

STONEHENGE,
VIEWED BY THE LIGHT
OF
ANCIENT HISTORY
AND
MODERN OBSERVATION.

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PREFACE.

THE object of the writer of these Chapters on Stonchenge, is, in part, to put before the reader in a concentrated form the results of the investigations and observations made by previous writers on the same subject. The books of some of these writers are not easily to be procured, either by reason of the scarcity, or the high price, of copies.

Mr. Davies, the author of "Celtic Researches," and "British Druids," appears to have fully established the Noachic, and Arkite, character of the early religion of the Cymry, by the traditions, or myths, which existed among them, relative to the Great Deluge, and of which he makes mention. Mr. Davies' translation of "The Gododin" is the one which is followed in Chapters XVIII. and XIX.; and the great perspicuity and consistency of his version may reasonably be thought to be owing to his having rightly divined the subject of this poem, and so possessed himself of the key to the meaning of the expressions and allusions which it contains.

The thanks of the writer are due to Mr. E. T. Stevens, of Salisbury, the author of "Flint Chips," for important information, and for the loan of books relating to the subject.

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STONEHENGE.

CHAPTER I.—THE HYPERBOREANS.

IN early times, when the geographical knowledge of the Greeks was very limited, it was supposed by them that a people called the "Hyperboreans," or "Most Northern," (Homer, *Hymn in Dionys.* 29) lived on the northern verge of the inhabited world. They are mentioned by Homer, and Hesiod, B.C. 735, and Herodotus, B.C. 484. The earliest idea entertained respecting this people was that their land was a kind of Eutopia, and that they enjoyed a state of great prosperity and happiness. Hence, Hyperborean good fortune was proverbial (*Æschyl. Cho.* 373). Also that they lived so long, that some of them, being satisfied with unbroken enjoyment of life, deliberately put an end to their existence by casting themselves from a sacred rock. They were described as worshippers of Apollo or the sun; and Herodotus (iv. 13) states that they twice sent two maidens bearing sacred offerings packed up in wheat straw, to Delos (*Callimachus, Hymn. in Del.* 281); in the legends of which place, as also in those of Delphi, the other Greek centre of the worship of Apollo, the Hyperboreans are celebrated. The locality assigned to them varied with the increase of geographical knowledge among the Greeks; by some they were placed in the extreme north of Europe, on the coast, beyond the fabulous Grypes and Arimaspi (*Herod.* iv. 13), and by others at the north-west of Europe.

Diodorus Siculus, who lived at about the commencement of the Christian era, quotes a passage from Hecataeus of Abdera, B.C. 300, who wrote a history of the Hyperboreans (not

Hecataeus of Miletus, n.c. 500). He says:—"Hecataeus and some others have said that on the coasts opposite the Celtæ, there is an island little less than Sicily, under the Arctic Pole, where they who are called Hyperboreans inhabit. They say that this island is exceedingly good and fertile, bearing fruit (*i.e.*, crops of grass) twice a year. The men of the island are, as it were, priests of Apollo, daily singing his hymns and praises, and highly honouring him. They say, moreover, that in it there is a great forest, and a goodly temple of Apollo, which is round and beautified with many rich gifts and ornaments; as also a city sacred to him, whereof the most part of the inhabitants are harpers, and play continually on their harps in the temple, chanting hymns to the praise of Apollo, and magnifying his acts in their songs." (H. Cogan's Translation). Diod. Sic. Bk. iii., c. 13.

Mr. Davies, the author of Celtic researches, reasonably concludes that this description applies to Britain, Stonehenge, and the Druids; and it must appear, if this opinion is correct, that Stonehenge was originally constructed as a temple for the worship, either solely or mainly, of the sun, and that, although we are not acquainted with the date of its structure, it was in existence as early as B.C. 300. Pindar, the Greek lyric poet, speaks of the "assembly," or more properly, "assembly met to view public games," ἀγῶνα, of the Hyperboreans (Pindar, Pyth. x. 30). This will appear remarkable when compared with Dr. Stukeley's remarks on the "Cursus" near Stonehenge. Also Cratinus, an Athenian dramatic writer of the fifth century, B.C., speaks of the "Hyperboreans venerating close rows (either of trees or stones) under the open sky."

Υπερβορείους αἶθρια τιμῶντες στίφη.

Some ancient writers speak of one Abaris, the son of Seuthes, an Hyperborean, and probably a Druid from Britain, who visited Greece. (Herodotus, Bk. iv. 36. Diod. Sic. Bk.

iii. c. 13.) The legends concerning him describe him as a magician and prophet. Iamblicus, a Pythagorean philosopher, in the time of Constantine the Great (beginning of fourth century), of Chalcis in Syria, and a disciple of Porphyry, says that Abaris was a disciple of Pythagoras. Strabo (Bk. vii) says :—"Anacharsis, and Abaris, and some others like them, were held in high repute by the Greeks, because they exhibited a certain *gentile* type of affability, politeness, and justice."

CHAPTER II.—THE CYMRY.

THE Cymry appear to have been the earliest post-diluvian inhabitants of Britain, and from them Cambria, or Wales, and Cumberland were named. At a very early period they occupied a much larger part of Britain. They are supposed to be descended from Gomer, and to have been identical with the Cimmerians and Cimbri. The resemblance of the word "Gomeri" to "Cimmerii," or "Cymry," is easily perceived. It would seem that we ought to speak of Cymric and Celtic *Gauls*, rather than of Gallic and Cymric *Celts*. Diodorus Siculus (Bk. vi. c. 8), although he says that the Cymry were called "Galli," as plainly as Cæsar says that the Celts were called "Galli" by the Romans, seems not to distinguish accurately the two peoples. His words are :—"Now I shall write of that which many know not of. They who inhabit the Mediterranean countries beyond Massilia (Marseilles), and live near the Alps and Pyrenean mountains, are called Celts : they who live beyond these (Northernly) in the countries towards the ocean, and they who live about the mountain Hercinus, and from thence as far as Scythia, are called Galli. Some of them which live towards the North and border upon Scythia, being more barbarous than the rest, are said to feed upon man's flesh, as they do also who inhabit

that part of Brittany which is called Iris. The report of their stoutness and immanity occasioned it to be said that they which in old time overran almost all Asia, and were called Cimmerians, were the very same that a while after were called Cimbrians; who (as heretofore) make robbery their profession, regarding nothing but what they get from others. These are they who, having sacked Rome, and robbed the temple of Apollo at Delphi, made a great part of Europe and no small portion of Asia tributary to them, and took possession of the lands of those whom they had subdued: finally they consumed several great armies of the Romans." (H. Cogan's Translation.)

A strong although not quite direct proof that both the Cymry and Celts were called Galli, or Gauls, is that both appear to have been called Wala, or Weala, or some similar name equivalent to *Welsh*, by the Teutonic or German races. Verstegan, the author of "A Restitution of Decayed Intelligence," observes that the name Weala, Wals or Welsh is equivalent to Galli or Gaulish; the g used by the French being often changed into w by the Germans, as *Gardien*, "warden;" *guerre*, "war." Wales is still called by the French *Pays de Galles*; Cornwall, he says, was called *Corn-galles* (now *Conrouaille*); and the Prince of Wales is called *Prince de Galles*. He says that in his time Lombardy, or *Gallia Cisalpina*, was called by the Germans Welshland, and hence, by the vulgar, Italy was called Welshland, and the Italians Welshers. Also, that the lower Germans, or Netherlanders, called the inhabitants of Hainault and Artois *Wallen*, or *Walloon*s, and their provinces, *Walsland*, and the French language, *Wals*. Also, that the part of Brabant where the French language was spoken was called by those who occupied the other part, *Wals-Brabant*: and that a part of West Flanders where the French, and not the Flemish, language was spoken was called *Flandres-Gallicant*, and in Flemish, or Low-Dutch, *Wals-Vlaenderen*.

According to Strabo, there was a colony of Cimmerians in Italy, near Baiæ, and the Lake Avernus. (Homer, *Odyssey*, xi. 14.) They are described as inhabiting subterraneous dwellings, as being miners, skilled in divination, very superstitious, and venerating sacred groves. Another, and, probably, the principal locality of the Cimmerians, was the country in the vicinity of the Palus Mæotis, or Sea of Azov, the Tauric Chersonese (Crimea), and Asiatic Sarmatia (part of Poland). The connection of these Cimmerians with Armenia, to the north-west of which they dwelt, is expressed in Ezekiel xxxviii., 6. "Gomer, and all his bands; the house of Togarmah (Armenia), of the north quarters, and all his bands."

The Cimmerians being driven from their abodes by the Scythian tribes, passed into Asia Minor on the north-east as far as Æolis and Ionia. They took Sardis, B.C. 635, in the reign of Ardys, king of Lydia, but they were expelled from Asia by Alyattes, the grandson of Ardys. The straits of Yenikale were anciently called "the Cimmerian Bosphorus;" and the name Crimea is still a reminiscence of its former inhabitants. The Cimbri who inhabited the Cimbric Chersonese (Jutland) were, probably, of the same race as the Cimmerii. They were very formidable to the Romans, until they were defeated near Verona by the Consuls Marius and Catulus, B.C. 101.

The Cymry appear to have resembled the Celts in many respects: *e.g.*, their superstition, and mobility of character. They appear to have been of shorter stature and darker complexions. The city of Cambray, anciently called *Cammeracum*, and by the Germans, *Kammerick*, was, probably, named from them; and many of the inhabitants of France are doubtless (as Diodorus Siculus asserts) of Cymric descent.

CHAPTER III.—THE CELTS.

THE Celtæ are considered to have been descendants of Japhet, by whose posterity, as we read in Genesis x. 5, were the isles of the Gentiles (continents and islands of the Mediterranean, &c.) divided in their lands, every one after his tongue in their families. They were a people cognate to the Cymry, as being alike descended from Gomer; and were at an early period located at the foot of the Alps and Pyrenees. Josephus says, Gomer (Γομαρός) was the founder of those who were called Gomerites (Γομαρεῖς), and by the Greeks at this day Galatians, or Gauls." (L'Estrange's Josephus, Bk. i., c. vii.)

Besides the Celts in Gaul, there were eight other settlements of the nation. 1. Celtiberians, in Spain. 2. British Celts. 3. Belgic Celts, who became much mingled with the German race. 4. Italian Celts, who occupied Gallia Cisalpina. 5. Celts in the Alps and on the Danube, as the Helvetii, or Swiss, &c. 6. Macedonian and Thracian Celts, who remained in Macedonia. 7. Illyrian Celts. 8. Asiatic Celts, who founded the kingdom of Galatia, and to whom, when converted to Christianity, St. Paul wrote the Epistle to the Galatians. Cæsar states that the Celtæ in Gaul were called "Galli" or "Gauls" by the Romans. Akin to this appellation are the words "Gael" and "Gaelic." The *striped* plaid points very distinctly to the Celto-Gallic origin of some of the Scotch. The influx however of Celtic, as distinguished from Cymric immigrants, into the British Isles, is not clearly traced by history, except in the case of the Belgæ, who occupied parts of the south of Britain and Ireland.

It is likely that some of the inhabitants of Scotland are, as one tradition reports, of Scythian origin. The likeness of the name "Scot," or as it is in the Erse language, "Scit," to Scythian, is remarkable; and Lord Byron tells us that he

was much impressed with the resemblance in figure, manners, and dress, including the kilt, between the Highlanders and the Albanians, who were of Scythian descent, being identical with the Alani (a name signifying "mountaincers," and derived from the Sarmatian word "Ala"). Such names as Albyn, the ancient name of Scotland; Albany, or Breadalbane, and the Scotch proper name "Alan," or "Allan," give countenance to this tradition.

CHAPTER IV.—CHARACTERISTICS OF THE GAULS.

IN order to complete an introductory series of chapters on Stonehenge, it seems appropriate to add some remarks respecting the characteristics of the "Gauls," whether Celts or Cymry.

Polybius (*Historiarum Liber ii. 35*) says, "The Gauls, I will not say in most of their actions, but in all that they do, are governed by passion and impulse, and not by counsel."

Cæsar also gives us several particulars respecting the people whom he calls "Galli." He describes them as prompt and eager to enter upon a war, but easily disheartened and turned from their purpose by calamity; as very warlike and prodigal of their lives: very quick-witted and ingenious in inventing and executing devices; so inquisitive, that they were accustomed to detain travellers and interrogate them as to what they might have seen or have heard about; and to surround traders in the streets, and oblige them to tell from what country they came, and what had taken place there. He also states that through their proneness to place confidence in, and to be wrought upon, by doubtful rumours, they were often led to adopt courses of action of which they repented afterwards. The first attack of the Gauls was the most formidable; they were to be repulsed by resolution and firmness. Their valour

sometimes collapsed at the end of a conflict. The "Helvetii," or Swiss, were considered the most warlike of the "Galli." Gildas, the earliest British historian, tells us that the Britons were much given to falsehood. It is curious to observe how these traits cling to some extent to the modern Gauls and Celts. The attack of the French on one of the positions at Sebastopol, was compared by an eye-witness to the rush of a pack of hounds, and their retreat, to the scampering of a flock of rabbits. *Nous sommes tous menteurs*, said a Frenchman, moralizing on the character of his countrymen, during the Franco-Prussian war. Nor are the lower Irish remarkable for veracity. In the Celtic portion of our army, *e.g.*, the 88th Irish, and the 42nd Highlanders, we still see the old Gallic impetuosity, combined however, as we have reason to believe, with greater resolution. It has also been observed that in the Epistle to the Galatians, or Greek-Gauls, St. Paul rebukes that levity and inconstancy which were their national characteristics.

The Gauls invaded Italy five times. The most important invasion was that of the Senones, whose locality is marked by the city of *Sens*, in Champagne, and who, under Brennus, defeated the Romans on the Allia, and took the city of Rome, B.C. 390. The Gauls also, under another Brennus, invaded Macedonia and Greece, B.C. 280, but were defeated, B.C. 279, near Delphi, the preservation of the temple of which, from the impious assailants, the Greeks attributed to the miraculous interference of Apollo.

The "Galli," or Gauls, appear to have been capable of doing great things under great leaders, such as the British Vortimer; the Romano-British Aurelianus Ambrosius; and Arthur; and the Scotch Wallace, whose name denotes that he was by descent a "Walas," or "Wealas," the name given by the Anglo-Saxons to one of the Celts or Cymry. The levity of the Gauls, which required a strong curb, and their superstitious feelings which revered mysticism, fitted them

to be the subjects of a domineering and soul-enthraling priesthood, such as was that of the Druids. The Church of Rome, probably, owes much of its influence over the modern Irish to the circumstance of their character retaining, in a great degree, the old Celtic type.

CHAPTER V.—THE ORIGINAL STRUCTURE.

IN Chapter I. it was stated that Stonehenge might be considered to have been in existence as early as B.C. 300, the date of the historian and geographer Hecatæus of Abdera.

