DR. WILLIAM STUKELEY.

A Catalogue of DRUIDS.

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Calender for the ~~of~~ year of the Creation

To the Duke of Montagu

your Graces great love to antient learning, especially that of the british Druids, engages me to present you with some account of those celebrated philosophic divines of the british ilands; from the writings of Cæsar, & other clasic authors we learn so much of their theology, astronomy, legislature, & other sublime knoledge as surprizes us, & we earnestly seek to know more of them, but their known principle of not commiting to writing their great acquirements in learning, has hinderd former authors from satisfying our curiosity.

I apprehend, the chief means of doing this, must be by examining our own domestic monuments. the late Mr Toland was well qualifyd for performing this task, had he livd to have executed, what he has promisd us, he has given us an excellent specimen of his work.

he was a native of Ireland, where the Druidical order last subsisted. he was a person of great learning, & diligence; well acquainted with all the old languages of the britanic isles; had collected all the old names of persons, & places, & customs, that remaind, concerning them. but his avowd design in doing it, & unreasonable prejudice against religion in general, & priest-craft, as he called it: has hinderd us from reaping the just fruits of that his labour. but still it remains of good use to us, in our present purpose.

with a better view, I hope, I shall endeavor to entertain your Grace with a succinct account chiefly of the most memorable names, & monuments of that famous people, in our own islands, or on the continent, that time has sparid us.

in the year 1688. 180 volumes of irish manuscripts were burnt, relating to the Druids, in S. Patric's time, by over zealous & injudicious converts. Dr. Kennedy says 300 volumes.

× Abrams first temple in the plain of Moreh near sichem had a great oak. the LXX mention it gen. XII. 6. an oak on the plain. a high oak.

* wch was repaird by Jacob XXXV. & there were oaks too, probably of Abrahams planting. Rebecca's nurse was buryed under one of em.

A catalogue of the names of Druids.

At the head of the order of Druids, I must needs set that great man the patriarch Abraham, who, I verily believe was the founder of them. we read in the sacred history, wherever he came to dwell, it was his constant custom to erect a temple to worship in on sabbath days. those temples were a circle of rude stones set upright in the ground, on some eminence in an open field. of this sort we have innumerable, in England, Scotland, Ireland, & the circumjacent isles.

thus this holy man built an altar (so it is called) at sichem, in the plain of Moreh × Gen. XII. 6. afterward at Bethel * verse 7. in the next chapter he went southward & lived at Hebron, & there he built a temple. chapter XXI. Abraham dwelt at Beersheba, & there its said, he planted a grove & invoked in the name of Jehovah: meaning, that this grove was in the form & stead of a temple.

Beersheba is the southern limit of the land of

Canaan which God had solemnly given to him & his posterity. & bad him to survey it & pass thro it. in this southern country, Abraham who was one of the greatest genius's well saw, how convenient it would be, to make a temple of this sort, to shelter them from the scorching heat of the sun in summer. this grove was of oak. for there were oaks at his habitation of Hebron near which he pitcht his tents, for convenience of the shade, & this[x] occasioned his idea of this sort. the plain of Mamre in our bible, is in the original, the oaks of Mamre: & there probably he raisd his plants from the acorns.

when he entertaind Jehovah with the two angels there, it was under the oak tree Gen. XVIII. 4. & there was a famous oak of his planting at Bethel where he built his second temple, under it Jacob buryed his wifes nurse. XXXV. 8.

ever after this, we find largely in the history of the bible, before & after idolatry prevailed, they kept up the custom of planting oak groves for the purpose of temples, all about this country.

x or the great oak he first dwelt under at mareh

Judges VI. a particular instance. again Judges IX. 6. the oak by the pillar or altar is mentiond.

it was from Abraham directly, that our Druids came into Brittain & brought the same religion, without idolatry. tho' in this northern climate, one reason for grove temples, on account of the shade, was not so forcible, as in the warmer countrys: yet they could not but continue their affection to it, in regard to their great founder: who, as your Grace, was likewise a great planter.

but in every country, there is one other reason equally prevalent. no one that has ever traverse your Graces immense woods & chases in Northamptonshire, can avoyd being sensible of it. I mean that solemn & religious awe, which we feel upon our minds, when we view the great oaks there, & ride for miles together under their most venerable shade.

it was from this that the gothic architecture took its original. & we now with an agreable pleasure behold it practised in our old cathedrals: which in reality, are but imitations of Abrahams great cathedral at Beersheba.

hey down, derry, derry, down
the burden of Robin Hoods songs relating to the woods & forests.
this is derived from the old songs of the Druids, sung by the bards & vaids, to invite the people to the religious assemblys in the groves.

