COSIMO CLASSICS

HISTORY

The Celtic Druids

GODFREY HIGGINS

The Celtic Druids

Copyrighted material

Copyrighted material

The Celtic Druids

GODFREY HIGGINS

NEW YORK

Copyrighted material

The Celtic Druids
Cover © 2007 Cosimo, Inc.

For information, address:

Cosimo, P.O. Box 416
Old Chelsea Station
New York, NY 10113-0416

or visit our website at:
www.cosimobooks.com

The Celtic Druids was originally published in 1829.

Cover design by www.kerndesign.net

ISBN: 978-1-60206-671-7

Copyrighted material

CONTENTS.

CHAPTER I.

SECT.		PAGE
1	Preliminary Observations	1
2	Necessity of Etymology	2
3	Alphabets	3
4	Explanation of the Alphabets	*ib.*
5	Changes in Language	6
6	Theory respecting Figures	7
7	Division of the Year and Circle	9
8	Druids acquainted with Letters	10
9	Objection to the Passage of Cæsar's	12
10	Ingenuity of Mr. Ledwich	14
11	Two Ancient Alphabets	15
12	Irish, Greek, and Hebrew Letters the same	16
13	Slight Difference in the Alphabets	17
14	English and Arabic Alphabets the same as the others	18
15	Ogams of Ireland	19
16	Hercules Ogmius	20
17	Ogam Writings yet exist	21
18	Affinity between the Languages	22
19	Argument concluded	23
20	Peculiarity of the Irish Alphabet	24
21	Irish Letters compared with Hebrew	25
22	Possible Use of the above System	26
23	Hieroglyphics	27
24	Ciphering invented before Letters	28
25	A Mazy Concern	29
26	Holy Fury	31
27	Virgil a Druid	32
28	Welsh Letters	*ib.*
29	Runes of the North	33
30	Allusions to Trees	34
31	Most Ancient Alphabets	*ib.*
32	When the Ogham Writing was invented	36

Copyrighted material

CHAPTER II.

SECT.		PAGE
1	Tenth Chapter of Genesis	38
2	The Eleventh Chapter of Genesis misplaced	39
3	The Author's Hypothesis supported by Mr. Bryant	40
4	Transposition of Part of the Eleventh Chapter of Genesis	41
5	Great Knowledge displayed in the Tenth Chapter of Genesis	42
6	Examination of Ararat and Armenia	*ib.*
7	D'Herbelot's Opinion	43
8	St. Jerom respecting Babylon and Shinar	44
9	Nineveh near to Babylon	*ib.*
10	M. Baillie's Hypothesis on a Primeval Nation	45
11	M. Baillie's Doctrines	*ib.*
12	Opinions of Baillie, Buffon, and Linné, on the Earth and on Man	47
13	Baillie's Reasons for his Hypothesis	48
14	Cycle of the Neros	*ib.*
15	Baillie on the Seven-day Cycle	49
16	Sir W. Drummond supports Baillie	50
17	Mr. Ledwich also supports Baillie	51
18	Persia, India, and China, the Depositaries, not the Inventors of Science	52
19	Who the Celtæ were	*ib.*
20	The Celtæ were Gomerians	54
21	Pezron's Summary of the different Opinions	56
22	Observation respecting the Opposition of Priests	57
23	Summary of the Argument	*ib.*
24	The Umbri and Etruscans	58
25	Affinity between the Latin, Sanscrit, and Celtic	59
26	Affinity between the Hebrew and the Celtic	62
27	Affinity between the Greek, Sanscrit, and Celtic	64
29	The Term Barbarian	66
30	The Celtic the First Swarm from the Parent Hive	67
31	Cimmerian Bosphorus, Italy, Cuma, Spain, Greece	*ib.*
32	Swarms cast off into the South	68
33	Nothing to impede the Advance of the Tribes	69
34	Example of the Cimbri	71
35	Reflections on the Example of the Cimbri	76
36	Reasons against the Existence of an Ancient Nation not valid	77
37	The Scythians	78
38	Colonel Vallencey impolitic	79
39	Arrival of Phœnician Colonies in Ireland	*ib.*
40	Origin of the Irish Fables	81
41	Irish Bards	83
42	Mr. O'Connor's Doctrines not approved by the Author	85

Copyrighted material

CHAPTER III.

SECT.		PAGE
1	Derivation of the word Britain	88
2	Digression respecting the Hero Gods	89
3	Derivation of the word Britain continued	90
4	Whitaker's Derivation of the word Britain	91
5	Derivation of Bretagne in Gaul	92
6	Derivation of the word Albion	94
7	Derivation of the word Druid	*ib.*
8	Derivation of the words Vates and Bards	95
9	Britain how peopled	97
10	Mr. Davies's Opinion of the First Settlers	99
11	A Passage from a Poem of Taliessin's	100
12	Population of Britain at the Roman Invasion	101
13	Britain known to Aristotle	102
14	Britain first discovered by Pytheas of Marseilles	103
15	Phœnician Trade to Britain	*ib.*
16	The Old Greeks knew more of Britain than their Successors	104
17	Geographical Ignorance of Strabo and the Greeks of his Time	105
18	Ireland known to the Early Greeks	106
19	Road to Britain lost, like that to America and Australia	107
20	Surprising Ignorance of the Greeks	*ib.*
21	The Magnetic Needle	110
22	Telescopes known to the Druids	114
23	Gunpowder	115

CHAPTER IV.

1	The Hyperboreans were Britons	117
2	Two Nations of Hyperboreans	119
3	The Ancient Oracles founded by Celtæ	120
4	Abaris	123
5	Abaris probably a Native of Ireland	124
6	Druids probably Pythagoreans	125
7	The Cross common to Greeks, Egyptians, and Indians	126
8	Monograms of Christ	128
9	Extract from Vallancey	*ib.*
10	The Druids adored the Cross	130
11	The Old not more than the New Testament miraculously protected from Error	132

Copyrighted material

SECT.		PAGE.
12	Various Readings in the Pentateuch: this not intended to teach Chronology or Geology	133
13	Mosaic Chronology	134
14	Observations on the last Section	135
15	The Druids admitted the Creation of Matter	137
16	Cuvier on the Structure of the Earth	138
17	Observations on the last Section	139
18	Meaning of the First Verse of Genesis	140
19	Eternity of Matter	141
20	Doctrines of Pythagoras	*ib.*
21	Further Observations respecting Genesis	143
22	Mr. O'Connor's Doctrines further considered	145
23	Difference of Opinion respecting Chronology	146
24	When Letters arrived in Britain	*ib.*
25	Sir Wm. Drummond respecting Chronology	147

CHAPTER V.

1	Festivals removed by the Precession of the Equinoxes	149
2	The Naurutz in India and Persia	151
3	Opinions of Faber, Maurice, and Collyer	154
4	The Question of the Bramin Back-reckoning	155
5	A Practice of the Guebres of India	158
6	Antiquity of the Festivals	*ib.*
7	The Cushites of Mr. Maurice	160
8	The Druid Festival of Christmas	162
9	Origin of the word Lord	164
10	Gods of the British Islands	166
11	System of M. Pictet, of Geneva	167
12	Aesar, Intellectual Fire or Logh	168
13	The Mother of the Gods	169
14	Molloch	171
15	Cearas and Ceara, or Ceres	172
16	Nath	173
17	Samhan or Bal-Sab	174
18	Esmun	175
19	Explanation of some Ancient Doctrines	176
20	The first Cabiri Three in Number	177
21	Meaning of the word Cabiri	*ib.*
22	The Cabiri of the Phœnicians	179
23	Baal	180

Copyrighted material

SECT.		PAGE
24	Chodia—God	182
25	Teutates, Tuisco, Thoth	*ib.*
26	Gods of India and Ireland the same	183
27	Magusan Hercules	*ib.*
28	The Culdees	185
29	The Sacred Fire	*ib.*
30	Chaldees of the Jews	189
31	Chaldean Priests the same as the Magi	190
32	Bryant's and Aikin's Account of the Chaldees	191
33	The Culdees succeeded by Hereditary Descent	193
34	Derivation of the word Culdee	194
35	Last Remains of the Culdees in Yorkshire	*ib.*
36	Bramham in Yorkshire	196
37	Iona—derivation of	*ib.*
38	Jupiter and Janus	198
39	St. Columba	199
40	Human Sacrifices by St. Patrick	202
41	Coarbs at Iona	203
42	Coarbs in Wales and Ireland	205
43	Doctrines of the Culdees	*ib.*
44	St. Patrick	206

CHAPTER VI.

1	Idols were not worshiped in the First Ages	207
2	A single Plain Stone the Origin of Idolatry	209
3	The Grecian Lithoi	210
4	The Lithoi of the Israelites	211
5	The Lithoi or Cromlehs of the Britons	212
6	Crosses upon the Lithoi	*ib.*
7	The different Uses of these Stones	213
8	Rock Idols	216
9	Kistvaens, or Monuments of Four Stones	217
10	Carns	218
11	Rocking-Stones or Logan Stones	222
12	How to account for the Rocking-Stones	223
13	Rocking-Stones common in Britain	224
14	Tolmen	225
15	Tumuli and Dwarfy Stone	226
16	Deisul or Deiseal	228
17	Groves	229

Copyrighted material

SECT.		PAGE
18	Circular Temples, Stonehenge and Abury	230
19	Stonehenge not a Roman, Saxon, or Danish Work	232
20	Circular Temples of the Israelites	233
21	Vallancey and others on Ancient Circular Temples	235
22	Number of the Circles is not a Proof that they are not Temples	238
23	Agreement of the Number of Stones in the Circles with the Ancient Cycles	239
24	The Crosses and Globes at Iona and the Ancient Cycles	242
25	Ancient Superstitions respecting Numbers	244
26	Theory of the Origin of Letters, of the First Chapter, resumed	247
27	Theory of the Origin of Numbers, of the First Chapter, resumed	250
28	Doctrines of Sir William Jones controverted	252
29	The Pelasgi	258
30	Subject of the last Section continued	261
31	Curious Proofs of the Truth of the last, and of the Section preceding it	264
32	Observations on Hebrew Chronology	268
33	Consideration of Circular Temples concluded	*ib.*

CHAPTER. VII.

1	Hierarchy of the Druids	271
2	The Druids obtained the chief Power	274
3	The Druids the Assertors of their Country's Liberty	276
4	Celtæ and Druids in Germany	*ib.*
5	Same Priests in Persia, Judea, and Britain	279
6	Druids superintend the Education of Youth	281
7	Immortality of the Soul and Metempsychosis	283
8	Druids had an excellent System of Morals	284
9	Judges and Administrators of the Law	285
10	Misletoe and other Sacred Plants	286
11	Worship of the Serpent and the Anguinum	288
12	Worship of the Sun in Taurus	290
13	Human Sacrifices	291
14	The Institution of Priesthoods an Evil	297
	APPENDIX	301

Copyrighted material

TABLE OF PRINTS.

The Map will come first, and the Prints, in their numbered order, will *follow* the page placed opposite to each in this Table, in Roman letters; except the first nine, and they will *precede* page i of the Introduction. They will all face to the right, and when the inscription is at the side of the print, it will be put next to the back of the book.

Map

		page
1 2 3 4 5 6 7 7a 8	Stonehenge	i
9 10 11 12 13 14	Abury	xviii
15	Rowldrich	xxxiv
16 17	Kistvaen at Rowldrich	*ib.*
18	Kistvaen in Clatford Bottom, near Rowldrich . . .	*ib.*
19 20 21	Cave at New Grange	xxxviii
22 23	Temples in Germany	xliv
24	Fire Tower at Brechin, Scotland	xlvi
25	Fire Tower at Donoughmore	xlviii
26	Lanyon Cromleh	xlix
27	Celts	l
28	Hurlers in Cornwall, and Classerniss in Scotland . .	liv
29	Botallch Circles, in Cornwall	*ib.*
30	Tolmen, in the Parish of Constantine, Cornwall . .	lix
31	Logan Stones, Land's End, in Cornwall . . .	lxii
32	Wringcheese in Cornwall	lxiv
33	British Coins	*ib.*
34	Iodhan Moran, found in Ireland	lxix
35	Brimham, Yorkshire	lxxii
36	Rudstone, East Riding of Yorkshire . . .	lxxiv
37	Picts' Towers	*ib.*

Copyrighted material

PAGE

38 Vitrified Fort, Scotland lxxx

39, 40 Cromlehs in Malabar lxxxiv

41 Stones of Stennis, Scotland . . . . *ib.*

42, 43, 44, 45 Monument at Carnac in Bretagne lxxxvi

WOOD VIGNETTES.

CHAP.

I. Cromleh at Brownstown, in the County of Carlow
II. Cromleh near Tobinstown, County of Carlow
III. Kitt's Cotty-House, near Aylesford, Kent
IV. Phœnician Coin, brought from Citium by Dr. Clarke
V. Diomruch or Cromleh, near Glanworth, in the County of Cork
VI. Coins of Tyre, Pillars of Hercules
VII. Maen Amber, Cornwall, overthrown by Oliver Cromwell.

VIGNETTES AT THE END OF THE CHAPTERS.

CHAP.

I. Tolmen in one of the Scilly Islands
II. Cromleh at Plas Rewydd, Anglesey
III. Double Cromleh in Anglesey
IV. Pillars in Penrith Churchyard
V. Obelisk near Hunter's Trist, Edinburghshire
VI. Obelisks at Boroughbridge
VII. Agglestone, Dorsetshire.

Copyrighted material

is also a Druid barrow, but the elevated mound was not in the centre of the area. It produced a *cinerarium*, and ashes in a cist. No. 75 had been opened before, as well as No. 76 and 77, and in 78 we could find nothing. No. 79 had also experienced a prior opening. No. 80 is not sepulchral. In No. 81 we discovered a large rude urn, containing an interment of burned bones. No. 82 had a *cinerarium*, and two simple interments of burned bones, just under the surface. No. 83 contained a sepulchral urn, with a small brass pin. To the south of No. 80, on the opposite hill, is a Druid barrow (not inserted in the plan), which produced a large rude urn without an interment.

In the same easterly direction, but nearer to the cursus, is another fine group of barrows, equally inviting to the eye, but nearly as unproductive as the preceding.

No. 84 is the largest barrow in this group, and has been ploughed over. In making our section, we found pieces of stags' horns, pottery, and the remains of a skeleton and drinking-cup, and two knives; but the primary interment was a skeleton, with its legs gathered up, and its hands placed under its head. No. 85 contained originally an interment of burned bones, within a cist, but had been opened. No. 86 had also experienced the same investigation; it had a circular cist, and a *cinerarium*. No. 87, a Druid barrow of the second class, contained fragments of an urn and burned bones in a shallow circular cist. No. 88, a similar but finer barrow, produced, near the surface, just under the turf, the fragments of a rude urn and burned bones, and, lower down, a sepulchral urn reversed over a deposit of burned bones. No. 89 has been in tillage: it contained a skeleton, placed in a long circular cist with its head towards the north. No. 90, in tillage, produced a large urn rudely ornamented, and inverted over a deposit of burned bones. No. 91 contained an interment of burned bones, deposited on the floor of the barrow; and beneath it was a deep cist, containing abundance of ashes and charred wood, intermixed with particles of bone. No. 92. In digging down to the floor of this barrow, we discovered the remains of a skeleton, with fragments of a funeral urn, burned bones, and some enormous pieces of stags' horns. Within a cist, excavated beneath the floor of the barrow, lay a skeleton with its legs gathered up, and its head placed towards the north. No. 93 contained, near the top, an interment of burned bones, in a rude broken urn, with a small cup; also, the remains of a skeleton, charred wood, stags' horns, and flint apparently prepared for warlike instruments. The primary deposit was a skeleton, with its head placed towards the south-east, accompanied by a fine drinking-cup, richly ornamented, and in the highest state of preservation.

No. 94 being sown with wheat could not be investigated. No. 95, 96, 97, 98 and 99, proved totally uninteresting, and contained, chiefly, interments of burned bones. On the opposite hill, eastward, is another group of nine barrows. No. 100 contained a simple interment of burned bones within a circular cist. No. 101, a similar interment, accompanied with two black rings of some bituminous substance, and one pulley bead. No. 102, an interment of burned bones in a cist, with remnants of the cloth in which the relics were enveloped. No. 103, a deep circular cist with ashes. No. 104 is a large flat circular barrow, which had been opened, and must have proved both interesting and productive to those who first investigated it. In the course of our examination, we found the bones of several skeletons, fragments of urns, and a rude instrument made from a stag's horn; there was also a large and deep cist. No. 105 and 106 had been opened by others. No. 107 produced a small interment of burned bones, with a pin of bone at top, and under it a pile of ashes in a cist. No. 108 is a pond barrow.

On a rising ground to the north, and a little beyond the barn, is another group of seven barrows. No. 109, 110, and 111, had been investigated; on opening the first, we found the soil intermixed with

Copyrighted material

the turf, which clearly indicated a prior opening. We were deterred from making any attempt on the second barrow, by a great cavity in its apex; and we found the third had been examined. No. 112 is a double barrow rising towards the east, and somewhat resembling a long barrow, but ditched all around. The lowest part had been opened, and contained an interment of burned bones. In the other mound we found an interment of burned bones, secured by a linen cloth under a rude urn. No. 113 had been examined before, but we found in it fragments of an urn and skeleton. No. 114 contained a deposit of burned bones and ashes, in a deep cist. No. 115 contained also a similar interment, but had been opened before. I had for a long time viewed these two last groups of barrows with satisfaction, and anticipated much pleasure and success in opening them. I had also reserved them for the gratification of some of my friends in the neighbourhood, who attended our operations: judge, then, of my mortification and disappointment, in finding that many of them, though with the most even and apparently maiden surface, had been already investigated, and robbed of their contents; and the remainder either totally unproductive or uninteresting! Poor, indeed, were the Britons who once inhabited these Plains; unlike their rich neighbours, whose relics were deposited in the vicinity, and particularly on the southern side of Stonehenge; but though disappointment attended our researches in this district, truth is obtained, and the history of these numerous barrows remains no longer involved in obscurity. Adjoining the *cursus*, and nearly in a line with it, are a few small barrows. No. 116 had been opened before. No. 117 contained a small rude urn, with an interment of burned bones. No. 118 is a small long barrow, and produced a deposit of burned bones and black ashes, in a neat circular cist. No. 119 contained an interment of burned bones in a small cist. No. 120 is a pond barrow; and No. 121 produced a rude urn reversed over a deposit of burned bones.

From hence I proceed towards the vale of the river Avon; where, adjoining the public road, we find the interesting remains of a spacious British town or village, called Durrington, or Long Walls. The first name is evidently derived from the Celtic word *dur*, water, and applies to the situation of the adjoining village of Durrington near the river. The site of this ancient settlement is decidedly marked by a circular embankment, partly natural and partly artificial, which shelters it from the south-west winds: the view it commands in front is delightful—facing the rich and well-wooded vale, and the lofty range of Haradon and adjoining hills. Having been for many years in tillage, its form is much mutilated; but from what remains, it appears to have been of a circular form, and to have had a vallum all around it on the high ground, but not on the east side near the water. We picked up a great deal of pottery within the area of the works.

On viewing the country round Stonehenge, and remarking with surprise the numerous memorials of the dead, so thickly scattered over these extensive Plains, we are led naturally to inquire, "Where were the habitations of the living?" This question can be answered in part, but not so fully as I could wish, by the discoveries we have made in the British villages, on Winterbourn Stoke, Durrington, and Lake downs; many others would probably have been found in the environs of Stonehenge, had not the soil been turned up by the plough. We are fortunate, however, in having rescued so many from oblivion, and to have thrown aside the thick veil which, notwithstanding the active researches of Stukeley, has, till this period, obscured them. On the south side of Durrington Walls is an elevated mound, bearing the appearance of a barrow, No. 122, in which we dug to the depth of eleven feet, but found no sepulchral marks whatever. A little further on the right of the road leading to Amesbury, we see the mutilated remains of an enormous Druid barrow, No. 123, and still further on the same side of the road, a very singular *tumulus*, No. 124,

Copyrighted material

appearing like three barrows rising from one large base, but certainly a long barrow. It stands from south-west to north-east, and has its wide end towards the west; on the small end, and also on the centre, are mounds resembling two circular barrows. We opened that on the small end, and found only a few ashes and charred wood; but in the central mound we discovered, near the top, a skeleton and a drinking-cup, both of which had been disturbed. On reaching the floor of the long barrow, we found a circular cist like a little well, but it contained no interment; from this well-like cist, a tunnel, like a chimney, ascended nearly to the top. I imagine that, as in most of our long barrows, the primary interment would be found at the broad end. In this *tumulus* we have rather a singular instance of a circular barrow being raised upon a long barrow. No. 125, in tillage, appears to have been a barrow of very large proportions; and there are two others in the corn-fields nearer the park, No. 126, 127, which we have not attempted to open. There are also near them, under the hill, some appearances of earthen works much mutilated, which I cannot account for: I once thought they formed part of a circle, but I cannot speak with any decision about them.

Before I conclude this Iter, let me call the attention of my readers to the annexed map of Stonehenge and its environs, in which the hills, roads, antiquities, and barrows, are accurately laid down, from actual measurement. In it you will find a striking picture of ancient times. You will see the spot selected by the earliest inhabitants of our island for their residence; you will behold that stupendous monument of antiquity, Stonehenge, the building set apart for their civil or religious assemblies: you will perceive its connexion, by means of the *avenue*, with the *cursus*, a spot appropriated to their games and races; you will recognize also in the camp vulgarly attributed to the Emperor Vespasian, the strong hold of the Britons, or the asylum for their families and herds, in times of danger; at Durrington, and on Winterbourn Stoke Downs, you will see the habitations of the Britons, with the lines of communication from one village to another; and in the numerous barrows dispersed over this extensive plain, you will distinguish the simple memorials of the mighty dead. In short, you will have clearly traced to your imagination's eye a most impressive history of our ancient Britons.—Thus far Sir R. Colt Hoare's *History of Wiltshire*.

Sir R. C. Hoare has observed, that Stonehenge cannot have been the work of the Druids, because the stones are of such a description that it would require the strength of a nation to construct it. I confess I was surprised at the argument, because I had no idea that any person could imagine that these priests, powerful and numerous as they were, could by themselves perform the work. Their name is always used because the name of the nation has been doubtful. But they were the priests of the nation, they were the architects, and they were the causes of its building. From the recent work of a gentleman, called Brown, who, I am told, is a person well qualified to form a judgment on the subject of which he has given an opinion—that is, of the difficulty of getting the stones to the place, I now submit the following extract. It is an admitted fact that the stones could come from no place but the *Grey Wethers*. There is no other place for them to come from, and they are distant about twenty miles:

"All persons will readily agree, that if the stones of Stonehenge were selected from amongst those called the Grey Wethers, they must have been conveyed from thence either by land or water. It is not impossible for them to have been brought through Clatford Bottom, over Oare Hill; but to transport them from thence over the numerous intervening eminences to Stonehenge, is what must appear unlikely even for the Antediluvians to have effected, *admitting their strength to have been proportioned to the length of their lives*. This I would again affirm, in the most determined manner, from a careful inspection of the country. To regard it as the work of any people since

Copyrighted material

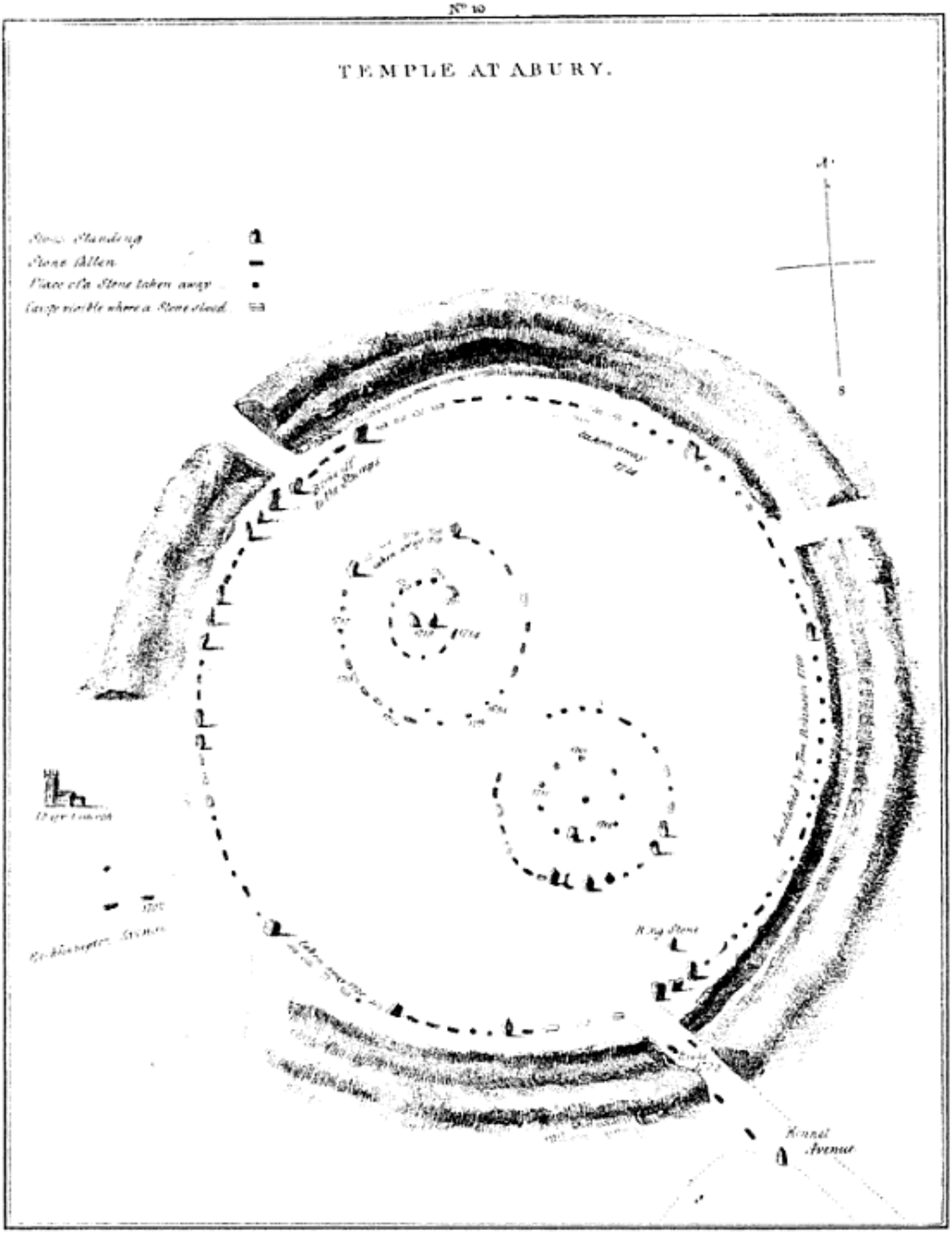
the flood, is actually monstrous. To the river Avon, therefore, we are of necessity obliged to look as the means of their conveyance. But what is this river at the present time? A small meandering stream, wholly inadequate to serve as a conveyance for the stones of Stonehenge, even were it flowing without interruption; whereas, in its progress from its source at Burbage to Lake, within two miles and a quarter of Stonehenge, there are at least fifteen mills, and as many hatches or dams. Even with these aids it forms but a small stream: how much smaller would it then be were they taken away! The assertion, therefore, that the larger stones with which Stonehenge is built cannot have been brought from amongst the *Sarsens* or Grey Wethers, AS THE ADMITTED PLACE of their origin, under the present existing state of land and water, by any people that ever inhabited our country since the deluge, is what no reasonable person would attempt to deny on an attentive survey of them." BROWN on *Stonehenge*, p. 27.