Dr. Stukeley divides the ancient stone temples in Britain into three classes. 1. Those which were in the form of a serpent combined with a circle. 2. Those which were in the form of an alate circle, or circle with wings. 3. Those which were circular, without addition of the serpent or wings. He classes the temple at Abury with the first kind, since it consisted, according to his investigations, originally of a double ring of stones still called the Hakpen (serpent's head) standing on Overton Hill; from which a double row of stones forming the neck of the serpent is to be traced to a large circle of stones containing within it two double circles of stones. From the large circle a double row of stones extends, forming the tail of the serpent. This form was, probably, a mythical and mystical representation of the Deity, and did not denote the actual worship of the serpent itself. Dr. Stukeley gives the stone structure at Barrow, in Lincolnshire, by the Humber, as an instance of a temple in the form of an alate circle. Various combinations of the serpent, the wings, and the circle, are found sculptured as emblems of the Deity, on the imposts at Persepolis. Stonehenge is to be classed with the third kind. It may be considered as originally consisting, mainly, of two circles and two greater parts of ovals

or ellipses, which may be thus described, beginning with the outermost circle. 1. A circle of about 300 feet in circumference of 30 upright stones, averaging about 16 feet in height, and 18 feet in circumference, with spaces between them of about $3\frac{1}{2}$ feet, except at the entrance of the temple where the space is wider. On these 30 uprights 30 stones were placed horizontally, each having two mortise holes which fitted upon tenons that projected from the uprights. These horizontal stones touched each other, and so formed a continuous *corona* round the structure. 2. At a distance of rather more than eight feet from the outermost circle, another circle of 40 smaller stones without imposts, unwrought and rather irregular in shape. The two by the sides of the entrance were placed a little within the circle. 3. An oval, or rather the greater portion of an oval or ellipse, consisting of five great trilithons, or pairs of large upright stones with imposts. As you stand with your back to the entrance, the first trilithon to the left is 16 feet 3 inches high, the next on the same side, 17 feet 2 inches, and the central one in front, 21 feet 6 inches. 4. Within the outer oval, another oval or ellipse consisting of 19 stones. These stones were smoother, taller, and more pyramidal in shape than those of the inner circle, and the one which is now touched by the great leaning stone, is grooved. Within this smaller oval lies the flat *altar stone*, about 15 feet in length, and, as Stukeley says, about 20 inches, or a cubit, *i.e.*, $20\frac{1}{3}$ inches thick, with its sides parallel to the great central trilithon, and its ends towards the next great trilithons on either side. The temple was surrounded by a vallum, or mound with a trench on the outside. The circumference of the trench is 369 yards. The vallum is at about 100 feet from the outer circle of stones. At the edge of this trench, and in a line with the middle of the great central trilithon, altar-stone, and entrance, is the flat stone called the slaughter-stone, and in the same line at about 100 feet more outside the vallum is the solitary

upright, or rather inclining, stone, called the Bowing Stone, or Friar's Heel. There are also, at the edge of the vallum, two stones, one on each side of the temple, and two depressions in the turf, which are also one on each side of the structure, and at the edge of the vallum. It is most probable that the inner circle and oval were constructed at the same time as the outer ones, but that they more particularly represented the religion which was distinctively Cymric, while the outer circle and oval represented the religious worship which was derived from the Phœnicians.

CHAPTER VI.—CYMRIC, OR WELSH, ACCOUNTS OF THE SETTLEMENT OF BRITAIN.

OF the history of the colonization of Britain we find some particulars in the Welsh "triads," seventeen of which are given by Davies in his Celtic Researches, and are said by their transcriber, Thomas Jones of Tregaron, A.D. 1601, to be all that he could get of "the three hundred." The "triads" that relate to the settlement of Britain, are the second, third, and fourth of the 17. In the second we have a description of the three benevolent tribes of Britain. 1. The Cymry, who came with Hu Gadarn, into the island of Britain; for *he* would not have lands by fighting and contention, but of equity, and in peace. 2. The race of the Lolegrwys, who came under the guidance of Prydain, son of Aedd Mawr, from the land of Gwas-Gwyn, and were sprung from the primitive stock of the Cymry. 3. The Britons, who came from the land of Llydaw, and were also sprung from the primordial line of the Cymry. And they are called the three peaceful tribes, because they came by mutual consent and permission in peace and tranquillity. Davies thinks that Hu Gadarn primarily denotes the Supreme Being, and, secondarily, an

Helio-arkite divinity, who was worshipped conjointly with the sun, and identified with the patriarch Noah. In the first triad, it is said that Hu Gadarn brought the Cymry into Britain from Gwlad yr Hŷv, called Defrobani, *where Constantinople now stands*. These words in Italics were added by an old commentator. When the Cimmerians were driven out of Asia by Alyattes, who reigned B.C. 617—560, they probably crossed into Europe by the Dardanelles Straits, and so, supposing them to be identical with the Cymry, the old commentator's words would be correct. But we may believe that very long before this period, some of the Cymry had settled in Britain, and, indeed, were its first colonizers after the deluge.

The second race, that of the Lolegrwys, are considered to have been the dwellers about the river Liger, or Loire, in France. Gwas-Gwyn, or Gwas-Gwynt, was the country of the Veneti, at the north of the Loire; and it was the country to which the Britons sent succours, in order to assist the Celtæ of Gaul against Cæsar, who (*De Bell. Gall. Bk. iii.*) says of the Veneti, "The influence of this state is most widely extended over all the sea-coast of those regions, because they have very many ships, with which they make voyages to Britain, and they excel all the rest in nautical science and seamanship." and, "they summon allies from Britain, which is over against those regions."

Llydaw, from which the Britons are said to have come, signified the country along the French coast; from *Llyd* "side," and *aw* "water." This word, as also Armorica, from *are* "before," and *more* "the sea," was applied originally to a greater portion of the French coast than the coast of Brittany only. All the Lolegrwys are stated to have become Saxons, i.e., to have adopted the language and manners of the Saxon invaders, except those who are found in Cornwall, and in the Commot of Carnoban (wherever that may be), in Deira and Bernicia. These three peoples are represented as dwelling

together peacefully, and they, probably, become amalgamated in some districts. Thus they represented, to some extent, the picture of Hyperborean felicity, which the Greeks drew respecting them.

Stonehenge, if constructed before the coming of the Belgæ into Britain, was, we may suppose, a joint undertaking of these three peoples, and was intended to unite more closely together the various tribes inhabiting Britain.

CHAPTER VII.—THE ORIGINAL NAME.

THE word Stonehenge is merely an Anglo-Saxon name for this structure, and is expressive only of one of its most remarkable distinctive features, viz., the imposts or "hanging-stones," which are denoted by "henge." Some have supposed "henge" to refer to the Saxon Hengist, who is so far connected with Stonehenge, that he perpetrated his massacre of 300 unarmed British nobles at a feast held on the Cursus in its vicinity; but it is likely that most persons will think this a much less probable conjecture than the other.

The Anglo-Saxons often gave new names of their own invention to British or Roman works. Near Swindon, in the parish of Uffington, Berks, is an ancient British cromlech, now called Wayland Smith, and mentioned by Sir Walter Scott in his novel of Kenilworth, but without any understanding on his part of the real meaning of the name. It appears that, in an old deed, the name was written Wayland's Smidde, *i.e.*, Wayland's Smithy; and we may hence conclude that the Saxons called this cromlech, "Weland's Smidde, or Weland's Forge, Weland being the Scandinavian Vulcan, or great metal-artificer. In like manner the Anglo-Saxons gave to the great Roman Road leading from Dover to Cardigan, the name of Vætlinga-stræt (Watling-street), ascribing its

construction to the Vætlinga, or sons of Vætla, one of their mythological personages.

The ancient Celtic or Cymric name of Stonehenge appears to have been Gwaith Emrys, *i.e.*, the Divine, or Ambrosial Structure; the word Emrys being equivalent to the Greek word ἀμβρόσιος, divine, or immortal. In Sanscrit, a-mrita is the Elixir of Immortality, from *mri*=Lat. *mori*. Southey speaks of the Amreeta Cup, or Cup of Immortality, in his *Curse of Kehama*. An ancient coin of the city of Tyre, which derived its name from *Tzôr*, "a stone," has on it a representation of two stone pillars, with the inscription beneath, "Ambrosiæ petræ," "Ambrosial stones." Stukeley quotes Camden as speaking of a remarkable stone near Penzance, in Cornwall, called Main Ambre, or "the Ambrosial stone." This stone was destroyed by one of Cromwell's governors, no doubt because the people still paid superstitious reverence to it. Also in Snowdon, Wales, are the remains of an ancient temple called Dinas Emrys, or "the Ambrosial city." Stones were usually consecrated by pouring oil on the top of them. Thus in Genesis xxviii., we read that Jacob set up a stone at Bethel, and poured oil on the top of it. Arnobius, an early Christian writer, A.D. 300, states that before his conversion, he was accustomed to revere, and pray to a stone which had been anointed with oil. "*Si quando conspexeram ex olivi unguine lapidem sordidatum, adulabor, affabor, et beneficia poscebam.*" (Arnob. Bk. i.) It is probable that amber, (French *Ambre*), means "Ambrosial" or "sacred," since it was much valued by the early inhabitants of Britain, who used it for ornaments or amulets, and knew the property it possessed, when warmed by attrition, of attracting substances, which they probably considered a proof of its magical, or divine, nature. Stukeley and Davies both agree as to the original appellation of Stonehenge. The former says that it had originally the name of "Ambres;" and the latter says that Aurelianus Ambrosius, who was called Emrys Wledig,

or "Prince Ambrosius," by the Britons, did not construct Stonehenge, and give his name to it, as some of the monkish chroniclers state; but that he derived the name of Ambrosius from Stonehenge, because he defended the Ambrosial, or sacred, stones—a circumstance which will be described in a subsequent chapter.

From these observations it seems tolerably clear that the true ancient name of Stonehenge is preserved by the neighbouring town of Amesbury, or *Ambresbury*, as it was formerly, and properly, called, being evidently so named from the temple in its vicinity. The Welsh Bard Cuhelin calls Stonehenge "*Cor mawr cyvoeth*," "the great sanctuary of the dominion." Aneurin in his song entitled "*Gododin*," calls it "The great stone fence of the common sanctuary." In one of Taliesin's songs it is called "*Hên Velen*," "The old Belenium," or "Temple of Apollo." The Britons also called it "*Choir Gawr*," the Great Sanctuary, or Temple," which the monkish chroniclers ludicrously rendered into Latin by "*chorea gigantum*," or "the giants' dance."

CHAPTER VIII.—A DRUIDICAL STRUCTURE.

THERE are so many proofs of Stonehenge being a Druidical temple, that it seems remarkable that any antiquarians are not satisfied that this was the case. The best writers on the subject have taken this view, and Dr. Thurnam, an eminent living authority, is of the same opinion. The proofs may be considered of two kinds. 1. The historical evidence afforded by early histories and other compositions, whether oral or written; and especially by the songs of the ancient Welsh bards. 2. The evidence afforded by the names of places, which show a connection of the Druids with megalithic

structures. As the evidence of the first class will be sufficiently adduced by passages which will be cited from the histories above referred to, and by a description which will be given in a subsequent chapter, of a remarkable historical event relating to Stonehenge, it will be only necessary at present to bring forward instances of the second kind of evidence.

The name Druid is probably preserved in the modern surname of Drew, or Drewe, which is common in the west part of England. Dreux, a city in France, is said to have been a seminary of the Druids, who appear to have had establishments something like our universities or colleges, or those schools of the "sons of the prophets," spoken of in Holy Scripture as existing at Bethel, Jericho, &c. Stanton-Drew, in Somersetshire, not far from Bristol, is understood to mean "the stone structure (or enclosure) of the Druids;" and there is in this parish a circle of large unwrought stones, and also a barrow, the locality of which still bears the name of *Mæs Knoll Tump*, or "the field of the burial-hill." Drewsteignton, in Devonshire, is supposed to mean "the Druid's town on the Teign;" and the largest cromlech of several in the neighbourhood is the nearest to this town. Near the great Anglesey cromlech, is Tre'r Dryw, "Druids' town." There is also a parish in Denbighshire called Cerig y Druidion, "Druid's Stones." M. Cambry, in his *Monumens Celtiques*, says that Camden in his description of the *Damnonii*, describes a place called Druidion, i.e., "of the Druids," where are to be seen columns with inscriptions upon them, in unknown characters, but which are believed to be those of the Druids.

The theory that Stonehenge was erected to commemorate a battle fought there, is contradicted by the circumstance that no battle was ever known to have been fought there, except what was called by the Britons the battle of Cattaeth, but which was in reality the *massacre* of the British nobles by

Hengist in the time of Vortigern ; and since the temple is distinctly described by the bards as existing at the time of this occurrence, it ought to be clear even to the most sceptical and Germanized mind, that Stonehenge was not erected to commemorate it.

Another theory is that Stonehenge was a kind of superior cromlech, or sepulchral monument. The theorist, however, should first prove that a cromlech is essentially a sepulchral monument. This theory is founded on the supposed resemblance of the uprights with their imposts to a cromlech, which usually consists of three or more upright stones, with a large flat stone covering them. But the trilithons at Stonehenge have no more analogy to a cromlech than the sideposts, or durns, and lintel of a door have to the walls and roof of a house.

The stones of the inner circle, and also inner oval, are thought by eminent geological and antiquarian authorities, including Dr. Thurnam, to have been brought from the Isle of Anglesey, which has many megalithic remains, and which, as we find from Tacitus, was a noted seat of the Druids. This, if correct, is a further link in the chain of evidence which connects the Druids with this kind of stone structures.

CHAPTER IX.—CÆSAR'S NOTICES OF THE DRUIDS.

HAVING endeavoured to show that Stonehenge was a Druidical structure, I shall next attempt to show what the Druids were, by citing the notices of them contained in the works of early writers.

Cæsar, speaking of the nobles of Gaul, says: "But of these two kinds of nobles, one is the class of Druids, the

other of Knights. The former are occupied with divine things ; they superintend public as well as private sacrifices ; they expound religious doctrines. To these a great number of young men come to be instructed, and they (the Druids) are held in great honour by them. For generally they pass judgment on all controversies, public or private ; and if any crime is committed ; if a murder is perpetrated ; if there is a dispute about an inheritance ; a question about boundaries ; these same Druids decide it. They appoint rewards and penalties, and if any one, whether holding a public office, or in a private situation, does not abide by their decrees, they interdict him their sacrifices. This is the most severe penalty they inflict. Those who are thus interdicted are accounted to belong to the number of impious and wicked persons ; all renounce their company, and avoid meeting or discoursing with them, lest they should incur some harm from the contagion ; nor is the aid of the law granted them when they demand it ; nor is any honour communicated to them. Over all these Druids one presides, who has the supreme authority among them. When he dies, if there is one of the rest who excels in worth, this one succeeds him. But if there are many of equal account, the primate is chosen by the suffrage of the Druids. Sometimes they even contend with weapons for the chief place. On a set time of the year they hold a session on a consecrated spot in the territory of the Carnutes, which region is accounted the centre of the whole of Gaul. Here all who have suits at law come together from every quarter, and yield obedience to the sentences and decrees of the Druids. This system was invented in Britain, and is thought to have been introduced thence into Gaul. And at this present time, those who want to understand these matters more thoroughly, generally resort to Britain to be taught. It is the wont of the Druids to abstain from war, nor do they pay tribute like the rest ; they enjoy exemption from military service, and have immu-

nity in all respects. Stimulated by such rewards, many come of their own accord to be instructed, and many also are sent by their relatives and parents. There they are said to learn a great number of verses; so greatly, indeed, are they instructed, that some continue in the course of instruction for twenty years. Nor do they think it allowable to commit these things to writing, whereas in almost all other matters they employ the Greek characters. Especially they aim at inculcating this, viz., that the souls of men do not perish, but pass after death from one form to another, and they think that men can be excited to valour by this opinion, through disregarding the fear of death. They discuss also many things besides, respecting the stars and their motions, and respecting the magnitude of the earth and the world; concerning the nature of things, and the influence and power of the immortal gods; and teach their doctrines to the young men.