1 Abraham founder

2. Columbanus an irishman. ob. 21. nov. AD. 615.

The Druids were the priests of a phenician colony, brought into Brittain, in the time of Abraham: or very soon after. the leader of this colony was the great Hercules Melcarthus. & a grandson of Abrahams was a partner in his expedition, who gave the name of Brittain to this island. Hercules himself was well acquainted with Abraham. those matters I have spoke of, in Stonehenge, & Abury: & might enlarge upon them very much.

They were generally converted to christianity & many of them became most zealous & eminent. the isthmus where the city of London derry now is, was a famous oak grove & school of the Druids of Ireland. Derry is doire in irish signifying a grove.

3. Murnin was a druid, who lived upon the hill of croag-a-vanny, in inisoen.

4. Aunius, another, who lived in Benaunny, so called from him, in the county of londonderry.

5. Gealcosa a druidess, who resided on a mount that bears her name in inisoen, in the county of Donegal. her name signifys whitelegs. on that

33. Martha a druidess & augures, whom Marius carryed along with him, in his cimbrian expedition as plutarch describes her in sacrificing, walked about the altars, with a staff in her hand, lyd about with leaves & flowers.

mount is her tumulus, & hard by her chapel, a little stonehenge.

6. Trefon a druid who found out an antidote against poison'd arrows.

7. Cabadnis.

8. Tages.

9. Dader.

10. Dill.

11. Mogruth son of Findvin, a famous champion in the wars of king Cormac.

12. Dubcomar arch druid of king Tiacha. he was too, a very valiant man.

13. Firchifus

14. Ida lord of Corcachlan near Roscommon.

15. Ono lord of the same. he presented his castle of Imloach Ono to S. Patric, who converted it into a religious house, Elphin since an episcopal see. a vast stone obelisc of the Druids, a kobla, stood there by the well: where they met for devotion. it fell down 1675. the place is named from it, signifying the white stone.

16. Landerg lived in the mountain between Bumcranach & Fathon, in the county of Dunegal.

17. Legitimus Barchodius archdruid to king Nial.
18. Bachrach archdruid to Conchobar Nessan, king of Ulster: who spoke of our Saviors passion, & of the wonderful solar eclipse that there sh^d happen.
19. Arolo a druidess, in an inscription. Gruter pa. 62.
20. Cluyndonax a gaulish archdruid, buryed at Dijon.
21. Hico son of Frisio founder of Friesland: an archdruid. he lived 300 years before Christ.
22. Vitho I. archdruid in Frisia lived about the year of Christ 30.
23. Serapio archdruid in Frisia. lived about the year of Christ 70.
24. Harco I. sirnamed the wise. archdruid of Frisia about the year of Christ 120.
25. Synna archdruid of Frisia. lived about 165.
26. Harco II. archdruid in Frisia. wrote about the immortality of the human soul. lived about the year of Christ 310.

Ovinus a Brittish Druid lived at ~~Wain-ford, Poirsbridge~~ Vinovium. Ovins bury from him now Rosebery toppin. Vinovium ×

Herodotus IV. writes, there is the tomb of the Hyperborean Virgin at Delos who brought the their sacred rites. an olive tree grows on it.

× is Ovins Hoff, Binchester. Winston & Ovinston at Poirsbridg.

27. Vitho II. archdruid in Frisia. he dyd in the year 452.

28. Poppo archdruid in Frisia. he wrote the life of Siward Hopper admiral to our ancestor Hengist the great Saxon, founder of Stamford. he dyed a°. 696.