WALTIRE'S STONEHENGE.

The ground-plan, Plate No. 4, is taken from a model in Cork, made by a very respectable old philosopher and astronomer, of the name of WALTIRE, who travelled the country many years as a lecturer in natural philosophy. He encamped and remained on the ground two months, in order to make himself master of the subject; and a model which is now in the possession of Mr. *Dalton*, of York, was the fruit of his labour. He occasionally delivered a couple of lectures upon the subject of this temple. After his death, these written essays came into the possession of Mr. Dalton, who, by some accident or other, has lost them, a loss which I most exceedingly regret, as I conceive that they would have been very valuable; for he was well known to be a deep-thinking man, and a man of the strictest veracity. By an attendant on his lectures, who made minutes of them at the time, I was informed, that Mr. *Waltire* thought this temple had been constructed for several uses; that it was peculiarly well contrived for the performance of secret rites which were practised in early times—as, if a person stood without he could not see any thing that was done in the centre, provided the entrance were closed, as it might be very effectually, by three persons standing before it. If a person stood on the large stone or altar, within the inner curve, which is a parabola and not an ellipse, he might be heard, when speaking, by all within the temple.—Another use for which he thought this structure had been erected, was that of making astronomical observations on the heavenly bodies. By careful observations made on the spot, Mr. *W.* found, that the barrows or tumuli surrounding this temple accurately represented the situation and magnitude of the fixed stars, forming a correct and complete planisphere. Eight hundred only can be seen by the unassisted eye, but he thought he traced fifteen hundred, the smaller representing stars too minute to be observed without some instrument similar to a telescope; and that there are other proofs of the occupiers of this structure having possessed something answering to our reflecting telescope. He thought he could prove that other barrows registered all the eclipses which had taken place within a certain number of years; that the trilithons are registers of the transits of Mercury and Venus; the meridian line had then been even with the avenue or approach, and the grand entrance and the altar-stone within the innermost curve, but which is now removed seventy-five degrees from it.—From the loose way in which these accounts were taken, it is evident that, though they are curious, and afford ground for future researches, yet they cannot be depended on. But this is not the case with his model, which records his opinion of its original structure better than any writing could have done. I have, therefore, substituted a plan of it in the plate, instead of that of *Inigo Jones*, which is agreed, by every one who has examined it, to be wrong.

Copyrighted material

TEMPLE AT ABURY.



Copyrighted material

"Again, the tail of the snake is conducted to the descending valley below Beckhampton.

"Thus our antiquity divides itself into three great parts, which will be our rule in describing this work. The circle at Abury, the forepart of the snake, leading towards Kennet, which I call Kennet Avenue; the hinder part of the snake, leading towards Beckhampton, which I call Beckhampton Avenue; for they may be well looked on as avenues to the great temple at Abury, which part must be most eminently called the Temple."

We stand most highly indebted to the learned Doctor for this very ingenious development of the mysterious plan of the Temple at Abury, and have only to regret, that at the period when he examined this work, and when it was in a much higher state of preservation than it unfortunately is at present, he had not surveyed it in a more correct and regular manner, especially with regard to the lines and course of the avenues leading to the head and tail of the serpent. No doubt would then have been left to the modern antiquary; who has now to regret the non-existing means of ascertaining with correctness, either the exact site of the snake's head, or the avenues leading from it. The most valuable part of the Doctor's plans, is the record he has left us of the gradual demolition of the stones that composed the Temple; for no dependance can be placed on his general outline of the grand agger of circumvallation, as will be readily perceived by a comparison of his plan with the one I have had engraved from actual survey by my own draughtsman.

Dr. Stukeley has delineated the vallum as a regular circle, and has drawn the two concentric temples of the same form. Although the form of a circle was aimed at by the Britons, yet they did not succeed in rendering it perfect, as will be seen by our grand plan. The rough sketch of Aubrey also makes it irregular, as well as the disposition of the stones within the area, and those of the two concentric temples.

It is well known that the serpent was held in great veneration by the ancients, who considered it a symbol of the Deity, and an emblem of eternity; as such it has been variously expressed on ancient sculpture and medals in different parts of the globe. Temples were also constructed in the form of that animal, and called Dracontia; and Stukeley supposes that an allusion is made to a similar temple in the following passage of Pausanias: Κατὰ δὲ τὴν ἐς Γλισάντα ὑπαύλων ἐκ Θηβῶν λίθοις κυρίως περιεχόμενον λέγασιν ὄφεως καλοῦσιν δὲ Θηβαῖοι κεφαλήν.—"Qua Thebis necta Glisantem iter est; regiunculam videas selectis lapidibus circumseptam; serpentis caput Thebani vocant."* And the same author mentions another circle of stones on the river Chimarrus: "Est e lapidibus septum."†

Dr. Stukeley then adds, "that the dracontia was a name amongst the first learned nations for the very ancient sort of temples of which they could give no account, nor well explain their meaning upon it. The plan on which Abury was built, is that sacred hierogram of the Egyptians and other ancient nations, the circle and snake. The whole figure is the circle, snake, and wings. By this they meant to picture out, as well as they could, the nature of the Divinity. The circle meant the supreme fountain of all being, the Father; the serpent, that divine emanation from him, which was called the Son; the wings imported that other divine emanation from them, which was called the Spirit, the Anima Mundi."

The Temple, (Plate 10,) supposed to represent the body of the snake, is formed by a circular agger of earth, having its ditch withinside, contrary to the mode adopted in works of defence, and thereby proving it to be of a religious nature. These ramparts inclose an area (according to Stukeley) of

* P. 747. † Corynthiaca, p. 198.

Copyrighted material

1400 feet in diameter; which, on the edge nearest the ditch, was set round with a row of rough, unhewn stones, and, in the centre, was ornamented with two circular temples, composed of the same native stones. These, from their relative situations, have been distinguished by the titles of the Northern and Southern Temples. The space of ground included within the vallum, has been estimated by the Doctor at twenty-two acres, and the outward circumvallation, as measured by him and the celebrated antiquary Roger Gale, was computed at 4800 feet. The number of stones that formed this outward circle or præcinctus was one hundred originally, of which, in the year 1722, when Dr. Stukeley wrote his account of Abury, there were eighteen standing, and twenty-seven thrown down or reclining.*

Two concentric circles formed the northern and southern temples: the outward circle in each consisted of thirty stones; the inward circle of twelve. The centres of these two temples were three hundred cubits,† or five hundred and eighteen feet, nine inches asunder, and their circumference or outside circle fifty cubits, or eighty-six feet, five inches and a half asunder in the nearest part. The only difference which the Doctor could discover in these two temples, was, that the one towards the south had a central obelisk, which was the kibla, towards which the faces were turned during the performance of religious offices; and the one towards the north, a cove, consisting of three large stones placed with an obtuse angle towards each other. One of these fell down in 1713, and was said to measure seven yards in length. No signs remain of the altar which is supposed to have lain upon the ground before the superb niche; but it appears that the central obelisk of the southern temple existed in Stukeley's time, for he states "its being of a circular form at the base, of a vast bulk, twenty-one feet long, and eight feet, nine inches in diameter, and, when standing, higher than the rest." He further adds, that "exactly in the southern end of the line that connects the two centres of these temples, is an old stone standing, not of great bulk. It has a hole wrought in it, and probably was designed to fasten the victim in order for slaying it." This Dr. Stukeley calls the "Ring Stone." The original work when perfect was thus composed:

Outward circle within the vallum	100	stones.
Northern temple, outward circle	30	
Ditto, inward circle	12	
Cove or cell	3	
Southern temple, outward circle	30	
Ditto, inward ditto	12	
Central obelisk	1	
Ring stone	1	
Total	189	stones.

In Mr. Aubrey's time, in the year 1663, the following number of stones is recorded as then existing:

* When Aubrey wrote his description, about the year 1663, there were thirty-one stones remaining of this outward circle in their upright position, but he does not notice those that had fallen.

† I have reduced the cubit to English feet, according to Dr. Stukeley's statement, p. 19, where he says "A ready way of having the analogism between our feet and the cubit is this: 3 foot, 5 inches and a half, makes two cubits; a staff of 10 foot, 4 inches, and a little more than half an inch, becomes the measuring reed of these ancient philosophers, being six cubits, when they laid out the ground-plot of these temples.

Copyrighted material

Outward circle	31 stones.
North temple	12
Cove or cell	3
South temple	9

There are seven other stones marked in Mr. Aubrey's ground-plan between the two temples, which, from the rudeness of his design, I know not how exactly to place; and it must be observed also, that the said person, in his rough plan, noticed the stones only that were erect, not those reclining or fallen.

By the survey of Dr. Stukeley, in the year 1722, we learn that the numbers were as follows:

Outward circle, standing	18 stones.
Ditto, fallen	27
Northern temple, outward circle	3
Ditto, outward circle, fallen	9
Ditto, inner circle, standing	1
Ditto, inner circle, fallen	5
Southern temple, outward circle, standing	4
Ditto, outward circle, fallen	6
Ditto, inner circle, standing	1
Cove or cell, standing	2
Total	76 stones.

Upon a survey, made by my orders in 1812, I find the numbers of stones sadly reduced, for there are only ten standing, and five fallen, of the outward circumvallation. Of the northern temple two stones of the cove still remain. On its outward circle, three are left standing and one fallen; and of the inner circle only one is standing. Of the outward circle of the southern temple there are two upright and three prostrate stones.

Thus have I endeavoured to trace, but with antiquarian regret, the gradual progress, I will not say of decay, but of demolition, which the works of Abury have sustained; and the historian of a future, and perhaps not very distant day, will very probably be under the necessity of recording its total annihilation. The plates annexed will, I hope, convey a satisfactory idea to the public of what Abury was in the days of its original splendour, and what it now is in the days of its unfortunate decline.

For the more perfect comprehension of the plates which illustrate the chorography of Abury and its environs, I have subjoined the following description.

Plate 9, represents the situation of the Temple at Abury, with its two extending avenues; Silbury Hill, the principle source of the river Kennet, the British track-way, two groups of barrows, and the line of Roman road between Bath and Marlborough. This plate may be considered as one of the most interesting views which our island can produce. It unites monuments of the earliest British and Roman antiquity, and will, I trust, convey a more correct and explicit idea of Abury and its environs, than any that has heretofore been given. The plate No. VIII., of Stukeley, is both confused and incorrect, because not drawn from actual survey.

On examining this ground-plan, we perceive a degree of symmetry, of which, except upon paper, we could form no conception, nor for which could we give credit to the early Britons. We behold

Copyrighted material

the grand circle placed in the centre of the picture, and the large mount of Silbury in a line opposite to it.* Two avenues, like wings, expand themselves to the right and left, as if to protect the hallowed sanctuary and the holy mount. The eastern wing or avenue terminates with a circular temple, thus distinguishing it as a place of peculiar eminence. From the winding form of this work, Dr. Stukeley has very ingeniously developed the form of a Serpent, and distinguished this temple as one of that class called by the ancients Dracontia.

This plan receives additional interest by comprehending some groups of barrows, which I investigated, the principal source of the river Kennet, a small portion of the British track-way, passing from the district of south Wiltshire throughout the whole extent of Berkshire,† and a large portion of the Roman road between Bath and Marlborough.

Plate 12. By this plan I have been anxious to convey to my readers a correct idea of the grand circle at Abury in its original state, as most ingeniously developed by Dr. Stukeley. The site of the temples is taken from nature. The British earth-work, called Oldbury Castle, appears at a distance in the centre of the view. The object of this plate is to indicate the respective site of each temple, and the number of stones with which each was composed; namely, thirty in the outward, and twelve in the inner circles. The one situated towards the north, or right-hand side, had three large upright stones in the centre of its area, designating the cove, where the altar was placed. The centre of the southern temple was marked by an upright stone named the Obelisk, in a line with which, and between the temple and the outward circumvallation, was another single stone, with a perforation in it, and denominated by Stukeley the Ring Stone. To this he supposes the victim was fastened previous to its sacrifice. The stones that accompanied the outward circumvallation, amounted to one hundred. The breaks in the vallum A B point out the spots where the two avenues issued from the central temple; the one on the left side leading to Kennet; the other towards the centre to Beckhampton.

Plate 10, represents a ground plan of the grand circle at Abury, taken by Dr. Stukeley in the year 1724; but from the inaccuracy of its outline, and the position of the two concentric temples, I doubt whether this plan was taken from actual survey. It is, however, particularly interesting to the present age, as recording the state of a circle at a distant period, when it appears to have had eighteen stones standing, and twenty-seven fallen, of the outward circumvallation; two standing and nine fallen of the outward circle of the northern temple; one standing and five fallen of the inner circle, and two out of the three large upright stones that formed the cove. Of the adjoining southern temple, four stones of the outward circle were standing in their original situation, and seven were fallen down; but one stone alone remained standing of the interior circle.

Plate 11. From our own accurate survey made in 1812, we shall at once be convinced of Dr. Stukeley's error, in making this work completely circular and symmetrical, and in the position he has given to the concentric temples within it. I have no doubt but the original British constructors of this work had the circular form in view, though they did not possess the mathematical means of drawing it to a nicety. You will observe also, that Dr. Stukeley has inclined the temples more towards the east than they in reality do. We differ also materially in the admeasurement of the area within the ditch, which the Doctor makes amount to twenty acres—we to twenty-eight

* Dr. Stukeley remarks that the meridian line passed through the centre of the grand circle, and of Silbury Hill; and on making our observations and allowing for the variation of the compass, we find it still does the same.

† The cause of this ridgeway has already been described, p. 45.

Copyrighted material

acres and twenty-seven perches. We differ also in the circumvallation and diameter of the grand circle, the former of which he measured in 1721, with the celebrated antiquary Roger Gale, and calculated the compass of it, on the outside, at 4800 feet. Our measurement taken on the ridge of the vallum amounts to 4442 feet. The learned Doctor is rather confused in his measure of the area included within the rampart; for in one place he states the diameter at 1300, and in another at 1400 feet. The former number agrees the best with our own measurement, which, in the broadest part of the work, amounts to 1260 feet from A to B, and 1170 feet from C to D. Owing to the numerous buildings and inclosed fields within the area, it is impossible to make as correct measurements as we could wish. Those, however, laid down in this ground-plan, have been made with every possible attention, and will fully prove that this work was not so symmetrically regular in its constituent parts as the learned Doctor has described it.

From the stones still existing in their original position, I have been enabled to ascertain the following measurements:

From the cove of the northern temple a, to a stone in the outward circumvallation c, is 354 feet, six inches.

From the same stone a, to another in the outward circle of the temple f, 136 feet; and from the stone in the cove b, to one in the inner circle d, 83 feet.

From another stone g, in the outward circle of this temple, we find the distance from it to a stone in the circumvallation, to be 364 feet.

There are, unfortunately, no stones remaining in a situation to point out the intermediate space between the north and south temples; but from the stone I, in the outward circle of the southern temple, to the cavity of a former stone, i, we may fix the diameter of this temple at 325 feet; and the intermediate space between the cavity and the fallen stone of the circumvallation k, at 357 feet, and to the edge of the ditch 375 feet. The stone n, of the southern temple, and the stone o, of the circumvallation, are only 144 feet asunder, whereas those marked i and k, are 357 feet apart.

These remarks will tend to prove the irregularity of the work; and it ought to be observed, that the two concentric temples are not placed exactly in the centre of the area of the grand circle, but incline rather towards the West.

Another peculiarity attends this work, which will be explained by a reference to the section at the bottom of Plate II. I have before mentioned the variation made use of by our British ancestors in the construction of earth-works, formed either for religious or military purposes; the former having the ditch within the work, the latter on the outside. Abury and Marden may be adduced as splendid examples of the former; and the numerous camps which I have had surveyed and engraved, will testify the latter custom. But at Abury we observe the singularity of a flat ledge, twelve feet wide, projecting from the vallum about half-way between it and the ditch. This was, probably, intended for the accommodation of sitting, to the numerous spectators who resorted hither to the public festivals. What a grand and imposing spectacle must so extensive and elevated an amphitheatre have presented, the vallum and its declivities lined with spectators, whilst the hallowed area was reserved for the officiating Druids, and perhaps the higher order of the people!

To render the illustration of this singular relic of British antiquity more complete, I have added several smaller plates.

Having described the præcinctus and contents of the grand circle, containing two minor circles of unhewn stones, I shall now proceed to a description of the appendant parts, as noticed by

Copyrighted material

Dr. Stukeley. The body of the snake being explained, I shall follow the track along its neck towards the head. The Kennet avenue was intended to represent the neck of the sacred reptile, and may be considered as a *via sacra* leading up to the religious mount, by which its head was designated. The Doctor has the sole merit of unravelling this mystic form; for although his predecessor in antiquities, Mr. Aubrey, has mentioned the avenue as a "solemn walk leading from Rynet to a monument upon the top of the hill," he has not hinted at the supposed design, nor alluded to any connexion between it and the grand temple at Abury.

"The Druids," says Dr. Stukeley, "in laying down this design, that it might produce a magnificent effect suitable to so great and operose a work, studied the thing well. As this was to be a huge picture, or representation of an animal, they purposed to follow Nature's drawing as far as possible. A snake's body has some variation in its thickness, as slenderer towards the neck than at its middle. This the Druids imitated in making the avenue broader towards the southern entrance of Abury, and drawing it narrower as it approached Overton Hill. Again; when a snake is represented in its sinuous motion, the intervals of the stones sideways must have a variation, as set in the inner or outward curve, so as to make them stand regularly opposite to one another; yet this necessarily makes some little difference in the intervals, and this too is properly regarded in the work."

Kennet Avenue.—"The whole length of this avenue consists of a hundred stones on each side, reaching from the vallum of Abury Town, to the circular work on Overton Hill. Measuring the breadth of it in several places, where I had the opportunity of two opposite stones being left, I found a difference, and the like by measuring the interval of the stones sideways; yet there was the same proportion observed between the breadth and interval, which I found to be as two to three; so that here by Abury Town, in that part which represented the belly of the snake, the breadth of the avenue was thirty-four cubits, (fifty-six feet and a half,) and the intervals of the stones sideways, fifty cubits, (eighty-six feet, five inches and a half,) the proportion of two to three; twice seventeen being thirty-four; thrice seventeen, fifty. These thirty-four cubits (or fifty-six feet and a half) take in the entire space of two intervals of the stones of the outer great circle of the temple of Abury within the ditch, together with the intermediate stone, which is the entry of the avenue to the temple. When we mount up Overton Hill, the avenue grows much narrower; and this observation helped me in the discovery of the purport and design of the whole figure of the snake, and in the nature of the scheme thereof.*

"When I abode here for some time on purpose, for several summers together, I was very careful in tracing it out, knew the distinct number of each stone remaining, and where every one stood that was wanting, which often surprised the country people, who remembered them left on the ground or standing, and told me who had carried them away.

"As to the stones that composed this avenue, they were of all shapes, sizes, and height, as it happened, altogether rude. Some we measured six feet thick, sixteen in circumference. If of a flattish make, the broadest dimension was set in the line of the avenue, and the most sightly side of the stone inward. The founders were sensible that all the effect desired in the case was their bulk and regular station. When the avenue comes to the inclosures of West Kennet, it passes

* Two stones now only remain opposite to each other in the Kennet Avenue, by which I am enabled to give the distance between them, which was fifty-one feet. The breadth lessens as it approaches towards the body. The lateral distances between the stones of this avenue are more equal than I expected, being upon an average seventy-three feet asunder, the broad sides being placed facing the avenue.

Copyrighted material

through three of them, crosses a little field-lane and the common road from Marlborough to Bath, just after the road makes a right angle, descending from Overton hill. In this angle the Roman road from Marlborough, coming down the hill, enters the common road. Passing the Roman road, it traverses an angle of a pasture, and falls into the upper part of the same road again, and marches through two more pastures, all along the quickset-hedge side, so that the quick is planted in the very middle of it. Many of the stones are seen lying in their proper places, both in the pastures and in the road. These stones are all thrown down or reclining, and very large. We measured one by the style twelve feet long, six and a half broad, and three and a half thick. At the bottom of these pastures on the right, runs the virgin stream of Kennet, just parted from its fountain by Silbury Hill.* One stone is still standing by a little green lane, going down to the river. Now our avenue marches directly up the hill across some ploughed fields, still by the hedge of the Marlborough road, where yet stands another stone belonging to it. Then we are brought to the very summit of the celebrated Overton Hill, properly the Hackpen, or head of the snake. The temple that stood here was intended for the head of the snake in the huge picture; and at a distance, when seen in perspective, it very aptly represents it. It consisted of two concentric ovals, not much different from circles, their longest diameter being east and west. By the best intelligence I could obtain from the ruins of it, the outer circle was eighty and ninety cubits (one hundred and thirty-eight feet, four inches, and one hundred and fifty-five feet, seven inches and a half) in diameter, the medium being eighty-five cubits, or one hundred and forty-six feet. It consisted of forty stones, whereof eighteen remained, but only three standing. The inner was twenty-six, and thirty cubits (forty-four feet, eleven inches and a half, and fifty-one feet, ten inches and a half) in diameter, equal to the interval between circle and circle: the stones were eighteen in number, somewhat bigger than those of the outer circle. Every body here remembers both circles entire and standing, except two or three fallen.†

"This Overton Hill, from time immemorial, the country people have a high notion of. It was, (alas! it was,) a very few years ago, crowned with a most beautiful temple of the Druids. They still call it the Sanctuary. I doubt not but it was an asylum in Druid times, and the veneration for it had been handed down through all succession of times and people. It had suffered a good deal when I took the prospect of it with great fidelity, anno 1723. Then Farmer Green took most of the stones away to his building at Beckhampton; and in the year 1724, Farmer Griffin ploughed half of it up; but the vacancy of every stone was most obvious, the hollow still left fresh. In the winter of the same year the rest were carried off, and the ground ploughed over.

"The loss of this work I did not lament alone, but all the neighbours (except the person that gained the little dirty profit) were heartily grieved for it. It had a beauty that touched them far beyond those much greater circles in Abury Town. The stones here were not large, set pretty close together; the proportions of them with the intervals, and the proportions between the two circles, all being taken at one view, under the eye, charmed them. The great stones of the great

* This copious spring must only be considered as a contributary stream to the river Kennet, which rises much higher up the country, above the village of Monkton.

† Mr. Aubrey and Dr. Stukeley do not at all agree as to the numbers of stones of which these two circles were composed; the former writer states the outward circle to consist of twenty-two stones, and the inward of fifteen, making a total of thirty-seven. Dr. Toope states the diameter of the large sphere to be forty yards, and the smaller one to be fifteen.

Copyrighted material

circles at Abury were not by them discerned to stand in circles, nor would they easily be pursuaded of it; but these of the Sanctuary they still talk of with great pleasure and regret.

"Having now," according to the words of Stukeley, "conducted one half of the forepart of the snake, in this mighty work, up to Overton hill, where it reposed its bulky head, and not long ago made a most beautiful appearance," I shall proceed towards that part of the snake which designated the tail, and which has been distinguished by the title of *Beckhampton Avenue*, and investigated by the same learned author in the year 1722.

"*Beckhampton Avenue* goes out of Abury town at the west point, and proceeds by the south side of the churchyard. Two stones lie by the parsonage gate on the right hand; those opposite to them on the left hand, in a pasture, were taken away in 1702, as marked in the ground-plan of Abury. Reuben Horsal remembers three standing in the pasture. One now lies in the floor of a house in the churchyard. A little farther, one lies at the corner of the next house on the right hand, by the lane turning off to the right to the bridge. Another was broke in pieces to build that house with, in 1714; two more lie on the left hand opposite. It then passes the *beck* south of the bridge. Most of the stones hereabouts have been made use of about the bridge, and the causeway leading to it. Now the avenue passes along a lane to the left hand of the Caln road, by a stone house called Goldsmith's Farm, and so through Farmer Griffin's yard, through one barn that stands across the avenue, then by another which stands on its direction. Two stones and their opposites still lie in the foundation: immediately after this, it enters the open ploughed fields, the Caln road running all this while north of it. If we look back, and observe the bearings of Abury steeple, and other objects, a discerning eye finds, that it makes a great sweep or curve northwards. The avenue, entering the open corn-fields, runs for some time by the hedge on the right hand. When it has crossed the way leading from South Street, we discern here and there the remains of it, in its road to Longstone Cove. Farmer Griffin broke near twenty of the stones belonging to this part of the avenue.

"A little way hence is a bit of heath-ground, but the plough will soon have devoured it. Here remains a great barrow called Longstone Long Barrow, and from hence we see innumerable more barrows. The avenue continued its journey by the corn-fields. Three stones still lie by the field road coming from South Street to the Caln road. Mr. Alexander told me he remembered several stones standing by the parting of the roads under Beckhampton, demolished by Richard Fowler. Then it descends by the road to Cherill, till it comes to the Bath road, close by the Roman road; and there in a low valley it terminates, near a fine group of barrows, under Cherill Hill, in the way to Oldbury Camp. This point, facing that group of barrows and looking up the hill, is a most solemn and awful place. A descent all the way from Longstone Cove, and directed to a descent a great way farther down the Bath road, where no less than five valleys meet, and in this very point only you can see the Temple on Overton Hill, on the south side of Silbury Hill.*

"Here I am sufficiently satisfied this avenue terminated, at the like distance from town as Overton Hill was in the former avenue. Several stones are left dispersedly on banks and meres of lands; one great stone, belonging to this end of the avenue, lies buried almost under ground in the ploughed land between the barrow west of Longstone Long Barrow, and the last hedge in the town

* By the above description, we have been guided in our plan as to the termination of the Beckhampton Avenue, which, our author observes, ended in a low valley, near a fine group of barrows, &c.

Copyrighted material

of Beckhampton. I am equally satisfied there was no temple or circle of stones at this end of it. 1st. Because it would be absurd in drawing. The *head* of the snake was aptly represented by that double circle on Overton Hill; but this place, the *tail* of the snake, admitted no such thing; and I doubt not it grew narrower and narrower, as we observed of the head of the snake. 2nd. Here is not the least report of such a thing among the country people; it would most assuredly have been well known, because every stone was demolished within memory, when I was there. I cannot doubt but many have suffered since; and I have had very disagreeable accounts thereof sent to me. I apprehend this end of the avenue drew narrower in imitation of the tail of a snake, and that one stone stood in the middle of the end, by way of close. The avenue took another circular sweep in a contrary manner, as it descended from Longstone Cove, bending southward:

——————————— pars cætera campum *
Pone legit, sinuatque immensa volumine terga,—

as Virgil writes of this creature. And it went over a variety of elevations and depressures, as the other of *Kennet Avenue;* but that terminated in a hill, as this in a valley. With great judgment they thus laid out the ground to make the whole more picture-like."