The whole nation of the Gauls is very much given to religious observances; and for that reason, those who are attacked with severe ailments, and those who are exposed to battles and other dangers, either immolate men as victims, or vow to immolate themselves; and they employ the Druids to perform these sacrifices; because they think that for the preservation of the life of a man, the power of the immortal gods cannot be conciliated unless a human life be rendered to them; and they have sacrifices of the same kind appointed for the public weal. Some of them have images of enormous size, the limbs of which, woven with osiers, they fill with living human beings; and the osiers being set on fire, the human beings perish wrapt in the flames. They think that the punishments of those who have been detected in theft, or brigandage, or any crime, are most acceptable to the immortal gods. But when there is a lack of that sort of persons, they descend even to cruelties inflicted on the innocent.

All the Gauls state that the father from whom they are sprung is Dis, and they say that this is declared to them by the Druids." (De Bell. Gall. Book vi.)

CHAPTER X.—DIODORUS SICULUS' NOTICES OF THE DRUIDS.

DIODORUS SICULUS, contemporary with Julius Cæsar, 1st century B.C., speaks of the Druids, but not by *name*, as follows:—"The Gauls are of sharp arts and very capable of learning. Among them they have melodious poets which they call Bardes: these sing with other instruments as is done with the harp, extolling some and dispraising others. Their philosophers and Divines which they call Sarronidæ, are in highest esteem with them. Moreover, they have certain prophets which foretell things with their auguries and sacrifices. These are much honoured and receive great observance from all the people. When they fall into consultation about matters of consequence, they observe a strange and incredible custom; for they cut a man's throat, and when he falls, by the fall and laceration of his limbs, and by the gushing out of his blood (according to an ancient kind of observation) they judge of what is to come. It is their manner to offer no sacrifice without a philosopher; for they believe that sacred matters ought to be performed by such only as are privy to the will of the gods, as persons nearest to them; and that by their intercession all good things are to be asked for of the gods: they make use of their advice both in peace and war. The Poets are in so much esteem with them, that when two armies meet, though they have drawn swords, and cast darts at each other, yet at their mediation, not only they of their own side, but their enemies also, will desist." Bk. v., c. 8. (H. Cogan's translation.)

CHAPTER XI.—STRABO'S AND AMMIANUS MARCELLINUS' NOTICES OF THE DRUIDS.

STRABO (B.C. 54—A.D. 24) speaks of the Druids in Belgic Gaul, whereas Cæsar, in the preceding chapter, speaks of the Druids in Celtic Gaul. The Belgæ, a Celtic race with a great admixture of Teutonic blood, inhabited the north-east part of France, and the Netherlands. They also settled in the southern parts of Britain and Ireland; and are generally thought by historians to have been an intruding and aggressive race; but, probably, the Druids of the Britons and the Belgæ arranged matters amicably between the two nations.

Strabo (Book iv.) says "among all of them, generally, there are three kinds of men especially honoured, Bards, and Ovates, and Druids. The Bards sing and compose hymns; the Ovates sacrifice, and study physiology; the Druids, in addition to physiology, study also moral philosophy. The highest opinion is entertained of their justice; and, on this account, the hearing of both public and private causes is committed to them; so that they have before now compounded wars, and stopped armies about to engage in battle. And, chiefly, they have the charge of judging cases of homicide. And when there is a great plenty of these (Druids), they think that the land will produce large crops. They say, as others also, that the souls of men and the world are imperishable, and that the latter has before now, sustained and overcome the action of both fire and water." "The Romans have stopped them from their rites of sacrifice and divination, which were opposed to ours; for they stabbed in the back a man devoted to sacrifice, and divined from his contortions what was about to happen. They never sacrifice unless the Druids are present. Moreover, other kinds of sacrifices of human beings are reported. For in the sacred rites they transfixed some with arrows, and some they crucified. And making a great image of hay, in the midst of which they fixed

a pole, they offered together whole-burnt-sacrifices of cattle, and all kinds of wild beasts, and human beings."

Ammianus Marcellinus, (A.D. 368—390,) Book xv., c. 9, says:—"Former writers, being in doubt concerning the origin of the Gauls, have left but a half-filled-up notice of the matter; but Timagenes, afterwards, a Greek both as regards his diligence and his language, collected from many and various books these particulars; whose authority I following, shall dispel the obscurity, and expound the same things distinctly and openly. Some have established the fact that the Aborigines first seen in these regions were called Celts, after the name of a beloved monarch, and Galatæ, after the name of his mother; for so the Greek language names the Galli (*i.e.*, Galatæ). Others say that the Dorians who followed the more ancient Hercules, took possession of the districts bordering on the ocean. The Drysidæ (Drysudæ, or Druidæ, Druids) say that a part of the people were really indigenous, but that others also flocked thither from remote islands, and the tract of country beyond the Rhine, being expelled from their abodes in consequence of the prevalence of war, and the encroachment of a tempestuous sea. Some say that a few (Trojans) after the destruction of Troy, flying from the Greeks in every direction, occupied these parts which were then without inhabitants." "Throughout these parts, mankind becoming by degrees civilized and well-informed, the studies of praiseworthy kinds of learning flourished, being begun by the Bards, the Euhages, and the Druids. The Bards, indeed, used to sing to the sweet notes of the lyre heroic verses composed on the brave deeds of illustrious men. The Euhagos, however, endeavoured to investigate and explain the order and the sublimer secrets of Nature. Among these, the Druids being the most advanced in intelligence, and being united together in societies of companionship, as the authority of Pythagoras decreed, have their minds elevated by the investigation of secret and lofty things; and

despising the present state of humanity, have declared that the souls of men are immortal."

CHAPTER XII.

POMPONIUS MELA'S AND DIOGENES LAERTIUS' NOTICES OF THE DRUIDS.

POMPONIUS MELA, the first Roman author who composed a formal treatise on Geography, and who lived during the reign of the Emperor Claudius, who reigned from A.D. 41—54; in speaking of the nations bordering on the north and north-west sea-coast of France, says: "They are a haughty and superstitious race of people, sometimes even so inhuman, that they think a human being the best victim and most acceptable to the Gods. Traces of this inhumanity, which is now abolished, still remain; and although they abstain from human sacrifices, they, nevertheless, when they bring to the altars the devoted persons, make a "delibation" of them (i.e., cut off their hair, or take some of their blood for an offering). They possess, however, an eloquence peculiar to themselves, and teachers of wisdom, viz., the Druids. These profess to know the magnitude of the earth and the world, and the form and motions of the heaven and the stars, and the purposes of the gods. They instruct on many subjects the most noble persons of the nation, secretly and for a long time, i.e., twenty years, in caverns or in retired forests. One of the precepts which they teach has been made known to the mass of the people, with the intention of making them more disposed to war: and this is, that the souls of men are imperishable; and that, as regards the departed, death is succeeded by a new life. Therefore they

burn or bury with the dead such things as are of service to the living. Even the settlement of money-accounts and the repayment of loans have been deferred by them to the next world; and there have been some who spontaneously cast themselves on the funeral pyres of their friends or relatives with the persuasion that they were about to live with them."

This passage explains the finding of drinking-cups, food-jars, ornaments, &c., in the sepulchral barrows.

Valerius Maximus, who lived shortly before the commencement of the Christian era, confirms Mela's statement with regard to these post-mortem payments. In Bk. ii. chap. 6, §10, he says "On leaving the walls of this city (Marseilles), that ancient custom of the Gauls occurred to my mind, concerning whom it is recorded that they were wont to lend money on the understanding that it should be repaid to them in the next world, because they fully believed that the souls of men were imperishable. I should call them fools, had not these 'trowsered' philosophers held the same opinion as the 'mantled' Pythagoras," i.e., the doctrine of the metempsychosis, or transmigration of souls. Trowsers, or *braccæ*, were worn by the inhabitants of Gallia Narbonensis, which was sometimes called Gallia Braccata. The Highland kilt, as was hinted in Chapter III. was probably part of a Scythian costume.

Diogenes Laertius, A.D. 200, in the preface to his book on the lives, doctrine, and sayings of the most celebrated philosophers, thus writes: "Authors say that the study of philosophy took its beginning from the barbarians, for that there were Magi among the Persians, and Chaldeans among the Babylonians and Assyrians, and Gymnosophists among the Indians, and those who are called Druids and Semnothei among the Celts and Galatians, as Aristotle states in his book on Magic, and Sotion in the 23rd book of his Succession. And again, "But they who say that philosophy took its beginning from the Barbarians, those persons describe each system

of philosophy of the several nations; and they say that the Gymnosophists and Druids expressed their philosophical principles enigmatically in short sentences, *e.g.*, that we must reverence the gods, do no evil, and exercise fortitude."

This sample of Druidical doctrine inculcates three things, and resembles the Welsh triads. The idea of perfection and completeness was attached by the Druids to the Number Three."

CHAPTER XIII.—PLINY'S NOTICES OF THE DRUIDS.

ANOTHER writer who speaks of the Druids is Caius Plinius Secundus, the celebrated author of the *Historia Naturalis*, and commonly called Pliny the Elder, born A.D. 23. He perished in the eruption of Vesuvius, which overwhelmed Herculaneum and Pompeii, A.D. 79, being 56 years of age. Speaking of the mistletoe in Book xvi., c. 44, of his *Natural History*, he says:—"We must not overlook, while we are on this subject, the admiration with which the Gauls regard it. The Druids (for so they call their Magi) account nothing more sacred than the mistletoe and the tree on which it is produced, provided it be an oak. Long since, for reasons of their own, they have given the preference to groves of oak; nor do they perform any sacred rites without using oak boughs; so that they appear to have been thence called Druids, according to the Greek word for oak, *δρῦς*; for they think that whatever is generated on this tree is sent from heaven, and is a sign of the tree being chosen by the Deity himself. It is, however, a very rare thing to find it (*i.e.*, mistletoe) on the oak; and when it is found they go to take it with much religious ceremony; and, before all things, on the sixth day of the moon, which day is with

them the beginning of months and years, and after the thirtieth year of its growth, because then it has abundant vigour, and has not attained to half its full size. They call it in their language Healing-all. When they have made ready their sacrifices and feasts, according to custom, under a tree, they bring forth two bulls of white colour, the horns of which are then tied for the first time. The priest then, arrayed in a white garment, ascends the tree. He cuts off the mistletoe with a golden sickle. It is received on a white mantle. Then, afterwards, they immolate victims, praying that the Deity will make his gift advantageous to those on whom he has bestowed it. They think that fecundity is conferred by the drinking of it, on any animal that is sterile, and that it is a remedy for all poisons. So much religious observance do some nations practice in regard to trifling things."

Also (Book xxiv., c. 11), "Similar to this Sabine herb (the herb Savin) is the herb called Selago (Hedge-hyssop). It is gathered, for it must not be cut with a steel blade, by the right hand, which is covered by the coat, which is thrown off from the left arm, as is done by one who steals. He who gathers it must be arrayed in white clothing; he must have his feet cleanly washed and bare, and must have made a sacred oblation of bread and wine before the plant be gathered. This plant the Gaulish Druids have pronounced to be a sovereign remedy for all things hurtful; and its smoke to be beneficial in all diseases of the eyes. The same have given the name of Samolus (Brook-weed) to a herb which grows in most places; and they direct that this shall be gathered with the left hand by a fasting person, to be used as a remedy for all diseases of swine and kine; and that one must not look behind him while gathering it, and must not put it anywhere but in a water-pipe, and there mash it up for those who are to drink of it."

In the poem called Kadir Taliesin or The Chair of Taliesin,

the Solago, or Hedge-hyssop, is called "the Gift of (the god) Dovydd" (the Subduer); and in modern Welsh it is named *Gras Duw*, or the Grace of God. The plant *Samolus* was called by the Cymry *Gwlydd*, and is mentioned under the latter name in the same poem.

Natural History (Book xxix., chapter 3), "Moreover there is a kind of egg of great repute in Gaul, but which is not mentioned by the Greeks. Innumerable snakes, in the summer-time, being twisted together, these eggs are produced out of the saliva of their mouths and the froth of their bodies, by a peculiar convolution. The thing is called a serpent's egg (*Anguinum*). The Druids say that it is borne aloft with a hissing noise, and that it must be caught on a mantle to prevent its touching the earth. They also say that he who takes it rides away on a horse, for that the serpents pursue him until they are checked by some stream of water intervening. They say that the test of its goodness is, if it will float, even when set in gold, being drawn against running water. And as the Magi (Druids) have great skill in concealing their fraudulent devices, they decree that it must be taken on a certain day of the moon; just as though it was in the power of the human will to make that operation of the serpents occur on a particular day. I myself have seen such an egg, about the bigness of a middle-sized round apple, with an envelope of cartilage, and with many hollow protuberances (*acetabulis*) about it, like the suckers of a polypus, worn as the distinguishing mark of a Druid. It is thought to be of wonderful efficacy in promoting success in lawsuits, and ready access to the presence of kings; but is really of such utter inutility, that a Roman knight from the territory of the *Vecontii* was put to death by the late Emperor Claudius for no other reason that I know of than for wearing such an egg on his breast at a lawsuit."

Davies supposes that these "serpents' eggs" were of blown glass, and resembled those glass articles which the Welsh call

Gleinian Nadredd. The vulgar in Scotland, Wales, and Cornwall have the same superstitious notions respecting the origin and virtues of these Gleinian, or "Glains," which Pliny records of the "anguinum." These "glains" are some blue, some white, some green, and some regularly variegated with all three colours; others again are composed of earth and only glazed over. The secret of glass-blowing and glazing was probably known only to the Druids.

Again, in Book xxx., chapter 1. "Finally, in the year of the city when Cneius Cornelius Lentulus and Publius Licinius Crassus were Consuls, a decree was made that no human being should be offered in sacrifice; but up to that time these extraordinary sacrifices were publicly celebrated. It was certainly the custom throughout the Gauls, and that too within my recollection. The reign of Tiberius Cæsar abolished their Druids and all that sort of prophets and medicos. But why should I speak of these things relating to a practice which has passed even across the ocean, and has been carried unto the very void of Nature? Britain, at this present day, celebrates it with the utmost religious observance, and with so great ceremonies that she might even appear to have instructed the Persians in it. To such an extent have mankind agreed in this practice throughout the world, although that world is discordant and unknown to itself. No one can sufficiently estimate how much is owed to the Romans, who abolished these monstrous rites, in which homicide was considered to be one of the greatest obligations, and the order to perpetrate it was thought to be of most saving efficacy."

One of the chief reasons why the Roman Government suppressed these human sacrifices was probably that they were regarded by that government as an infringement of its Sovereign authority. See Gospol of St. John, xviii. 31.

CHAPTER XIV.—TACITUS' AND LUCAN'S NOTICES
OF THE DRUIDS.

THE Roman historian, Tacitus (A.D. 61—117), makes mention of the Druids in two of his works. First, in his *Histories* (Book iv. chapter 54), where reference is also made to the burning of the Capitol, or Citadel of Rome, by the soldiers of the Emperor Vitellius, A.D. 99. "The like reports were circulated respecting Britain: but nothing so much as the burning of the Capitol had induced them to believe that the end of the Roman Empire was at hand. The Druids, with their vain superstition, sang that the city had formerly been taken by the Gauls, but that the Empire had continued safe while the abode of Jupiter (the Capitol) was safe. That a proof of the anger of heaven was now given by the fatal fire, and that the control of human affairs by the Transalpine nations was portended."