29. Siward archdruid of Frisia. he lived about the year 770.

30. Occo archdruid of Frisia.

31. Divitiacus the Eduan was a Gaulish Druid: mentiond by Cicero de divinatione.

32. Abaris a native of the isle of Skye. he travailed to Greece to visit Pythagoras, & became his most favord disciple. he used the magnetic compass in his voyage. which is pictured in the heavens, called the arrow on the wing of Aquila. he presented one of these to his tutor. he learnt greek to great perfection & was a most fluent orator. he wore the highland plaid & long trowzers.

doubtless the greeks from Marseilles now traded to those western isles of Scotland. from whence Abaris obtained a knowledg of them: & they of him.

Sacred History

B VIII

Durnomagus. dorman pomys dormangalt
dorman cross corruptly norman +
to be
raw cliff upon the riv. Eden, where Esk
falls into it. Scott.

Macrobius writes the assyrians make Zi
to be the sun. ~~S. augustin civ D. lib~~ he says
likewise the Romans called him with like view,
Lucetius & Diespiter, because he was the author
of light.

That apollo meant the sun I need not insist.

Mars a fiery deity.

Vulcan the god of fire. called ignipotens by
Virgil.

Juno Hen a word equivalent to horus.

Diana lucifera the moon.

Minerva was goddess of the winds. whence Diomedes consecrated an image of her at Mothon a city of peloponnesus.

She was in reality victoria, & had wings. calld expressly vixen. whence her image was set up at Athens without wings & calld ἀτλῆρον, that victory shd not fly away therefrom.

Neptune was said to be her far. by some, by the lake triton brought up. by others out of jupiters brain there.

some held her the same with the moon.

Venus & cupid with wings & torch

2. may in scott. calld bel tin. bels fire.

the barrow long at Ratcliff loc. shr. is calld Ship hill or barrow.

brinkhill low, brinklow on the middle of the fosse, in knightlow hund rod.

the Kenites, hivites & Kadmonites all one people made serpentine temples.

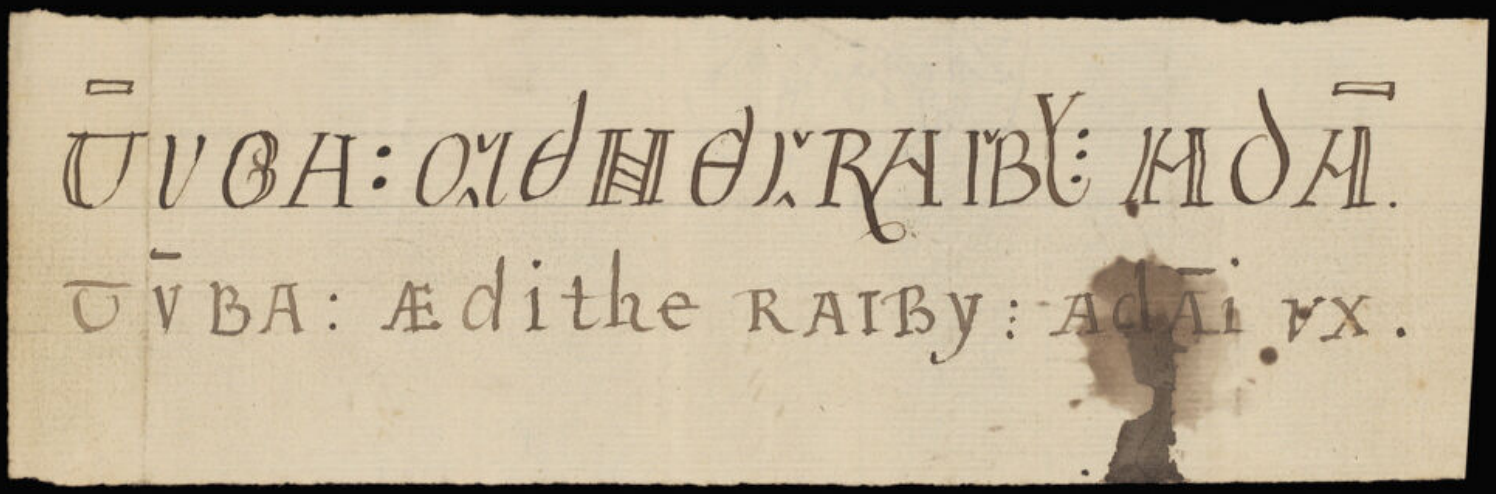
The Druids receiving early the christian religion, were banished by the Romans along with jews & christians as one people. they went in great part into Ireland, & there laid the foundatiō of that learning which Ireland soon became so famous for: insomuch that all Europe went thither as to an University.