From the above detailed account of the *Beckhampton Avenue*, we are enabled to judge, in some degree, of the line it pursued, and this, I am sorry to say, must be our chief authority; for if I except two of the stones which are supposed to have formed the Longstone Cove, not one belonging to the avenue remains upright; but by the names of the farms, streets, roads, and barrows, we are enabled to form a tolerably correct judgment respecting the direction of this avenue.

To the Beckhampton Avenue there appears formerly to have been an appendage, called *Longstone Cove*, of which Dr. Stukeley has given the following account:

"This Longstone Cove, vulgarly called Longstones, is properly a Cove, as the Old Britons called them, composed of three stones, like the most magnificent one we described in the centre of the Northern Temple at Abury. They are set upon the arc of a circle, regarding each other with an obtuse angle. This is set on the north side of the avenue: one of the stones of that side makes the back of the Cove. This is the only particularity in which this avenue differs from the former. I take it to be chiefly a judicious affectation of variety, and served as a *sacellum* to the neighbourhood on ordinary days of devotion. It stands on the midway of the length of the avenue, being the fiftieth stone. This opens to the south-east, as that of the Northern Temple to the north-east. It is placed upon an eminence, the highest ground which the avenue passes over. These are called Longtone fields from it:—Longstone Cove, because standing in the open fields between the Caln road and that to Bath, is more talked of by the people of this country than the large Temple in Abury town."

Mr. Aubrey, in his *Monumenta Britannica*, thus mentions this fragment of antiquity: "Southward from Aubury, in the ploughed field, doe stand three huge upright stones, perpendicularly, like the three stones at Aubury; they are called 'The Devill's Coytes.'" In the rude sketch he has given, he delineates them as placed angularly, like those which form the cove of the Northern Temple at Abury.

By the following description of this avenue, inserted by the learned Camden, in his *Britannia*, it

* *Pontan*, Æn. II. 207, 208.

Copyrighted material

appears that he had seen Mr. Aubrey's manuscripts,* and amongst them the letter before cited from Dr. Toope. He says, "From this place (viz. Aubury) to West Kennet, is a walk that has been inclosed on each side with large stones; one side, at present, wants a great many, but the other is almost, if not wholly, entire; above which place, on the brow of the hill, is another monument, encompassed with a circular trench, and a double circle of stones four or five foot high, though most of them are now fallen down: the diameter of the outer circle is forty yards, and of the inner fifteen. Between West Kennet and this place, is a walk much like that from Aubury thither, at least a quarter of a mile in length." He then recites the circumstance of the discovery of human bones. In the above quotation, Mr. Camden has also continued the same statement with Aubrey, in mentioning a trench round the circular temple on Overton Hill, and which Dr. Stukeley denies having existed.

Having described the component parts of the Temple at Abury, consisting of the grand circle, comprehending within its area two smaller concentric circles; the Kennet avenue, terminating with a third circle, supposed to indicate the head of the serpent, as the large circle indicated the body; and also the Beckhampton avenue, which alluded to the tail of the same animal, I shall now proceed to the description of another grand appendage, and perhaps the most mysterious part of the whole work, namely,

Silbury Hill (Plate 14) is an artificial mound of such immense proportions, and so deceitful in its external appearance, that I could never have believed its having stood upon so much ground, had I not ascertained the fact by an actual admeasurement.

The learned Stukeley has, in the description of this mound, given his reins to fancy, which has transported him beyond the regions of truth, or even probability; for he has stated, "that some king was the founder of the temple at Abury, and that Silbury Hill was raised for his interment." His opinion, however, is always ingenious, and therefore I lay it before my readers.

"Silbury, indeed, is a most astonishing collection of earth, artificially raised, worthy of Abury, worthy of the King who was the Royal founder of Abury, as we may very plausibly affirm. By considering the picture of Abury Temple, we may discern, that as this immense body of earth was raised for the sake of the interment of this great prince, whoever he was, so the Temple of Abury was made for the sake of this tumulus; and then I have no scruple to affirm, 'tis the most magnificent mausoleum in the world, without excepting the Egyptian pyramids.

"Silbury stands exactly south of Abury, and exactly between the extremities of the two avenues, the head and tail of the snake. The work of Abury, which is the circle, and the two avenues which represent the snake transmitted through it, are the great *hierogrammaton*, or sacred prophylatic character of the Divine Mind, which is to protect the *depositum* of the prince here interred. The Egyptians, for the very same reason, frequently pictured the same hieroglyphic upon the breast of their mummies; and very frequently on the top and summit of Egyptian obelisks, this picture of the serpent and circle is seen, and upon an infinity of their monuments. In the very same manner, this huge snake and circle, made of stones, hangs as it were brooding over Silbury Hill, in order to bring again to a new life the person there buried. For our Druids taught the expectation of a future life, both soul and body, with the greatest care, and made it no less than a certainty."

If ten engineers were to survey this hill, I question if any two would perfectly agree, unless they

* Unpublished manuscripts now at Oxford.

Copyrighted material

could direct their chains exactly alike. The circumference of the hill, as near the base as possible, measured two thousand and twenty-seven feet, the diameter at top one hundred and twenty feet, the sloping height three hundred and sixteen feet, and the perpendicular height one hundred and seventy feet; but that part of our measurement, which will excite the most surprise, is, that this artificial hill covers the space of five acres and thiry-four perches of land.

For what purpose this huge pile of earth was raised, appears to be beyond the reach of conjecture; but I think there can be no doubt that it was one of the component parts of the grand temple at Abury, not a sepulchral mound raised over the bones and ashes of a King or Arch-druid. Its situation opposite to the temple, and nearly in the centre between the two avenues, seems in some degree to warrant this supposition.

In the Welsh Triads, which may be considered the earliest records we have left, perhaps some allusion may have been made to this stately mount in the fourteenth Triad. "The three mighty labours of the island of Britain. Erecting the stone of Ketti; constructing the work of Emrys; and heaping the pile of Cyvrangon." The stone of Ketti is, upon good authority, supposed to be a great cromleh, in the district of Gower, in Glamorganshire, still retaining the title of Maen Cetti; and the work of Emrys, or Ambrosius,* has been applied to Stonehenge. Why may not the heaping of the pile of Cyvrangon allude to Silbury? The three primary circles of Britain have been named Gorsedd Beisgawen, Gorsedd Bryn Gwyddon, and Gorsedd Moel Evwr; upon which Mr. William Owen, the celebrated Welsh scholar, has sent me the following explanation: "Cludair Cyvrangon and Gorsedd Bryn Gwyddon must have had their appellation one from the other, as the names imply as much. For Cludair Cyvrangon, the heap of congregations and assemblies; not that the assemblies could have been held on Bryn Gwyddon or Silbury Hill, but that they were contiguous; that is, in the circle of Bryn Gwyddon, or the hill of the conspicuous or men of the presence: so that each of these places took their names respectively from each other; and it is thus that I identify Bryn Gwyddon and Cludair Cyvrangon in Silbury Hill and Abury." In nearly the same state of obscurity is the mysterious circle at Abury equally involved: I say nearly, because we have structures in our island of the same form, though not equal in magnitude. Every stone circle is vulgarly attributed to the Druids, who were not the rulers but the priests of Britain; I cannot, therefore, attribute to them the erection of such splendid monuments as *Abury* and *Stonehenge*, though they probably acted a prominent part in the civil or religious ceremonies that were performed within these circles. I rather think Abury the work of a whole nation, rude in manners, and unacquainted with the true principles of architecture; whereas Stonehenge appears evidently the work of a more civilized people, having some ideas of symmetry, and acquainted with the use of the chisel; for I have noticed in my History of South Wiltshire, the mortice and tenon in the impost stones, and the chiseling of the upright stones at Stonehenge.

Dr. Stukeley makes a similar observation. "Nothing is more manifest, than that the stones of Stonehenge have been chiseled, some quite round, some on three sides, easily to be distinguished. The stones of Abury are absolutely untouched of tool. No doubt, at that time of day, the ab-

* Mr. DAVIES in his *Celtic Researches*, Vol. I. page 191, in talking of the sacred precinct in Salisbury Plain (Stonehenge), says, that it was called *Gwaith Emrys*, or *Emreis*, the structure of the revolution, evidently that of the Sun; not, as has been vulgarly supposed, from *Emrys*, or Ambrosius, the magician and prophet.

Copyrighted material

original patriarchal method from the foundation of the world was observed, not to admit a tool upon them.

To decide upon the period of time when the works at Abury were first constructed, or to hazard even a conjecture, would be an useless task, having no certain date to work upon. The extreme rudeness of the architecture bespeaks its very remote antiquity; and, when compared with Stonehenge, I may say with Stukeley, "The Temple of the Druids at Abury, is as much older than the Roman times, as since the Romans to this time." But a stronger proof of its very early origin may be deduced from the following circumstance, recorded by Stukeley: "When *Lord Stawell*, who owned the Manor of Abury, levelled the vallum on that side of the town next the church, where the barn now stands, the workmen came to the original surface of the ground, which was easily discernible by a black stratum of mould upon the chalk. Here they found large quantities of buck horns, bones, oyster-shells, and wood coals. The old man who was employed in the work says, there was a quantity of a cart-load of the horns, that they were very rotten, and there were very many burned bones among them." Upon which passage the learned author makes the pertinent remark, "that these were remains of the sacrifices that had been performed here, probably before the Temple was quite finished and the ditch made."

DILAPIDATION OF ABURY.

Having stated as briefly and perspicuously as the nature of the subject would allow, the original design, figure, and extent of this magnificent sanctuary, the melancholy task alone remains to trace the causes and successive progress of its decay. When we are informed by such respectable authority as that of Dr. Stukeley, what it was, and how wantonly and rapidly it was in his own memory dilapidated, we shall exclaim with one accord, "*dolet meminisse.*" Yet we may derive no inconsiderable degree of alleviation, by considering that, by the persevering industry and patient investigation of one learned individual, the whole plan of this stupendous Temple has been most ingeniously developed, and transmitted to the antiquaries of the present day. For although the earliest description, and, I may add, literary description, of Abury may be justly attributed to my countryman Mr. Aubrey, who preceded the Doctor sixty years, yet the hieroglyphic representation of the snake was to him both unknown and unobserved, and would probably have ever remained in obscurity, had not the brilliant genius of a Stukeley deciphered it at a period when, to use his own words, "he frequented this place in the very point of time, when there was a possibility just left of preserving the memory of it."

Now, indeed, we may say, "*stat magni nominis umbra:*" for the substance is nearly gone, and little remains but the shadow. Out of the six hundred and fifty stones which originally constituted this surprising work, a few only now remain as a melancholy testimony of former greatness. The stupendous agger of earth which formed the *præcinctus* of the Temple still continues to astonish the eye of every beholder, and to attest the grand and simple design of its founders; and to its solid bulk and worthless materials of earth, it will probably owe that preservation and continuance which its more valuable parts of stone can, after past experience, expect in vain.

Before I trace the progress of gradual dilapidation which this grand work has experienced, and which the industry of Dr. Stukeley has preserved, it will be necessary once more to consider the Temple in its original state; the component parts of which were as follows:

Copyrighted material

The outward circle of the *præcinctus*	100 stones
Northern Temple, outward circle	30
Inner circle of the same	12
The Cove	3
Southern Temple, outward circle	30
Inner circle of the same	12
The central Obelisk	1
The Ring Stone	1
The Kennet Avenue	200
The outward circle of the hakpen or serpent's head	40
The inner circle of the same	18
The Beckhampton Avenue	200
Longstone Cove	2
The inclosing stone of the serpent's tail	1
	Total 650 stones.

This is the grand total of stones employed in the work, of which one hundred and eighty-nine belong to the grand and two concentric circles; the remaining four hundred and sixty-one stones constituted the two avenues, and the concentric circles, designating the head of the serpent. The following table will shew the sad dilapidations which have taken place in this work:

Original temples, one hundred and eighty-eight stones.
In Mr. Aubrey's time, A.D. 1663, seventy-three stones.
In Dr. Stukeley's time, A.D. 1722, twenty-nine stones.
In my own time, A.D. 1815, seventeen stones.

And of the Kennet Avenue, consisting originally of two hundred stones, a few only remain in their upright position; and of the Temple, which terminated it on Overton Hill, not one stone exists; of the Beckhampton Avenue none remain; but two stones of the Longstone Cove still testify its former situation.

Dr. Stukeley informs us, that in the year 1722, when he began his researches, "above forty stones were visible of the grand outward circle; seventeen of which were standing, and twenty-seven thrown down or reclining; ten of the remainder, all contiguous, were at once destroyed by Tom Robinson in the year 1700, and their places perfectly levelled for the sake of pasturage. In the north entrance to the town, one of the stones, of a most enormous bulk, fell down and broke in the fall:

——————— nec ipso
Monte minor procumbit!

"It measured full twenty-two feet long. Reuben Horsal, the clerk of the parish, a sensible man and lover of antiquity, remembers it standing; and when my late Lord Winchelsea (Heneage) was here with me, we saw three wooden wedges driven into it, in order to break it to pieces.

"Of the exterior circle of the northern temple, only three stones were left standing in the time of Stukeley, and six more lying on the ground, one of which was in the street by the inn gate. People then alive remembered several standing in the middle of the street: they were burned, for building, in 1711. That, at the corner of the lane going to the north gate of the town, not many

Copyrighted material

years since lying on the ground, was used as a stall to lay fish on when they had a kind of market there. They told us, that about a dozen years ago, (1710,) both circles were standing, and almost entire. Those in the closes behind the inn were taken up a year ago (this was when I first went thither, about 1817). Farmer Green chiefly demolished them to build his house and walls at Beckhampton.

"Of the southern temple, several stones were destroyed by farmer John Fowler, twelve years ago (1710): he owned to us that he had burned five of them; but fourteen are still left, whereof about half are standing. Some lie along in the pastures, two are let into the ground under a barn, others under the houses; one lies above ground, under the corner of a house over against the inn; one is buried under the earth in a little garden. The cavities left by some more are visible, in the places whereof ash-trees are set. All those in the pastures were standing within memory."

In the year 1720, Dr. Stukeley saw several stones taken up from that part of the Kennet Avenue near the inclosures, and broke for building, fragments still remaining, and their places fresh turfed over for the sake of pasture.

"John Fowler, who kept the ale-house hard by, demolished many of these stones for burning. The ale-house, (the White Hart,) and the walls about it, were built nearly of one stone.

"The Hackpen Temple owes its destruction to farmer Green. Farmer Griffin broke near twenty stones of the Beckhampton Avenue.

"Thus," in the enthusiastic language of our author, "this stupendous fabric, which for some thousands of years has braved the continual assaults of weather, and by the nature of it, when left to itself, like the pyramids of Egypt, would have lasted as long as the globe, has fallen a sacrifice to the wretched ignorance and avarice of a little village, unluckily placed within it."

Various arts and devices were employed at different times in the destruction of these stones: Dr. Stukeley informs us, that just before he visited Abury, to endeavour at preserving the memory of it, the inhabitants were fallen into the custom of demolishing the stones, chiefly out of covetousness of the little area of ground each stood on.

"First they dug great pits in the earth and burned the stones: the expense of digging the grave was more than thirty years' purchase of the spot they possessed when standing. After this, they found the knack of burning them, which has made most miserable havoc of this famous temple. One Tom Robinson, the *Herostratus* of Abury, is particularly eminent for this kind of execution, and he very much glories in it. The method is, to dig a pit by the side of the stone till it falls down; then to burn many loads of straw under it. They draw lines of water along it when heated, and then, with smart strokes of a great sledge hammer, its prodigious bulk is divided into many lesser parts. But this *atto di fe'* commonly costs thirty shillings in fire and labour, sometimes twice as much. They own, too, 'tis excessive hard work; for these stones are often eighteen feet long, thirteen broad, and six thick; that their weight crushes the stones in pieces, which they lay under them to make them lie hollow for burning; and for this purpose they raise them with timbers of twenty foot long and more, by the help of twenty men, but often the timbers were rent in pieces."—STUKELEY's *Abury*, p. 15.

At p. 25, the same author informs us, "that in the year 1694, Walter Stretch, father of one of the present inhabitants, found out the way of demolishing these stones by fire. He exercised this at first on one of the stones standing in the street before the inn, belonging to the outward circle of the southern temple. That one stone, containing twenty loads, built the dining-room end of the

Copyrighted material

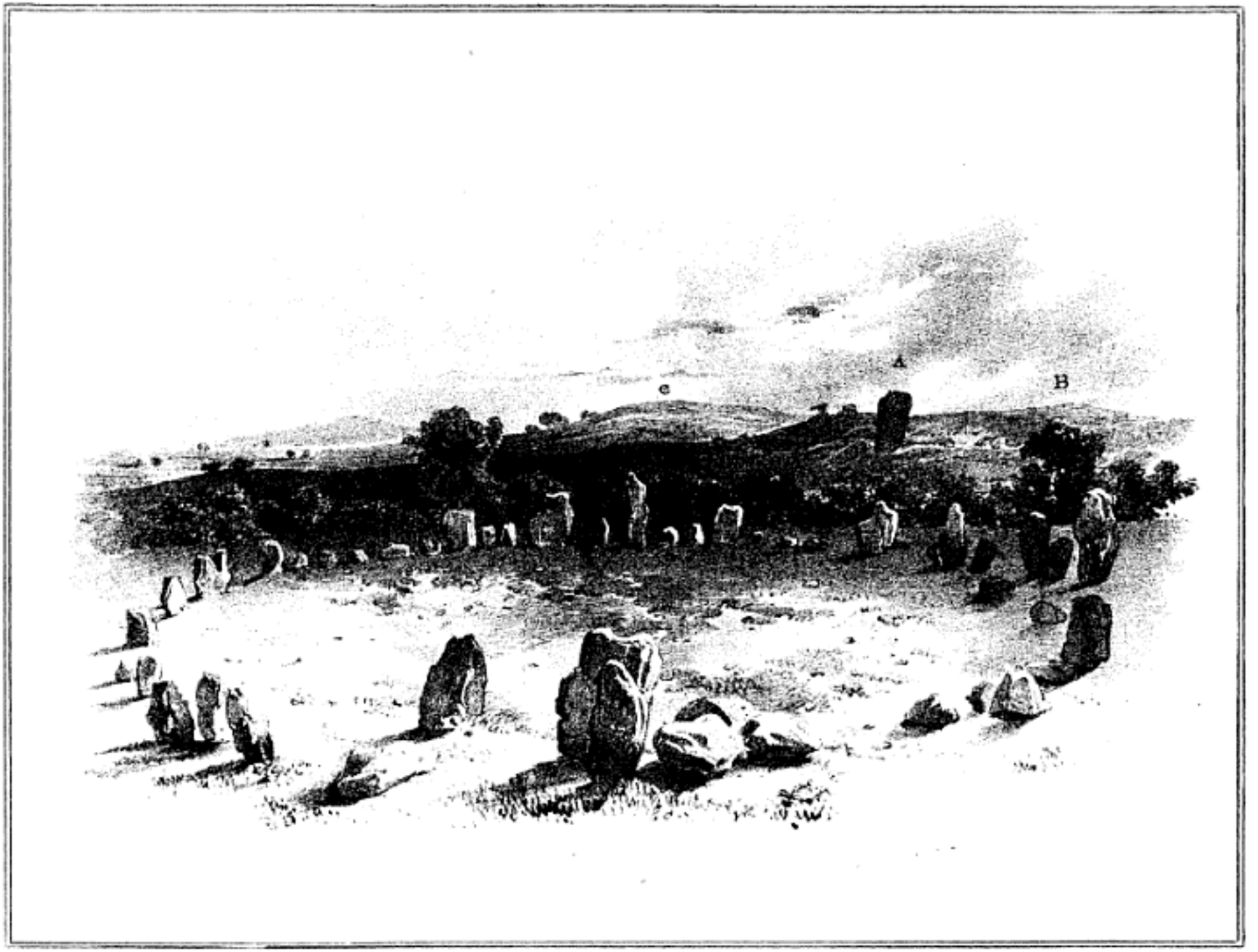
inn. Since then, Tom Robinson, another *Herostratus* of the place, made cruel havoc among them. He owned to us, that two of them cost eight pounds in the execution. Farmer Green ruined many of the southern temple to build his houses and walls at Beckhampton. Since then, many others have occasionally practised the sacrilegious method, and most of the houses, walls, and outhouses of Abury town are raised from these materials. Sir Robert Holford resented this destruction of them, and Reuben Horsall, parish clerk, had a due veneration for these sacred remains, and assisted me with the best intelligence he was able to give."

Of very late years I do not imagine the dilapidations of the Temple have been very great, as the detached sarsen stones on the meadows and down are now broken for buildings, and for the use of the roads. As an antiquary, and justly proud of the British antiquities which Wiltshire possesses, in a degree far superior to that of any other county, may I be allowed to express a wish, that what has hitherto escaped the wear of time and dilapidations of man, may still continue for many a long revolving year to call back the recollection of past times, and to excite the admiration of the present, as well as of many a succeeding generation?

" Ne cuiquam glebam saxumve impune movere
Ulli sit licitum! Parcarum namque severæ
Pœnæ instant; siquis sacrâ scelus edat in æde.
Finitimi agricolæ, et vicini attendite cuncti!
Hic Fundus sacer esto!"

Such is the inscription which every true lover of antiquity would wish to have had left within the hallowed sanctuary of Abury; but now, alas! such an admonition would be announced too late, and prove entirely fruitless.

Copyrighted material



W Day Lith. 59 Gt Queen S.

Copyrighted material

that much more than Stonehenge, which is no mean argument of its being the work of the Druids.

4. We are led to this conclusion from the name. Mr. Camden calls them Rolle-rich stones. Dr. Holland in his notes says, in a book in the Exchequer, (perhaps he means Doomsday Book) the town adjacent (whence its name) is Rollendrich: if it was wrote exactly, I suppose it would be Rholdrwyg, which means the Druids' wheel or circle. Rhwyll likewise, in the British, is cancelli; for these stones are set pretty near together, so as almost to become a continued wall, or cancellus. Further, the word Roilig, in the old Irish language, signifies a church; then it imports the Druids' church, chancel, or temple, in the first acceptation of the word. We may call this place the Gilgal of Britain, to speak in the oriental manner, a word equivalent to the *Celtic Rhol*, a wheel or circle, which gave name to that famous camp or fortress where the host of Israel first pitched their tents in the land of Canaan, after they passed the river Jordan in a miraculous manner dry-shod, as it is described, in the sublimest manner, and equal to the dignity of the subject, in Joshua iv.

5. We may justly infer that this is a temple of the Druids, from the measure it is built upon. In a letter from Mr. Roger Gale to me, dated from Worcester, Aug. 19, 1719, having been to visit this antiquity at my request, he tells me, the diameter of the circle is 35 yards. So the Bishop of London writes, "The distance at Stonehenge from the entrance of the area to the temple itself is 35 yards;" so the diameter of Stonehenge is 35 yards. We suppose this is not measured with a mathematical exactness; but when we look into the comparative scale of English feet and cubits, we discern 60 cubits of the Druids is the measure sought for. The diameter of the outward circle of Stonehenge and this circle at Rowldrich are exactly equal.

The circle itself is composed of stones, of various shapes and dimensions, set pretty near together, as may best be seen by the drawing, Table XV. They are flattish, about 16 inches thick. Originally there seem to have been 60 in number; at present there are 22 standing, few exceeding 4 foot in height, but one in the very north point much higher than the rest, 7 foot high, 5½ broad. There was an entrance to it from the north-east, as is the case at Stonehenge. *Ralph Sheldon, Esq.* dug in the middle of the circle at Rowldrich, but found nothing.

6. Another argument of its being a Druid temple is taken from the barrows all around it, according to the constant practice in these places. To the north-east is a great tumulus, or barrow, of a long form, which I suppose to have been of an Arch-druid. Between it and our temple is a huge stone standing upright, called the King Stone; the stone 8 foot high, 7 broad; but the barrow has had much dug away from it. It is now about 60 feet in length, 20 in breadth, flattish at top.

I know not whether there were more stones standing originally about this barrow, or that this belonged to some part of the administration of religious offices in the temple, as a single stone.

In the same place may be seen another barrow, but circular, below the road to the left hand, on the side of the hill. Under it is a spring-head, running eastward to Long-Compton. This barrow has had stone-work at the east end of it. Upon this same heath eastward, in the way to Banbury, are many barrows of different shapes, within sight of Rowldrich; particularly near a place called Chapel: on the heath, is a large, flat, and circular *tumulus* ditched about, with a small stump in the centre. This is what I call a Druid's barrow; many such near Stonehenge, some whereof I opened; a small circular barrow a little way off it. There are on this heath, too, many circular, dish-like cavities, as near Stonehenge; we may call them barrows inverted.

Copyrighted material

Not far from the Druids' barrow I saw a square work, such as I call Druids' courts or houses. Such near Stonehenge and Abury. It is a place of 100 cubits square, double ditched. The earth of the ditches is thrown inward between the ditches, so as to raise a terrace, going quite round. The ditches are too inconsiderable to be made for defence. Within are seemingly remains of stone walls. It is within sight of the temple, and has a fine prospect all around, being seated on the highest part of the ridge. A little farther is a small round barrow, with stone work at the east end, like that before spoken of near Rowldrich; a dry-stone wall or fence running quite over it, across the heath.

Return we nearer to the temple, and we see, 300 paces directly east from it, in the same field, a remarkable monument much taken notice of: it is what the old Britons call a *kist-vaen*, or stone chest; I mean the Welsh, the descendants of those invaders from the continent, Belgæ, Gauls, and Cimbrians, who drove away the aboriginal inhabitants, that made the works we are now treating of, still northward. Hence they gave them those names from appearances; as Rowldrich, the wheel or circle of the Druids; as Stonehenge, they called *choir gaur*, the giants' dance; as our Saxon ancestors called it Stonehenge, the *hanging stones*, or *stone gallows:* every succession of inhabitants being still further removed from a true notion and knowledge of the things.

Our *Kist-vaen* is represented in plates XVI. and XVII. One shews the foreside, the other the backside; so that there needs but little description of it. It is composed of six stones, one broader for the back part, two and two narrower for the sides, set square to the former; and above all, as a cover, a still larger. The opening is full west to the temple, or Rowldrich. It stands on a round *tumulus*, and has a fine prospect south-westward down the valley, where the head of the river *Evenlode* runs. I persuade myself this was merely monumental, erected over the grave of some great person there buried, most probably the king of the country, when this temple was built. And if there was any use of the building, it might possibly be some way accommodated to some anniversary commemoration of the deceased, by feasts, games, exercises, or the like, as we read in the classic poets, who describe customs ancienter than their own times. Plate XVIII. represents another Kist-vaen in Clatford bottom near this place.

Near the Arch-druid's barrow, by that called the *Kingstone*, is a square plat, oblong formed on the turf. Hither, on a certain day of the year, the young men and maidens customarily meet, and make merry with cakes and ale. And this seems to be the remains of the very ancient festival here celebrated in memory of the interred, for whom the long barrow and temple were made. This was the sepulchre of the Arch-druid founder. At Euston, a little way off, between Neal Euston and Fulwell, by the side of a bank or tumulus, stands a great stone, with other smaller. It is half a mile south-west of Euston church. A famous barrow at Lineham, by the banks of the Evenlode.