Secondly, in his *Annals* (Book xiv. chapter 30), where he describes the attack made by the Roman general Suetonius Paulinus on the Isle of Mona, or Anglesey. It was at this time (A.D. 61) that the Britons under Queen Boadicea rebelled against the Romans, but were defeated by Suetonius on his return from Anglesey. "Therefore he (Suetonius Paulinus) prepares to attack the Isle of Mona, and builds flat-bottomed ships, suitable to the shoals and uncertain depths. So he transported thither the foot soldiers: the horsemen following them through the shallow water, or swimming by the side of their horses in the deeper water, passed across. In front of the beach stood a motley line of battle, dense with weapons and warriors, with women running in and out among them, clad with funereal raiment. Like furies, and with their hair dishevelled, they held torches before them; and the Druids round about them, lifting up their hands to heaven, and uttering direful imprecations, astonished the soldiers with the novelty of the spectacle, so that they exposed their motionless

bodies to wounds, as if their limbs had been paralysed. Afterwards, at the admonition of their leaders, and themselves exhorting one another not to be afraid of a womanish and fanatical troop, they advance the standards, and overthrow those who oppose them, and envelop them in their own fires. A garrison was afterwards placed in the conquered territory, and the groves were cut down which had been consecrated to inhuman superstition; for they considered it allowable to besmear their altars with the blood of captives, and to consult the gods by the fibres of the human body."

Lucan, a Roman poet, A.D. 39, in his poem on the civil war (Book i., v. 444), has the following: "And those by whom the cruel Tentates is worshipped with dreadful blood, and Hesus horrid with his savage altars, and the altar of Taranis not more humane than that of the Scythian Diana. Ye also, Bards, who with your praises transmit the memory of the brave and the slain in war through a long period of time, have poured forth many songs in security. And ye also, O Druids, have laid aside your weapons and returned to your barbaric rites, and your perverted mode of sacrifice. To you it is given alone to know the gods and the celestial powers, or alone to be ignorant of them. Ye inhabit deep groves in remote forests. According to your teaching, the shades of the departed do not go to the silent abodes of Erebus, and the pallid regions of profound Dis. The same spirit animates their bodies in another world. If ye sing what ye *know*, death but intervenes in the midst of long life. Truly the people on whom the Bear looks down, are happy in their error, whom that greatest of fears, the dread of death, does not oppress. Thence is the warrior's mind prone to rush on the sword; and courage that readily meets death: and with them it is reputed a cowardly thing to be sparing of a life which will again return."

CHAPTER XV.—CONCLUDING NOTICES OF THE
DRUIDS BY VARIOUS AUTHORS.

CICERO (B.C. 106—43), in his work *De Divinatione*, has the following: "And this method of divining is not neglected even among barbarous nations: since there are, in Gaul, also the Druids, one of whom I myself was acquainted with, viz., Divitiacus, the Æduan, who was your guest, and who spoke highly of you. He professed that the science of the laws of Nature, which the Greeks call Physiology, was known to him; and he used to predict partly from auguries, partly from conjecture, the things which were about to happen."

Suetonius (end of 1st century), the biographer of the twelve Cæsars, says in his biography of the Emperor Claudius, (Book xxv., 14): "He (Claudius) entirely abolished the religious observances of the Gaulish Druids, which were dreadfully inhuman, and which had been forbidden to Roman citizens only, during the reign of Augustus."

Aurelius Victor (4th century), in his *lives of the Cæsars* (chapter iv. 2), says: "In short, by the instigation of good advisers, evil customs were repressed by him (Claudius), and also throughout Gaul the infamous superstitious practices of the Druids."

The early Christian writer, Origen (A.D. 186—253), in his book against Celsus (Book i.), writes: "Celsus therefore appears to have said this, not speaking the truth, but with a hostile purpose, as one whose aim was to criminate the Christian Religion, as having had its origin from the Jews. Moreover, he says that the Galactophagi of Homer, and the Druids of the Galatians and the Getæ (Goths), are the wisest of the ancient nations, being such as have taken up certain opinions akin to the Jewish dogmas; concerning which nations I do not know whether there are any writings of theirs extant. The Hebrews alone, as far as in him lies, he excludes from antiquity and wisdom."

Clement of Alexandria (4th century), in his book called *Stromateis* (patchwork), (Bk. i., page 357), says: "Alexander, moreover, in his book concerning the Pythagorean symbols, relates that Pythagoras was a disciple of the Assyrian Nazaratus, whom some think to have been Ezekiel; but it is not so, as shall be hereafter shown; and he besides endeavours to make out that Pythagoras had heard the Gaulish philosophers and the Brachmans." And again (page 359): "Philosophy, then, a thing of great utility, formerly indeed flourished among the Barbarians, shining resplendently throughout the nations; but afterwards it came even to the Greeks. Moreover, the prophets of the Egyptians, and the Chaldeans of the Assyrians, and the Druids of the Gauls, and the Semanæi of the Bactrians, and the philosophers of the Celts, and the Magi of the Persians, who indeed also indicated the birth of our Saviour, coming into Judea while the star went before them, and the Gymnosophists and other Barbarian philosophers, presided over it."

Ansonius (A.D. 380—390), a Roman poet, and a professor of grammar and rhetoric in his native town, Bordeaux, wrote some verses commemorative of the Professors of Bordeaux, in which occur the following passages (No. x., line 17): "Nor will I fail to speak of the old man by name Phœbicius, who, although he was warden of the temple of Belenus, derived no advantage from that circumstance; but nevertheless, as it was ordained, being descended of the stock of the Druids, and being of the Armorican nation, obtained the chair of a professorship at Bordeaux by his son's influence." Again (No. iv., 7): "You, Baiocassis, descended of the stock of the Druids, if the report is trustworthy, derivest the origin of thy sacred race from the temple of Belenus; and thence your family have their names: you, the name of Patera, for by this name the mystic priests of Apollo call his attendants. The names of your brother and father are derived from Phœbus, and that of your son from Delphi." Here we see a

connection between the Druids, and the temple of the god called Bel, Baal, Beli, or Belenus. In Chapter VII. it was stated that one of the names of Stonehenge was Hên Velen, *i.e.*, "the old Temple of Apollo, or Belenus."

CHAPTER XVI.—THE RELIGION OF THE DRUIDS, WITH SPECIAL REFERENCE TO STONEHENGE.

IN the notices respecting the Druids, which have been already cited from various authors, we find but little respecting their religion; and the reason of this seems to be, that their principal doctrines were not committed to writing, and were not divulged to the people generally. The Welsh Bards of later times spoke with less reserve about the dogmas of their old religion, when Christianity had become more firmly established among them. The ancient religion of the Cymry seems to have been that which, having been perverted, is called Arkito; but which was originally the religion founded on the Covenant that the Almighty made with Noah. The triad given by Diogenes Laertius (see Chapter XII.) as illustrative of Druidical teaching, *viz.*, "That we must reverence the gods, do no evil, and exercise fortitude," is still preserved in words of the Welch language, which are thus rendered; "Three first principles of wisdom; obedience to the laws of God; concern for the good of mankind; and bravely sustaining all the accidents of life." We can scarcely doubt that these principles of religion were derived from the pure patriarchal dispensation of early post-diluvian times, and have relation to that period, just as the concluding words of the 28th Chapter of the Book of Job have been supposed to refer to the instruction given to man at the beginning. The fact that a true religion has in more than one case been corrupted and debased, is contrary to the idea which some

sciolists of the present day entertain, viz., that mankind have gradually discovered, and developed religion by their own unaided efforts; for if this were true, the process of development would, in all likelihood, have been upward, and not downward, as we *know* it to have been.

The Cymric Deity was named Hu, a name perhaps akin to the Hebrew pronoun *hû*, *הוּ*, signifying "He," or "He himself." Hu Gadarn (the Mighty) represented the Supreme Being, and also, afterwards, the patriarch Noah. The chief goddess of the Cymry was Ceridwen, called more concisely Kêd, and answering to the Egyptian Isis, the Greek Demeter (Mother-Earth), and the Roman Ceres. One of her titles was *Ogyrven Amhad*, "the mother of various seeds." Kêd is called by Aneurin, "the fair ruler of the Loëgrian tribes," as if she was more particularly the goddess of the Loëgrians. The simple and pure patriarchal religion of the Cymry appears to have been corrupted by the elevation of the Ark and the revered patriarch, to the rank of Deities, in the same way as the Jews made the brazen serpent an object of worship (2 Kings xviii. 4), and the Church of Rome has deified the Virgin Mary, and, as one may say, the saints, and has unduly exalted St. Peter in the person of his supposed successors. A further corruption of religion afterwards took place, when the Sabian worship was introduced, as we may suppose, by the Phœnicians, and became blended with the already corrupted Noachic religion, so as to form with it the Helio-Arkite worship. In this way the worship of the Sun, and probably of the Moon, became associated with that of Hu and Kêd. This union of the two religions appears to have been anterior to the construction of Stonehenge, which is not only described by the Bards as being sacred to Hu and Kêd, but also as being the temple of Beli, or the Sun.

Stonehenge, although consisting (see Chapter V.) of two circles and two ovals, may be said really to consist of only two parts, a double circle, and a double oval, the inner row of

each of which was probably the most sacred ; the outer row, perhaps, mainly serving as the screen or fence of the inner. We have the testimony of the Welch Bards to the fact that the oval was the sacred cell of Keridwen or Kêd, who, probably, was revered in conjunction with the Noachic Ark, and the Moon ; and that in this cell a fire was constantly kept burning in honour of this goddess.

The double circle was apparently sacred to the Cymric Deity named Hu, who "presided in the Circle of the World ;" also to the patriarch Noah ; the planet Saturn ; and to Beli, or the Sun. The chief indication of the structure being intended for the worship of the sun is this, viz., that a line carried to the summit of the Bowing Stone from the eye of a person of average height standing on the altar-stone, will, being continued thence, touch the visible horizon at the place where the sun rises on the longest day, or, more technically, at the Summer Solstice.

The oval or egg shape of the cell is probably emblematical of the great reproductive power in Nature, and is typical of Ceridwen, the goddess of terrestrial reproduction ; also, perhaps, of the Moon, which is still thought in some parts of England to exercise great influence on the growth of plants, favourable or prejudicial, as she is growing or waning ; and of the Ark, which contained the individuals whereby the earth was to be replenished. If the inner oval consisted of 19 stones, as is generally supposed, it may have had some reference to the lunar cycle of 19 years, at the end of which time the new and full moons fall again on the same days of the month.

The Cymry also worshipped other deities, *e.g.*, Gwydion (Mercury), and Llywy, the Cymric Proserpine, and peculiar deity of the Bards, who professed themselves her votaries.

CHAPTER XVII.—THE CURSUS, AND AVENUE.

THE Cursus, or Hippodrome, which lies about half-a-mile north of Stonehenge, was discovered by Dr. Stukeley, August 6th, 1723. The Doctor justly supposes that games, feasts, exercises, and sports were celebrated on the Cursus, or "Course," at the more public and solemn meetings for sacrifice. He quotes Macrobius, (Satur. I.,) who says :—" Upon holy days dedicated to the gods, there were sacrifices, feasts, games, and festivals. For a sacred solemnity is, where sacrifices are offered to the gods, or holy feastings celebrated, or games performed to their honour, or where holy days are observed." The Cursus is included between two parallel ditches, the earth from which is thrown on the inside, running east and west, nearly 350 feet apart, or as Stukeley reckons 200 Druid cubits, this cubit being the same as the Phœnician, Egyptian, or Hebrew cubit, *i.e.*, in length $20\frac{1}{2}$ inches. 200 of these cubits would therefore be equal to 346 $\frac{1}{2}$ feet. The Cursus is a little above 10,000 feet, *i.e.*, it is 6,000 Druid cubits in length. It is so contrived as to reach from the highest ground of two elevations, being carried along a gentle valley through the intermediate distance, so that the whole of it lies conveniently for being overlooked by the spectators. And it is even more convenient for sight from the circumstance that it is on the side of the rising ground, chiefly looking southward toward Stonehenge. In this Cursus there are two gaps, or entrances, in the two fosses. These entrances are opposite each other.

The Avenue of Stonehenge is a continuation of the line already spoken of, as being drawn through the middle of the bowing-stone, altar-stone, and entrance of the temple. It extends beyond the bowing-stone rather more than 1700 feet—1,000 cubits—in a straight line to the bottom of the valley. It was bounded on both sides by a ditch, the earth of which was thrown inwards. Here the avenue divides into

two branches, both 40 cubits in width. The eastern branch first curves off, and then tends directly east in the direction of an ancient ford of the river Avon called Radfin, and beyond that it bears towards Harradon Hill. The western branch makes a curve of 1,000 cubits along the bottom of the hill until it meets the *Cursus*.

At the east end of the *Cursus* is a large bank of earth, nearly as broad as the *Cursus*, and extending in length nearly 200 feet. This seems to have been the place occupied by the judges of the prizes and the chief spectators, and answers to the modern "grand stand," or the ancient Greek "*Periopè*." (Hom. II. xxii. 451.) At the west end of the *Cursus* is a curve, where the chariots probably turned. At this end there are two small mounds, which may have served as turning points.

According to Dr. Stukeley, at 700 cubits from the extreme end of the *Cursus* we come to the middle line of the straight main avenue of Stonehenge; at 500 cubits more we come to the gaps or opposite entrances; at 1,000 cubits more we come to the place where the western branch of the avenue enters the southern fosse of the *Cursus*. The *Cursus*, he says, is directly north from Stonehenge; so exactly that the meridian line of Stonehenge passes precisely through the middle of the *Cursus*; and when we stand in the entrance of Stonehenge and observe the two extremities of the *Cursus*, they are each exactly 60 degrees from the meridian line.

The Gauls were noted for their chariots of various descriptions, and had almost as many names for them as we have for ours. Some of their chariots were adopted by the Romans, and employed by them in their Circensian games (Sidonius Apollinaris, Book xxii.).

Dr. Stukeley conferred a great benefit on antiquarians and historians by his discovery of the *Cursus*; since that discovery throws considerable light on the meaning of the description given by the Welsh bards of the "Battle of

Cattraeth," or the massacre of the British nobles by Hengist in the time of Vortigern, which the old English chroniclers, monkish or others, relate to have taken place at Stonehenge; but which the Welsh bards intimate was perpetrated on a "course" (*Ystre*) near it.

CHAPTER XVIII.—VORTIGERN, HENGIST, AND AURELIANUS.

IN this and the following chapter it is proposed to give a detailed account of the only remarkable event in the history of our island which is connected with Stonehenge, viz., the massacre of the British nobles by Hengist in the time of King Vortigern. It may well surprise us to find that long after Christianity became known, and to some extent embraced in Britain, Stonehenge, the temple of an older worship, was still the object of great veneration; that perhaps many of the ancient rites were still continued there, and that solemn festivals, games, sports, and sacrifices were celebrated in its precincts as before. These facts, as Davies, the author of *British Druids*, says, the Welsh Bards have recorded against themselves. One reason of this may have been that the original Noachic religion of the Cymry was founded on a Divine revelation, and so a true and authentic religion; and it appears from the compositions of the Bards, that, after the introduction of Christianity, the names of Nöe and Eseye were used for those of Hu and Kéd, which clearly shows that they recognised the identity of Dwyvan (their Noah), and Hu (the deified Noah), with the great Scriptural Patriarch. We may assume then that the religion of Christ became, to a certain extent, blended with the earlier religion, in some such way as the Sabian worship had before been joined to the Arkite. We shall the less wonder at this when we consider that

the Church of Rome has probably ever been considerably leavened with the superstitions of Pagan Rome.

