in Gaelic; their *phonesis* seemed primeval and inexplicable, and nothing could be made out of their pronouns which could not be equally made out of many wholly un-Aryan languages. They were therefore co-ordinated, not with each single Aryan tongue, but with the general complex of Aryan tongues, and were conceived to be anterior to them and apart from them, as it were the strayed vanguard of European colonisation or conquest from the East. The reason of this misconception was, that their records lay wholly uninvestigated as far as all historical study of the language was concerned, and that nobody troubled himself about the relative age and the development of forms, so that the philologists were fain to take them as they were put into their hands by uncritical or perverse native commentators and writers, whose grammars and dictionaries teemed with blunders and downright forgeries. One thing, and one thing alone, led to the truth: the sheer drudgery of thirteen long years spent by Zeuss in the patient investigation of the most ancient Celtic records, in their actual condition, line by line and letter by letter.

Then for the first time the foundation of Celtic research was laid; but the great philologist did not live to see the superstructure which never could have been raised but for him. Prichard was first to indicate the right path, and Bopp, in his monograph of 1839, displayed his incomparable and masterly sagacity as usual, but for want of any trustworthy record of Celtic words and forms to work upon, the truth remained concealed or obscured until the publication of the *Grammatica Celtica*. Dr. Arnold, a man of the past generation, who made more use of the then uncertain and unfixed doctrines of comparative philology in his historical writings than is done by the present generation in the fullest noonday light of the *Vergleichende Grammatik*, was thus justified in his view by the philology of the period, to which he merely gave an enlarged historical expression. The prime fallacy then as now, however, was that of antedating the distinction between Gaelic and Cymric Celts.’

may be the power of race and primitive constitution, but not likely, in the spiritual sphere, to have many companion cases equalling it. Still, even in this sphere, the tendency is in Humboldt's direction; the modern spirit tends more and more to establish a sense of native diversity between our European bent and the Semitic and to eliminate, even in our religion, certain elements as purely and excessively Semitic, and therefore, in right, not combinable with our European nature, not assimilable by it. This tendency is now quite visible even among ourselves, and even, as I have said, within the great sphere of the Semitic genius, the sphere of religion; and for its justification this tendency appeals to science, the science of origins; it appeals to this science as teaching us which way our natural affinities and repulsions lie. It appeals to this science, and in part it comes from it; it is, in considerable part, an indirect practical result from it.

In the sphere of politics, too, there has, in the same way, appeared an indirect practical result from this science; the sense of antipathy to the Irish people, of radical estrangement from them, has visibly abated amongst all the better part of us; the remorse for past ill-treatment of them, the wish to make amends, to do them justice, to fairly unite, if possible, in one people with them, has visibly increased; hardly a book on Ireland is now published, hardly a debate on Ireland now passes in Parliament, without this appearing. Fanciful as the notion may at first seem, I am inclined to think that the march of science,—science insisting that there is no such original chasm between the Celt and the Saxon as we once popularly imagined, that they are not truly, what Lord Lyndhurst called them, *aliens in blood* from us, that they are our brothers in the great Indo-European family,—has had a share, an appreciable share, in producing this changed state of feeling. No doubt, the release from alarm and struggle, the sense of firm possession, solid security, and overwhelming power; no doubt these, allowing and encouraging humane feelings to spring up in us, have done much; no doubt a state of fear and danger, Ireland in hostile conflict with us, our union violently disturbed, might, while it drove back all humane feelings, make also the old sense of utter estrangement revive. Nevertheless, so long as such a malignant revolution of events does not actually come about, so long the new sense of kinship and kindness lives, works, and gathers strength; and the longer it so lives and works, the more it makes any such malignant revolution improbable. And this new, reconciling sense has, I say, its roots in science.