7. Mr. Camden writes further concerning our antiquity, that the "country people have a fond tradition that they were once men, turned into stones. The highest of all, which lies out of the ring, they call the *king*. Five larger stones, which are at some distance from the circle, set close together, they pretend were knights; the ring were common soldiers." This story the country people, for some miles round, are very fond of, and take it very ill if any one doubts of it; nay, he is in danger of being stoned for his unbelief. They have likewise rhymes and sayings relating thereto. Such-like reports are to be met with in other like works of our Druid temples. They savour of the most ancient and heroic times. Like Perseus, turning men into stones; like Cadmus, producing men from serpents' teeth; like Ducalion, by throwing stones over his head, and such like.

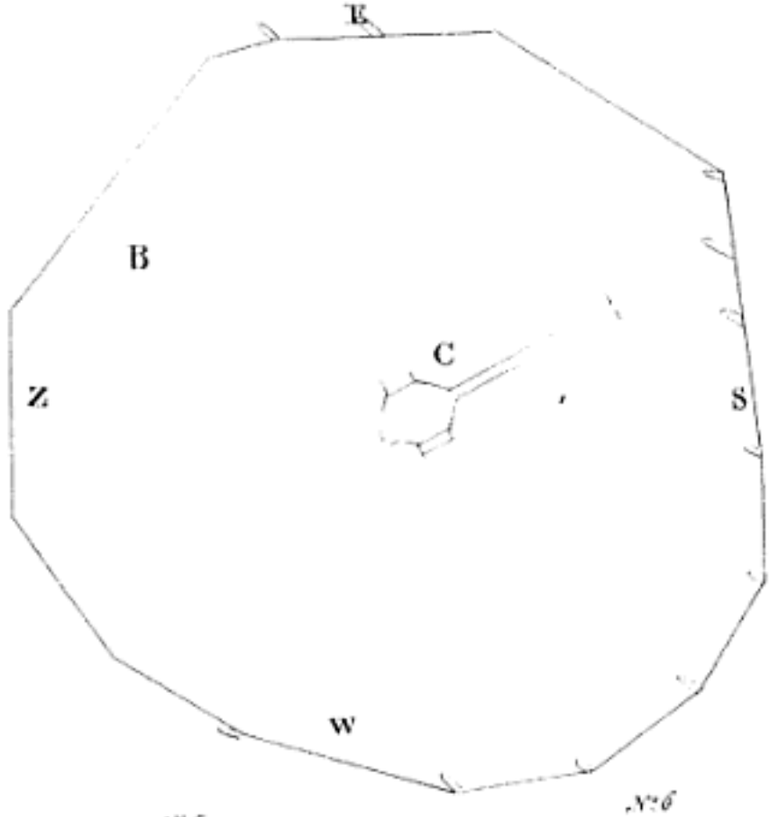
Copyrighted material

8. We may very reasonably affirm, that this temple was built here, on account of this long barrow; and very often in ancient times temples owed their foundation to sepulchres, as well as now. Clemens Alexandrinus and Eusebius both allow it; and it is largely treated of in Schedius and other authors. It is a common thing among these works of our Druids, and an argument that this is a work of theirs. I shall only make two observations therefrom. 1. That it proceeded from a strong notion in antiquity of a future state, and that in respect of their bodies as well as souls; for the temples are thought prophylactic, and have a power of protecting and preserving the remains of the dead. 2. That it was the occasion of consecrating and idolizing of dead heroes, the first species of idolatry; for they by degrees advanced them into those deities of which these figures were symbols.

Thus we pronounce Rowldrich a Druid temple, from a concurrence of all the appearances to be expected in the case; from its round form, situation on high ground, near springs, on an extended heath; from the stones taken from the surface of the ground, from the name, from the measure it is built on, from the wear of the weather, from the barrows of various kinds about it, from ancient reports, from its apparent conformity to those patriarchial temples mentioned in Scripture. This is the demonstration to be expected in such antiquities; nor shall I spend time in examining the notion of its belonging to *Rollo the Dane*, and the like. Mr. Camden had too much judgment to mention it. It is confuted in the annotations to *Britannia*, and in Selden's notes on Drayton's *Poly-Albion*, page 224. And let this suffice for what I can say upon this curious and ancient monument; the first kind and most common of the Druid temples, a plain circle, of which there are innumerable all over the Britannic isles, being the original form of all temples till the Mosaic tabernacle.

Copyrighted material

Section of the Tumulus.



Copyrighted material

As most, if not all, the barrows which we know of (a few small carneddas excepted), are formed of earth, you will, upon your approach to this, be surprised to find it a pyramid of stone, compiled of pebble or cogle stones, such as are commonly used in paving. The labour of collecting such a prodigious mass of materials, although they had lain near the spot, would have been a work almost inconceivably great. But what conceptions must we have of the expense of labour, of time, and of the number of hands, necessary to such a work, when we understand that these stones must have been brought hither not less than twelve or fourteen miles from the sea-coast, at the mouth of the Boyne! Such materials lie there; but I am assured by gentlemen who know the country where this monument is erected, that there are no such stones as it is composed of to be found within land. When I add to all this, that, upon a calculation raised from the most moderate state of its measurements, the solid contents of this stupendous pile amount to one hundred and eighty-nine thousand tons' weight of stone, your astonishment must, I think, be raised to the highest pitch.

Before I proceed to give a more full and particular description hereof, it may not be improper to take notice of such accounts as have already been given of this monument. That by Mr. Edward Lhwyd is conceived in too general terms; and that given by Dr. Thomas Molineux, first published in the Philosophical Transactions, No. 335 and 336, and afterwards in his discourse on Danish Forts in Ireland, annexed to the Natural History of Ireland, and copied into the late editions of Ware's History, was composed from a narrative and drawing given by Dr. Samuel Molineux, a young gentleman of the college of Dublin. The measurements are not exact; his observations upon particular parts are hasty, inattentive, and not just; and the drawings are mere deformities, made out at random. The account, therefore, which the Doctor gives, is of that kind which one might expect from such imperfect materials. Mr. Wright says he was on the spot and in the cave, as it is called, and made some drawings of the cells in it; yet the account which he gives in his Louthiana is but short, and little more than a transcript from Dr. Molineux; which is the more to be regretted, as he has an eye of precision, is an excellent draughtsman, and has been very accurate and distinct in all the other accounts which he has hitherto published.

Besides the more general observations and measurements which I made on the spot, and the sketches which I took of the whole, and of its parts, I engaged Dr. Norris to employ a person to make a particular measurement of the base and altitude of the Pyramid; and to measure the gallery and cave it formed. This was done by Mr. Samuel Bouie, a land-surveyor of this part of the country. I have every reason to confide in his actual measurements, though I have some reason to doubt of his projection of the altitude. The form, indeed, of the ground on which this Pyramid stands, makes that projection a matter of some difficulty. Dr. Molineux, who agrees nearly with Mr. Bouie in the actual measurements, which I find to correspond with my own notes, says, that the altitude is 150 feet, while Mr. Bouie makes it but 42. Neither of these accounts can be right. But Mr. Bouie, in my opinion, approaches nearest to the truth; for, from a projection made upon a medium of the measurements given by Dr. Molineux, and those at different times received from Mr. Bouie, I make the altitude to be about 56 feet from the horizontal line of the floor from the cave; to which adding the segments of the curve of the ground on which it stands, being about 14 feet more, I make the altitude of the whole about 70 feet. This projection forms a figure of the same contour as the draught which I sketched on the spot gives; and as my eye, from a habit acquired of drawing from nature, will judge of outlines and angles with an accuracy nearly approaching to measurement, I find myself from this concurrence the rather more confirmed in

Copyrighted material

my opinion. How Dr. Molineux could be led into the mistake that the altitude was 150 feet I cannot conceive. For if this monument, which is at present but a ruin of what it was, could be supposed ever to have been a perfect pyramid, it could not be much above 100 feet, as any one, continuing the lines of the sides to their intersections, will see. But even that supposition cannot take place, as Dr. Molineux mentions the circumference of the top nearly in the same numbers as Mr. Bouie makes it; and that the top so described by him was the perfect finishing of this monument is plain, as he mentions that one of the large columnal unhewn stones was set upon it.

In Plate 19, the figure B gives the plan of the base drawn according to Mr. Bouie's stations in measuring it; but you must understand, that the periphery of the real figure is curvilinear, not rectilinear. This base covers about two acres of ground. C is the plan of the cave and of the gallery leading to it, as it bears 24° N. W.; D is the section of the pyramid, and of the ground on which it stands, projected from a medium of the various numbers I have received. The whole is laid down by a scale of 84 feet to an inch.

This pyramid was encircled at the base with a number of enormous unhewn stones, set upright, of which ten were remaining when I was on the spot. These you will see marked in the plan. Nine of them are still in their erect posture, the tenth is thrown down. I measured many of these stones, and found them from seven to nine feet high above ground; that which is thrown down, and lies quite out of the ground, measured near eleven feet. Their forms are various and anomalous. Upon a rough estimate, they may be supposed to weigh from eight to twelve tons each. Mr. Lhwyd says, there was a stone of considerable bulk erected on the summit of this pyramid, of the same anomalous form as the others, but of less size. But there were no remains of such a stone when I was there. Many such stones as these are found on the sea-coast, as Dr. Norris, in order to a particular inquiry made by me, informs me; and these must certainly have been brought from thence.

The pyramid, in its present state, is, as I said, but a ruin of what it was. It has long served as a stone quarry to the country round-about. All the roads in the neighbourhood are paved with its stones; immense quantities have been taken away. Mr. Lhwyd mentions the particular instance which gave occasion to the discovery of the gallery that leads to the cemetery. The mouth of this gallery, under the perfect state of the monument, lay concealed and shut up near 40 feet within the body of the pile. The dotted line a, b, in the section D, Plate 19, gives the supposed perfect side. The triangle a, b, c, is the hollow space from whence, as from a stone quarry, the stones have been taken; b, marks the mouth of the gallery. This gallery is formed by large flag-stones. Those which compose its sides are set on edge, and are of different altitudes, from two to seven feet high, and of various breadths, from two to three feet, six inches, as may be seen in the plan, Plate 20. The thickness of each could not be taken with any certainty; but some of the large ones which form the cemetery are from one foot and a half to two feet thick.

Figure 1 and 2 in Plate 20, which lies across, and forms part of the top or roof of the gallery, is thirteen feet long, and five feet broad; another at L is eleven feet long, and four feet, six inches broad.

This gallery at the mouth is three feet wide, and two feet high. At thirteen feet from the mouth it is only two feet, two inches wide at the bottom, and of an indeterminate width and height. Four of the side stones, beginning from the fifth to the right hand, or eastern side, stand now leaning over to the opposite side; so that here the passage is scarcely permeable. We made our way by creeping on our hands and knees till we came to this part. Here we were forced to turn upon our

Copyrighted material

sides, and edge ourselves on with one elbow and one foot. After we had passed this strait, we were enabled to stand; and, by degrees, as we advanced farther, we could walk upright, as the height above us increased from six to nine feet. At H in the section Figure 2, Plate 20, I observed, that on one of the side stones were the traces of a spiral line; but whether meant for any emblem, or whether having any reference to this building, I leave to the curious to decide. Were I to indulge my own conjecture, I should rather suppose, that this stone, as well as some others in the compilation of this structure, had formerly belonged to some other monument of a much more ancient date, and that they were brought from the sea-coast indiscriminately with the rest of the materials, and without knowledge of their contents, as well as without reference to the place they were here fixed in, being placed just as the shape of the stone suited the place assigned it. The distance from A to B in the ground-plot, Plate 20, Figure 3, is 42 feet; from B to C is 19 feet, 4 inches; from C to D, 19 feet, 2 inches; from E to F, 21 feet. You will observe from the plan, that although the cemetery is an irregular polygon, yet it is such an octagon as might be supposed to be formed with such rough materials into so rude a style of architecture. The dome of this cave or cemetery springs at various unequal heights, from eight to nine and ten feet on different sides, forming at first a coving of eight sides. At the height of fifteen or sixteen feet, the north and south sides of this coving run to a point like a gore, and the coving continues its spring with six sides; the east side coming to a point next, it is reduced to five sides, the west next; and the dome ends and closes with four sides; not tied with a key stone, but capped with a flat flag-stone of three feet, ten inches, by three feet, five. The construction of this dome is not formed by keystones, whose sides are the radii of a circle, or of an ellipsis converging to a centre. It is combined with great long flat stones, each of the upper stones projecting a little beyond the end of that immediately beneath it; the part projecting, and weight supported by it, bearing so small a proportion to the weight which presses down the part supported, the greater the general weight is which is laid upon such a cove, the firmer it is compacted in all its parts. This will appear without any further explanation, from a bare inspection of Figure 1 and 2 in Plate 20.

The eight sides of this polygon are thus formed: The aperture which forms the entrance, and the three niches, or tabernacles, make four sides, and the four imposts the other four. Upon the whole, this cemetery is an octagon with a dome of about 20 feet in height, and of an area which may be circumscribed within a circle of seventeen feet, or seventeen feet and a half. Figure 1, Plate 21, gives a view of the tabernacle opposite to the entrance, as Figure 1 and 2, Plate 20, do of the two side ones. I will begin my description with that on the east, or right hand; each side of this consists of two stones standing erect, in the position and of the dimensions, as marked in the plan, Figure 3, Plate 20; the back is formed by a large flat stone laid edgeways at its length; its position and dimensions are also marked in the same plan. The whole is covered with one large flat stone, sloping towards the back, and thus forms what, in the language of the old British inhabitants, is called a Kistvaën. The northern tabernacle is constructed exactly as the eastern one. The other on the western, or left hand side differs, each side of it being composed but of one single stone, as may be seen in the plan. Where the back stone does not reach quite up to the top covering stone, there the space is completed by a kind of masonry of three courses. The northern tabernacle hath for its floor a long flat stone, six feet, eight inches long, by four feet, eleven inches broad. The two side niches have no other floor but the natural ground. They have each of them, however, a rock bason placed within them. That in the left hand niche stands on the natural ground. That upon the right is placed upon a kind of base. It appeared to me, when I

Copyrighted material

made my sketch, rather convex than as it is described by others, and as given to me by Mr. Bouic. But herein I may have been misled by the earth which lay about it. As this bason seems to have the sides of its concave fluted, I desired particularly that the surveyor might clean it and wash it; that, if there was any thing singular, it might be observed. Nothing particular was found there; so take the draught just as I first sketched it. The bason on the right hand, as the surveyor gives me the measure, is four feet, nine inches, by three feet, five. The surveyor's measure of the base is six feet, by five feet, four inches. The bason in the left hand tabernacle is exactly of the same form as the other; its dimensions four feet, four inches, by three feet, seven. In the narrow point of its oval it is two feet broad. Dr. Molineux, in his account of this cemetery, says, that there was a rock bason in each niche; and, as that stone which I have described as a base, is a concave, forming a bason like the rest, it may, at the first view, seem to give some foundation for this account. But Mr. Lhwyd says expressly, "that in each cell or apartment on the right and left hand was a broad shallow bason of stone; the bason on the right hand stood within another; that on the left hand was single; and in the apartment straight forward there was none at all." As this account was prior to the Doctor's, and as both the drawing and plan from which the Doctor wrote, describe this base stone (which one might suppose to be the third bason) as actually then standing as a base to the right hand bason, it is clear that the Doctor was mistaken; and, indeed, a bare view of the inaccurate plan from which he wrote his description, shews how that mistake arose. He was informed of the basons in the side niches, and had a deformed draught of the right hand one. In pursuing his description from inspection of the plan, it is plain that he mistook the plan of the floor stone of the northern niche for that of a bason like that before described; and by looking on that plan, one sees how easily he might so do. I have employed a more particular precision in describing the peculiar differences in the three several niches or Kistvaëns.

Before I close this description, I would just observe, that there are on some of the stones which form the sides and backs of the Kistvaëns, lines cut in a spiral form. In the front edge of one of the stones which form the top of the Kistvaëns, there appear some lines forming a kind of trellis-work, in small lozenges, such as are not unfrequently seen on Danish monuments and crosses.—*Archæol. S. A. Lond.* Vol. II. pp. 254, &c.

The inscriptions which Mr. Pownal found in the cave, in consequence of the old languages of Ireland being unknown to him, appearing to me not to be depended upon, I have inserted in lieu of them the following very accurate description of them given by Col. Vallencey. Engravings of them, numbered from 1 to 7, will be found in Plate 19.

INSCRIPTIONS AT NEW GRANGE.

The most ancient inscriptions now remaining in Ireland, are undoubtedly those found in the tumulus or mount of New Grange, near Drogheda, in the county of Meath. This curious remnant of antiquity, which appears to have been a sepulchre and temple, we shall defer giving a particular description of, until we treat fully on the temples and sepulchral monuments of the ancient Irish, in a subsequent number of this collectanea, confining ourselves here to the explanation of the several inscriptions found in the cave or dome situated in the centre of the mount.

No. 1.

The inscription contained in No. 1, consists of a spiral line on one of the upright stones composing the right side of the gallery, and represents the Supreme Being, or Active Principle.

Copyrighted material

No. 2

Is found on another stone on the same side of the gallery, and is written in the symbolic and ancient Ogham Croabh characters. The three symbols represent the Supreme Being or First Cause; but, being repeated three times, shew them to signify the Great Eternal Spirit. The Ogham is evidently written in the Ciom fa eite, from the right to the left, and from the left to the right, (Βουστροφηδὸν), signifying Ae, that is, to the He, for é in old Irish and Celtic signifies He, or the masculine gender, whence this inscription is, To Him who is the Universal Spirit.

No. 3

Is found on the front of the covering-stone of the east tabernacle, and is written in symbolic characters, signifying The House of God. It is remarkable, that all the ancient altars found in Ireland, and now distinguished by the name of Cromleahs, or sloping stones, were originally called Botal, or The House of God; and they seem to be of the same species as those mentioned in the book of Genesis, called by the Hebrews Bethel, which has the same signification as the Irish Bothal. The tabernacles in the mount of New Grange have an exact conformity to the Cromleahs found in different parts of the kingdom.

No. 4

Is found on the south side of the east tabernacle, written in the Ogham and symbolic characters. The symbol is that representing the earth and universal nature, and with the Ogham, which is written from the left to the right, makes *a mor àn Ops*, that is, To the Great Mother Ops, or to the Great Mother Nature.

No. 5

Is found on the front stone of the north tabernacle, and represents chance, fate, or providence.

No. 6

Is found on the north stone of the west tabernacle, written in the Ogham Bobeloth, and Ogham Croab characters, from the right to the left; the first character being an Ogham Œ, the second a Bobeloth M, and the others in the Ogham Croabh are G, U, H, making *Oenguh Oenguth*, that is, The Sepulchre of the Hero.

No. 7

Is found on a stone on the left of the gallery, is written in the Ogham, from right to left, terminating in the Ciom fa eite, being *afur, daim, siuc*, that is, men, oxen, swine; probably specifying the several species of victims sacrificed at this temple in honour of universal nature, providence, and the manes of the hero interred within, and to whom the three tabernacles appear to have been dedicated, and which were the principal objects of worship amongst all the Celtic tribes.

At what time this tumulus was erected cannot be ascertained: it probably was not long before the art of writing became universal in the island, as all the different species are contained in the inscription, if it was not erected by the founder of the convention of Taragh himself, as a temple and sepulchre for his family, towards the close of the second century. It was, however, constantly distinguished by the name of *Oenguh* or *Oengus*, viz., The Tomb of the Chiefs or Heroes, by the body of the people; and we find it mentioned in the Chronicon Scotorum, with the grove which surrounded it, by the name of *Fiodh Aongusa*, or the Grove of Aongus, or rather, the Grove of the Sepulchre of the Heroes; though several persons have imagined that a chief of the name of Aongus or Oengus was interred there.—VALLENCEY, *Col. Reb. Hib.* Vol. II. p. 211.

Copyrighted material

MOLES SAXÆ IN DRENTHIA.

Copyrighted material

Copyrighted material

Scotch arms. Parallel with the crucifix are two plain stones, which do not appear to have had any thing upon them. Here is not the least trace of a door in these arches, nor any where else, except that in the church, which faces the north, as in the Abernethy Tower.

Here, if I mistake not, is a complete blow-up of the fire towers. They are certainly not belfreys; and the fire-tower scheme being gone, I have not heard any thing suggested having the slightest degree of probability. In Scotland and Ireland they are evidently all of the same nature, and for the same purpose. As these towers are generally known by the name of fire-towers, I have thought it expedient to continue it.

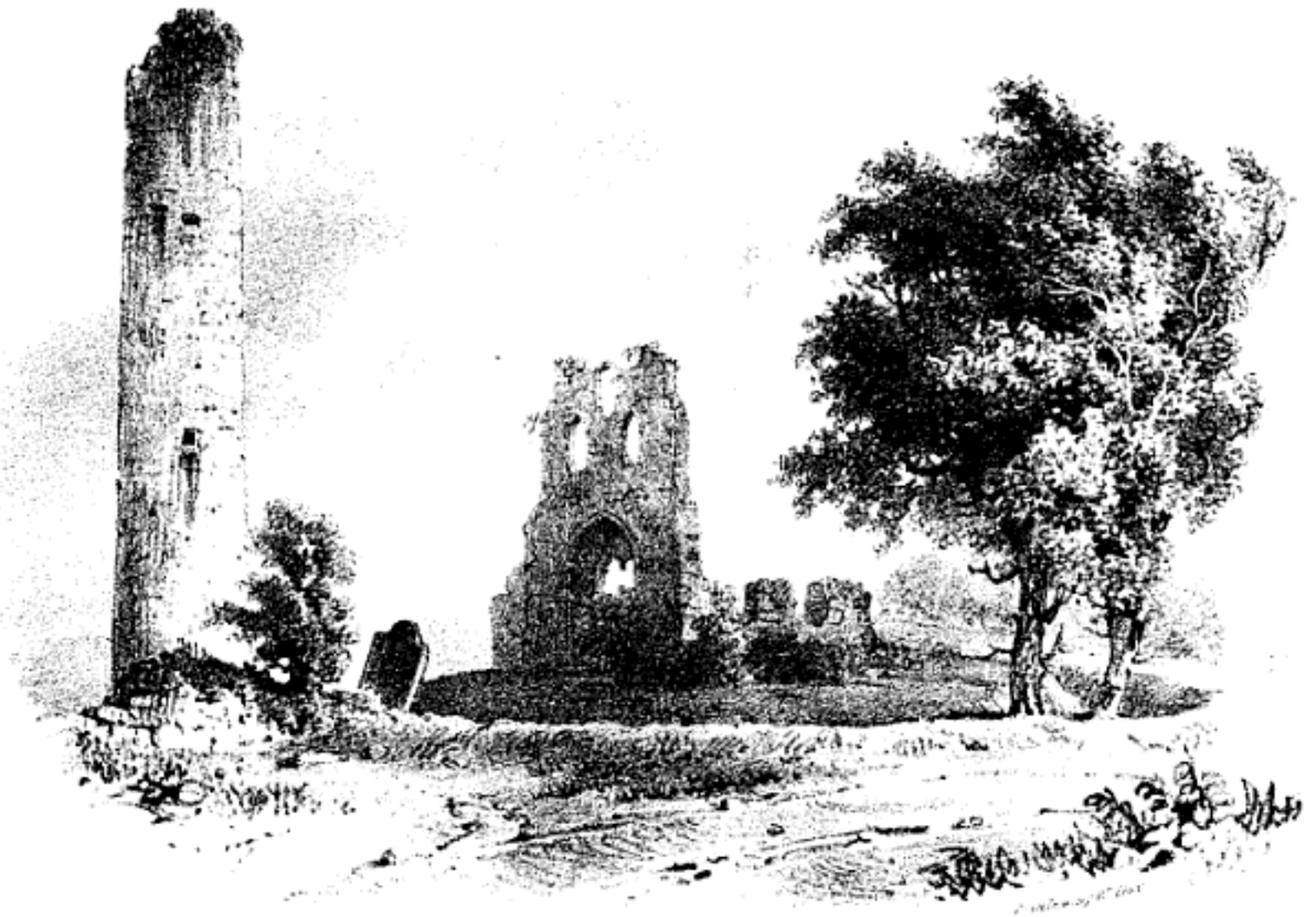
Copyrighted material

ROUND TOWER OF DONOUGHMORE.

DONOGMORE is a small village near Navan, where St. Patrick founded an Abbey named Biletortain, over which he placed St. Justin. It was after called Domnach-tortain, and now Donoughmore. The church is at present ruinous, but one end of it is remaining. The round tower, Plate 25, is similar to others: the door is to the east, and six feet from the ground: *over it are sculptures of our Saviour on the cross.* It is on an eminence, not far from the road leading from Navan to Slane.

This view, which represents the south-west aspect, was drawn by Lieut. Dan. Grose, An. 1792. GROSE's *Ant. of Ireland*, Vol. II. p. 15.

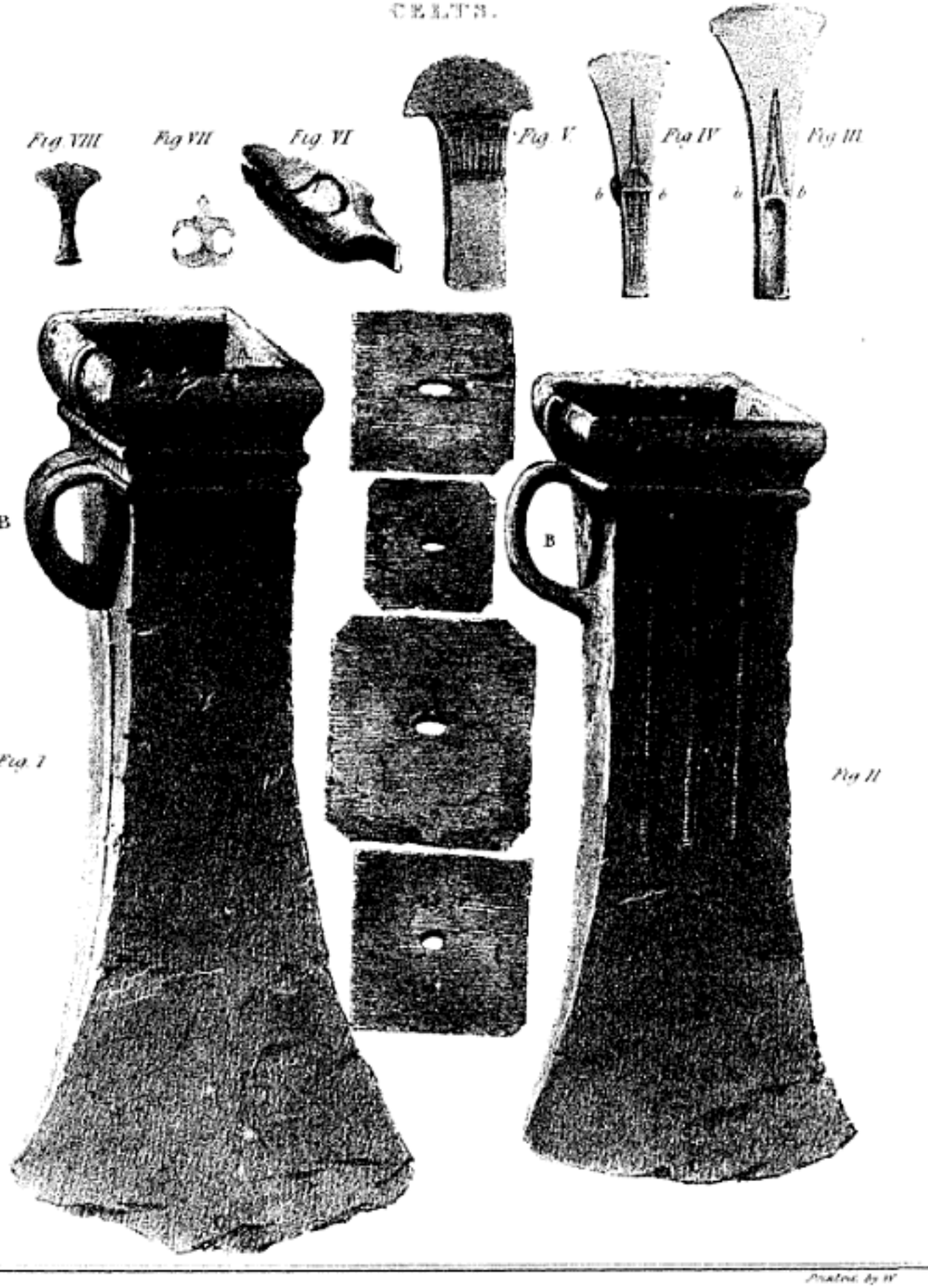
Copyrighted material



RUINED CHURCH OF LONGTHENDEN.