Gwrtheyrn, called by the Latin writers Vortigernus, and by the Saxons, Wyrtegeorne, succeeded to the British throne A.D. 445. In the year A.D. 418, and perhaps also more completely in 434, the Roman legions had been summoned out of Britain, together with large bodies of local militia, comprising the flower of the British youth, leaving the stations along the Great Northern Wall not only defenceless, but in a great measure depopulated. Thus Britain was exposed to the invasion of the Picts and Scots, who did not fail to take advantage of the opportunity. Vortigern especially represented the old or Cymric Britons, being one of a line of princes who reigned in Gwynedd, or, as Latinized, Venedotia, in the eastern part of Wales. Besides his apprehensions of danger from the Picts and Scots, Vortigern, as Nennius tells us, still entertained fears of being attacked by the Romans, and also dread of his rival and cousin, Ambrosius, whose elder brother, Constans, he had killed in order to obtain the crown. The old chroniclers state that Uther-Pendragon, father of the celebrated Arthur, was Ambrosius' younger brother. Another writer tells us that he was afraid of an attack being made on him by those who occupied France. Ambrosius Aurelianus is thought by some to have been the son of Constantine, who assumed the *purple*, or Roman Imperial authority, in Britain, in the reign of Arcadius and Honorius, A.D. 407. This usurper obtained possession of Gaul and Spain, and resided in the former country. He reigned four years, when he was defeated and put to death by Constantius, the general of Honorius. But it is doubtful whether Aurelianus was his son, as some writers have stated that his parents were slain by the Picts. At all events, we are distinctly told by the best authorities that he was "born in the purple," or, whilst his father exercised Roman Imperial authority in Britain. Aurelianus represented the Romano-

British party in Britain, and probably had considerable influence in Gaul. He resided in Brittany after the accession of Vortigern. It was through fear of him, at least as much as from dread of the Picts and Scots, that Vortigern thought of summoning the Saxons to his aid. According to the Welsh accounts he took this step contrary to the general opinion of his subjects.

How the Saxons, under Hengist and Horsa, came to Britain, A.D. 449, and were located in the Isle of Thanet; how the county of Kent was next bestowed on Hengist on the marriage of Vortigern with Hengist's daughter Rowena, is well known. The Britons, disgusted with the conduct of Vortigern, whose sole virtue was liberality, deposed him, and elected his son, Vortimer, in his room. The latter fought energetically against the Saxons, and after some hard-contested, and probably indecisive battles, including that of Aylesford, A.D. 455, where Horsa, the brother of Hengist, and Catigern, the brother of Vortimer, were both killed; and the battle of Crayford, A.D. 457; finally, after a battle on the coast spoken of by Nennius as fought *ad Lapidem Tituli* (Stonar in Thanet), on the shore of the Gallic sea, and called by the Britons "the battle of Galltraeth," forced the Saxons to take refuge in their ships and evacuate the country.

It appears that not long afterwards Vortimer was poisoned by the contrivance of Rowena, and the inconstant Britons again made Vortigern king. Negotiations between Vortigern and Hengist were recommenced, and the Saxons were allowed to return to Britain after an absence of about two years and a half. A peaceful conference, a banquet, and a Gorsedd, or solemn assembly of Bards, were arranged to take place on the Cursus at Stonehenge, at the time when the Britons held their annual religious solemnities at the commencement of May. Temporary wooden buildings were erected for the accommodation of the guests, consisting of 300 Saxon and

the same number of British nobles, and it was agreed that neither party should be provided with either offensive or defensive arms.

CHAPTER XIX.—THE MASSACRE ON THE CURSUS, AND THE DEFENCE OF THE TEMPLE.

THE locality of the fatal banquet (A.D. 461) is distinctly marked by the Welsh Bard, Cubelin, who lived in the sixth century :

“ Medrit mur Iôr
Maus pedir pedror
Mawr cor kyvoeth.”

Which is thus translated : “ And the spot appointed was in the precinct of Iôr (moving within his circle, *i.e.*, the sun); in the fair quadrangular area of the Great Sanctuary of the Dominion.” This area, no doubt, means the Cursus, a long quadrangle.

The particulars of the massacre are mainly supplied by the composition of Aneurin, entitled the *Gododin* (Mr. Davies' translation), which consists of thirty-one songs, each having reference to some circumstance connected with this event. From it we learn that Vortigern was, in part, privy to the nefarious design of Hengist, who brought his Saxon chiefs to the feast, wearing their corslets concealed, and also having with them secreted their long knives or scaxes, from which weapon some suppose that the Saxons derived their name. Vortigern was, probably, willing that the chiefs of the faction opposed to him should be slain, including their leader, Aurelianus, who is called in the *Gododin* *Gucrawl*; and who acted as seneschal of the feast, being mounted on a horse, and having in his hand a lance, or more likely a spear-staff without an iron head, called by the Romans *hasta pura*.

Hengist took care that those chiefs should be invited who had most distinguished themselves in fighting against him; and it is a significant circumstance that Vortigern appears not to have invited to the conference any of the chiefs of his own territory of Gwynedd. Rowena, called Bradwen by the Britons, is represented as investing each of the British chiefs with the distinction of a purple robe, and as contriving with Vortigern to pair them together with the Saxon chiefs, one Saxon and one Briton, at the feast, with a view to the furtherance of Hengist's design. According to Aneurin's account, a bard performed the usual rite of sortilege by the means of sprigs of different kinds of trees, and divined the assault which was about to ensue, but feared to announce it lest he should be slain by Hengist. When the British chiefs had feasted and drunk plentifully of "the delicious potent mead," Hengist, "the water-dweller," "the sea-drifted wolf," having his brows girt with a wreath of amber beads—the usual ornament of a Saxon prince—gave the signal, *Nimet eowr seaxes*, i.e., "take your knives;" whereupon the Saxons drew their concealed weapons, and each chieftain attacked his neighbour; Hengist setting them the example by slaying the Bard Owen; and in the words of the Gododin, "his sword resounded upon the head of the chief singer of Nœ and Eseye, at the Great Stone Fence of their Common Sanctuary," Aurelianus, called also Eidiol (the interposing knight), and Cynon (the prince), after attempting to stop the massacre and to maintain some sort of fight with the Saxons, escaped to Stonehenge. Two other chieftains, Cinric and Cenon, also escaped. In the morning the Saxons attacked the Temple with the intention of seizing the treasures deposited there; but it was resolutely defended by Aurelianus, chiefly with the aid of the Bards. The Saxons made their attack at the Avenue, or, "The Outlet of Hên Velen;" the vallum round the Temple being defended by a palisade, and the interval, probably, occupied by wooden huts; but being

stoutly opposed, and also being confused by the smoke and flames of some burning corn-stacks which were set on fire by order of Aurelianus, they were repulsed with the loss of seventy men. Aurelianus, or Eidiol, "the knight of the grey stone pillars," derived the title of Ambrosius, or Emrys, from this defence of the Gwaith Emrys, *Ambres*, or Ambrosial Stones.

Vortigern was taken captive after the massacre by his father-in-law, Hengist, and regained his liberty by surrendering Essex, Middlesex, and Sussex. He then retired to his castle in Wales (Radnorshire), and was there attacked, and burnt together with his castle, by Ambrosius, A.D. 466. Rowena was also put to death by the justly incensed Britons. Ambrosius then prosecuted the war against the Saxons, and at last brought it to a conclusion in Yorkshire, where Hengist, being defeated, took refuge in *Caer Conan*, now Conisborough Castle, on the river Don; but was obliged to capitulate unconditionally, and was beheaded by Ambrosius, or Eidiol, A.D. 488. Ambrosius became King of the Britons, and allowed to Pascentius, a son of Vortigern, two of his father's provinces, viz., Buelt, in Brecknockshire, and Guorthegirnaim, in Radnorshire. He was poisoned by Eppa, a Saxon, acting as a physician, at the instigation of Pascentius.

Anenrin, the author of the *Gododin*, escaped wounded from the massacre. He deploras in his song the fate of the Bard Owen, his intimate associate. Of the other victims, he particularly mentions Caradoc, a Cornish, and Caredig, a Welsh chieftain; and Twdvwlech (pronounce *w* as *oo*), the petty king of Kent, whose kingdom Vortigern had given to Hengist.

CHAPTER XX.—THE TEMPLE IN ITS PRESENT STATE.

THE temple having been already described as it is supposed to have been in its original state (see Chapter V.), its present condition will be best appreciated by showing how much of the original circles and ovals has been overthrown or subtracted.

Of the outer circle of 30 upright sarsen stones, there remain standing 17. Of the 30 imposts of this circle six remain in position, including the impost over the entrance, and one on each side of it, which together give a good idea of the original continuity of the imposts, which formed a kind of *corona* around the structure. There are 16 pieces of sarsen stone lying on the ground, which apparently belonged to this outer circle.

Of the inner circle of syenite stones there are seven standing, two being much diminished. Between the inner circle and the outer oval there are nine pieces of syenite stone broken off or overthrown, of which most, if not all, seem to have belonged to the inner circle.

Of the outer oval of great sarsen stones there are six standing, and of the imposts two remain in position, viz., those of the two triliths on the right hand of one standing on the altar-stone and facing the entrance. On the ground are 13 sarsen stones, either whole or fragmentary, which belonged to this outer oval. With regard to this oval, it is remarkable that the fallen right-hand stone of the great middle trilith, and also the fallen nearest stone of the farthest great trilith, on the left hand, as seen from the altar-stone by one facing the entrance, instead of lying with their bases close to the cavities in which they stood, appear to have been jerked, or to have slid, a considerable distance backwards; but the fallen stone of the great middle trilith, most so. This, it seems, can only be accounted for by supposing that each of these

stones in falling impinged upon one or two of the upright stones of the inner oval, which impact would cause the great falling stones partly to be jerked and partly to slide backward. Another singular circumstance is, that the stone of the middle trilith, which still remains standing, preserves its position, although it is inclined, at a considerable angle, from the perpendicular. It just touches the grooved upright stone by its side, but can hardly be said to be supported by it. This circumstance is explained by its fallen companion, the unwrought part of which, formerly buried in the ground, is about 4ft. 9in. in length; from which we may conclude that the leaning upright has the same length of *fulcrum* to support it. It is also remarkable that the two supporters of the middle trilith are the only stones which were so deeply planted in the ground, the others being but slightly embedded in cavities dug in the chalk, and rammed round with broken pieces of flint, to assist in securing them in their position.

Of the inner oval of syenite stones six are standing. On the ground are four pieces of syenite stone which belonged to this oval. The altar-stone is reckoned with these, but it is of a finer quality, being a fine calcareous sandstone.

It is not improbable that there may have been a small trilith of syenite opposite the entrance of the temple, either in or just *within* the inner circle. An impost of syenite, with mortise-holes, lies on the right side of the entrance, as seen from the altar-stone, in contact with another piece of syenite, which impost could not have belonged to the outer circle, but was probably the impost of the supposed trilith. Underneath this trilith *may* have been a small altar-stone, but, more probably, it was in the *centre* of the temple, which is eight feet in a line drawn from the middle of the side of the altar-stone towards the entrance. Aubrey says that "Philip, Earl of Pembroke, Chamberlain to King Charles the First, did say that an altar-stone was found in the *middle*

of the area here, and that it was carried to St. James's." Aubrey also says that the inclination of the stone of the great middle trilith was caused by George, Duke of Buckingham, who in the year 1620, when James the First was at Wilton House, "did cause the middle of Stonehenge to be digged, and this under-digging was the cause of the falling down, or *recumbency*, of the greatest stone here, 21 foote long." The nearest left-hand trilith to the altar-stone, as seen by one facing the entrance, fell in the year 1797. It had previously been rather out of the perpendicular, as was remarked by Dr. Stukeley. Its fall is said to have been occasioned by some gypsies having dug a hole on one side of it for their fire, into which the rain soaked. A severe frost then set in, freezing the wet chalk around the foundation; a rapid thaw followed, which so loosened it that the trilith fell.

CHAPTER XXI.—THE SLAUGHTER STONE.

THE large flat stone which lies between the Bowing Stone and the entrance of the Temple, at the edge of the vallum, has generally been supposed to have been the altar on which victims were sacrificed by the Druids. The passages already cited from ancient authors abundantly prove that such sacrifices were both common among the ancient Britons and Gauls, and esteemed by them to be of great efficacy in conciliating the favour of their deities. This being the case, there seems to be little doubt but that these immolations took place at Stonehenge, the most important temple of Druidical worship; and if this is correct, the so-called Slaughter Stone—as being the best adapted for such purposes—is certainly the most likely to have been stained with human gore. Some have entertained an idea that this stone was formerly upright, and that it fell casually into its present position. This is refuted

by the circumstance that there is no hollow in the ground at either end ; whereas we may suppose that had it fallen, there would be seen a cavity in the ground marking the place where the base had been embedded. Also the stone appears to have been slightly sunk in the earth, and lies too evenly between the entrance and the Bowing Stone for us to suppose that its present position was accidental. Also, according to the proportions of the sides of similar triangles, it may be calculated that an upright stone placed where the Slaughter Stone is laid, would, if more than eleven feet high, interrupt the view of the summit of the Bowing Stone as seen from the Altar Stone. The Slaughter Stone, therefore, which is 21 feet 2 inches in length, would, if erected on the place where it now lies, intercept the view from the Altar Stone of the summit of the Bowing Stone, unless at least 10 feet of it were sunk in the ground. This consideration is a strong argument against the supposition that this stone was ever erect.

It is perhaps worthy of remark that the Temple of Artemis, or Diana, in the Tauric Chersonese (Crimea), was one of the most noted for the celebration of human sacrifices. This country, as was observed in Chapter II., was in early times inhabited by the Cimmerii, or Cymry, who did not leave it before B.C. 617. It was therefore in their occupation when, according to one version of the Greek legends, Iphigenia, the daughter of Agamemnon, was priestess of Diana's Temple there. One of Euripides' dramas, viz., *Iphigenia in Tauris*, is founded on the story that Orestes, the brother of Iphigenia, came thither with his friend Pylades, and that when they were about to be sacrificed, it being the custom of the country to immolate strangers who came there, he was recognised by his sister, who saved their lives, and made her escape together with them.

There must have been many slaughter stones in different parts of the country, but being less easy to recognise than the

uprights, few could now be identified. The late Rev. R. Kirwan, Rector of Gittisham, Devon, identified one of these stones, situate on the edge of his parish, which he thus describes :—" Leaving the town of Honiton by the Sidmouth Road, the ground quickly rises, and attains an elevation of about 800 feet above the sea level. At a distance of three miles from the town, at a point where four roads meet, known as Hunter's Lodge, is a large flat stone, which tradition says, was once used as an altar for human sacrifices. It appears to be unhewn, presenting no marks of a tool on it, and may possibly have formed the cap stone of a dolmen (very unlikely). Local tradition further states that the stone descends the hill every night, bathes in the stream for the purpose of washing out the stain of human blood which is still upon it, and that before morning it returns to its original position."

" They say blood will have blood ;

Stones have been known to move, and trees to speak."

Macbeth, Act 3, Sc. 4.

This stone lies in the south-east corner of a piece of grassy ground which is triangularly shaped, having its apex formed by the branching off of two roads from the Honiton and Sidmouth road, and its base formed by the road from Ottery St. Mary to Seaton. It lies not far from Broad Down, which is a vast necropolis of sepulchral barrows.