Thus Agilbert who succeeded the great Byrinus founder of christianity in the midland parts of Britain a Gaul by nation went into Ireland & staid there a long time for the sake of learning & religion. V. Bede hist. III. 7. A.D.

so king Alkfrid

To

The Revd Doctr Stukeley


ŪVBA: Ædithe RAIBY: ADĀI VX.

1725. April ye 9th

Sir,

I can't bragg of much skill in Anti-quary-knowledge; but yet at your desire I have examin'd this Chindonax's inscription. In wch I find four remarkable difficulties.

The first is MIΘPHC, wch is a Genitive case, & must of necessity be feminin; but ye notes on ye inscription seem to remove the objection, because that deity's proper name is used in both genders.

The next is ΟΡΓΑΔ. wch word by reason of ἐν going before may be read ΟΡΓΑΔΙ, And in Hesychius we read ΩΙ ὀρχάδες, χεωρημένοι τόποι. Therefore ὀρ-χὰς may signify a manured ground; or any ground inclosed for some particular use.

The word ΧΩΜΑ is easy; and Hesychius expounds it ὑψωμα γῆς, a rising ground; such as those are, wch cover buried bodies.

The third difficulty is ΔΥCEB. wch word seemeth to signify δύσεβες at length; but I have not yet met wth that word: and Henry Stephens observeth δυσεβὴς perperam in v.t. legi pro δυσεβής.

The word ΛΥCΙΟΙ is read in Plat. 2. de Republ. αἱ τελεταὶ μεγαλοδωρεαὶ καὶ οἱ λύσιοι θεοί.

The last difficulty is the signification of ye verb Ο-ΡΩCΙ wch is properly vident; but here it is ex-tended beyond that usual sense, and seemeth to imply servant or tuentur.

MM dttaire.

ΜΙΘΡΗC ΕΝ ΟΡΓΑΔ· ΧΩΜΑ ΤΟ CΩΜΑ ΚΑΛΥΠΤΕΙ
ΧΥΝΔΟΝΑΚΤΟC ΙΕΡΕΩΝ ΑΡΧΗΓΟΥ ΔΥCΕΒ. ΑΠΕΧΟΥ
ΛΥCΙΟΙ ΚΟΝ· ΟΡΩCΙ.

ΜΙΘΡΗC ΕΝ ΟΡΓΑΔ· ΧΩΜΑ ΤΟ CΩΜΑ ΚΑΛΥΠΤΕΓ
ΧΥΝΔΟΝΑΚΤΟC ΙΕΡΕΩΝ ΑΡΧΗΓΟΥ ΔΥCΕΒ. ΑΠΕΧΟΥ
ΛΥCΙΟΙ ΚΟΝ· ΟΡΩCΙ.

Pr

D

a Las Lunes

ΓΕΜΕΛΛΟ·BENE·MEPENTI·BIRITANNOC XL
KOYN·KO·ZOY·TECOY·A·AN·NIC·VIIII·
ZOYΛI·A

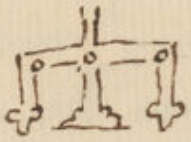
an inscription in the Druid-character, probably, copyed 1696, in the cœmitery of Ciriaca at Rome by Philip Bonaroti, p. 52. osservaz. sopra vasi antichi di vetro. in the same churyard

IN PC ET BENEDIC·LVNDINARIA B M
B·A·X·P·M·

In pace & benedictione Lundinaria bene merenti
vixit ann. x. plus minus.

p. 165.