Copyrighted material

CELTS.



Printed by W

CELTS.

In the ancient tumuli which have been opened by inquisitive philosophers, numbers of instruments have been found which they have called Celts. Sometimes they are made of a mixture of copper and tin, at other times of flint. Those of flint are supposed to have been buried before metals were known, of course before this tin-working nation dived into the bowels of the earth. Heads of arrows and of spears are found, also of flint. Along with these are occasionally found beads and trinkets of glass and amber, cut into different shapes, in forms which could never be produced by instruments made of flint. If these flint instruments were made before the discovery of the metals, they go back long previous to the time of *Moses* or *Job:* but if these countries were inhabited either by a colony from Sidon, or by a swarm from the great Asiatic hive, they would in that case have been acquainted with the art of metallurgy. The Celts in Plate 27, from the place for the shaft, are evidently unfit for war, or for instruments for cutting either wood or stone. If I wished to swell my work, I could easily fill a volume with the speculations and reasonings of ingenious men respecting them. But all the suggestions are totally void of the least probability except one, and that is, that they were used as amulets or talismans, and, from a motive of superstition, were buried along with their owners. This seems to me to receive additional strength from a discovery of some of them in the ruins of Herculaneum; for we may be very certain that the engravers of gems wanted no stone or brass celts, as workmen's tools.

If the flint celts and arrow-heads are allowed to have been for warlike purposes, I think they must be dated before the working of the tin mines, where plenty of copper must have been obtained. Rich people, such as those buried under the large tumuli, would never use flint when they could get brass.

They are now often found in Roman encampments in Britain. Perhaps my reader may think I dismiss these matters too briefly, but I really have nothing new to suggest, and I see no use in retailing plans of my predecessors in order to refute them, when in fact they want no refuting, but refute themselves. However, a few observations by Dr. Borlase I shall subjoin.* The Celts in Plate 27 are copied from Borlase's History of Cornwall.

My reader will observe that these celts have a kind of ring or eye at the side of them: on this Dr. Borlase, p. 287, observes,

* See Dugdale; *Archæologia*, Vol. II. p. 122; Ledwich, *Ant.* pp. 453, 454.

Copyrighted material

The greatest difficulty is, what this Ring or Eye (Fig. I. II. IV. and VI.) should be designed for. That it should be intended to fasten on the arming to the haft, is an end that it would by no means answer, as is evident, it being placed below the edge of the socket in No. I. and II., whereas, in order to fasten it to the handle, it should be placed above, and then (without another to answer it on the other side) according to all the rules of mechanicks, its power could secure but half the instrument:* besides, if we observe the ring in No. II. it is too slight and weak to fix a bandage, or wire, for a *head* of such weight and size. Upon diligent consideration, therefore, the ring could never be designed for this use. Let us see, in the next place, whether even this part may not be reconciled to the arts of war.

It is not unlikely that this ring, though it might possibly be of use to fix the labarum, the garlands of victory, or the bunch of ribbons (for all these we find placed at the spear's *head*, and therefore the Roman spear must have been properly prepared to receive them), yet served, more especially among the less cultivated nations, to fix a line to, by means of which the soldier carried this javelin more commodiously on his march by slinging it on his shoulder, and might throw it with more force in time of action, or by means of the fastened line recover it to him again after he had assailed his adversary. For all these purposes this ring is equally convenient. But, if these instruments were designed for war, it may seem strange to some that they should be made of brass, when they would be so much more proper for all warlike uses if they had been made of iron. In answer to which I may observe, that in ancient times they had neither such plenty nor choice of metals as we have at present. The most ancient weapons were armed neither with brass nor iron.

The Sarmations,† the Germans,‡ and the Huns,§ for want of metals, pointed the dart with bone. The Gauls had heads of ivory, and some of stone for their arrows; they had also what are called stone hatchets, as appears by what have been found in their sepulchres,‖ and the Britons, as is observed before, had flint heads for their spears and arrows, if they had not hatchets also of the same substance.¶ This was the most ancient way of making and arming their weapons, in the western parts; but copper being found in many places, and very early among the Orientals, the way of tempering, hardening, and colouring it with tin, lead, or *lapis calaminaris*, soon followed, and was probably as ancient as the invention of swords, which, by learned men, is supposed coeval with war; with this metal it was soon found much easier to head their spears and arrows, than to grind a stone into the necessary offensive form; wherever, therefore, they had a sufficient quantity of brass, they threw aside the more operose preparation of stone heads for these warlike weapons, and armed them with brass. But iron was not found out till 188 years before the war of Troy, if we may believe the Arundelian Marbles, and this may be the reason that brass weapons are so often mentioned in Homer, the ancients working in brass much more early than in iron, according to Hesiod.**

And Lucretius, Lib. v.,

Sed prius Æris erat quam Ferri cognitus usus.

And when iron became known, and its superior hardness acknowledged, it was scarce. The

* Dr. Richardson's conjecture, therefore, (*Leland*, Vol. I. p. 142,) though ingenious, and his bandage neatly designed, cannot be true.

† Pausanias, *Atticis*, Lib. i. p. 37. ‡ Tacitus, *de M. G.* § Amm. Marc. Lib. xxxi.

‖ Montf. *Tome* v. p. 195. ¶ Plot, *Staffordshire*, p. 396; Sibbald, *Ibid.*; Dugdale's *Warwickshire*, p. 1081.

** Ver. 142.

Copyrighted material

Sarmatians (a very extensive nation) had no iron in all their country.* The Germans had none in Tacitus's time; and in Britain iron was very scarce, as Cæsar says,† and found only near the sea-coast, and that in so small a quantity, and so precious, that their money was sometimes made of that metal. Thus it appears, that the use of iron came later into the western part of Europe; so that it is no wonder that anciently their weapons were made of brass. Even among the Romans, their arms were of brass:

——— æratam quatiens Tarpeia securim. *Æn.* xi. 656.
Æratæque micant peltæ, micat æreus ensis. *Ib.* vii. 743.

Their arrows also were tipped with brass, as appears by so great a number of them found at one time, as loaded several boats.‡

The spears of the Lusitanians, says Strabo, were pointed with brass; and, to come nearer home, the Cimbrians and Gauls had brass for their weapons;§ the Danes made their short swords, arrow-points, spurs, and knives, of brass;‖ and lastly the Britons had the same metal, and for the same use, as appears by part of a sword found in Mên in Sennan, by the brass found in Trelowarren Barrow, by those published by Dr. Plot, (Staff. p. 396,) and by the spear-heads, axes for war, and swords of copper, wrapt up in linen before mentioned, found at St. Michael's Mount in this county, as well as by the several places in Britain before mentioned which have yielded a fruitful harvest of such-like weapons.

Besides the scarceness of iron, there is another reason which the ancients had for making their weapons of brass, which is, that iron is not so easily worked up, cast, repaired (I mean recast) and polished; nor indeed, after all, of so rich or lasting a colour as brass. Montfaucon, therefore, rightly observes, (though he assigns not the reason,) that after the use of iron was found out, the ancients continued the use of brass in making their weapons, and other things, for which at present we use only iron. In short, all the fragments of brass were serviceable, and easily to be remelted, and cast anew. And that the Britons put in practice this piece of good husbandry, is plain, from what was discovered at Fitfield;** a great quantity of these instruments, some entire, some broke, with fragments of the same metal, but to what particular utensils they belonged, uncertain. These, with the quantity of unwrought metal found with them, are undoubted evidences of a furnace being here for casting such implements of war, and that here lived and worked an artist, whose profession was that of a founder or caster of brass; and I cannot but observe, that spear-heads being found amongst the rest of these materials must make us conclude that the workman who made the heads of spears pointed, made the edged ones too called celts, javelins of all kinds, and arrows—their use, intent, and substance being so much alike, that he who made the one, could not be ignorant of, or unpractised in making the other. This is therefore an equal proof of the Britons using brass weapons, and of the instruments found there being weapons of war. There is another circumstance worth notice, in what has been mentioned before, which is, that some celts, found in a stone-quarry in Yorkshire, had cases exactly fitted to them. Why inclosed in Cases? Why, doubtless, for the same reason as those found at St. Michael's Mount were wrapt up in linen, to preserve the keenness of the edge; and I must own it seems to me, that chisels for working stone needed not to have been so cautiously sheathed; but rather, that the intention of the owner was, that by this means the edges of so tender a metal might be better kept for execution against the day of battle.

* Pausan. ut supra.
† "In maritimis ferrum, et ejus exigua est copia," p. 92.
‡ Montfaucon, *Tome* iv. p. 58.
§ Camden.
‖ Wormius, *Mon. Dan.* pp. 48, 49.
** As mentioned before, in *Berlase*, p. 284.

Copyrighted material

HURLERS.

In the Parish of St. Clare, in Cornwall, are three circles of stones calledt he Hurlers, of which Dr. Borlase (Plate 28, page 198) has given the following description. To his theories the reader will give what credit he thinks proper.

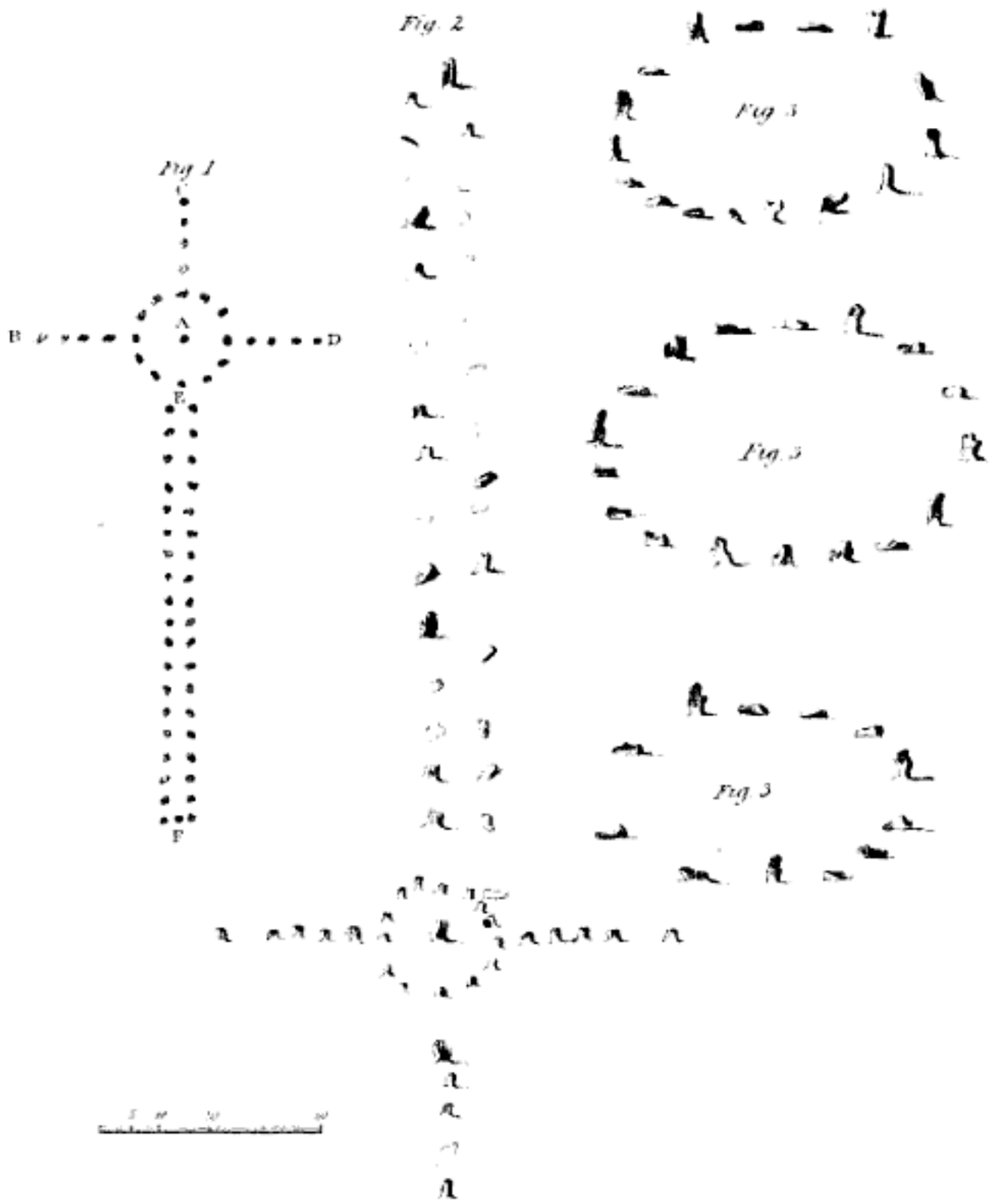
Some circles are near one the other, and their centres in a line, to signify, perhaps, that they were intended for, and directed to, one use. Of this kind is the monument called the Hurlers, in the Parish of St. Clare, Cornwall; the stones of which, by the vulgar, are supposed to have been once Men, and thus transformed, as a punishment for their hurling,* upon the Lord's-day. This monument consisted of three circles, from which many stones are now carried off; what remain, and their distances, may be seen in Plate 28. Again, some of these circles include and intersect one the other, as in the curious cluster of circles at Botallek (Plate 29), in the seeming confusion of which, I cannot but think, that there was some mystical meaning, or at least distinct allotment to particular uses. Some of these might be employed for the sacrifice, and to prepare, kill, examine, and burn the victim; others allotted to prayer, others to the feasting of the priests, others for the station of those who devoted the victims: whilst one Druid was preparing the victim in one place, another was adoring in another, and describing the limits of his temple: a third was going his round at the extremity of another circle of stones; and, likely, many Druids were to follow one the other in these mysterious rounds; others were busy in the rites of augury, that so all the rites, each in its proper place, might proceed at one and the same time, and under the inspection of the high-priests; who, by comparing and observing the indications of the whole, might judge of the will of the Gods with the greater certainty; lastly, that these circles intersected each other in so remarkable a manner, as we find them in this monument, might be to intimate, that each of these holy rites, though exercised in different circles, and their own proper compartments, were but so many rings, or links, of one and the same chain; and that there was a constant dependence and connexion betwixt sacrifice, prayer, holy feasting, and all the several parts of their worship. It is farther to be noted, that near most of these Circular monuments we find detached stones, as particularly on the south-west side of these circles, at A and B, which are placed so orderly, that there can be no doubt of their having had some share allotted them of the superstitious rites. At these stones, probably, the high-priest had his officers to keep silence, and the officiating priests their assistants to prompt them, lest any material words might be left out, or what were disorderly inserted; for the ancients were scrupulously nice in every thing said or done, upon such solemn occasions, and were not only allowed their prompter,† but a second

* Hurling is playing with a ball, and endeavouring to get at the goal with it before one's antagonist; an ancient trial of strength and swiftness among the Cornish. See the *Nat. Hist. of Cornwall*, first edition, p. 300.

† Plin. Lib. xxviii. cap. ii.

Copyrighted material

HUKSLEKS AND CLASSERNINS.



Printed by W. Day, 59 Gt. Queen St.

CLASSERNISS, ISLE OF LEWIS, SCOTLAND.

THE accounts of this temple vary considerably; and as it is in some respects of a singular nature I shall give three different accounts. The following is that of Dr. BORLASE.

CLASSERNISS.

THE temple at Classerniss is the most regular temple of this kind that *I have met with;* and therefore I have inserted the plan of it in this work.* It is in the Isle of Lewis, near Classerniss, and called a heathen temple.† It consists of an avenue which has nineteen stones on each side, from F to E, and one at F; this leads you to a circle of twelve stones, with one in the centre A: from the circumference of which circle, and in a line with the centre, run a line of four stones to B, four to D, and four to C. "I inquired (says Mr. Martin) of the inhabitants what tradition they had concerning these stones; and they told me, it was a place appointed for worship in the time of heathenism: and that the chief Druid stood near the big stone in the centre, from whence he addressed himself to the people that surrounded him."† One observation occurs to me relating to this curious monument which is, that the number of stones in the avenue is 39, and the circle 13, in all 52, and the detached stones to the south-east and west, twelve: whether these numbers happened to be so complete by accident, or whether (as I rather imagine) they were intended to express the number of weeks and months in one whole year, I submit to the learned.

The following is the account of Mr. TOLAND.

IN the Isle of Lewis, at the village of Classerniss, there is one of these temples very remarkable. The circle consists of 12 obelisks, about 7 feet high each, and distant from each other 6 feet. In the centre stands a stone 13 feet high, in the perfect shape of the rudder of a ship. Directly south from the circle, there stand four obelisks running out in a line; as another such line due east, and a third to the west, the number and distances of the stones being in these wings the same: so that this temple, the most entire that can be, is at the same time both round and winged. But to the north there reach (by way of avenue) two straight ranges of obelisks, of the same bigness and

* BORLASE, Pl. xvii. Fig. v. p. 206. In this work, Plate 28.

† In copying this monument, I have followed the description of it given us in Mr. Martin's own words (p. 9), as being likely taken on the spot, and therefore true, and not the copper-plate *(ibid.)*, which does not at all agree (in number of stones, or largeness of the circle) with the verbal description; being committed, as I suppose, to the hands of some inaccurate engraver.

Copyrighted material

distances with those of the circle; yet the ranges themselves are 8 feet distant, and each consisting of 19 stones, the 39th being in the entrance of the avenue.—Tol. *Hist. Druids*, p. 136.

The following is the account of Dr. Macculloch.

The form of the great temple at Loch Bernera, in the Isle of Lewis, the chief isle of the Hebrides, is that of a cross, containing, at the intersection, a circle with a central stone; an additional line being superadded on one side of the longest arms and nearly parallel to it. Were this line absent, its form and proportion would be nearly that of the Roman cross or common crucifix. The longest line of this cross, which may be considered as the general bearing of the work, lies in a direction 24° west of the meridian. The total length of this line is at present 588 feet, but there are stones to be found in the same direction for upwards of 90 feet further, which have apparently been a continuation of it, but which having fallen, like others through different parts of the building, have sometimes been overwhelmed with vegetation, leaving blanks that impair its present continuity. The whole length may, therefore, with little hesitation, be taken at 700 feet. The cross line, intersecting that now described at right angles, measures 204 feet; but as it is longer on one side than the other, its true measure is probably also greater, although I was not able to discover any fallen stones at the extremities—the progress of cultivation having here interfered with the integrity of the work. The diameter of the circle which occupies the centre of the cross is sixty-three feet, the lines ceasing where they meet the circumference. The stone which marks the centre is twelve feet in height. The heights of the other stones which are used in the construction are various, but they rarely reach beyond four feet; a few of seven or eight feet are to be found, and one reaching to thirteen is seen near the extremity of the long line. The additional line already mentioned, extends northwards from the outer part of the circle on the eastern side. It is, however, very defective, a great number of the stones being absent towards its northern extremity: although there is apparent evidence of their former continuity, in one which remains erect and in others which have fallen from their places. There do not appear to be any traces of a line parallel to this on the western side; but as some inclosures have been made in the immediate vicinity, it is probable that such might have originally existed; notwithstanding the superstitious reverence with which the Scots in general regard these remains, and the care with which, in their agricultural operations, they commonly avoid committing any injury to them. The intervals betwixt the stones vary from two to ten feet or more, but it is probable that the larger spaces have resulted from the falling of the less firmly-rooted pillars which occupied those places. The number of stones in the circle is thirteen, independently of the central one: and the number in the whole building, either erect or recently fallen, is forty seven.

The aspect of this work is very striking, as it occupies the highest situation on a gentle swelling eminence of moor-land—there being no object, not even a rock or stone, to divert the attention and diminish the impression which it makes.

The neighbourhood of Loch Bernera contains many nearly similar circles of a less size, all comprised in a tract comparatively small, since a square mile would probably include the whole. They are situated in an open and fertile tract, on the borders of this intricate inlet of the sea. The circles found in the vicinity are less perfect, and present no linear appendages: their average diameter varies from forty to fifty feet, and one of them contains four uprights, placed in a quadrangular form, within its area. Solitary stones, apparently of a monumental nature, are found in its neighbourhood, as

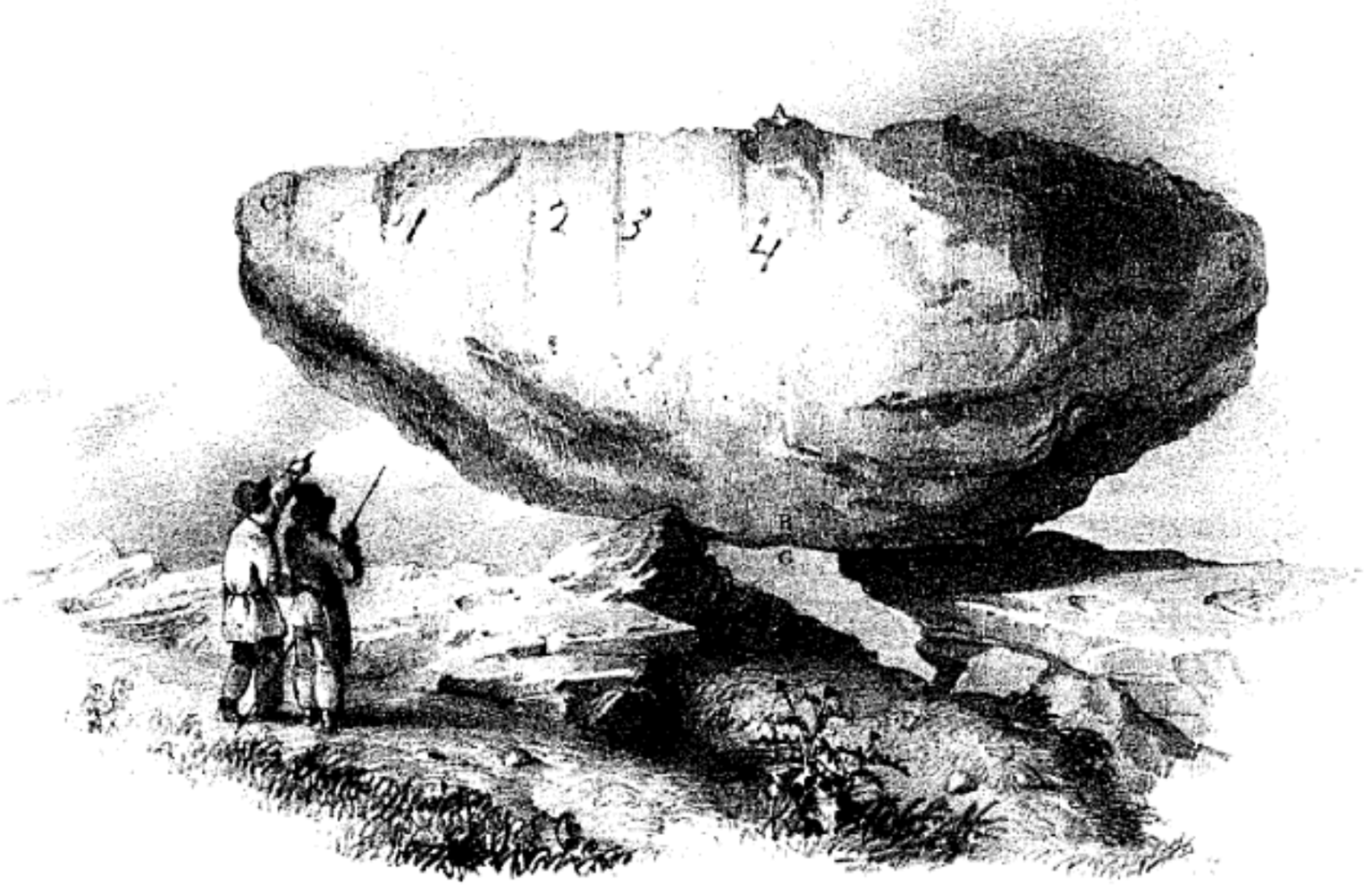
Copyrighted material

well as in the Island of Bernera and in other parts of Lewis.—The above is the substance of Dr. Macculloch's description. He adds, "The whole is too consistent, and too much of one age, to admit of such a supposition; *(i.e. that it has been made into the form of a cross by the Catholics to suit it to their worship)* while, at the same time, it could not, under any circumstances, have been applicable to a Christian worship. Its essential part, the circular area, and the number of similar structures found in the vicinity, equally bespeak its ancient origin. It must therefore be concluded, that the cruciform shape was given by the original contrivers of the fabric; and it will afford an object of speculation to antiquaries, who, if they are sometimes accused of heaping additional obscurity on the records of antiquity, must also be allowed the frequent merit of eliciting light from darkness. To them I willingly consign all further speculations concerning it." MACCULLOCH, *Western Islands*, Vol. I. pp. 184, &c., 8vo.

The difference in the above three accounts, I think it may not be impossible to reconcile, when the difficulty of making out the plans amongst standing-corn, or the intricacy caused by fences intersecting them, &c., are considered. Dr. Macculloch admits, that it was a work previous to the existence of Christianity, and that is enough for the argument of the author of this work. And its being in the form of a cross, one of the stones being broken, and partly buried by time and agriculture, and lying not far from the side of its remaining half, may readily account for the thirteenth stone, without supposing that either *Martin* or *Toland* has been guilty of a wilful lie, as Dr. Macculloch seems to insinuate in another part of his work. By the mode of drawing adopted in the long line of the cross, by Dr. Macculloch, in giving the ground-plan of some stones and the elevation of others, the openings are concealed, but it is pretty nearly plain that there have been nineteen, and no more and no less. Whether the two lines are awry, as represented in the plan, or not, is of little consequence; if they be, it would appear that the architect has been as inattentive as the architect of the cathedral at York, who placed the choir in a similar manner on one side of the grand aisle. Much allowance must be made in the estimate of these temples for the necessary uncertainty arising from the confused condition to which their intentional destroyers have reduced them; for though they are venerated by the natives, we know that they were objects of deadly hate to such people as formed Cromwell's armies, and destroyed the monasteries of Melrose, the Maen Ambre, in Cornwall, &c.