The stone is roughly pentagonal, having five clearly defined corners, or rather points at the sides. It is rather more than a foot high, and appears to rest on the ground, or to be but very slightly sunk in it. It is a kind of conglomerate stone, composed of a calcareous sandstone and chert. Its extreme length between two of the points which are in a direction east and west, is about 4 feet 10 inches. Its breadth between two of the other points is 3 feet 7½ inches. The surface is irregular, having some cavities and projections. Just opposite to it, on the other side of the road, is a very large barrow.

It is remarkable that on the Slaughter Stone at Stonehenge is a line of holes made by what is technically termed *pecking*, as if with the intention of detaching a rather irregular projection; which intention from some cause or other was not carried out.

CHAPTER XXII.—ITS ASTRONOMICAL ASPECTS.

WE are indebted to Dr. John Smith, inoculator of the small-pox, as he styles himself, for making an important discovery with regard to the position of the Bowing Stone. Dr. Smith, while residing at Boscombe, frequently visited Stonehenge; and without the aid of any instrument, or assistance, except from a "White's Ephemeris," came to the conclusion that at the Summer Solstice the sun would be seen by one standing on the Altar Stone to rise over the summit of the Bowing Stone. This has frequently since been tested, and proved to be a fact. Dr. Smith published the result of his investigations in a pamphlet, in 1771.

The following observations and directions will assist any one in determining the position of the stones at the edge of the vallum. The latitude of Stonehenge is $51^{\circ} 10' 43''$ N. The longitude of Stonehenge is $1^{\circ} 49' 30''$ W. Accordingly, the Stonehenge time is exactly seven minutes 18 seconds behind Greenwich, or railway, time. If a person were to find by measurement the centre of the Temple of Stonehenge, and hold a plumb-line, when the sun is shining, at about seven minutes past twelve, railway time, so that the line of shadow might pass through the centre point of the Temple, this shadow-line, the ends of which might be marked by pegs fixed in the ground, would be the true meridian line of Stonehenge. An extension of this line made in each direction from the

centre point by means of a cord or measure, on being carried to the edge of the vallum, would enable one to mark the points for due North and due South on the vallum. A line drawn at right angles with the shadow-line, also through the centre point of the Temple, and being extended in each direction from the centre point to the vallum, would give the points for due East and due West on the vallum.

It is calculated that the sun rises in the latitude of Stonehenge, on the longest day, nearly 40° from due East to the North; the sun's *amplitude*, on the longest day, at Greenwich, in latitude $51^{\circ} 28'$, being $39^{\circ} 48'$, and at Stonehenge rather less. Owing, however, to the difference in the height of the visible horizon from that of the true, the Slaughter Stone, which is in the same line as the Bowing Stone, is placed a few degrees less than forty from due East. Again, as the sun sets at Stonehenge on the shortest day the same number of degrees, *i.e.*, nearly 40° to the South from due West, it will be seen at Stonehenge by one looking from the Altar Stone, to set on that day at, or near, the point of the horizon opposite, *i.e.*, at, or near, the point of the horizon seen in the middle of what may be called the back entrance of the Temple. At the point where this line of sight crosses the vallum, there was probably another stone once placed. With regard to the two other detached stones, beside the Slaughter Stone, on the edge of the vallum, there is much conflict of opinion. The one on the North-West side of the Temple, which is four feet high, and maintains its original position, is, according to the Plan of Colonel James, Director-General of the Ordnance Survey, rather less than 70° from the point where a line drawn through the middle of the Altar Stone, and back entrance of the Temple, meets the vallum. The other stone, which is on the South-East side of the Temple, is at the same distance from the Slaughter Stone. This other stone is about 10 feet 6 inches in length, and was formerly erect, but is now prostrate. The height of these stones seems

to have been adapted to the visible horizon, as seen from some defined point, or points, of view. These stones are in a line which passes either quite, or very nearly, through the centre of the Temple. Of the cavities, or depressions, in the turf on the vallum, one is about 34° to the South of the detached stone on the South-East side of the Temple; and the other is, or rather, was, 34° to the North of the other detached stone, on the North-West side of the Temple. The present writer, without going into Dr. Smith's statements with regard to these detached stones and cavities, which he has found to be incorrect, or Mr. Duke's theory, which can be disproved, thinks it sufficient to say that it is not improbable that a person standing in the cavity or depression in the turf on the North-West side of the Temple, now almost obliterated by a Vandalic carriage-way which cuts through the vallum, and looking across, would see the sun rise on the shortest day over the gnomon, or detached stone, supposing it erect, on the South-East side; and similarly, that standing in the cavity or depression in the turf on the South-East side, and looking across, he would see the sun set, on the longest day, over the gnomon, or detached stone, on the North-West side. This conjecture should be tested by actual observation, on those days. Mr. Duke asserts that the Rev. L. Tomlinson found by the application of his quadrant that "the verging line" of the two great trilithons still entire, made with the upper level of the *corona* of the outer circle the angle of $23\frac{1}{2}$ degrees, which is the angle of the inclination of the plane of the ecliptic to the plane of the Equator, or Equinoctial.

Some writers have considered that Stonehenge was part of a *planetarium*, or set of temples, each sacred to one of the five planets, and have attempted to describe it as such. Taliesin, in his songs, says that Ceridwen, the British Ceres, "paid due attention to the hours of the planets," in gathering plants; and he also speaks of a father fearing that his son

"had been born in an evil hour;" but the present writer has found nothing in these compositions which directly connects the planets, except perhaps Saturn, with Stonehenge.

CHAPTER XXIII.—APPEARANCE AND COSTUME OF THE DRUIDS.

STRABO, (Bk. iv.), states that the Gauls, who were of high rank, and held important public offices, wore brightly dyed garments ornamented with gold. Virgil, (*Æneid*, Bk. viii., line 659,) has the following lines descriptive of the Gauls:—

"Aurea cæsaries illis, atque aurea vestis;
Virgatis lucent sagulis, tum lactea colla
Auro innectuntur;—"

"Their hair is of a light colour, and their garments are ornamented with gold; they make a goodly show with their striped mantles; and their white necks are encircled with golden collars." Strabo tells us that they also wore gold armlets and bracelets. The Druids, being one of the two classes of nobles, may have been ordinarily thus apparelled; but their most sacred garments appear to have been white. M. Cambry, the author of *Monumens Celtiques*, states that Blaise de Vigèdre, in his comments on Philostratus, says:—"Our legislative Druids, according to Sabellicus, wore long robes spangled and ornamented with gold, after the fashion of a *toga*, or Roman embroidered gown, together with a collar of fine gold. The hair of their heads, and also of their beards, was long, which gave them a majestic appearance in the execution of their offices." M. Cambry also says:—"The author of *Monumens Singuliers* has preserved for us a precious monument of the costume of the Druids conformable to this description." "It consists," he says, "of two

figures of bronze cast upon one pedestal of an antique form ; rough, in truth, but singular. The cuirass of the young man is of leather, like all the cuirasses of the ancients, and it is covered with mail before and behind. The old man wears a tunic, the sleeves of which are very short, and it is by the tunic that we discover to what nation he belongs, for it is streaked all over with purple. Now, it was the peculiarity of the Gauls to have their clothes striped in this manner. His cloak resembles a Roman one, with meadow flowers embroidered on it. The old man has also a baton." Whether this figure is that of a Druid seems questionable. He is represented, according to Dom Martin, as embracing the youth ; but M. Cambry thinks that he is instructing him in wrestling ; a curious supposition which, if it be correct, and the figure be that of a Druid, would prove that there was formerly muscular Druidism, as there is now muscular Christianity.

There was also a bas-relief, at Autun, representing two Druids. Both are attired in an under garment, something like the Roman *toga*, reaching to the feet ; and the *sagum*, or mantle ; the latter being fastened at the shoulder. The hair of their heads and beards is long. The head of the principal figure is ornamented with a wreath of oak leaves, and he carries in his left hand a kind of baton or sceptre. The head of the other figure is not covered or ornamented, and he carries in his right hand the representation of a crescent moon.

A writer named Montanus states that Johannes Theophilus thus describes the figures of Druids which he had seen represented by six stone statues :—"They were each seven feet in height (the statues) ; their feet were bare, and their heads covered with a Greekish kind of cloak, having a cowl, or hood to it ; they each had a wallet ; they had beards reaching to their middle ; also they had moustaches ; each had a book in his hand, and a Diogenic staff (*i.e.*, such as the Cynic philosopher, Diogenes, used) ; their countenances were stern ;

their brows grim ; their heads shrouded ; and their eyes fixed on the ground. These formerly among the Gauls (whether for the sake of elucidating the principles of religion, or for the sake of retirement, by which they might become more apt in inquiring into the causes of things), took up their abode in the woods and forests, and induced the multitude to resort to them."

This description of Druids seems to have supplied the representation of one which is given at the beginning of Dr. Stukeley's book on Stonehenge and Abury ; and also to have furnished most of the details of the picture of a Druid which hangs in the parlour of the Druid's Head Inn, which is $2\frac{1}{2}$ miles from Stonehenge, and $6\frac{1}{2}$ from Salisbury, on the Devizes-road.

CHAPTER XXIV.—REMAINS OF DRUIDICAL RITES AND PRACTICES.

ARCHÆOLOGICAL writers have made mention in their works of the relics of Druidical superstitions and customs. Some of these remnants of antiquity are to be met with in Wales ; some in Ireland ; some in Scotland ; and some in Devonshire and Cornwall. As the particular form of worship represented by Stonehenge was probably, in great part, of Phœnician origin, and therefore came into Wiltshire from the South-West part of England, where the Phœnicians traded, a brief description of the Devonian and Cornish remains of what may be supposed to have been Druidical rites and usages may be allowed to have some relation to the subject of these chapters.

Perhaps the most remarkable of these vestiges of the customs of past ages is a harvest ceremony which has only within the last 25 or 30 years fallen into disuse in Devonshire

and Cornwall, in which counties it was once almost everywhere observed. The custom is thus described by Mrs. Bray, in her *Traditions of Devonshire*:—"When the reaping is finished, towards evening the labourers select some of the best ears of corn from the sheaves; these they tie together, and it is called the *nack*. The reapers then proceed to a high place. The man who bears the offering stands in the midst, elevates it, while all the other labourers form themselves into a circle about him. Each holds aloft his hook, and in a moment they all shout these words:—'*Arnack* (or *a nack*) *arnack, arnack; wehaven* (pronounced *we-hav-en*), *wehaven, wehaven*.' This is repeated three several times." Mrs. Bray also says, "to beg fire at the doors of the rich, on the last day of October, when the gift was generally accompanied with some trifling donation in money, I have somewhere read, was, with the poor, formerly a custom in the western parts of England, as well as in Wales." She attributes this custom to the Druidical rule which compelled every one to extinguish all fire in his house, on the last day of October, and come to the Druid, in order to obtain from him a consecrated brand taken from the altar. This means of lighting a fire was denied to those who had not fulfilled the requirements of the Druids. A similar practice is said to have formed part of the Mexican religious customs. In the same counties "May Fires" were long numbered among the sports of May Day. Toland gives a very curious account of the *Beltan fires*, that in his time were kindled on a heap of stones called a *kairn*, in many parts of Ireland. Fires were kindled by the Druids at the commencement of May, and, probably, victims burned in them, in honour of Bel, or the Sun. The name Belstone of a parish on the edge of Dartmoor, is a reminiscence of the worship of Bel; and Bel Tor, the name of one of the Dartmoor heights called Tors, is another *souvenir* of him. The name of another of these heights, viz., Hessory Tor, is sup-

posed to relate to Hesus, the Mars of the Celtic Druids. Lactantius, in the portion of his Book of Divine Institutions entitled *De Falsâ Religione*, says: "The Gauls propitiated Hesus and Teutates by offerings of human blood." The Emperor Julian, commonly called The Apostate, says, in his Hymn to the Sun: "The inhabitants of Edessa, a place where the sun had been worshipped from ancient times, adored, besides the sun, *Æzizus* (or Hesus)." The name of Ham Tor, another of these mounts, may relate to Ham, the progenitor of the Phœnicians; but hardly to Jupiter (H)ammon, which is Mrs. Bray's conjecture.

It may be observed that Taranis (the Thunderer), and also Teutates, or Mercury, were deities of the Celtic Druids. However well the Cymry and Celts agreed in the form of their worship, the names of their deities were certainly very dissimilar. This circumstance strengthens what has been already asserted in a preceding chapter, viz., that the Celts and Cymry were two distinct branches of the descendants of Gomer.

Besides the customs above mentioned, as being probably of Druidical origin, there are the superstitions in Devonshire respecting the ash tree, including the notion of the power which a branch of it possesses over adders, and also the custom of burning an ashen faggot at Yule-tide, a season which, as well as May Day and Harvest time, was celebrated by the Druids with various rites.

CHAPTER XXV.—THE KIND OF STONES; WHENCE AND HOW BROUGHT; HOW WORKED, AND SET UP.

It has been already observed in Chapter XX. that the temple of Stonehenge is constructed of two kinds of stones, viz., Syenite and Sarsen. Of the former class, are the stones of

the inner circle and inner oval, which, Mr. Cunnington says, are of primary igneous rock, with four exceptions; one of silicious schist, and three of greenstone containing small crystals of hornblende and iron pyrites. Syenite, so called from Syenè, in Egypt, is described as a rock composed of quartz, hornblende, and mica. It differs from granite only in containing hornblende instead of feldspar. Mr. Higgins, the author of *Celtic Druids*, says that he broke off a small piece of one of the stones of the inner oval, which he got polished, and submitted to one of the first geologists in London, who, on seeing it, without having the least suspicion whence it came from, said that it looked like an African stone; but if it were British, he thought it must have come from Anglesey. It is, indeed, not unlikely, that most of the stones classed as Syenite were brought from the Isle of Anglesey, which was a noted Druid station. (See Chapter XIV.) Dr. Thurnam thinks it possible that they may have been brought from Devon or Cornwall. Dr. Stukeley says of the Altar Stone, that it is a kind of blue coarse marble, such as comes from Derbyshire.

With regard to the stones which compose the outer circle and outer oval, and are called Sarsen, we have various conjectures as to the derivation of the name. Dr. Stukeley thinks it derived from the Phœnician word *tzôr*, "a stone;" from which word the city of Tyre took its name. Another conjecture is that "Sarsen" means "Saracen," and that it is merely the corrupted pronunciation of the word by the country people, who, it is said, imagined that the Saracens venerated such stones. It is possible that the name "Sarsen" may have been derived from "Sarse," a fine sieve, and hence "Sarsen," finely sifted; and that the name was given to them on account of their seeming to be composed of fine sand. Some, indeed, have actually supposed that they were artificially made of sand and a silicious cement. These stones are commonly known in North Wilts by the name of the

Grey Wethers, and are found in great abundance between Abury and Marlborough. Mr. Cunningham states that from one of the hills near Clatford an abundance of these enormous stones may be seen in a valley, along which they seem to wind like a stream towards the South. These stones were, probably, dragged to the Avon, and floated on rafts down the river to some convenient point for landing them, and drawing them to the locality of Stonehenge. Dr. Stukeley says that one of these stones, as large as any at Stonehenge, is found about three miles northward in Durrington fields; another in the water at Milford (supposed a mistake for Milston); another at Figcheldean; another in the London road, east from from Amesbury, about a mile from the town; another in the water at Bulford. A stone stands leaning at Presbute Farm, as large as those at Stonehenge. That some of the stones are found in the water may have been owing to accidents happening in the attempt to land them.