In the same author a print of the golden candlestic upon plate II. ad finem. it has 3 feet without the wood work stand thus



& again in tab. III. hoico. many antient christian monuments there.

ΘΗϹ ΥΩΡϽΗΑΥΥϹ ΥΑΛΛΗΕ ΥΥΥϹΗΥϹΗΥΥ
ΛΑΤΥϹ ΠΡΩΦΗϽΕ ϹΥΜΦΑΜΗΛΗΡΤΩΤΑ
ϹΥΘΦΗΛΑΑΥϹΗΛΛΑΦΕϹΗΤ

This is a monument of the antient Gaulish druid character, being a sepulchral inscription found at Rome, upon the tomb of Gordian martyr and apostle of the Gauls. his printed in Roma subterranea after that in Mabillon, then in la relig. des Gaulois. the interpretation thus. ΘΗϹ Gordianus Galliæ nunticus jugulatus pro fide cum familia tota, quiescunt in pace. ~~ΘΗφhila ancilla fecit.~~ ~~rather~~ Lythfila ancilla fecit.

Tac. de mor. germ. says the germans used the greek character. Cæsar says the fame of the Gauls, of the Suiss I. Bouterous gives many coyns with such, but mixt with latin, p. 43. 62. 63. 191. the Θ is always plac'd before greek monuments. p. 157. 379. Bouterous gives us 2 alphabets of gauls drawn from old coyns.

TVMBA: ADE DE RALBY: ADĀ

a sepulchral inscription dug up at Woburn abby 1749.

Tumba Adæ de Raby adami uxæ.

In Florida they sacrificed their first born male to the king. de Bry's sculptures.
This is an evidence of antient tradition of the sacrifice of the Messiah.

our saxon ancestors called the devonsh^r.
cimbri perpeallay west welsh. those in
cambria north wales (comprehending north &
S. wales) the destruction of this people is
owing to the ravages of egbert k. of the
w-saxons.

europeau nations from the contin^t. fixed on
all the w-side of the isl. fro devon to caledo-
nia cimbri walli cumb^l. galloway.

this shows, the ro. were possed of vespa-
siana under whose umbrage those britons lived
there. welsh names of places now in the
n. p^ro^v 100, strath, aber,

the sax. chr. tells us, the brytons came
fro armonia. ho means asia.

julius firmicus relates in the phrygian sacrids
of mat dou they fasten an human effigies on a pine
tree once a year.

diodorus says the colchi came fro egypt, went
there to hunt for metals: whence the story of
the golden fleece. the same errand brought them
to brytain.

the glass traffic of the britons came fro egypt
diod-

diodorus says the ethiopians made sepulchers of it. he means urns. so our druids.

the druid bel is the phenician way of pronouncing it. its the persian el: & that is no other than the heb. אל one of the names of god, whence the gr. ἄνιος.

the original map of brittain was made by agricolas surveyors & as exact as one can possibly hope, & so came to ptolomy. but being made in different papers: & those not properly marked as to their meridian: those that joind the peices together, set the upper part of scotland east & west instead of north & south. the place of junction being the northern vallum.

aug. began his purpose of a british expedition AVC 719. ante christ. 35. but the revolt his 2d. 727. of the pannonians & dalmatians prevented it.

for a descripcō of dorchest br. curtus see a monumental brass in dorchest ch.

Gen XL. 28. midianites descendants of Abraam merchants trading fro gilead to Egypt

P. Jacq Martin's

They that read the 2d. cap. of la religion des Gaulois, will see how miserably the french are puzled to overthrow Cesars testimony, that the religion or mysterys of the Druids were ~~were~~ instituted in Brittan & thence carryed in to Gaul. the truth of the fact seems to be this. Brittan, ~~tis reasonable to believe~~ if it was first peopled from the continent, with like language & customs; ~~but~~ a Phenician colony came upon those first inhabitants, in very early times & brought them the patriarchal religion, or that of the Druids, who made temples in oak woods, as Abraham did. & this probably was in Abrahams time or very near it, before the time of Josuah. & the person who did it first was probably Hercules, or some of his people very soon after him, who were seated at Cadiz. Aristotle II. de cur. rei famil. says, ~~that~~ Pythocles counsell'd the Athenians, that the comon wealth should buy all the Tyrian lead (μολυβδος) from private people, at the price it was comonly sold ~~at~~ for wch was 2 denarii, & then sell it again for 6 denarij. hence it

it appears that in Pythocles's time, the comodity of lead was brought to athens by Tyrians navigators, & had been before undoubtedly, from all antiquity. this was about