Copyrighted material

Copyrighted material



TOLMEN CORNWALL.

Copyrighted material

CONSTANTINE TOLMEN.

THE ancients in various parts of the world had a superstitious practice of passing through holes under stones or openings made between them, by which they fancied they became regenerated or absolved from their sins. There are several of these in Cornwall. Dr. Borlase informs us, that, in that county, they are called Tolmen. The following is his description of one in the parish of Constantine:

But the most astonishing monument of this kind, is in the Tenement of Men, in the parish of Constantine, Cornwall. (Plate 30.) It is one vast egg-like stone, placed on the points of two natural rocks, so that a man may creep under the great one, and between its supporters, through a passage about 3 feet wide, and as much high. The longest diameter of this stone is 33 feet from C to D, pointing due north and south: from A to B it is 14 feet, 6 deep; and the breadth in the middle of the surface, where widest, was 18 feet, 6 wide, from east to west. I measured one half of the circumference, and found it, according to my computation, 48 feet and a half, so that this stone is 97 feet in circumference, about 60 feet across the middle, and, by the best information I can get, contains at least 750 tons of stone. Getting up by a ladder to view the top of it, we found the whole surface worked, like an imperfect or mutilated honey-comb, into basons; one much larger than the rest was at the south end, about seven feet long; another at the north, about five; the rest smaller, seldom more than one foot, oftentimes not so much; the sides and shape irregular. Most of these basons discharge into the two principal ones (which lie in the middle of the surface), those only excepted which are near the brim of the stone, and they have little lips or channels, (marked in Plate 30, 1, 2, 3, 4, 5,) which discharge the water they collect over the sides of the Tolmen; and the flat rocks which lie underneath receive the droppings in basons cut into their surfaces. This stone is no less wonderful for its position than for its size; for although the under part is nearly semicircular, yet it rests on the two large rocks E, F; and so light and detached does it stand, that it touches the two under stones, but as it were on their points, and all the sky appears at G.* The two Tolmens at Scilly are monuments evidently of the same kind with this, and of the same name; and these, with all of like structure, may with great probability, I think, though of such stupendous weight, be asserted to be the work of art, the under stones in some instances appearing to have been fitted to receive and support the upper one. It is also plain, from their works at Stonehenge, and some of their other monuments, that the Druids had skill enough in the

* In Ireland there are monuments of the same kind. One mentioned in the History of the County of Waterford, p. 70, is called St. Declan's Stone. "It lies shelving upon the point of a rock, and on the patron-day of this Saint, great numbers creep under this stone three times, in order, as they pretend, to cure and prevent pains in the back. This stone, they tell you, swam miraculously from Rome, conveying upon it St. Declan's bell and vestments."

Copyrighted material

mechanical powers to lift vast weights; and the ancients, we know, in these rude works, spared no labour to accomplish their design; Heraldus, at one time, (as Wormius informs us,*) employing his whole army, and a great number of cattle, to bring one single stone to the place intended. Notwithstanding all this, I have some doubts whether ever this stone, (so vast as it is,) was ever moved since it was first formed, and whether it might not have been only cleared from the rest of the Karn, and shaped somewhat to keep it in proper poise, so as it might shew itself to that advantage which it now does most surprisingly at some miles' distance. But yet I am far from thinking it impossible that this rock might be brought, where we see it, by human force. The ancients had powers of moving vast weights, of which we have no idea; and in some of their works we find bodies even heavier and larger than this Tolmen. In the ruins of Balbeck, (the ancient Heliopolis of Syria,) there are three stones lying end to end in the same row, extending sixty-one yards, and one of them is sixty-three feet long, the other two, sixty each. Their depth is twelve feet, and their breadth the same; and, what adds to the wonder, they are raised up into the wall above twenty feet from the ground.† And near the city of Alexandria stands what is vulgarly called Pompey's Pillar, (but erected by one of the Ptolemies,) the shaft of which consists of one solid granite stone, ninety feet high, and thirty-eight in compass. Le Bruyn's *Voyage*, p. 171. Both these weights are greatly superior to that of this Tolmen.

In the area below this stone there are many great rocks, which have certainly been divided and split, but whether thrown down from the sides of the Tolmen for the purpose above-mentioned, I will not pretend to determine. One thing is remarkable, which is, that these Tolmens rest on supporters, and do not touch the earth, agreeably to an established principle of the Druids, who thought every thing that was sacred, would be profaned by touching the ground;‡ and therefore, as I imagine, ordered it so, as that these Deities should rest upon the pure rock, and not be defiled by touching the common earth. Another thing is worthy our notice in this kind of monuments, which is, that, underneath these vast stones, there is a hole or passage between the rocks.§ What use the ancients made of these passages, we can only guess; but we have reason to think, that when stones were once ritually consecrated, they attributed great and miraculous virtues to every part of them, and imagined, that, whatever touched, lay down upon, was surrounded by, or passed through or under, these stones, acquired thereby a kind of holiness, and became more acceptable to the Gods. This passage might also be a sanctuary for the offender to fly to, and shelter himself from the pursuer; but I imagine it chiefly to have been intended and used for introducing Proselytes or Novices, people under vows or about to sacrifice, into their more sublime mysteries. For the same reason, I am apt to think, the vast architraves, or cross-stones, resting upon the uprights at Stonehenge, were erected; namely, with an intent to consecrate and prepare the worshipers, by passing through those holy rocks, for the better entering upon the offices which were to be performed in their *penetralia*, the most sacred part of the temple. Nor had rocks only the privilege of conferring this imaginary exaltation and purity; whatever had the stamp of sacred and divine imprinted on it, was thought to be endowed with the same power, upon the people's complying with the same rites. The ancient Idolaters made their children pass through their consecrated

* *Mon. Dan.*, p. 39. † Maundrell's *Travels*.

‡ This was the reason they gathered the Misletoe, Selago, and Samolus, and took such care to catch the Auguinum before it touched the ground.

§ From this hole they have the name of Tolmen.

Copyrighted material

fires, a lustration which ever afterwards made the Gentiles think that those who had gone through, had acquired thereby a greater degree of purity than any others; and, as Maimonides informs us,* the Canaanites believed that such children should not die before their time.—BORLASE, pp. 174, &c.

Dr. Borlase and other gentlemen have written a great deal respecting Rock Basons. These are hollows or basons, which have every appearance of being made by art, on the tops of the Logan-stones, Cromlehs, and other Druidical monuments, to receive the rain-water as it fell. Modern geologists have undertaken to shew that they are natural; but in this I think they completely fail. This water was probably used for lustrations or baptisms.

From the works of Tertullian, Justin Martyr, &c., it appears very evident that the practice of baptism was adopted by the followers of MITHRA, long before the time of CHRIST. These authors ascribe it to the prescience and malice of the Devil.

It is very certain that the Etruscans, many centuries before the time of Christ, used this rite, both for infants and adults, as may be seen in the plates of Etruscan monuments published by Gorius. Now, though we have no records, or vases covered with paintings, like those of the Etruscan, to shew us that our Druids used this ceremony, the numerous rock basons look very suspicious; particularly as we know from the cxxii. Ep. of Pope Gregory, to Boniface, the Apostle of the Germans, that it was in use by them previous to Christianity. In that letter he orders them to be rebaptized in the name of the Holy Trinity, if they had only undergone the Pagan baptism.† I think it is unnecessary to copy Borlase's plates of mere holes on the tops of stones.

* *Pol. Synops.* Deut. xviii. † KEYSLER, *Ant. de Celt.* p. 313.

Copyrighted material

LOGAN STONE, CORNWALL.

THE following account of this stone is from Dr. Borlase's History, page 180.

In the parish of St. Levin, Cornwall, there is a promontory, called Castle Treryn. This cape consists of three distinct groups of rocks. On the western side of the middle group, near the top, lies a very large stone, so evenly poised, that any hand may move it to or fro; but the extremities of its base are at such a distance from each other, and so well secured by their nearness to the stone which it stretches itself upon, that it is morally impossible that any lever, or indeed any force, (however applied in a mechanical way,) can remove it from its present situation. It is called the Logan Stone, and at such a height from the ground, that no one who sees it can conceive that it has been lifted into the place we see it in. Vide Plate 31.

The Doctor was completely mistaken in his idea that this stone could not be thrown down, as the following account proves:

"The public attention has, for the last six months, been much attracted to the celebrated Logan Stone, in Cornwall; not so much on account of its presenting a great natural curiosity, but from the circumstance that, in April last, an officer of the British Navy on the Preventive Service, with his men, threw it down from its time-honoured seat, and the same gentleman having, within the last few days, replaced it in its former situation—a task of no ordinary difficulty.

"The Logan Stone is situated at Castle Treryn, about two miles distant from Land's End. The name of Castle Treryn is derived from the supposition of its having been the site of an ancient British fortress, of which there are still some obscure traces, although the wild and rugged appearance of the rocks indicates nothing like art.

"The foundation of the whole is a stupendous group of granite rocks, which rise in pyramidical clusters to a prodigious altitude, and overhang the sea. On one of those pyramids is situated the celebrated Logan Stone, which is an immense block of granite, weighing above 60 tons. The surface in contact with the under rock is of very small extent, and the whole mass is so nicely balanced, that, notwithstanding its magnitude, the strength of a single man applied to its under edge, is sufficient to change its centre of gravity; and though at first in a degree scarcely perceptible, yet the repetition of such impulses, at each return of the stone, produces at length a very sensible oscillation! As soon as the astonishment which this phenomenon excites has in some measure subsided, the stranger anxiously inquires how and whence the stone originated?—was it elevated by human means, or was it produced by the agency of natural causes?

"Although the Druidical *origin* of this stone, for which so many zealous antiquaries have contended, may fairly be denied, still we by no means intend to deny that the Druids employed it as an engine of superstition. It is indeed very probable that, having observed so uncommon a property, they dexterously contrived to make it answer the purposes of an ordeal, and by regarding it as the *touchstone* of truth, acquitted or condemned the accused by its motions.

"The rocks are covered with a species of byssus, long and rough to the touch, forming a kind of

Copyrighted material

Copyrighted material

Copyrighted material

hoary beard. In many places they are deeply furrowed, carrying with them a singular air of antiquity, which combines with the whole of the romantic scenery, to awaken in the minds of the poet and enthusiast the recollection of the Druidical ages.

"The following extract of a letter contains an account of the restoration of this celebrated relic of antiquity:

"'*Penzance, Nov.* 6.

"'The Logan rock is replaced, and rocks as before. It was put up on Tuesday last, after three days' labour, by the help of three pair of large shears, six capstans, worked by eight men each, and a variety of pulleys. Large chain cables were fastened round the rock, and attached to the blocks by which it was lifted. Altogether there were about sixty men employed. The weight of the rock has been variously computed by different persons, at from 70 to 90 tons. On the first day, when the rock was first swung in the air, in the presence of about two thousand persons, much anxiety was felt by those who were present, as to the success of the undertaking: the ropes were much stretched; the pulleys, the sheers, and the capstans, all screeched and groaned; and the noise of the machinery was audible at some distance. Many were apprehensive lest so vast a weight might snap all the ropes, and tumble over the precipice, bearing the sheers and scaffolding away with it; however, the whole has gone off with great success. The materials (which were all furnished *gratis,* from the dock-yard at Plymouth) were excellent, and ingeniously managed; and though a rope or two broke, and a link of one of the chains tore away a small piece of an angle of the rock, which was thrown with much velocity into the sea, yet the rock was safely supported by its complicated tackling, and stands, once more, in precisely its former position! The Lieutenant who threw it down, was the engineer in replacing it; and, in the opinion of many of the gentlemen of this town and neighbourhood, he has, by his skill and personal labour and attention, entirely wiped away the disgrace to which he was exposed by throwing it down. It is understood that the expenses of this work are defrayed by subscription. Fifty pounds have been given by the London Geological Society.'"

Copyrighted material

WRINGCHEESE.

THE famous rock, called the *Wringcheese*, described in Plate 32, has lately been supposed by geologists to be a natural production. This is probably the case in part; the Druids taking advantage of favourable circumstances to convert these rocks into idols, or objects of adoration. The following is Dr. Borlase's account of it, p. 173:

The rock now called Wringcheese,* is a group of rocks that attracts the admiration of all travellers. It is best apprehended by its Icon. (Plate 32.) On the top stone B were two regular basons; part of one of them has been broken off, as may be seen at A. The upper stone B, was, as I have been informed, a Logan, or rocking-stone, and might, when it was entire, be easily moved with a pole, but now great part of that weight which kept it on a poise is taken away. The whole heap of stone is 32 feet high: the great weight of the upper part, from A to B, and the slenderness of the under part from B to C, make every one wonder how such an ill-grounded pile could resist, for so many ages, the storms of such an exposed situation. It may seem to some that it is an artificial building of flat stones, layed carefully on one another, and raised to this height by human skill and labour; but as there are several heaps of stones on the same hill, and also on a hill about a mile distant, called Kell-mar'r, of like fabric too, though not near so high as this, I should think it a natural cragg, and that what stones surrounded it, and hid its grandeur, were removed by the Druids. From its having rock-basons, from the uppermost stone being a rocking-stone, from the well-poised structure, and the great elevation of this group, I think we may truly reckon it among the rock deities; and that its tallness and just balance might probably be intended to express the stateliness and justice of the Supreme Being. Secondly, as the rock-basons shew that it was usual to get upon the top of this karn, it might probably serve for the Druids to harangue the audience, pronounce decisions, and foretell future events.

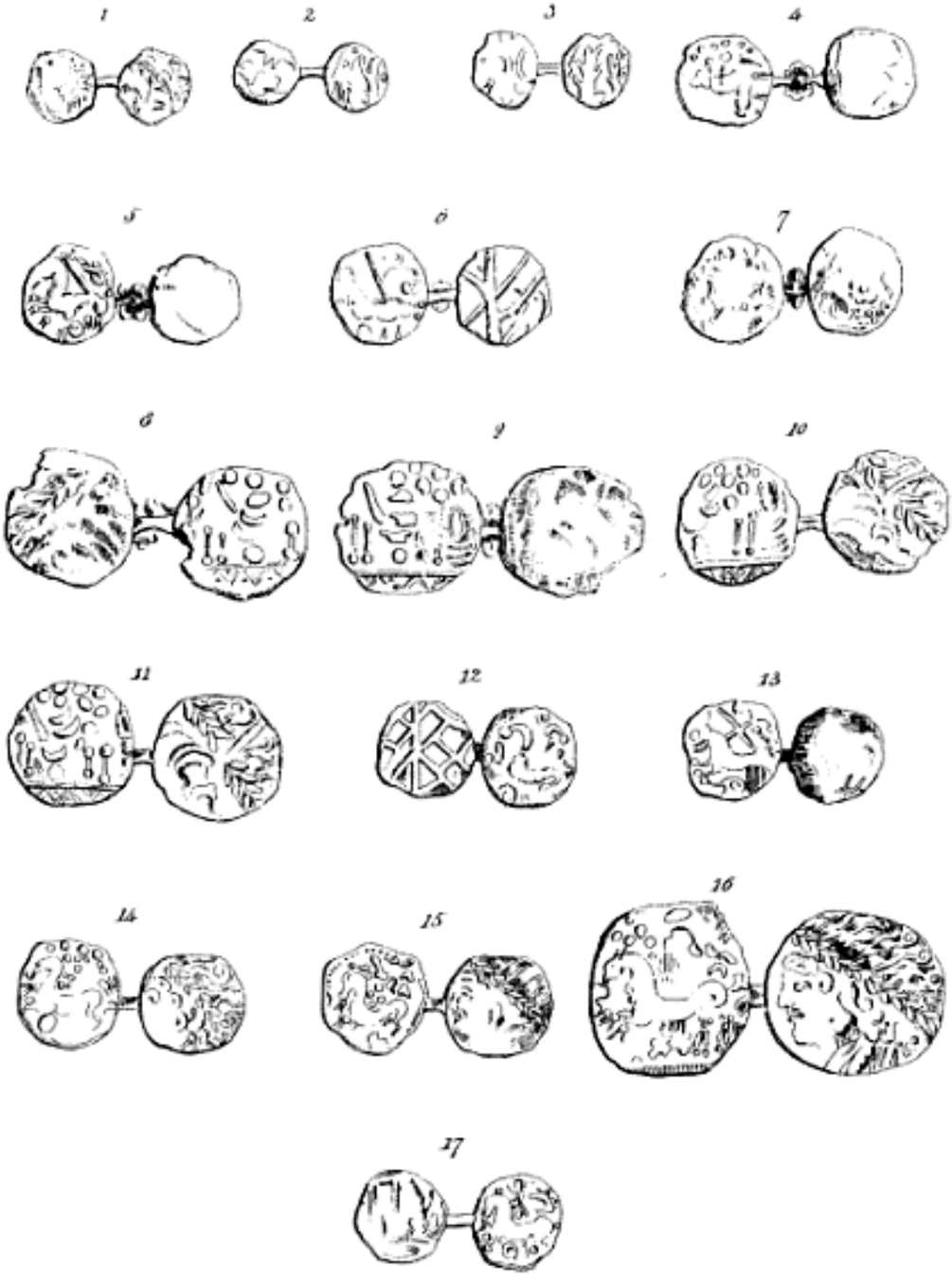
* In the parish of St. Clare, near Liskeard, Cornwall.

Copyrighted material

CHIEF SEE VALLEY & NEAR TRESTEARD CORNWALL.

Copyrighted material

BRITISH COINS.



Printed by W. Day 69 Gt Queen St

Copyrighted material

Copyrighted material

COINS OF THE BRITONS.

I AM of opinion that the ancient Celtæ of Britain had no coins of silver or gold. After the time of Cæsar, I think it probable that they adopted them, and that those in the annexed plate may be some of them. They are so doubtful, that I consider them of very little value; but I thought an inquisitive reader might wish to see them, therefore I have given a few of what are engraved in Borlase. The coins of the ancient Britons I have no doubt were of iron, their precious metal, and those in Plate 27 are specimens of them, as given by Borlase, pp. 259, 274.

As soon as the Gauls, or any other barbarous nations, saw the great use of money, as it was managed among the more polished parts of mankind, it is natural to imagine that people of authority would endeavour to introduce the same convenient way of exchange among their own people; but, being hasty and impetuous to have the thing done, were not over nice in their choice of artists for the doing it. What first and principally struck them was the use of money; to have the money coined with beauty and expression, was what had no place in their first conceptions, nor entered at all into their designs. Hence came the first coins so rude and inexpressive; because the art, though at full maturity among the Greeks and Romans, was forced to pass through a second infancy among the Gauls; and, like the gold that was cast into the fire, could not come out a better molten calf than the hands which were employed were able to mould and fashion it. The money, therefore, coined at first among the Gauls and Britons, could not but partake of the barbarity and ignorance of the times in which it first came into use; and the figures must have been much ruder and more uncouth than those of the inscribed coins. Of this kind of money are probably laminæ ferreæ, of which Cæsar speaks, *Comment. of the Gall. War*, Lib. v., and of which Mr. Edward Lhwyd, in his Travels through Cornwall, writes in the following manner, sending at the same time the outlines of the pieces he found to Thos. Tonkin, Esq., by letter dated at Falmouth, Nov. 29, 1700. "The fifth and sixth figures" (Plate 27, Fig. 1 and 2) "are two iron plates of that form and size, whereof several horse-loads were found about six years since. Qu. Whether these may not be the British money mentioned by Cæsar in these words,—*Nummo utuntur parvo et æreo aut ferreis laminis* pro nummo.*" On which Mr. Tonkin, (M. S. B., p. 193,) remarks, "I am apt to believe that Mr. Lhwyd rightly concludes that this was the British money mentioned by

* In other editions called "Taleis ferreis ad certum pondus examinatis;" and the late learned Dr. Moyle observed, that "Dr. Dewis, in his notes (viz. on the Commentaries), with Lipsius, judges *Annulis ferreis* to be the true reading; and Dr. Clarke, in his edition of Cæsar, has admitted it into the text, upon the authority of these manuscripts and the Greek translation. I believe it to be the true reading." MOYLE's Works, Vol. I. p. 171.

Copyrighted material

Cæsar;" and then adds, "This present year, 1730, as they were pulling down the great tower and some very old buildings at Boconnock, the seat of the late Lord Mohun, in Cornwall, about a peck of the same sort, but of a larger size, (Plate 27, Fig. 3 and 4,) were found in part of an old wall there." Those coins, then, which are not inscribed, are most probably older than those of the same nation which are inscribed; inscriptions or legends being a part of elegance and accuracy which at first were not at all attended to, but which after-ages constantly practised, consulting at once the conveniency of their commerce, and the glory of their country.

If this inference is right, our coins at Karnbrê, and the like sort in Plot, and Camden's English edition, are older than the inscribed ones produced by Camden and Speed, and consequently older than the Roman invasion.—BORLASE's *Cornwall.*

I am of opinion that in all countries *originally*, gold was the common metal for useful domestic purposes. It would be found in the beds of rivers and obtained without difficulty. Probably after some time the accidental burning of a forest on a mountain, as the ancients allege, by melting the ore, might teach mankind the mode of obtaining it. Probably for some time iron, from its great superiority of *real* value, would be the precious metal. It would be also much more difficult to obtain than gold, silver, and copper.

Seventeen I here exhibit, (in Plate 33,) of different impressions, size or weights: several others, found at the same time and place, I have seen; but being of the same sort as these examples, I think it needless to lay them before the public. I range the rudest, and those which have figures most unknown, first, (as others engaged in treating of medals have done,) being in all probability the most ancient; the others follow according as their criterions seem to become more and more perfect and modern. I mention their weight also, as a material circumstance (though omitted by other authors) for classing them, and discovering what are and what are not the same sort of coin. The size in the Plate is the real one by measurement of the coins. The first has some figures upon it which I do not understand: its weight is 22 grains.

No. 2 has some figures on one side, which I do not so much as guess at. On the other side it has the limb or trunk of a tree, with little branches springing from it on one part, and what I take also for the body of a tree, with two round holes or marks, where the limbs have been lopped off, and roots at the bottom on the other part: it weighs only 23 grains.

No. 3 has a figure, which in the coin attributed to Cassibelan (by Speed, p. 30) is more plain, and resembles two dolphins, turning their crooked backs to each other. On the other side it has a plain large stump of a tree, with two branches breaking out on each side. It rises out of the ground, and stands between two smaller trees: it weighs 23 grains.

No. 4 is quite defaced on one side, unless it be the outline of a human head; but on the other it has some parts of a horse, and some little round studs, or button-like embossments, both which marks will be particularly discoursed of when we come to explain the several uncommon figures which these coins afford us: it weighs 26 grains.

No. 5 has one side effaced; the reverse is a horse, betwixt the legs of which there is a wheel, and from its back rises the stem of a spear or javelin: weight, 26 grains.

No. 6 has the stem of a tree, with its collateral branches very distinct. In the middle it is crossed slope-wise by a bar, like the shaft of a spear: the reverse has the horse, the wheel, and

Copyrighted material

spear, but somewhat differently placed on the gold. The weight is twenty-five grains and a half; by which I conclude, that the side which is defaced in No. 5, was the same as in this coin; for the reverses are the same, and their weight corresponds to half a grain, which may be allowed for the greater use that has been made of this than of the former.

No. 7 has on one side some appearance of a human head (which side of the coin we shall henceforth call the *head*, as medalists generally do, to avoid a multiplicity of words): on the reverse the remains are so mutilated, that it can be only said that this reverse was much ornamented, but what the ornaments were, is not to be discovered: it weighs 23 grains.

No. 8 has the lines of a garland, or diadem, on the head. The reverse has the *exergue* at bottom, supported by jagged lines interspersed with dots, above which are some barbarous figures, which are to be explained, and their orderly disposition here and in some of the other coins accounted for, in their proper place: it weighs four penny-weights, three grains.

No. 9 has a head much defaced, but visible, as is also the outline of the neck and the ear. Behind the forehead and nose it has three semicircular protuberances: the reverse has the same figure as the reverse of No. 8, but has more little round stubs on it, (the die which gave the impression being placed farther back in this than in the former,) and discovers therefore a circular figure,—No. 7, with the three pointed javelins, No. 6 underneath it, which the other impression has not; but by the run of the die, the former has one of the figures which is not in this. It weighs four penny-weights, three grains, which weight, and the reverse, charged with like figures, (though differently placed,) shews, that these two coins were struck at one time by the same die, and are of the same value.

No. 10 has a laureated diadem, across which, at right angles, is a fillet, or rather clasp, and a faint appearance of a hook at the end of it; the rest defaced. The reverse has a distinct *exergue* at bottom; the same figures partly as No. 8 and 9, but the die was placed still further back on the gold, therefore not altogether the same; the javelins or spears (or whatever those pointed stakes signify) being in this coin cut off by a descending line, intimating that but part only of those instruments were to be exhibited. It weighs four penny-weights, two grains, by which it is probable that it is the same sort of coin with the two foregoing, allowing one grain out of the fifty for the wear.

No. 11 has the laureated diadem and clasp, above which the hair turns off in bold curls. The reverse has the same charge as the three foregoing, but better placed; and it should be a coin of the same sort, but that it weighs four penny-weights, and seven grains; so that it must have been much less used than the others, if of the same time and value.

No. 12 has on the head several parallel lines, fashioned into squares, looking like the plan of a town, of which the streets cross nearly at right angles, and the whole cut by one straight and wider street than the rest. On the reverse are the remains of a horse, with a collar or garland round his neck, and behind something like a charioteer driving forward. Underneath the horse is a wheel, and a few studs scattered near the extremities of the coin: it weighs one penny-weight, three grains.

No. 13 just shews the faint profile of a human face; the reverse, a horse, a spear hanging forward towards the horse's neck; some appearance of a charioteer above the horse: it weighs only 23 grains.

No. 14 has a laureated diadem round the temples, above which the hair turns back in large curls. The diadem has the clasp or ribbon, which has a hook at the bottom of it, and on the

Copyrighted material

shoulder is a *fibula* or button, which tucked up the loose garment. The reverse has a horse, with a wheel below it, and many small and large studs above it: it weighed 25 grains.

No. 15 exhibits a distinct human face in profile. The head is laureated, clasped, and cirrated as the others, which plainly shews that where there is only a simple laureated diadem now to be seen, as in No. 10, 11, 14, there the human face also was, though now worn out. The reverse has a horse, with a wheel below it, and crescents, studs, and balls above it: weight, 26 grains.

No. 16 is the best-preserved coin, as well as largest and most distinct, which I have seen of the gold coins found in Cornwall. The profile is well-proportioned, and destitute of neither spirit nor expression; and it is somewhat surprising that an artist, who could design the human face so well, should draw the horse so very indifferently on the other side. This head has two rows of curls above the laureated diadem, and the folds of the garment rise up round the neck close to the ear. The reverse, a horse, a wheel, balls, and crescents, as in the rest: it weighs four pennyweights, 14 grains.

No. 17 is the same weight as No. 13, and the horse is nearly of the same turn, but here it has a crest of beads or pearl for a mane, as No. 14. It has also some appearance of reins (as of a bridle) under the jaw. The horse is better turned than in any of them. Behind the wheel it has something depending like a pole, which reaches the ground; whether a reclining spear, or what their scythes might be fastened to, or any other part of the chariot, is uncertain; but the charioteer is plain.