Dr. Maton weighed a cubic inch of the Sarsen stone, and found it 1oz., 6dwts. in weight. Thence he calculated the weight of the entire trilithon that fell in 1797 to be nearly 70 tons. The impost being 11 tons, the supporters would be nearly 30 tons each. In Peschel's Elements of Physics it is stated that, according to Migout and Bergery, the *momentary draught power* of a horse is 700lbs., as a mean. As it appears that it would take about 96 horses to lift momentarily from the earth, by means of ropes, or chains, passing over pulleys, a block of stone weighing 30 tons, and about a quarter, or little more, of the same number to put it in motion on a very smooth and level surface, we may conclude that some intermediate number would be required to draw it, and may perhaps assume that the mean number, *i.e.* 60, would be requisite to draw it over ground of average steepness and roughness. And since the power of a horse is about equal to that of 6—7 men, it would take from 360—420 men to draw it. On a good road and on wheels a horse could

draw a load of from 25 to 30 cwt. It may be supposed that the imposts were placed on the uprights, either by a powerful lifting machine, or by being drawn up very solidly-framed inclined planes of timber, or up mounds of earth heaped about the uprights, which would both keep the latter in position, and afford a convenient incline, up which the stones might be dragged. The resistance of friction may have been lessened by the use of rollers, or wooden slides lubricated with unctuous substances. The great supporters were, probably, pulled up inclined planes, and then pulled from the top, so that the lower end served as a pivot, until they were brought into an upright position.

To illustrate the subject, we may compare the account given by Herodotus of the building of the pyramid of Cheops. He states (Book ii. 124, 125), that the stones employed to build it were cut out of quarries in the Arabian Mountain, drawn to the Nile, and floated across it; and then dragged to the Libyan Mountain, where the pyramid was built. 100,000 men were employed in the labour; 10,000 every three months. The pyramid took twenty years in building. The stones were each 30 feet long; well worked in rectangular shape, and exactly fitted to each other. The Egyptian foot being $1\frac{1}{2}$ English feet, they must have been nearly half as long again as the longest stones at Stonehenge. It is not stated how thick or broad they were. The same author states that, this pyramid having a succession of steps, the stones were raised from step to step by means of a machine composed of short beams of wood. The base of this pyramid was a square of eight plethrums. It was also eight plethrums high. The plethrum being equal to 101 English feet, it is, about twice as high as Salisbury Cathedral spire.

In Layard's *Researches in Nineveh and Babylon*, are three plates, two representing the moving of colossal figures by Assyrians, and one representing the moving of a colossal figure by Egyptians. In all three cases the work is done by

men pulling with ropes, and the stone figure is placed in a sort of sledge. In the Assyrian sketches, rollers and levers are seen employed. In the Egyptian sketch, a man is standing on the sledge, and pouring some lubricating substance in front of it from a jar. Also, a man is giving a signal by clapping his hands, and another by cymbals. The Egyptians are pulling in pairs.

As men would pull more uniformly, and better in concert, than horses, it is likely that the moving of the great Sarsen stones of Stonehenge was effected by men.

It is possible that if the stones of Stonehenge were drawn by a series of jerks occasioned by putting on the strain when the horses or men were moving with some velocity, they may have been moved by a less number of horses or men. Momentum, or motive power, is the product of the weight of an inanimate body, *e.g.*, a cannon ball; or the draught power of an animate body, as a horse or man, multiplied by the velocity. Thus, if we take a second for the unit of time, a pound for the unit of weight or draught power, and a foot for the unit of space, the force exerted by a horse moving at the rate of four feet per second will be four times that of his draught power, when stationary, and the 700lbs. of force will be increased to 2800lbs.

As to the implements with which the stones were worked, it is the opinion of an eminent authority on this subject that stone implements are more capable of doing the work than bronze. This has been tested by experiment. An argument against stone implements having been employed, is that the earlier megalithic monuments were generally unworked, although they were erected by people who, doubtless, were possessed of such implements. The stones of which Stonehenge is constructed are exceedingly hard, and it may be questioned whether a bronze implement could have wrought them; while at the same time the comparative rudeness of the work would seem to prove that if they were wrought by

iron implements it must have been when the metal was in a very unimproved state. Polybius (Bk. ii. 98, Battle of Telamon, B.C. 225), and other historians tell us that the iron swords of the Gauls were of very inferior quality, and easily bent. The comparatively late date of Stonehenge, according to the opinion of most archæologists, would favour the supposition that *iron* implements might have been employed in working the stones.

CHAPTER XXVI.—CROMLECHS, AND OTHER DRUIDICAL WORKS.

STONEHENGE, being supposed to be a Druidical structure, has something in common with Cromlechs, which are also conjectured to be Druidical works. There is little doubt but that the Cromlechs were constructed by first putting the supporters, whether slabs or pillars, in position; then heaping up earth around them so as just to cover the tops; then, after the earth had settled, drawing up the covering stone to the top of the mound; then removing the earth of the mound, and leaving the covering stone in position on the supporters. In the Welsh Triads, the Three Mighty Labours of the Isle of Britain are said to be:—1. Erecting the stone of Ketti; 2. Constructing the work of Emrys; 3. Heaping the pile of Cyvraugon. Davies, the author of *British Druids*, says (page 402) that Ketti is a derivative of Ket, and that this word must have implied an ark, or chest; for the Welsh still retain the diminutive form Keten, to denote a small chest or cabinet. It has been already stated that Ceridwen, the British Ceres, was concisely called Kēd, or Kēt, for d and t are often interchanged. The expression, “the stone of Ketti,” does not, perhaps, signify any particular Cromlech, but only this kind of structure generally.

Nilsson, in his book on the Stone Age, says that the sepulchral monument called Cromlech in England, is called Dolmen in France, Dös, in Scania, and in Denmark, Dyss. Borlase, in his *Nænia Cornubiæ*, says (note to pp. 13 and 14) that the most appropriate and satisfactory derivation of "Cromlech" is found in the Irish *crom*, Welsh *crum*, i.e., "bent," hence "inclined over" (whence the Gaelic *cromadh*, "a roof," or "vault"), and *lech*, "a stone." In confirmation of this idea, take a line from the Cornish "Origo Mundi" (2443), where this same word *crom* appears as an epithet for rafters, the wood being "*bräs ha crom y bon goles*,"—"large and rounded (or vaulted) its lower side." The word would thus apply, like the word "quoit," to the covering stone only, and not to the whole monument. French writers also take "Cromlech" to signify "*pierre courbe*," "a curved stone." It is stated that Cromleach is the name of a mountain in Ulster, and Cromcruath the Irish name for the solar Deity. In respect to the first of these words, "*crom*" may signify the bent outline of the mountain, and in respect to the latter, the curvature of the sun's disc, or the bent vault of æther, "the bow'd welkin," as Milton calls it. The same writers have also attempted to connect the word *crom* with the Latin word *grumus*, "a hillock," or "slight elevation." We have the old English word *bent*, meaning "the declivity of a hill;" as in the ballad of Chevy Chase—

"Yet bides Earl Douglas on the bent."

Sir Walter Scott, in his novel, *The Fair Maid of Perth*, represents a Highlander as asking Henry Wynd, the smith, if he were the man whom the people called the *Gow Chrom*, i.e., "the smith with *bent* or bandy legs." Dolmen, or Tolmen (the Cornish name), signifies a *tol*, *dol*, or *taol* (table) *maen* (stone). In Breton, *men* (a stone), pl. *mein*. The structures called "Cromlech," or "Tolmen," are constructed of *bent* or *table* stones supported by pillars, or else by slabs

which fit together and make a sort of chamber. The word "Tolmen," perhaps, applies best to the former kind of structure. Kist-vean is a Breton word equivalent to "carn," "a burial place," or "tomb," from "Kist," "a coffer," and "vean" used in composition for *mean*, or *maen*, "a stone." The Kist-vean was a kind of smaller Cromlech or Dolmen, in the form of a chamber, and usually found in the middle of a sepulchral barrow.

Davies combats the idea that all Cromlechs and Tolmens were sepulchral monuments. Many of them contain no relics of the dead; and some are constructed on rocky ground perfectly unsuited for inhumation. It is evident from some of the passages already cited from ancient authors, that the Druids considered that anything was polluted by touching the ground. This may account for the elevation of the flat table stone of the Tolmen, or *bent* stone of the Cromlech, and its being kept supported, after its consecration, by the stones which were either pillars, or formed the sides and back of a chamber. This covering stone was probably used as an altar, not for the sacrifice of human or other animal victims, but for the offering of corn, fruits, &c. The same feeling which has induced Christians to deposit the remains of those dear to them in and about a church, may in an earlier age have prompted a less enlightened people to bury their dead in or near places of particular sanctity, as altars and temples. The fact of even a single Cromlech or Tolmen being found without an interment in or near it, is a strong, if not convincing, argument that these structures were not all essentially burial-places. Some Cromlechs may have been essentially sepulchral monuments, and, in this case, the covering stone may have been used as an altar, on which offerings were made, as was the custom also with the Greeks, either for the supposed benefit of the departed, or to propitiate the deities of the unseen world.

Cromlechs of the chamber form were especially sacred to

Ceridwen, or Kêd, the British Ceres, and were used as places where the aspirants to Druidical honours were confined as part of their probation. Taliesin states that the *Ilan*, or cell, in which he was enclosed, was *Uch Llawr*, "above the surface of the ground." These altar-chests appear to have been connected with Arkite mysteries. It seems very probable that the name given to the fine Cromlech near Maidstone, viz., Kit's Coty House, must really be Kêd's Ketti House, i.e., the House of the Ark, or chest, of Ceridwen, or Kêd. This is much more likely than that it was called so, as being the sepulchral monument of Catigern, the brother of Vortimer, as it is generally taken to be.

The expression "The work of Emrys" may relate to all works called by the name of Ambrosial, or *Emrys*, but more particularly to Stonehenge, the great Gwaith Emrys.

"The heaping of the Pile of Cyvrangon" may signify not one particular mound, but all those artificially constructed truncated cones, which appear to have been the Druidical seats of judicature. Silbury Hill is the most remarkable of them. There is also a good specimen of the same sort of mound, near the village of Uffington, Berkshire, and just below the White Horse, about which Mr. T. Hughes has written so much, while he has said little or nothing about some more ancient, and at least as interesting, objects in the same locality.

CHAPTER XXVII.—BARROWS.

It would be foreign to the purpose with which these chapters are written to attempt to give any detailed account of those ancient sepulchral mounds called "barrows;" and, indeed, it would be impossible to give a full and satisfactory account of them even in half a dozen such chapters as these. The subject of barrows will, therefore, be only considered as far as

it has reference to what has been said in the preceding chapters, and as far as it is more especially connected with Stonehenge. In order to elucidate this subject, it will be necessary to revert to the Welsh accounts respecting the early settlement of Britain, which were, in part, given in Chapter VI. It appears that in very remote times Britain was regarded as divided into (1) Loëgyr, or Loëgria, i.e., the part occupied by the Lolegrwys, or Loëgrians, who came from the territory in the vicinity of the mouth of the river Loire, in France, and were identical with the Veneti. (2.) Alban, or Albania, i.e., Scotland. (3.) Cymru, i.e., Cambria, Cumbria, &c., occupied by the Cymry.

It has been attempted to show in the preceding chapters that the Cymry and Celts, although probably both descended from Gomer, were originally very differently located; the former having come to the north-western part of Europe, including Gaul and Britain, from the Tauric Chersonese (*Crimea*), which is not very far north-west of Armenia—a circumstance which accounts for the Anglo-Saxon Chronicle stating that they came from Armenia; and the latter having been at first located at the foot of the Alps and Pyrenees. The Celts were much later than the Cymry in penetrating so far north as Britain. The Welsh accounts claim the Loëgrians, and also the Britons who came from Armorica, or *Brittany*, as belonging to the Cymric race. The Coranied, however, by which name the Belgæ were called by the Cymry, were regarded by them as an intrusive race. The Belgæ are well known to have been a people of mixed Teutonic (or German) and Celtic blood. The Welsh accounts state that most of the Loëgrians, and also of the Belgæ, took part with the Saxons against the Cymry, who had been the first to settle in Britain, and also against the *Britons* who had immigrated from Armorica, which country the French writers contend, with great appearance of truth, was called Britain before our island was so named. The Loëgrians appear to have extended

from Yorkshire as far as Cornwall, along the eastern and southern parts of our island. The Belgæ also settled in various parts of the east and south of Britain. They oppressed and partly subjugated the Loegrians. It is reasonable to suppose that the earliest barrows, which are of an oval form, and contain the skulls of a *dolichocephalous*, or long-headed, race, and also afford proofs of having been constructed in the Stone Age, were the sepulchral mounds of the Cymry; and that the round barrows which contain the skulls of a *brachycephalous*, or round-headed, race, and also bronze implements, were the burial mounds of the Belgæ.

Mr. Hatcher has remarked that the fosse which surrounds Stonehenge, cuts, on the north-west side, nearly through the centre of one of that class of barrows in which no metals are found. This circumstance seems to prove that the Temple and vallum were of much later date than this class of barrows.

Also, Sir R. C. Hoare has remarked that not far from the west end of the Cursus, a slight bank runs across the whole breadth of it; and that in the area cut off between this transverse bank and the western extremity of the Cursus, are two barrows, which, he says, were both opened by him, and that one of them was found to contain a bronze implement. His opinion is that these barrows had stood on the plain long before the formation of the Cursus.

The Welsh accounts speak of "Morien, the full-bearded," a foreigner, as the prince of Britain in whose time Stonehenge was constructed; but do not help us as to the date. The name of "Morien" is one of the many complimentary titles given to Ambrosius, or Eidiol, the favourite hero of the Bards. This may have caused the mistake which some of our old chroniclers made in ascribing the building of Stonehenge to Ambrosius.

CHAPTER XXVIII.—THE PHŒNICIANS.

THE author of Celtic Researches states that it was the general tradition of the Britons, that the Helio-Arkite superstition, or, more correctly, the Sabian part of it, was of foreign origin, and that it came to them by the way of Cornwall, and therefore, probably, from the Phœnician tin-merchants; and thinks that it may be reasonably inferred that the building of temples which are constructed, as Stonchenge, on *astronomical* principles, is not prior to the introduction of that superstition, whatever may have been its date. A short account of the Phœnicians will not, therefore, be foreign to our subject. They were Canaanites (Genesis x. 15), with, probably, a mixture of Edomite blood. Their language was Semitic, being a dialect of the Aramaic, closely allied to the Hebrew and Syriac. Their written characters were the same as the Samaritan, or old Hebrew; and from them the Greek alphabet, and, through it, most of the alphabets of Europe, were undoubtedly derived. Hence they were regarded by the Greeks as the inventors of letters. Other inventions in the sciences and arts are ascribed to them, such as arithmetic, astronomy, navigation, the manufacture of glass, the coining of money, and purple-dying. Their chief cities were Tyre, and Sidon (from *Tzidon*, "fishing"). The latter was originally the most important, but was eventually outstripped by the former.

Strabo (Book xvi.) says: "The Sidonians are said to be versed in arts numerous as well as important—a fact which Homer alludes to. And in addition to this, they are skilled in astronomy and arithmetic, which took their rise from the use of reckonings, and from nocturnal voyaging. For each of these sciences belongs to the business of merchants and navigators." He states, also, that the Greeks derived the science of geometry from the Egyptians (Herodotus ii. 109), and the sciences of arithmetic and astronomy from the

Phœnicians. He also says that Moschus, a Sidonian, who lived before the time of the Trojan war (12th century B.C.), was the author of the ancient doctrine, or theory, of Atoms. Strabo (Book iii.), speaking of the voyages of the Phœnicians to the Scilly Islands, says: "The Cassiterides (Tin Islands) are ten in number, near each other, in a northerly direction from the port of the Artabri (*Artabrum* was a promontory of Portugal, near Lisbon), situated far out in the deep sea. One of them is desolate; the rest are inhabited by men who wear black garments, and are clad in tunics which reach to their feet. They are also girdled about their breasts, use a staff when they walk, and let their beards grow as long as a he-goat's. They subsist by their cattle, and wander about without having fixed dwellings. They have mines of tin and lead, in exchange for which metals, and for skins, they receive pottery, salt, and bronze articles, from the traders."