Strabo III. says the Phoenicians only sent to traffic in the Cassiterids from Gades, concealing the trade. whence they brought the metals of Tyn (κασσιτερος) & lead (μολιβδος). Pliny says Midacritus rather Melicharius (as Bochart corrects it) brought lead first from the Cassiterid island. this makes it plainly Hercules in person, & takes off the great difficulty the French lay in our way, as thinking it strange that our island wh was peopled from theirs, should teach religion to Gaul. nor is it difficult to conceive, that our island should receive its very first inhabitants, not from Gaul but from navigation, for ships will goe much faster than nations can spread & fill the vast continent; so as to tempt them to pass the british channel. & tis very easy to imagin, that the Tyrians so much nearer the origin of mankind, had brought navigation to a very considerable degree of perfection, before the Gauls had so much as a boat. but I am not desirous

to

to rob the Gauls of the honor of first peopling Brittan. I suppose Melcharthus found inhabitants here, who had before then found out the veins of tyn & lead, which in many places appear above ground; & Hercules improved them in the management of it, & made a good account of the traffic. That some colony of his people settled themselves here too, who were the founders here of the Druid institution, & who thence taught it to the Gauls. all this is very easy, rational, & probable, without straining any point, or denying Cesars express & full testimony, wh is impossible to get over: let the french critics take never so much pains to doo it. ΜΙΔΑΚΡΙΤΟΣ
ΧΙΕΛΙΚΑΡΤΟΣ

Tis not difficult to conceive, how from some old greek MS. Pliny should wrong transcribe this name. Sanchoniathon informs us, Melcarthus is Hercules מלך קרתא melec cartha. the city he built at Cadiz Cartheia q.d. heracleia. as for the Cassiterid islands Herodotus says, they were unknown to the Greeks in his time. the Tyrians took care to conceal the spring

of so gainful a traffic.

The forementioned author in cap. 3. religion des Gaulois desires to prove from Lucians merry testimony, that the Gauls took their idols Gods from no body but themselves. they borrowed them neither from Greece nor Brittan &c. & this I can very readily accord to. I wish they did not transport their Gods into Brittan, in later times before the Romans, when they had made very considerable settlements here, especially upon the sea coasts, from the Icenii of Norfolk, southwards to Kent & westwards to the Belgæ & cornwall. & I believe what idolatry was in Brittan, before the Romans brought their's, came from Gaul. but this is only to be said of the Gaulish colonys. for we may remark the great precaution the Druids used, to prevent the youth who came to learn Religion of them, peeping into their affairs of State. for Cæsar when he enquired of the Gauls concerning Brittan, could learn nothing, omnia fere Gallis erant incognita. III. it would be idle to object here, that the Gauls deceived Cæsar & profounded ignorance, Cæsar was not so easily imposed on.

This author very justly owns, that the Gauls at first, adord the supreme Being, invisible & immense, without figure or resemblance, who could not be pictured nor enclose in any space. this no doubt they had from our Druids of ~~Gaul~~ Britan & as for their pretended worship of an oak tree, tis a mistake, they said their devotions indeed, before the oak sometimes, before a great stone erected at other times, as they had learnt from our Druids, but they worship'd, neither the one nor the other. idolatrous strangers, who saw them at those devotions, would be apt to suppose it. but the tree & the stone were no other than their kebla, as we turn our faces to an altar when we pray. it was, as it were, indicative of the divine presence. a custom our Druids had learnt from Abraham, who made an altar under the great oak at Mamre. its highly probable that in time, those oaks & those stones might have a religious regard paid to them. till gross idolatry at last prevaild, among the Gauls I mean, for it dos not appear the Druids in Brittan lapsd into it.