Copyrighted material

Copyrighted material

rally of such a height, that it was possible to walk within them nearly upright. The roof of the lowest chamber was the floor of the second, and after this manner seven tiers were raised. On reaching the highest step of the flight of stairs, there appeared no reason for supposing that any roof had ever protected the summit of the building, so that the Burgh of Mousa must have been originally nothing more than a circular mural shell, open to the top. The height of the inside wall was 35 feet, being seven feet less than that of the outside: this difference was partly owing to the accumulation of stones and earth, which had filled the inner court.

The mode was now evident in which this Burg had been intended to give security to the persons and property of the ancient inhabitants of Shetland against the sudden landing of predatory adventurers. The tiers of apartments contained within the thick walls, would afford a shelter to women and children, from the missile weapons of assailants, besides being repositories for grain and other kinds of property, as well as for the stores whereby a long siege might be sustained. The low narrow door within the court, which admits of no entrance but in a creeping posture, might be easily secured at a short notice by large blocks of stone. It has been remarked of the rude forts similar to these which occur on the shores of Scandinavia, that they were seldom taken by an enemy, unless by surprise, or after a long blockade: that frequently terraces and artificial banks were raised near that side of the wall which was the lowest, and that the besieged were then annoyed with arrows, stones, boiling water, or melted pitch being thrown into the fort;—offensive weapons which they did not neglect to return. (MALLET's *Northern Antiquities*, Vol. I. p. 244.) The history of the Burgh of Mousa confirms the correctness of this observation: its high walls bulging out from their foundation, defied any attempt to scale them; for when they were encompassed by one of the Earls of Orkney, he had no hopes of inducing the fortress to surrender, but by cutting off all supply of food, and then waiting the event of a long siege. Altogether the building was well adapted for resisting the attacks of the ancient piratical hordes of these seas, who, from the short summers of northern latitudes, and from the incapability of their vessels to sustain a winter's navigation, durst not allow themselves to be detained on the coast by any tedious operations of assault. Before I quitted the Burgh of Mousa, I endeavoured to explore some of the chambers belonging to it, but owing to the ruined state of the floors, the attempt was too hazardous. HIBBERT's *Shetland Isles*, pp. 250, &c.

There is also another kind of ancient buildings called *Pights'* or *Picts' Houses*, to be met with in many parts of Scotland. On their arrival *they were found by the earliest tribes of northern invaders of whom we have any account.* Many of them still exist in the Orkneys, which Torfæus says were discovered 400 years, and inhabited 260 years, previous to the Christian æra. These islands were conquered by Agricola or Claudian. Dr. *Aikin* says,

These houses, as they are termed, are more curious still, as they shew that the persons to whom they must be attributed were probably the original inhabitants, who were a race unknown to the people of the north. These are numerous, and are found in the holmes in the midst of Lochs, with a stony ford or causeway attached, as a passage to them; on the points of very high lands, or on strands on the sea-shore, more especially near places adapted for landing with facility. Their situation points out their intention: they were evidently the barracks or habitations of those

Copyrighted material

appointed for the defence of the isles: and what confirms this is, that they stretch in a regular chain from one headland to another, in a full view of the adjacent harbours and distant ocean."

The following is Dr. *Barry's* description of a large one (for they vary in size) at Quanterness:

As works of that nature have never been clearly understood, though they have excited much curiosity in men who take pleasure in studying the progress of the human mind, by looking back to early ages, the utmost attention has been given to examine that Picts' house with care, to measure its dimensions accurately, and to delineate the form of all its parts with precision. Situated on a gentle declivity, under the brow of the hill of Wideford, it looks toward the north isles; has a full view of the bay of Frith, and the pleasant little island of Dansey, from which it is not far distant, and lies little more than a mile west from the road or harbour of Kirkwall. Like the rest, it bears externally the form of a truncated cone, the height of which is about fourteen feet, and the circumference at the base three hundred and eighty-four. But whether, like them also, it be surrounded by one or two circular walls, the quantity of rubbish prevented us from discovering, though, that it is so, is very probable. In one respect it differs from most of them, as it stands alone, and at a distance from the shore; whereas, in general, they are situated on the shores of the sea, and several of them at no great distance from, and in full view of, one another, as if they were some way or other connected, or had been intended for mutual communication.

Internally it consists of several cells or apartments, the principal one of which is in the centre, twenty-one feet, six inches long; six feet, six inches broad, and eleven feet, six inches high; built without any cement, with large flat stones, the one immediately above projected over that immediately below, so as gradually to contract the space within as the building rises, till the opposite walls meet at the top, where they are bound together by large stones laid across, to serve as it were for key-stones. Six other apartments of an exactly similar form, constructed with the same sort of materials, and united in the same manner, but of little more than half the dimensions, communicate with this in the centre, each by a passage about two feet square, on a level with the floor: and the whole may be considered as connected together by a passage of nearly the same extent from without, which leads into this chief apartment. So far as can now be discovered, there does not appear ever to have been, in any part of the building, either chink or hole for the admission of air or light: and this circumstance alone is sufficient to shew that it had not been destined for the abode of men. The contents were accordingly such as might have been naturally expected in such a gloomy mansion. None of those things which have been discovered in similar places were found here: but the earth at the bottom of the cells, as deep as it could be dug, was of a dark colour, of a greasy feel, and of a fetid odour, plentifully intermingled with bones, some of which were almost entirely consumed: and others had, in defiance of time, remained so entire as to shew that they were the bones of men, of birds, and of some domestic animals. But though many of them had nearly mouldered into dust, they exhibited no marks of having been burnt; nor were ashes of any kind to be seen within any part of the building. In one of the apartments, an entire human skeleton, in a prone attitude, was found: but in the others, the bones were not only separated from one another, but divided into very small fragments.

There are several peculiarities belonging to this building at Quanterness, which make it very difficult to imagine for what it can have been intended. It seems very singular as

Copyrighted material

a sepulchre, and yet what else can it have been? Can it have been a place used to celebrate the secret mysteries of religion? They were always carried on by the light of lamps or torches in all the ancient religions, as far as we are acquainted with them. The mode of closing the building at the top by overhanging stones, seems an approximation towards the arch, and may have suggested the stone roofs to the Cathedrals of these northern countries in later times. The time when the first arches were used has been a subject of dispute. Mr. Wilkins thinks them unknown till about the time of Augustus Cæsar. But has he forgotten the arch of the *cloaca maxima*, or the arch of the tunnel to discharge the waters of the lake at Albano, made whilst the Romans were besieging Veii?* Amongst all the Druidical remains, neither arch, not wedge-like arch-stone, has (the author believes) ever been found. This building seems ill calculated for a place of defence.

The following is an account given by *Mr. Pennant:*

The buildings called Picts' Houses are small and round, and are scattered over all the north of Scotland. There is no mortar of any kind used, nor is there any appearance of an arch. They consist of the best stones the builders could find, well laid and joined; the wall was sometimes 14 feet thick, and the great room, which was quite round, was about 22 feet in diameter; the perpendicular wall 12 feet high: and the roof was carried on round about with long stones, till it ended in an opening at the top, which served both for light and a vent to carry off the smoke of their fire. The door or entry was low, 3 feet for ordinary, shut up by a large broad stone. There is one of them entire in the parish of Loth, which the bishop of Ossory visited and examined. On the outside of the wall, to strengthen it, is generally piled a mass of loose stones, which makes the house look like an unshapely mass of stones. *Tour in Scot.* Vol. I. p. 318.

From the circumstance of no mortar or cement being used, and of there being no sign of the arch, I should suspect that these buildings are very ancient. But nothing can be made out respecting them. I only notice them to shew, that they have not escaped my observation from carelessness. I do not think it necessary to give any plate of these houses, as they seem but of little consequence; for, unless several plates were given, very little information would be conveyed; and on the outside they merely exhibit a round heap of earth or rubbish.

* If the Romans ever did besiege Veii. Three places near Rome are *clearly proved by inscriptions* to have been the site of this celebrated town. Has God multiplied the ruins of cities for the amusement of antiquarians, as the author was told in Italy, that he has multiplied the heads of dead saints for the edification of the faithful?

Copyrighted material

VITRIFIED FORT.

Fig 1

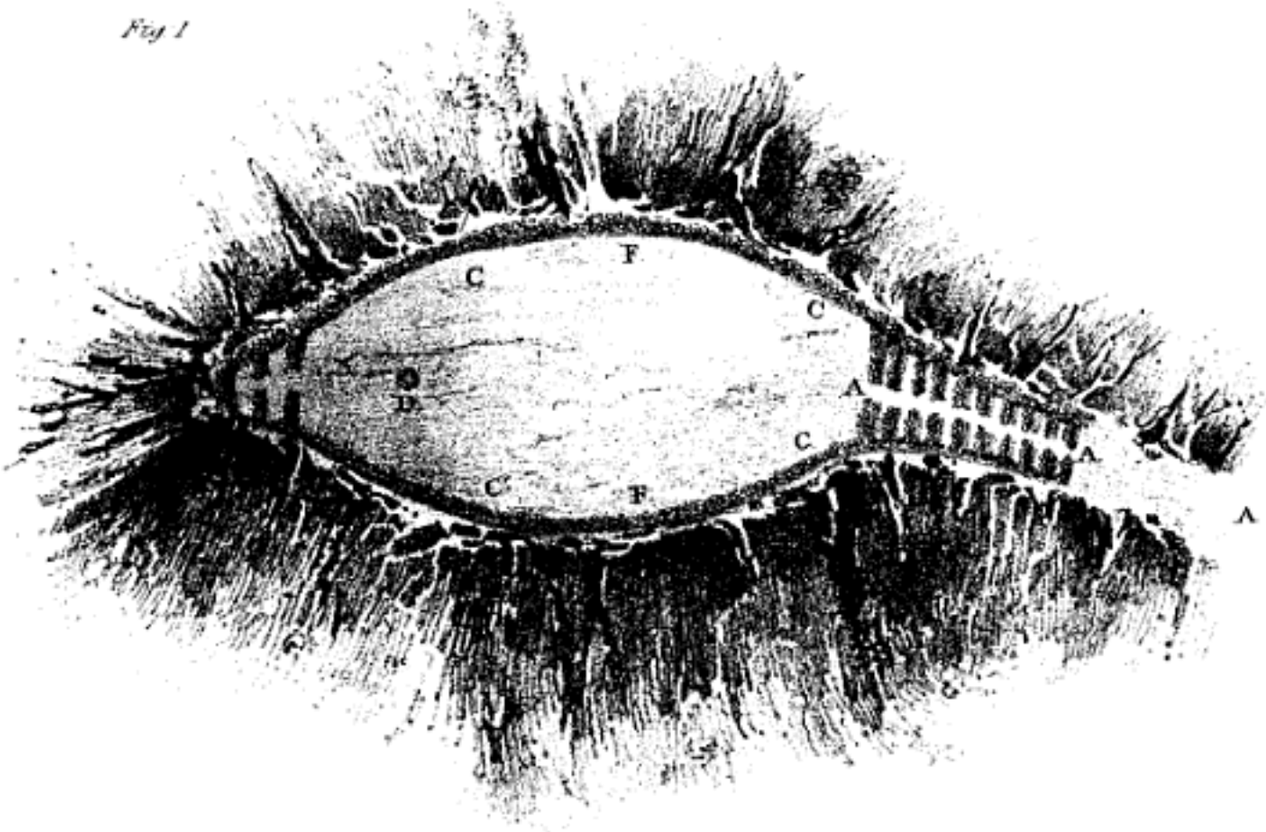
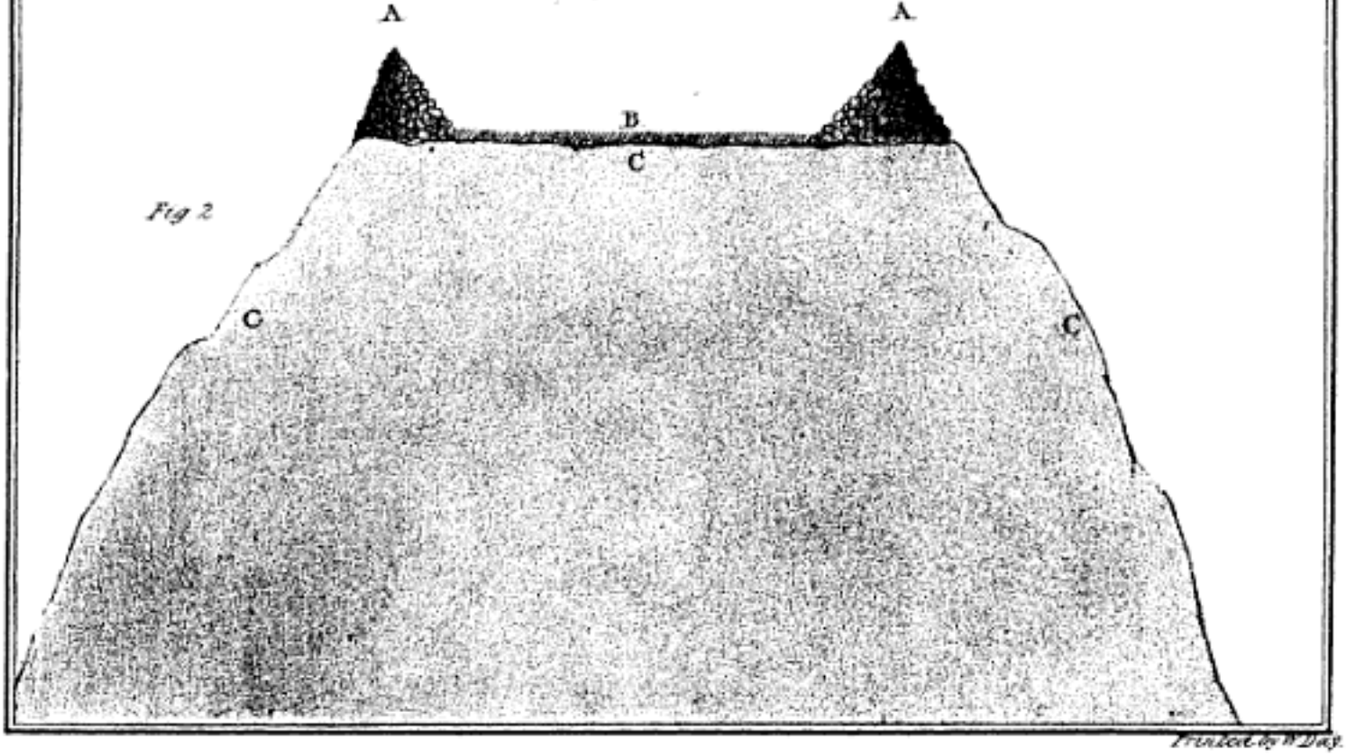


Fig 2



Printed by W. Day.

Copyrighted material

Copyrighted material

VITRIFIED FORTS.

THE following is an account of the *vitrified forts* of Scotland, which I believe is generally considered to have settled the question respecting them. It was written by Mr. James Anderson; dated Monkshill, April, 1777, Vol. V. *Arch. Soc. Ant. Lond.*

The most remarkable of all the Scottish antiquities are the vitrified walls.* It is not yet three years since I got the first hint of this species of building, from a gentleman who had examined them with attention, and who was, I believe, the first person who took notice of them in Scotland. These walls consist of stones piled rudely upon one another, and firmly cemented together by a matter that has been vitrified by means of fire, which forms a kind of artificial rock (if you will admit this phrase) that resists the vicissitudes of the weather, perhaps better than any other artificial cement that has ever yet been discovered.

All the walls of this kind that I have yet seen or heard of, have been evidently erected as places of defence. They, for the most part, surround a small area on the top of some steep conical hill of very difficult access. It often happens that there is easier access to the top of one of these hills at one place than at any other; and these have always had the entry into the fort, which has always been defended by outworks, more or less strong, according to the degree of declivity at that place.

The first fortification of this kind that I saw was upon the top of a steep hill, called *Knockferrel*, two miles west from Dingwall, in Ross-shire. And as an idea may be formed from this one of all the others, I shall subjoin a description of it.

The hill is of a longish form, rising into a ridge at top, long in proportion to its breadth. It is of great height and extremely steep on both sides; so that when it is viewed at a great distance from either end, it appears of a conical shape, very perfect and beautiful to look at: but when viewed from one side, one of the ends is seen to be much steeper than the other.

The narrow declivity of the hill is of easy access, and forms a natural road by which you may ascend to the top on horseback: and at this end has been the entry of the fort, A. This fort consists, as I guessed by the eye, of a long elliptical area of near an acre, which is entirely level, excepting towards each end, where it falls a little lower than in the middle. The fortification of vitrified wall, CCCC, is continued quite round this area; being adapted to the form of the hill, so as to stand on the brink of a precipice all round, unless it be at the place where you enter, and at the opposite end, B; both which places have been defended by outworks. Those at the entry had extended, as I guessed, about 100 yards, and seem to have consisted of cross walls one behind another, eight or ten in number; the ruins of which are still plainly perceptible. Through each of

* See Plate 38.

Copyrighted material

these walls there must have been a gate, so that the besiegers would have been under the necessity of forcing each of these gates successively before they could carry the fort: on the opposite end of the hill, as the ground is considerably steeper, the outworks seem not to have extended above 20 yards, and consist only of two or three cross walls. Not far from the further end was a well, marked D, now filled up, but still discernible.

The wall, all round from the inside, appears to be only a mound of rubbish, consisting of loose stones now buried among some earth and grass that has been gradually accumulated by the dunging of sheep which resort to it as a place of shelter. The vitrified wall is only to be seen on the outside.

It appears at first sight surprising, that a rude people should have been capable of discovering a cement of such a singular kind as this is. It is less surprising that the knowledge of it should not have been carried into other countries, as distant nations in those periods had but little friendly intercourse with one another. But it is no difficult matter for one who is acquainted with the nature of the country where these structures abound, to give a very probable account of the manner in which this art has been originally discovered, and of the causes that have occasioned the knowledge of it to be lost, even in the countries where it was universally practised.

Through all the northern parts of Scotland, a particular kind of earthy iron ore, of a very vitrescible nature, much abounds. This ore might have been accidentally mixed with some stones at a place where a great fire was kindled, and being fused by the heat would cement the stones into one solid mass, and give the first hint of the uses to which it might be applied. A few experiments would satisfy them of the possibility of executing at large what had been accidentally discovered in miniature.

This knowledge being thus obtained, nothing seems to be more simple and natural than its application to the formation of the walls of these fortified places.

Having made choice of a proper place for their fort, they would rear a wall all round the area, building the outside of it as firm as they could, of dry stones piled one above another, the interstices between them being filled full of this vitrescible iron ore, and the whole supported by a backing of loose stones piled carelessly behind it.

When the wall was thus far completed, with its facing all round reared to the height they wished for, nothing more was necessary to give it the entire finishing but to kindle a fire all round it sufficiently intense to melt the vitrescible ore, and thus to cement the whole into one coherent mass, as far as the influence of that heat extended. As the country then abounded with wood, this purpose would be readily effected by building a stack of wood round the whole outside of the wall, and then setting it on fire.

An ingenious gentleman called *Williams*, caused a section to be made across the top of the hill of Knock-ferrel, which was carried quite through the walls on each side, in the line marked F F, Plate 38, so that any person has now an opportunity of observing the nature of these walls, and may judge of the manner in which they have been constructed. It appears by this section, here represented in Fig. 2, that the wall all round is covered on the outside with a crust of about two feet in thickness, consisting of stones immersed among vitrified matter: some of the stones being half fused themselves where the heat has been greatest, and all of them having evidently suffered a considerable heat. This crust is of an equal thickness of about two feet from top to bottom, so as to lie upon and be supported by the loose stones behind it. Within that crust of vitrified matter is another stratum, of some thickness, running from top to bottom, exactly parallel to the

Copyrighted material

former, which consists of loose stones, which have been scorched by the fire, but discover no marks of fusion.

Nothing seems to be more judicious or simple than this mode of fortification adopted by our forefathers. The stones for forming the walls were probably dug from the top of the rock that formed the ridge of the hill, and therefore served at once to level the area of the fort, and to erect the massy walls without any expense of carriage. These forts are very common in Scotland.

On these forts Dr. MACCULLOCH makes the following observation:

"In spite of this deficiency, there appears thus to be an oriental cast about the history of this art and these vitrified forts, which leads us back to the early Celtic tribes; while this species of antiquity and origin is countenanced by all those numerous facts noticed in various parts of these letters, which indicate the remote Eastern origin of that far-spread people."—*Highlands*, Vol. I. p. 299.

Copyrighted material

CROMLEHS IN MALABAR.

THE two Plates, 39 and 40, are representations of Cromlehs in Malabar. They are copied from the *History of Wiltshire*, by SIR RICHARD COLT HOARE, *Bart.* It is rather remarkable that he has not accompanied them with any observations. But his character is too well known to admit a suspicion of their genuineness. They will be found to afford something very like the link of a chain between the East and West, when a variety of circumstances are considered, which will be met with in the following work. They are evidently the same as the Cromlehs in Britain.

Copyrighted material

MALABAR CROMLECH.

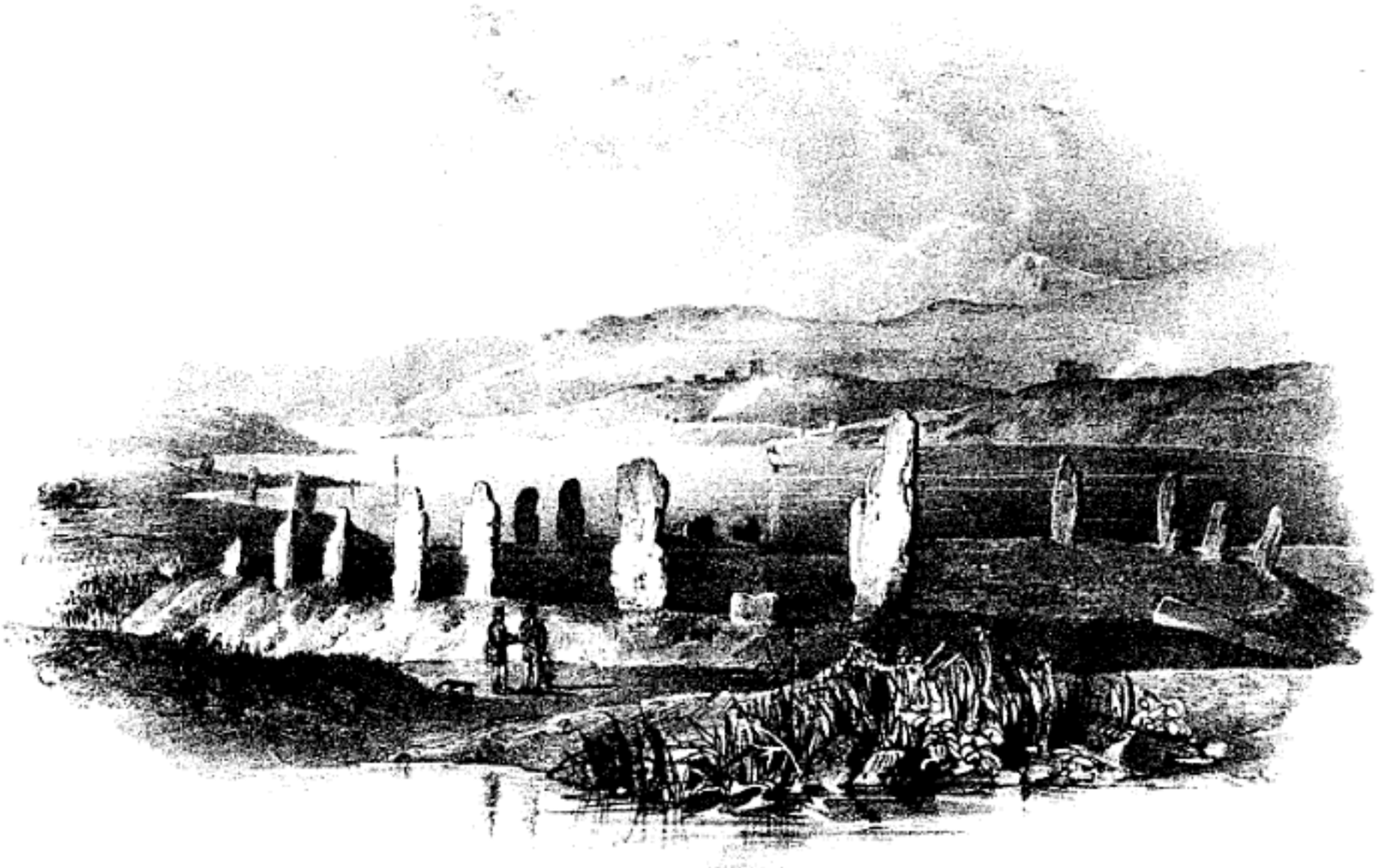
Copyrighted material

Copyrighted material

MALABAR CROMLEH.

Copyrighted material

Copyrighted material



STONES OF STENNIS ORKNEY.

Copyrighted material

side, and one on the other, the rest being either destroyed or buried under ground. Besides these, there are two rows of shorter pillars surrounding the whole fabric, not in a circular, but rather in an oval form: the intermediate space between these two oval rows, is about ten feet wide, and the distance between the inner row and the colonnade supporting the roof or covering, is about five feet; at this distance, I think the multitude were to keep, waiting the answer of the Oracle, or Meiseith, which was probably kept in the central Chapel, or the Diomruch. All this appears to have been only part of a greater work, resembling the אבירי *abiri*, or Abury of England, described by Stukeley, and proved, by Dr. Cooke, to have been a Phœnician temple.

CHAPTER VI.

PILLARS OF HERCULES.

The Vignette to the Sixth Chapter is a representation of two Tyrian Coins, alluded to in the observations on Stonehenge.

CHAPTER VII.

MEN-AMBER.

"In the parish of Sithney, stood the famous Logan Stone, commonly called Men-Amber. It is eleven feet long from East to West, four feet deep from E to F, six feet wide from C to D. There is no bason on the surface of A, but on the stone B, there is one plain one. This top stone A, was so nicely poised on the stone B, "that a little child (as Mr. Scawen in his manuscript says) could instantly move it, and all travellers that came this way desired to behold it; but in the time of Cromwell, when all monumental things became despicable, one Shrubsall, then Governor of Pendennis, by much ado, caused it to be undermined and thrown down, to the great grief of the country." There are some marks of the tool upon this stone, the surface C D being wrought into a wavy plane as in the Icon; and by its quadrangular shape, I should judge it to have been dedicated to Mercury, as, by a bason cut in the under stone B, (which I conclude, from other works of this kind, must have been when this stone B was without any covering and entirely exposed to the heavens). I judge the stone A to be placed on the top of this carn by human art. However that be, certain it is, that the vulgar used to resort to this place at particular times of the year, and paid to this stone more respect than was thought becoming true Christians, which was the reason that, by cleaving off part of the stone B, the top-stone A, was laid along in its present reclining posture, and its wonderful property of moving easily, to a certain point, destroyed."—Borlase, *Hist. Corn.* p. 181.

Copyrighted material

DESCRIPTION

OF

LITHOGRAPHS AT THE END OF THE CHAPTERS.