However, on these indirect benefits of science we must not lay too much stress. Only this must be allowed; it is clear that there are now in operation two influences, both favourable to a more attentive and impartial study of Celtism than it has yet ever received from us. One is, the strengthening in us of the feeling of Indo-Europeanism; the other, the strengthening in us of the scientific sense generally. The first breaks down barriers between us and the Celt, relaxes the estrangement between us; the second begets the desire to know his case thoroughly, and to be just to it. This is a very different matter from the political and social Celtisation of which certain enthusiasts dream; but it is not to be despised by any one to whom the Celtic genius is dear; and it is possible, while the other is not.

I

To know the Celtic case thoroughly, one must know the Celtic people; and to know them, one must know that by which a people best express themselves,—their literature. Few of us have any notion what a mass of Celtic literature is really yet extant and accessible. One constantly finds even very accomplished people, who fancy that the remains of Welsh and Irish literature are as inconsiderable by their volume, as, in their opinion, they are by their intrinsic merit; that these remains consist of a few prose stories, in great part borrowed from the literature of nations more civilised than the Welsh or Irish nation, and of some unintelligible poetry. As to Welsh literature, they have heard, perhaps, of the *Black Book of Caermarthen*, or of the *Red Book of Hergest*, and they imagine that one or two famous manuscript books like these contain the whole matter. They have no notion that, in real truth, to quote the words of one who is no friend to the high pretensions of Welsh literature, but their most formidable impugner, Mr. Nash:—‘The Myvyrian manuscripts alone, now deposited in the British Museum, amount to 47 volumes of poetry, of various sizes, containing about 4,700 pieces of poetry, in 16,000 pages, besides about 2,000 englynion or epigrammatic stanzas. There are also, in the same collection, 53 volumes of prose, in about 15,300 pages, containing great many curious documents on various subjects. Besides these, which were purchased of the widow of the celebrated Owen Jones, the editor of the *Myvyrian Archaeology*, there are a vast number of collections of Welsh manuscripts in London, and in the libraries of the gentry of the principality.’ The *Myvyrian Archaeology*, here spoken of by Mr. Nash, I have already mentioned; he calls its editor, Owen Jones, celebrated; he is not so celebrated but that he claims a word, in passing, from a professor of poetry. He was a Denbighshire *statesman*, as we say in the north, born before the middle of last century, in that vale of Myvyr, which has given its name to his archæology. From his childhood he had that passion for the old treasures of his Country’s literature, which to this day, as I have said, in the common people of Wales is so remarkable; these treasures were unprinted, scattered, difficult of access, jealously guarded. ‘More than once,’ says Edward Lhuyd, who in his *Archæologia Britannica*, brought out by him in 1707, would gladly have given them to the world, ‘more than once I had a promise from the owner, and the promise was afterwards retracted at the instigation of certain persons, pseudo-politicians, as I think, rather than men of letters.’ So Owen Jones went up, a young man of nineteen, to London, and got employment in a furrier’s shop in Thames Street; for forty years, with a single object in view, he worked at his business; and at the end of that time his object was won. He had risen in his employment till the business had become his own, and he was now a man of considerable means; but those means had been sought by him for one purpose only, the purpose of his life, the dream of his youth,—the giving permanence and publicity to the treasures of his national literature.

Gradually he got manuscript after manuscript transcribed, and at last, in 1801, he jointly with two friends brought out in three large volumes, printed in double columns, his *Myvyrian Archaeology of Wales*. The book is full of imperfections, it presented itself to a public which could not judge of its importance, and it brought upon its author, in his lifetime, more attack than honour. He died not long afterwards, and now he lies buried in Allhallows Church, in London, with his tomb turned towards the east, away from the green vale of Clwyd and the mountains of his native Wales; but his book is the great repertory of the literature of his nation, the comparative study of languages and literatures gains every day more followers, and no one of these followers, at home or abroad, touches Welsh literature without paying homage to the Denbighshire peasant’s name; if the bard’s glory and his own are still matter of moment to him,—*si quid mentem mortalia tangunt*,—he may be satisfied.