Davies supposes that there were three distinct modes or stages of mysticism amongst the Britons, and that the second of these, according to their mythological and allegorical descriptions, was the mode of *Rhuddlum Gaur*, or the Red Bony Giant, i.e., the Phœnician, or red merchant, half Canaanite and half Edomite. The Phœnicians worshipped Baal, i.e., the Solar deity, answering to the Chaldean Bel, and the British Beli; also Ashtaroth, or Astartè, i.e., the moon; and the five planets, Saturn, Jupiter, Venus, Mars, and Mercury; the only ones known by them. They regarded these planets not as lifeless globes of matter, obedient to physical laws, but as intelligent animated powers, influencing the human will, and controlling human destinies.

Diodorus Siculus (xx. 14, 65), states that when Carthage was besieged by Agathocles, Tyrant of Syracuse (between 317 and 310 B.C.), the Carthaginians, who were a people of Phœnician origin, offered as burnt sacrifices to the planet Saturn, at the public expense, 200 boys of the highest aristocracy. Davies states that Tegid, or Saidi, variously

regarded as the patriarch Noah, the planet Saturn, or the deity Hn, was, according to Druidical mythology, the husband of Ceridwen. Saturn, therefore, appears to have been the planet which both Phœnicians and British Druids most highly revered. The above particulars almost force us to conclude that the builders of Stonehenge must, if the worship celebrated there was partly borrowed from the Phœnicians, have either made some part of the structure typical of these five planets, or consecrated it to them. It has been already said (Chapter XXII.) that the Welsh accounts do not *directly* connect the planets, except perhaps Saturn, with Stonehenge; but when we reflect that the inner, and, perhaps, the whole double oval was sacred to Ceridwen, the goddess of reproduction both as regards animals and plants, we can scarcely avoid the conclusion that the five great triliths which compose the outer oval must have either been sacred to, or emblematical of, the five planets, the influence of which both with regard to plants and human destinies, was, as has been observed (Chapter XXII.) acknowledged by the Druids and Bards. Allowing this, we can scarcely be wrong in assigning the middle and highest trilithon to Saturn; nor is it incredible that the thirty uprights of the outer circle may have some reference, as Mr. Duke supposes, to the thirty years' revolution of this planet about the sun, as well as to the Druidical "generation" or "age" of thirty years. The Greeks reckoned three "human generations" to 100 years (Herodotus ii. 142). Saidi, or Togid, who is invested with the character of the classical Janus or Saturn, and is also the representative of the patriarch Noah, and identified with the planet Saturn, is styled *Porthawr Godo*, the guardian of the Gate of Godo, or "the uncovered sanctuary." Hence Stonehenge is called Gododin, from *Godo*, "a partial covering," and *Din*, "a fence," or "outwork;" the temple being open at top, yet protected by a surrounding rampart or bank. This may account for the trilithon, which has been assigned

to Saturn, facing the entrance of the Temple, and also facing the entrance, or itself forming the entrance, of the sacred cell of Ceridwen. Comparing the worship of false gods which Manasseh, King of Judah, introduced from Phœnicia, and which Josiah abolished, we find it said (2 Kings xxiii. 5), that "the idolatrous priests burnt incense unto Baal, to the sun, to the moon, and to the *planets*, and to all the host of heaven." But the Hebrew word *Mazzaloth*, מַלְאָכִים which is here translated "planets," is supposed by some to mean "the signs of the Zodiac;" and it is rendered in the Vulgate by "duodecim signis." It is derived from the verb מָלַךְ, *fluxit*, or *divertit*. If it means "planets," it may be in the sense of "influences," and if it means "The signs of the Zodiac," it may be equivalent to *diversoria*, i.e., "quarters," or "lodgings," as being the apparent dwellings of the sun in his annual course. Davies states that the Bards called their circular temples, and also the Zodiac itself, *caer Sidi*, or *Sidin* (revolution, or revolutions). *Sidi* or *Sidè*, was a name of Ceridwen. This would lead us to suppose that the *circle* of Stonehenge was, at least in part, intended to symbolise the Zodiac.

Aylett Sammes, the author of *Britannia Antiqua Illustrata*, thus speaks of a relic found at Stonehenge, which seems to show that the Druids of Stonehenge were well acquainted with the productions of Cornwall. "In the time of King Henry the Eighth, not far from this antiquity was found a table of metal, made of Tynn and Lead, inscribed with many letters, but of so strange a character, that neither the antiquarians of that age, nor Mr. Lilly, schoolmaster of Paul's, could make anything of them." This relic, it is supposed, has been lost.

CHAPTER XXIX.—HISTORICAL AUTHORITIES.

THE object of the writer of these chapters on Stonehenge, has been to restrict himself, as far as possible, to putting down such things as are narrated, or corroborated, by authentic history; or else such things as, although not historical, are yet so clearly evidenced, as to be in the highest degree probable.

The oldest *British* historian is Gildas, called "The Wise," who was born A.D. 516, and died 570. There is very little history in his treatise, "*De Excidio Britanniae*," "On the downfall of Britain," which mostly consists of lamentations, quotations from the prophets of the Old Testament, and denunciations of the sins of the various British kings. This work is, however, of great authority and credit, and it is to be regretted that it contains some obscurities of diction which render, at least, one important passage difficult to be understood.

Another great authority, and of undoubted credit, is the Anglo-Saxon Chronicle, the date and composer of which are not known with any certainty, but which is supposed to have been begun by a native of the Saxon Kingdom of Wessex. It contains an account of the foundation of the various Anglo-Saxon kingdoms in Britain, and the events connected with them, and comprises the period from the invasion of Britain by Julius Cæsar, B.C. 60, to the accession of Henry II. in A.D. 1154. It is a register of events recorded under the dates of the several years in which they happened, and in the early part is very meagre in details.

The next great authority is Beda, or Bede, called "The Venerable," who was born A.D. 672, or 678, and died 735, the author of the *Ecclesiastical History of the Angles*, a work of very high authority and credit. This history comprises a period from the invasion of Julius Cæsar to A.D. 731.

These three works are of far higher authority than any

other British or English histories of early date : the *Historia Brittonum* of Nennius being later, and much less trustworthy.

The writings of the old English Chroniclers, monkish or other, such as Geoffrey of Monmouth, Ethelwerd, Florence of Worcester, Matthew of Westminster, Henry of Huntingdon, &c., which are mostly annual registers of events, confessedly contain a great admixture of fable, and, probably, false or exaggerated popular tradition. There is no reason to doubt the honesty of these writers, but their judgment and critical skill were little, and some of them are too fond of the marvellous. Lord Bacon has wisely and well said in his *Novum Organum*, "It is not right to suffer our belief in true history to be diminished, because it is sometimes injured and violated by fables."

A comparatively neglected source of history has been laid under contribution in some of the preceding chapters, viz., the compositions of the early Welsh Bards, which have all the appearance of containing a great amount of valuable and authentic history. The merits of some of the old English Chroniclers have been much decried ; but it is remarkable that many things which they state are entirely corroborated by the Welsh accounts, which, being written with a much more accurate knowledge of the events which they relate, serve as a sort of winnowing machine to separate the chaff from the grain of the Chroniclers.

It is satisfactory to know that we have the high authority of Gildas for the victory of Ambrosius, or Eidiol, over the Saxons. (See Chapter XIX.) He says, "they took arms under the conduct of Ambrosius, a worthy (*modestus*) man ;" and "they provoke to battle their cruel conquerors, and, by the goodness of our Lord, obtain the victory." Bede acknowledges the correctness of Gildas' narrative, by repeating nearly *verbatim* what he states with regard to Ambrosius. Geoffrey of Monmouth says that Ambrosius was greatly indebted for

his victory over the Saxons, to the assistance of the Armorican Britons, or Bretons, a circumstance which, from the connection of Ambrosius with Gaul and Brittany, is highly probable.

Some of the English Chroniclers, *e.g.*, Matthew of Westminster, and Geoffry of Monmouth, have, following, perhaps, some vague popular tradition, and misled by Ambrosius' other name, viz., Eidiol (the interposing knight), given him by the Bards, imagined another warrior besides Ambrosius, viz., Eldol, or Edol, whom they designate Earl of Gloucester, and whom they describe as seizing a pole at the massacre on the Cursus, and killing 70 Saxons with it. Matthew of Westminster says of him: "Seeing the treachery, he seized a pole which he found there, and whomsoever he hit with it, he incontinently smashed, and despatched to the infernal regions. He broke the head of one, the arms of another, the shoulder-blades of another; he also broke the legs of very many, striking no small terror into the enemy; nor did he retire from that place until he had killed 70 men, and quite used up the pole." Viewing this exaggerated account by the light of the Welsh compositions, we regard it only as a distorted version of the defence of the Temple of Stonchenge by Ambrosius, or Eidiol, on the morning after the massacre. (See Chapter XIX.)

One argument against the credit of the Welsh compositions, and of the Chroniclers who more or less agree with them, is, that the Anglo-Saxon Chronicle does not mention the British victories which they relate. But this Chronicle, although truthful, is a most one-sided history, and never relates any successes of the Britons. This circumstance is also worthy of note, viz., that the old Chroniclers who relate the victories of the Britons, scarcely ever, if ever, relate anything which is absolutely incompatible with, or contradictory to, the statements of the Anglo-Saxon Chronicle. Some of the Chroniclers, as *e.g.*, Florence of Worcester, and Ethelwerd, follow the Anglo-Saxon Chronicle, which is a meagre and disin-

genuous register of events ; others follow the British legends and traditions, which have a substratum of truth, but are interspersed with fables and exaggerations.

CHAPTER XXX.—CONCLUDING REMARKS.

By way of peroration, a few remarks may be offered in regard to the different modes of investigating and treating our subject, which have been adopted by those who have written about it. Some of these may be regarded as purely theorists ; and theories on such a subject, when *altogether* unsupported by historical evidence, are usually unsound. The view with which Stonehenge is regarded, is often influenced by the peculiar bent of mind, or profession, or occupation, of the individual. The mathematician sees in it a net-work of triangles, or a combination of circles and ellipses. The architect, perhaps, endeavours, as Inigo Jones did, to reduce it under some known style of architecture. The Orientalist sees in it a counterpart of the temples of the East, and does not, perhaps, sufficiently reflect that religions which may be allowed to have emanated from one common source, may have been developed very differently in different countries, so that the temples which represent them may differ greatly in their signification. It may be conceded, however, that some resemblance may be traced between them and Stonehenge. (See an interesting letter on this subject by Mr. E. T. Stevens, author of "Flint Chips," in the Gentleman's Magazine for July, 1866.)

That the structure of Stonehenge had reference, as most other early temples of a similar kind had, to mysteries which are called *Phallic*, can scarcely be disputed.

Some scientific men trust for revelations to the bowels of

the earth, and look for information to be procured by the pickaxe and shovel. The surest light which we have to guide us, is that of history; and it is to be regretted that, owing to the esoteric system of Druidical teaching, history is able to give us but little information with regard to the various subjects of the long course of instruction which the aspirant to Druidical honours underwent. We know but very little about the Theology, Moral Philosophy, Physiology, Astronomy, Divination, &c., of the Druids, and that little is gathered chiefly from a few passages in the works of Greek and Roman authors, and from the compositions of the Welsh Bards.

Important information with regard to Stonehenge has been obtained by actual observation of its structure and adjuncts; and for the truth of what is stated in Chapter XXII., we may appeal to the stones which, as Dr. Smith says, speak for themselves. Their testimony is, at least, as valuable as that of Smith the weaver's bricks:—

“Sir, he made a chymney in my father's house, and the bricks are alive at this day to testify it; therefore deny it not.”—SHAKESPEARE, Hen. VI. Part II. Act IV. Scene 2.

Also the sun itself may be appealed to as a witness; and

“Solem quis dicere falsum
Audeat?”

“Who dares to say that the sun does not tell the truth?”

We shall still have new theories about Stonehenge; but it is not likely that much more will be discovered with regard to it, so much has the subject, apparently, been exhausted by the writers whose opinions and discoveries have been the main ground-work of these Chapters.

To explain all the enigma of Stonehenge seems impossible, owing to the deficiency of any historical records relating to

its construction. Even if the Temple were perfect, and the most skilful investigation made, and careful observation employed, it is very doubtful whether the results would be satisfactory. But considering that the temple is in so ruined a state, that we do not positively know what was the original number of the stones of the outer circle, and are really in the greatest doubt as to what was the number, or position, of the stones of the inner circle and inner oval, it would seem that with regard to these parts, at least, of the temple, and especially the two last-mentioned, the possibility of elucidating with any great degree of certainty what they were intended to represent, is quite out of the question. That the number of uprights of the outer circle was 30, seems highly probable; for the diameter of the Temple, i.e., 100 feet, gives when multiplied by 3.14, 314 feet for the circumference, a measurement closely corresponding with the product of 30 multiplied by $10\frac{1}{2}$ feet, = 315 feet: the number $10\frac{1}{2}$ being made up of 7 feet, which is the average breadth of one of the uprights, and $3\frac{1}{2}$ feet, which is the average width of one of the intervals of the outer circle. It may also be *conjectured* that if the stones of the inner oval were 19 in number, and represented the Metonic or *lunar* cycle of 19 years, the stones of the inner circle, if the corresponding idea was followed out, might have been 28 in number, and represented the *solar* cycle of 28 years; the nature of which cycle may be, in part, understood by observing that on whichever day of the week the 29th of February falls, in any leap year, it will not fall on that day of the week again, until after 28 years. Dr. Smith reckons the stones of the inner circle as 30, Britton and others as 40. The latter reckoning has been generally accepted. With regard to the number of the stones of the outer oval, viz., the 15 stones of the five great triliths, we may assume that we know more; for, although some writers have endeavoured to make out that there were originally seven triliths, it seems tolerably certain that there were never more than five, at least

of Sarsen stone. It was said, in Chapter XXVIII., that they were probably sacred to, or represent, the five planets.

In conclusion, it may be again remarked that the compositions of the Welsh Bards are, in all probability, of very great value, and seem to have been providentially preserved, in order that the veil of obscurity and mystery which hangs over Stonehenge, might be removed from a brief interval of time in a remote age, and we might be presented with that almost photographic picture contained in the songs of Cubelin and Aneurin, and referred to in Chapter XIX., of a great historical event, and a remarkable historical personage, connected with this most extraordinary and interesting monument of antiquity.

Unconth Memorial of ancestral Eld,

Whose mammoth bones, dusky, and worn, and grey,

Are group'd upon this lone plain, and beheld

At distance, like cloud-phantoms flouting Day

With sombre strangeness! In forlorn decay,

Gaunt Piles! ye linger, whispering each to each

The secrets of the antique Druid away

Which ye erst felt;—secrets beyond sure reach

Of our intelligence. Your structure's law

From hints we image, like faint sun-rays cast

Across the mind, and wondering, strive to draw

Your mysteries from the gloom of ages past:

Then, gazing on your ruin'd circle, deem

We view a sacred fane, or quaint celestial scheme.

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