CHAPTER I.

A Tolmen on one of the Scilly Islands called St. Mary's, at the bottom of Salakee Downs. The horizontal measurement of the top stone is 45 feet in girt. On the top of it is a Rock-bason. BORLASE, *Ant. Corn.* p. 174.

CHAPTER II.

Cromleh at Plas Rewydd, in Anglesey. It is 12 feet, 9 inches long, and 13 feet, 2 inches broad, in the broadest part. Its greatest depth or thickness is 5 feet. Its contents cannot be less in cubic feet and decimal parts than 392,878,125. It follows, therefore, from calculating according to the specific gravity of stone of its kind, that it cannot weigh less than 30 tons, 7 hundreds. KING's *Mun. Ant.* Vol. I. p. 234.

CHAPTER III.

Double Cromleh, in Anglesey. The upper part consists of a vast stone (according to *Pennant* and *Gough*) 12 feet, 7 inches long, 12 broad, and 4 thick; now supported by 3 stones, the first 5, the second 3, and the third 3½ feet high. The lower part consists of another great stone barely separated from the first, which is nearly a square, of about 5½ feet, or almost 6 feet, and is supported in like manner by three stones. KING's *Mun. Ant.* Vol. I. p. 232.

CHAPTER IV.

Pillars in Penrith Churchyard. They are 12 feet high, and 15 feet asunder. The circular stones are each about 4 feet above the ground, and about 6 feet long. There is no probable history or tradition respecting this monument. The workmanship is of the rudest kind. Vide *Archæol. Lond.* Vol. II. p. 48.

CHAPTER V.

Obelisk near Hunter's Trist, Pentland Hills, Edinburghshire. Height above ground, 9 feet, 8 inches. Breadth, at the broadest part, 5 feet.

Copyrighted material

CHAPTER VI.

Obelisks at Boroughbridge, Yorkshire. No. 1, high, 18 feet. No. 2, high, 22 feet, 6 inches. No. 3, high, 22 feet, 4 inches. The distance from No. 1 to No. 2, is 199 feet. The distance from No. 2 to No. 3, is 360 feet. The centre stone was examined to the bottom in the year 1709, and was found to be 36 feet, 6 inches long.

CHAPTER VII.

In the county of Dorset is a tumulus, or barrow, with an immense stone at the top of it, called Adlingestone, or Agglestone. It lies in the North-east extremity of the Isle of Purbeck, on the estate of H. Bankes, Esq. It is surrounded by several lesser barrows. The diameter of the barrow at the top is 60 feet; its bottom occupies half an acre of ground; the perpendicular height is 90 feet. Round the bottom appear traces of a shallow ditch.

The stone is of a red-heath sand, or moor-stone, which, though very common, does not abound hereabouts. Its form is that of a pyramid inverted, or an irregular triangle, one of whose sides is placed uppermost. On the East front it is convex, or gibbous: on the West nearly flat. There is a considerable cleft in the middle from East to West. On the surface of it are three rock basons, in which ravens are bred. The girt, or circumference at the bottom, is 60 feet; in the middle 80; near the top 90. It is 18 feet high. But these measurements are not very exact, by reason of the irregularity of the surface. The quarriers compute that it contains 400 tons of stone. Its history is totally unknown.—Hutchins' *Hist. Dorset*, p. 342.

Copyrighted material

THE DRUIDS.

The Druids now, while arms are heard no more,
Old mysteries and horrid rites restore;
A tribe who singular religion love,
And haunt the lonely coverts of the grove:
To these, and these of all mankind alone,
The Gods are sure revealed, or sure unknown.
If dying mortals' dooms they sing aright,
No ghosts descend to hell in dreadful night;
No parting souls to grisly Pluto go,
Nor seek the dreary, silent shades below:
But forth they fly, immortal in their kind,
And other bodies in new worlds they find.
Thus life for ever runs its endless race,
And, like a line, death but divides the space:
A stop which can but for a moment last,
A point between the future and the past.
Thrice happy they between the northern skies,
Who that worst fate, the fear of death, despise.
Hence they no cares for this frail being feel,
But rush undaunted on the pointed steel;
Provoke approaching fate, and bravely scorn
To spare that life which must so soon return.

Rowe's *Lucan*.

Copyrighted material

ARGUMENT TO THE WHOLE WORK.

It is the object of the author in the following work, to shew, that the Druids of the British isles were the priests of a very ancient nation called Celtæ. That these Celtæ were a colony from the first race of people,—a learned and enlightened people, the descendants of the persons who escaped the effects of the deluge on the borders of the Caspian Sea. That they were the earliest occupiers of Greece, Italy, France, and Britain, arriving in those places by a route nearly along the 45th parallel of north latitude. That, in a similar manner, colonies advanced from the same great nation, by a southern line through Asia, peopling Syria and Africa, and arriving at last, by sea, through the pillars of Hercules, at Britain. In the course of the work, the mode in which the ancient patriarchal religions, as well as those of Greece and Italy, were founded, will be pointed out, and the author flatters himself that he shall have much strengthened the *foundations* of rational Christianity.* He will shew, that all the languages of the western world were the same, and that *one system* of letters, that of the ancient Irish Druids, pervaded the whole—was common to the British isles and Gaul, to the inhabitants of Italy, Greece, Syria, Arabia, Persia, and Hindostan; and that one of the two alphabets (of the *same system*) in which the ancient Irish manuscripts are written, namely, the Beth-luis-nion, came by Gaul, through Britain, to Ireland; and that the other, the Bobeloth, came through the Straits of Gibraltar.

* It must be remembered, that the foundation is the substruction of a building, that upon which it stands, and not the upper stories or the ornamental parts.

In the following work the author carefully avoids those figments which constitute orthodoxies and heresies, about which foolish man, at the instigation of the priests, persecutes and murders his brother.

Copyrighted material

NEW GRANGE.

A DESCRIPTION of the Sepulchral Monument at New Grange, near Drogheda, in the County of Meath, in Ireland. By THOMAS POWNALL, Esq. In a Letter to the Rev. Gregory Sharp, D.D., Master of the Temple.—Read at the Society of Antiquaries, London, June 21, 28, 1770.

By the civility of Mr. Boyd, merchant of Dublin, who went with me to Drogheda, I was introduced to the acquaintance of Dr. Norris, master of the great school there; who very politely offering to conduct me to New Grange, I profited of so agreeable an opportunity.

Our road ran on the north and west side of the river Boyne. After crossing a little brook which runs into it, we passed on to the seat of Lord Netterville, in the county of Meath. The whole of the land on the north and west side of the Boyne is high ground. The site of Lord Netterville's house, where the river and land make a flexure, is more eminent than the rest. On the left hand of the road as you ascend the hill, is an ancient monument, composed of a circle of large unhewn stones, set on end; with the remains of a kist-vaen forming the north side thereof. This is undoubtedly an erection of Druid superstition. I paced the diameter of this circle, and, as well as I recollect, it is not above one and twenty feet. The stones are large and massive, and about five and six feet high. There remain eight of these stones together in one part of the circle; two in another part; and one by itself. On the left hand from the entrance into the circle, lies a large flat stone, which seems to have been either the top of a kist-vaen or a crômlech.

About a hundred yards on the same line, further from the road, are the vestigia of an oval camp, which is certainly Danish. As the road advances, just on the brow of the hill, and before it descends again to New Grange, there is on the left hand a very large tumulus or barrow, under which (report says) there is a cave like that at New Grange. It is now (like the mount at Marlborough) improved into a garden mount, planted with trees; and on the top of it is built a modern ornamental temple. From hence the road descends, for more than a mile, to New Grange.

From this pile I made a hasty sketch of the great barrow at New Grange, and its environs. The lanes about it are planted with rows of trees; and the country forms an ornamental landscape, uncommon in Ireland. The Pyramid, if I may so call it, built on a rising ground, and heaving its bulky mass over the tops of the trees, and above the face of the country, with dimensions of a scale greater than the objects which surround it, appears, though now but a ruinous frustum of what it once was, a superb and eminently magnificent monument.

Many of the most remote antiquities of our isle are remains of the customs of those different races of people possessing the same regions at different periods of time, and living, in succession one after another, under different modes of life. Under a general reference, therefore, to these customs, I beg leave to conduct you to this great Sepulchral Pyramid which I am now about to describe. We shall have occasion to use such reference, in the explication of the different parts of this monument.

Copyrighted material

Copyrighted material

MOLES SAXIÆ PROPE HELMSTADIUM.

Copyrighted material

Copyrighted material

GERMAN MONUMENTS.

In Westphalia and East Friesland are some very curious examples of Tolmen. In Plate 22, from KEYSLER's *Antiquities*, is the representation of one near Drontheim. The stones are from sixteen to twenty-five feet long, and from four to six feet thick, and the superincumbent stones from twenty to fifty feet in circumference. KEYSLER, *Ant. Sep.* p. 6.

In Plate 23 is represented another on the top of a mountain near Helmstadt. *Ib.* p. 7.

Copyrighted material

FIRE TOWERS OF SCOTLAND.

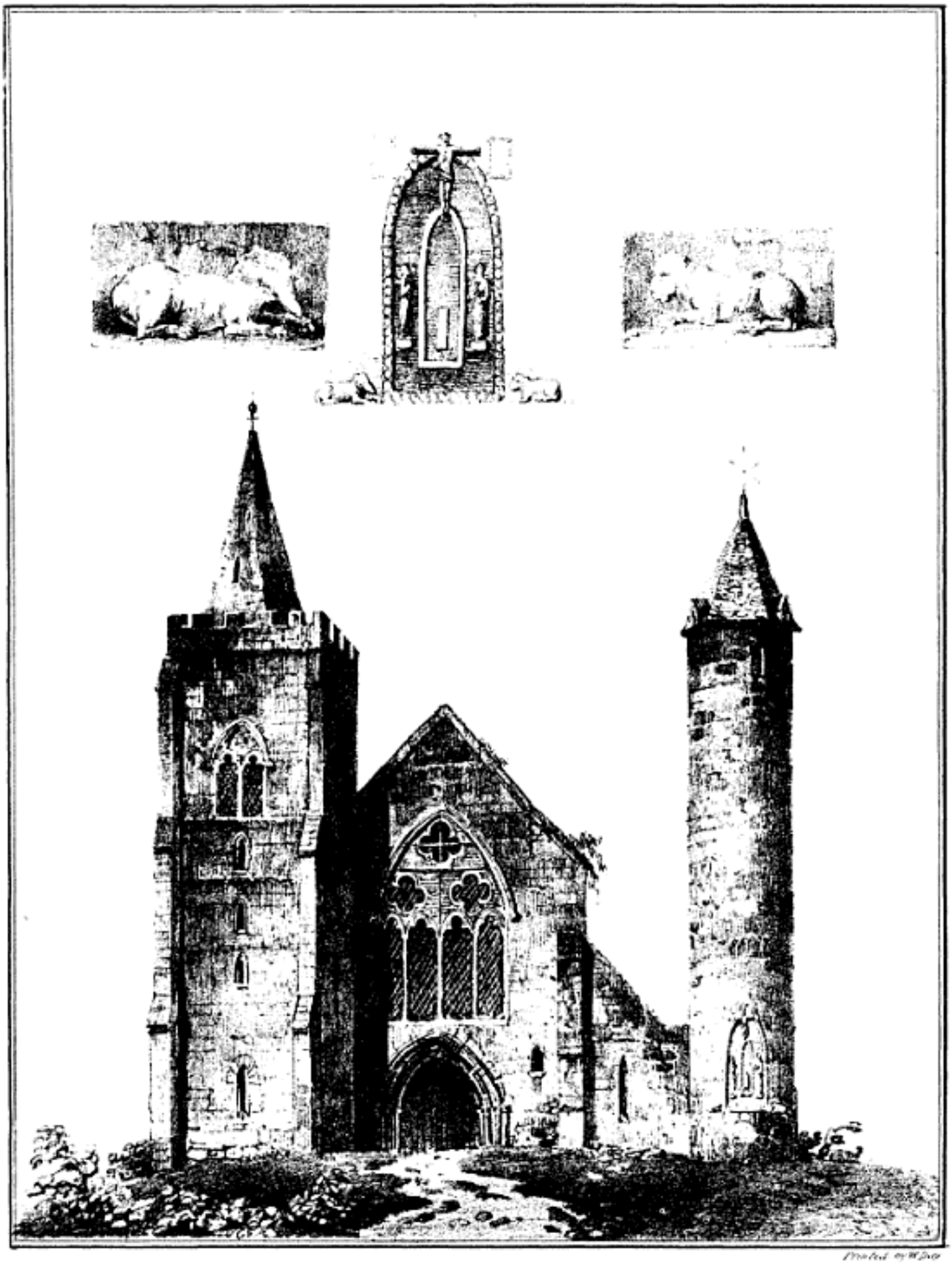
THROUGHOUT Scotland and Ireland there are scattered great numbers of Round Towers, which have hitherto puzzled all antiquarians, and which will yet, I fear, continue to set them all at defiance. They have of late obtained the names in general of *fire towers*. The Plate, No. 24, represents the view of one of them at Brechin, in Scotland. It consists of sixty regular courses of hewn stone, of a brighter colour than the adjoining church. It is 85 feet high to the cornice, whence rises a low spiral-pointed roof of stone, with three or four windows, and on the top a vane, making 15 feet more, in all 100 feet from the ground. The height of these towers differs in different places. Many in Ireland vary from 35 to 100 feet high. One at Abernethy is 75 feet. This, as well as the one at Brechin, is about 48 feet in external circumference; a measure seldom exceeded in Ireland. One at Ardmore has fasciæ at the several stories, which all the rest, both in Ireland and Scotland, seem to want, as well as stairs, having only abutments, whereon to rest timbers and ladders. Some have windows regularly disposed, others only at the top. Some, like those at Brechin, have stone roofs, which in others are ruined. Some have a kind of base at the bottom, which others have not. One at Kineth, in the county of Cork, has the lowest of its six stories an hexagon.* The situation with respect to the churches also varies. Some in Ireland stand from 25 to 125 feet from the west end of the church. This at Brechin is included in the S. W. angle of the ancient cathedral, to which it communicates within by a door.† There have been numerous discussions respecting the purposes for which these towers were built: they are generally adjoining to churches, whence they seem to be of a religious nature. Mr Vallencey considers it as a settled point that they were an appendage to the Druidical religion, and were in fact towers for the preservation of the sacred fire of the Druids or Magi. To this a part of Mr. Gough's description of Brechin Tower, which I now present to my reader, raises an insuperable objection.

On the west-front of the tower are two arches, one within the other in relief. On the point of the outermost is a crucifix, and between both, towards the middle, are figures of the Virgin Mary and St. John, the latter holding a cup with a lamb. The outer arch is adorned with knobs, and within both is a small slit or loop. At bottom of the outer arch are two beasts couchant. If one of them *by his proboscis was not evidently an elephant*, I should suppose them the supporters of the

* SMITH's *History of Cork*, Vol. II. p. 407.

† *Arch. Soc. An. Lond.* Vol. II. p. 83.

Copyrighted material

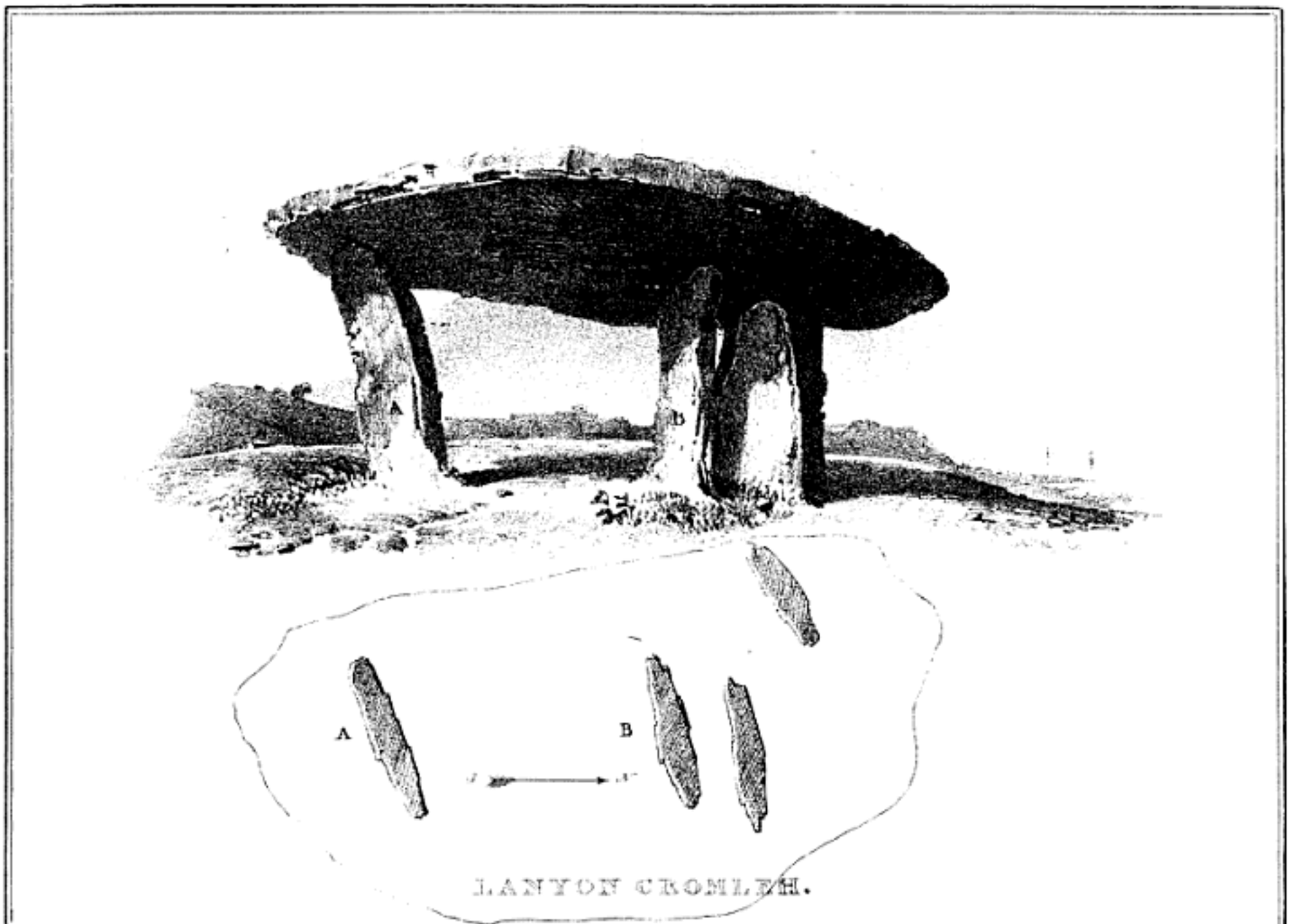


FIRE TOWER AT BRECHIN.

Copyrighted material

Copyrighted material

Copyrighted material



LANYON CROMLEH.

Printed by W Bay

Copyrighted material

LANYON CROMLEH,

IN THE PARISH OF MADERN, CORNWALL.

The length of the area described by the supporters of Lanyon Quoit is seven feet; but it does not stand east and west, as at Molfra, but north and south, as that monument of Haraldus, mentioned by Wormius, p. 22. There is no Kistvaen, that is, no area marked out by side stones under this Quoit, which is more than forty-seven feet in girt, nineteen feet long: its thickness in the middle, on the eastern edge, is sixteen inches, at each end not so much, but at the western edge this Quoit is two feet thick. The two chief supporters A and B, Plate 26, Fig. 1 and 2, do not stand at right angles with the front line, as in other Cromlehs, but obliquely, being forced from their original position, as I imagine, by the weight of this Quoit, which is also so high that a man can sit on horseback under it. Under this Quoit I caused to be sunk a pit of four feet and a half deep, and found it all black earth that had been moved, and should have sunk still deeper, but that the gentleman in whose ground it is, told me that a few years before the whole cavity had been opened (on account of some dream) to the full depth of six feet, and then the fast ground appeared, and they dug no deeper; that the cavity was in the shape of a grave, and had been rifled more than once, but that nothing was found more than ordinary. This Cromleh stands on a low bank of earth, not two feet higher than the adjacent soil, about 20 feet wide, and 70 long, running north and south. At the south end it has many rough stones, some pitched on end in no order; yet not the natural furniture of the surface, but designedly put there, though by the remains, it is difficult to say what their original position was. West N. W. there is a high stone about 80 yards' distance. By the black earth thrown up in digging here, nothing is to be absolutely concluded, there having happened so many disturbances. By the pit being in the shape of a grave, and six feet deep, it is not improbable that a human body was interred here; and by the length of the bank, and the many disorderly stones at the south end, this should seem to have been a burial-place for more than one person. Borlase, *Hist. Cornwall*, p. 230.

On this kind of monument Dr. Borlase makes the following observations:

In several parts of Cornwall we find a large flat stone in a horizontal position (or near it) supported by other flat stones placed on their edges, and fastened in the ground, on purpose to bear the weight of that stone, which rests upon, overshadows them, and, by reason of its extended surface, and its elevation of six or eight feet or more from the ground, makes the principal figure in this kind of monument. The situation which is generally chosen for this monument is the very

Copyrighted material

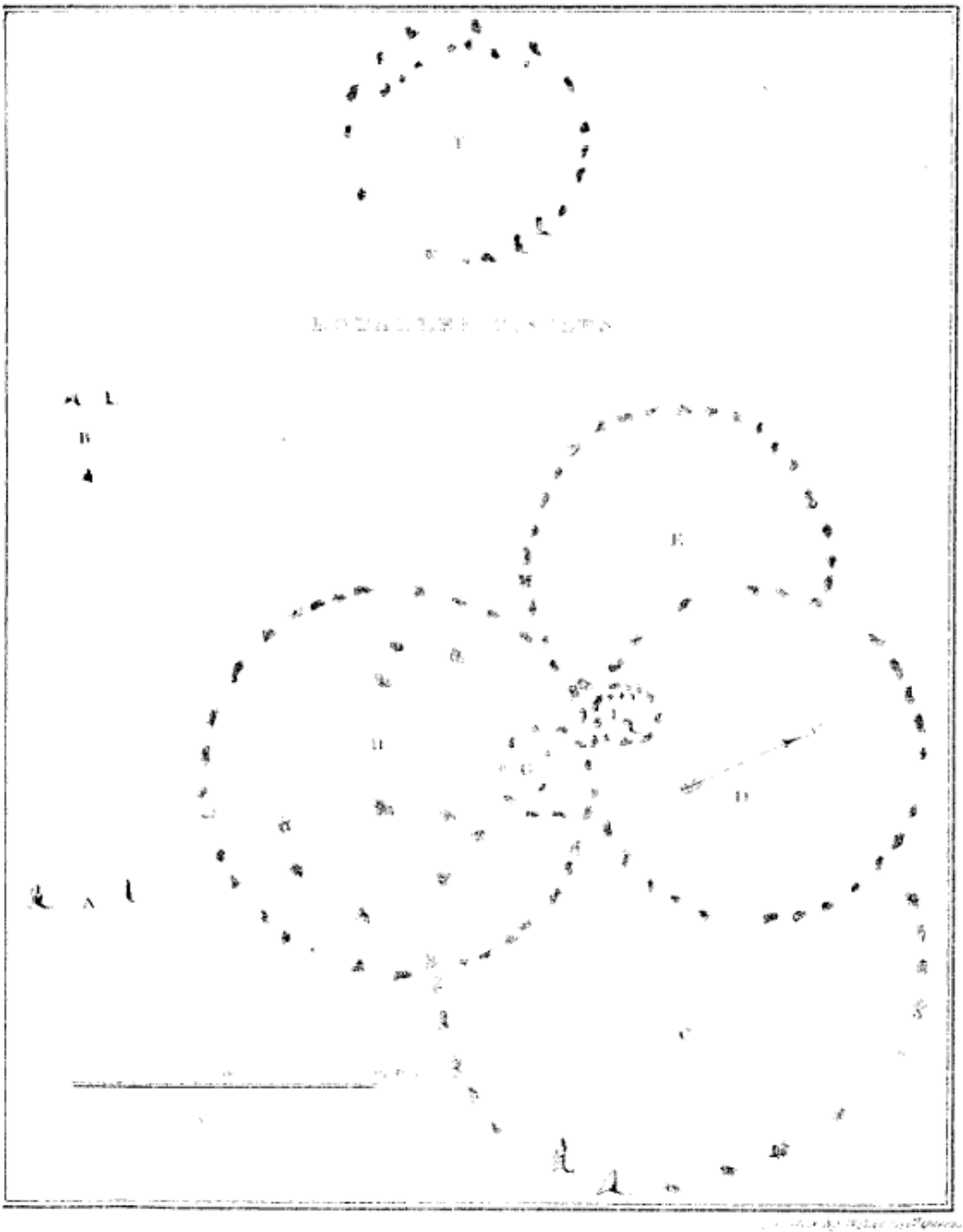
summit of the hill; and nothing can be more exact than the placing some of them, which shews that those who erected them were very solicitous to place them as conspicuously as possible. Sometimes this flat stone and its supporters stand upon the plain, natural soil and common level of the ground; but at other times it is mounted on a barrow, made either of stone or earth. It is sometimes placed in the middle of a circle of stones erect;* and, when it has a place of that dignity, must be supposed to have been erected on some extraordinary occasion; but when a circle has a tall stone in the middle, it seems to have been unlawful to remove that middle stone, and therefore we find this monument of which we are speaking sometimes placed on the head of such a circle. But we find some Cromlehs erected on such rocky situations, and so distant from houses, (where no stones erect do stand, or appear to have stood,) that we may conclude they were often erected in places where there were no such circles.

* As at Carigafouky, in the county of Cork, Ireland, (*Hist. of Cork*, Vol. I. p. 190,) where the castle adjoining seems to have taken its name from the vulgar notion of this monument being erected by the Faries; Carig a fouky signifying in Irish the Fairy Rock.

Copyrighted material

Copyrighted material

Copyrighted material



Copyrighted material

Copyrighted material

British archaeologist and author SIR GODFREY HIGGINS (1772–1833) was rumored to be a Freemason and was even allegedly a Chosen Chief of the Order of Druids. If so, he undoubtedly drew on his arcane knowledge of the secret history of Western civilization to compose this impressive treatise.

Called by the author "an attempt to shew, that the Druids were the priests of Oriental colonies who emigrated from India" and also that they were "the builders of Stonehenge, of Carnac, and of other Cyclopean works, in Asia and in Europe," this delightful example of 19th-century esoterica explores the similarities between Irish and Hebrew letters, wonders whether Virgil was a Druid, examines the "surprising ignorance of the Greeks," details the Druid origin of Christmas celebrations, and much more, including detailed looks at Stonehenge, New Grange, the Fire Towers of Scotland, and other sacred ancient places—complete with the beautiful original engravings.

First published in three parts between 1827 and 1829 and presented here in a replica of the original editions, this hard-to-find volume belongs in the library of anyone fascinated by the deep mysteries of old Europe.

COSIMO CLASSICS offers distinctive titles by the great authors and thinkers who have inspired, informed and engaged readers throughout the ages. For more Cosimo Classics titles, please visit cosimobooks.com.

Cosimo Classics
www.cosimobooks.com

ISBN 978-1-60206-671-7
90000