the rocking stone near balvaird in Scotland, Fife. is one of the Druid mau-
ambres. balvaird is the Vards tumulus.
Oliver Cromwels soldiers dislocated it.
its motion was p̄formd by means of an
oyslike prominence in the upp̄ stone
wch was let into a proportionate cavity
of the lower. it was of immense bulk.
they usd it in late times as a tryal
for p̄jury & other crimes. & often con-
fessions were there made, thro a relig-
ious awe wch. not otherwise be ob-
taind.

18 1740. apr. Mr Hallam of London street, Fanchurch street receiver of the kings rents writes to the Rectors of Stamford to pay £3. 3. 4 due from divers Rectorys in Stamford. waited on Mr Le Neve at the Custom house. on Mr Fourmeau.

In Gori's dedication plate, Hercules going to conquer Hydra by the leading of Minerva she is represented with wings, & on her mantle over her breast a head & snake ☺ thus. I take the origin of it to be the divine symbol, the plate serpentiferous circle. minerva feigned about the time of Hercules & Abraham. on the other Minerva & Mercury killing medusa.

I made a score of drawings of patriarchal antiquitys from Gory.

see a fig. of Silen upon a candlest. Spon miscel. p. 26. he comonly had a temple in comon with Bacchus. but among the Eleiopost. VI. 24. Diod. sic. says he first reigned in Nysa & became an assistant of B. in war. Elian III. 18. makes him a philosopher & discourseing with midas.

Pan was a great warrior Virg. ecl. x. v. 26. calend. martij Silvano sacra. Polyænus says horns are given to Pan, bec̃ he first found out martial discipline: the phalanx & horns of an army. see Reinesius [redacted] I. 147.

Leucothea, Ino was nurse to B. wife to Athamas (Midian) bec̃ B. first made his appearance in the land of Midian. Paus. lacon. III. 24. Diodor. says nourished by the Nysiad nymphs, as the Arabians affirm.

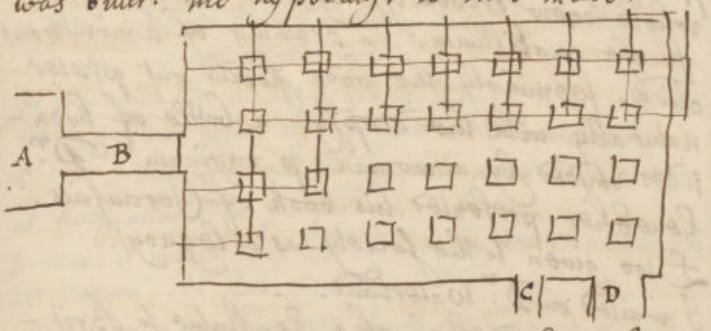
Moses as a shepherd in Gory, but an anachronism as to age. Chalybes from Calob. Idei Dactyli. forgers of iron. we ought to expect to find Abraham among the lares in complaisance to the emp.r

Thau is an outshot, a bedchamber, the haran or women's apartment. Thalamus is camera depressa, humilis, tenuis, pauper: the outshot of a pastorial cott.

Μελαν ξυλον, calos. m. caucasus or ararat the place of prometheus his banishment, see Lexic. Sanctū 208. C aph. 247. κυφος incurvus 177. S 249.

16 apr. 1740. I published Stonehenge p my abstract of the gout. I presented Stonehe. to the D. of Anc.r

17. I presented Stonehe. to the D. of Grafton. met S.r Tho. Allen there. at R.S. Mr Simpson sent us from Linc. an acc. of the Ro. hypocaust there, found 13 f. under ground at the Exchequer, by the w. front of the Minst. some stone coffins found above it, of some ch there, before the minst. was built. the hypocaust is thus made.