Even the printed stock of early Welsh literature is, therefore, considerable, and the manuscript stock of it is very great indeed. Of Irish literature, the stock, printed and manuscript, is truly vast; the work of cataloguing and describing this has been admirably performed by another remarkable man, who died only the other day, Mr. Eugene O’Curry. Obscure Scaliger of a despised literature,

he deserves some weightier voice to praise him than the voice of an unlearned bellettristic trifler like me; he belongs to the race of the giants in literary research and industry,—a race now almost extinct. Without a literary education, and impeded too, it appears, by much trouble of mind and infirmity of body, he has accomplished such a thorough work of classification and description for the chaotic mass of Irish literature, that the student has now half his labour saved, and needs only to use his materials as Eugene O'Curry hands them to him. It was as a professor in the Catholic University in Dublin that O'Curry gave the lectures in which he has done the student this service; it is touching to find that these lectures, a splendid tribute of devotion to the Celtic cause, had no hearer more attentive, more sympathising, than a man, himself, too, the champion of a cause more interesting than prosperous,—one of those causes which please noble spirits, but do not please destiny, which have Cato's adherence, but not Heaven's,—Dr. Newman. Eugene O'Curry, in these lectures of his, taking as his standard the quarto page of Dr. O'Donovan's edition of the *Annals of the Four Masters* (and this printed monument of one branch of Irish literature occupies by itself, let me say in passing, seven large quarto volumes, containing 4,215 pages of closely printed matter), Eugene O'Curry says, that the great vellum manuscript books belonging to Trinity College, Dublin, and to the Royal Irish Academy,—books with fascinating titles, the *Book of the Dun Cow*, the *Book of Leinster*, the *Book of Ballymote*, the *Speckled Book*, the *Book of Lecain*, the *Yellow Book of Lecain*,—have, between them, matter enough to fill 11,400 of these pages; the other vellum manuscripts in the library of Trinity College, Dublin, have matter enough to fill 8,200 pages more; and the paper manuscripts of Trinity College, and the Royal Irish Academy together, would fill, he says, 30,000 such pages more. The ancient laws of Ireland, the so-called Brehon laws, which a commission is now publishing, were not as yet completely transcribed when O'Curry wrote; but what had even then been transcribed was sufficient, he says, to fill nearly 8,000 of Dr. O'Donovan's pages. Here are, at any rate, materials enough with a vengeance. These materials fall, of course, into several divisions.

The most literary of these divisions, the *Tales*, consisting of *Historic Tales* and *Imaginative Tales*, distributes the contents of its *Historic Tales* as follows:—Battles, voyages, sieges, tragedies, cowspoils, courtships, adventures, land-expeditions, sea-expeditions, banquets, elopements, loves, lake-irruptions, colonisations, visions. Of what a treasure-house of resources for the history of Celtic life and the Celtic genius does that bare list, even by itself, call up the image! The *Annals of the Four Masters* give 'the years of foundations and destructions of churches and castles, the obituaries of remarkable persons, the inaugurations of kings, the battles of chiefs, the contests of clans, the ages of bards, abbots, bishops, &c.' ⁵ Through other divisions of this mass of materials,—the books of pedigrees and genealogies, the martyrologies and festologies, such as the *Féiliré of Angus the Culdee*, the topographical tracts, such as the *Dinnsenchas*,—we touch 'the most ancient traditions of the Irish, traditions which were committed to writing at a period when the ancient customs of the people were unbroken.' We touch 'the early history of Ireland, civil and ecclesiastical.' We get 'the origin and history of the countless monuments of Ireland, of the ruined church and tower, the sculptured cross, the holy well, and the commemorative name of almost every townland and parish in the whole island.'

We get, in short, 'the most detailed information upon almost every part of ancient Gaelic life, a vast quantity of valuable details of life and manners.' ⁶

And then, besides, to our knowledge of the Celtic genius, Mr. Norris has brought us from Cornwall, M. de la Villemarqué from Brittany, contributions, insignificant indeed in quantity, if one compares them with the mass of the Irish materials extant, but far from insignificant in value.

We want to know what all this mass of documents really tells us about the Celt. But the mode of dealing with these documents, and with the whole question of Celtic antiquity, has hitherto been most unsatisfactory. Those who have dealt with them, have gone to work, in general, either as warm Celt-

⁵ Dr. O'Connor in his *Catalogue of the Stowe MSS.* (quoted by O'Curry).

⁶ O'Curry.

lovers or as warm Celt-haters, and not as disinterested students of an important matter of science.

One party seems to set out with the determination to find everything in Celtism and its remains; the other, with the determination to find nothing in them. A simple seeker for truth has a hard time between the two. An illustration or so will make clear what I mean. First let us take the Celt-lovers, who, though they engage one's sympathies more than the Celt-haters, yet, inasmuch as assertion is more dangerous than denial, show their weaknesses in a more signal way. A very learned man, the Rev. Edward Davies, published in the early part of this century two important books on Celtic antiquity. The second of these books, *The Mythology and Rites of the British Druids*, contains, with much other interesting matter, the charming story of Taliesin. Bryant's book on mythology was then in vogue, and Bryant, in the fantastical manner so common in those days, found in Greek mythology what he called an arkite idolatry, pointing to Noah's deluge and the ark. Davies, wishing to give dignity to his Celtic mythology, determines to find the arkite idolatry there too, and the style in which he proceeds to do this affords a good specimen of the extravagance which has caused Celtic antiquity to be looked upon with so much suspicion. The story of Taliesin begins thus:—

'In former times there was a man of noble descent in Penllyn. His name was Tegid Voel, and his paternal estate was in the middle of the Lake of Tegid, and his wife was called Ceridwen.'

Nothing could well be simpler; but what Davies finds in this simple opening of Taliesin's story is prodigious:—

'Let us take a brief view of the proprietor of this estate. Tegid Voel—*bald serenity*—presents itself at once to our fancy. The painter would find no embarrassment in sketching the portrait of this sedate venerable personage, whose crown is partly stripped of its hoary honours. But of all the gods of antiquity, none could with propriety sit for this picture excepting Saturn, the acknowledged representative of Noah, and the husband of Rhea, which was but another name for Ceres, the genius of the ark.'

And Ceres, the genius of the ark, is of course found in Ceridwen, 'the British Ceres, the arkite goddess who initiates us into the deepest mysteries of the arkite superstition.'

Now the story of Taliesin, as it proceeds, exhibits Ceridwen as a sorceress; and a sorceress, like a goddess, belongs to the world of the supernatural; but, beyond this, the story itself does not suggest one particle of relationship between Ceridwen and Ceres. All the rest comes out of Davies's fancy, and is established by reasoning of the force of that about 'bald serenity.'

It is not difficult for the other side, the Celt-haters, to get a triumph over such adversaries as these. Perhaps I ought to ask pardon of Mr. Nash, whose *Taliesin* it is impossible to read without profit and instruction, for classing him among the Celt-haters; his determined scepticism about Welsh antiquity seems to me, however, to betray a preconceived hostility, a bias taken beforehand, as unmistakable as Mr. Davies's prepossessions. But Mr. Nash is often very happy in demolishing, for really the Celt-lovers seem often to try to lay themselves open, and to invite demolition. Full of his notions about an arkite idolatry and a Helio-dæmonic worship, Edward Davies gives this translation of an old Welsh poem, entitled *The Panegyric of Lludd the Great*:—

'A song of dark import was composed by the distinguished Ogdoad, who assembled on the day of the moon, and went in open procession. On the day of Mars they allotted wrath to their adversaries; and on the day of Mercury they enjoyed their full pomp; on the day of Jove they were delivered from the detested usurpers; on the day of Venus, the day of the great influx, they swam in the blood of men; ⁷

⁷ Here, where Saturday should come, something is wanting in the manuscript. The mass of a stock must supply our data for judging the stock. But see, moreover, what I have said at p. 100. Very likely Lord Strangford is right, but the proposition with which he begins is at variance with what the text quoted by Zeuss alleges.

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