A the place where the manager of the fire stood. B. the place of the fire whose smoke & heat was introduced into the room thick set with

with pillars about 4 f. high. covered with tiles of very large dimensions 2 inch thick. that covered with a floor of strong terrace mortar, y^t covered with a lofsolated work, all white, like that of D^r. Rogers at Castor. the outlets C & D. are funnels for the smoke.

a map sent us of the Virgin islands, abounding with metals & minerals. immense loose stones lye there. a remarkable story of a spanish ship attacking one of the islands, & the whole crew driven off by the bravery of a single englishman. a drawing of a monstrous child. enormingly the body stood out preternaturally with the dropsy. a bottle of hydatides voided by a woman p vaginam. D^r. Goudbrier presented his book of Caranfius.

£100 given to the society as a legacy.

I waited on D^r. Waterland.

a curious pedestal of a Ro. statue to Britannia as a goddess, found at Micklegate York. sent up by Mr Roy. Gale with his observations on it.

18

10. feb. 1739-40. arrived at London, in the great frost.

a Ro. camp, as I apprehend at Temesford (beside the Danish one) to guard the gravelly ford there ag^t. the Britons, when Agricola was advancing northward, in Claudius's time.

p^d. 7^s. more to bps secr. for Sondby feed.

Mr Carlton —

I believe the head of the year was altered at the exodus, bec^e the jews observed the egyptian manner of beginning of the year with the rising of Sothis.

11. feb. I visited Miss Rogers & the S^d. she had lost her fa^rs recipe of the oyls. I offered her mind & to join with her in the sale of them. her aunt he neve w^d not permit her to have her name used.

18. feb. I bargained with Mr Innys to print Stonehenge at half charge & profit.

9. mar. I waited on Mr Bromley, Mr Bredenot, Mr Vernon, S^r. Rob. Sutton.

Pliny 37.10. a shepherd found out the magnet on mida. wch strongly suggests pliryxus a shepherd by profession. de Boot in his history of Stones gives it a name theamedes (fro pliny) wch seems to be athamas. the Ethiopic stone the best says pliny i.e. arabian, found in a sandy

Sandy country there called Zimiri. ~~beam~~

Boot mentions putting a loadstone in a boat & turning its self to its true points. he says now in germany it varys 8 or 9. easw.d Joan. Bapt. Porta says the adamant has a vertical quality. the french call the stone aimant.

Dr. Stephens in his essay on diet p. 53. (on Dobens's milk diet) says, the gouty matter consists of active fiery particles: salts. they are, sharp, active, pungent, fiery principles, not improperly termd concentrated fire in itself. & the effects of their action manifest it. he says a fitt is an attempt of nre to collect & expell them.

10. apr. 1740. met Dr. Gendbrier at General Guyses, the General made me a present of the Dr.s book of Carausius. a picture of Hollo n.o 13. in the antique paintings of Turnbull.

at Rome on the 13 sept. the Neptunalia. an ox sacrificed. taurū neptuno says Virg.

Commodion a poet in the time of Constantin makes Neptunos trident a fishing spear.

Neptunū &c. Carausius. p. 83.

Nicolaus Dam. Si quis apud Strygos. p. 87. Carausius. ~~a picture of Hollo in Turnbulls painting of the antients. n.o 13.~~

the earths outward concave is 2800 m. thick. the central ball 1200 m. radius. the intposed fluid much the same.

Doolle estoile ne se meut
un art sont, qui montir ne peut
par vertu de la marinette
une pierre laide & noirette
ou li fer volontiers se joint.

the arabian loadstone, says Norman, continues its vertue longest on a needle touched with it.

Norman says, the stone put into a dish & swimming on the water, turns to the n. point. the like if it hangs in a string.

14 apr. 1740. dind with Dr. Gendbrier at General Guyses Dover str. the gendral gave me his book.

godfa.rs is german god, sponsor.

16 apr. I publisht Stonehenge. 1740.

Casaubon says all the old books obstinately retain acunguła in Sueton. particularly the first a. but he thinks 'tis rather acucula. & 'tis a word used ~~for~~ in the Theodos. code for an feminin instrument. no doubt it was a (reputed) magical affair: of which the commentators mention several. nothing c. so well deserve that title as a needle touched with a loadstone.

The Etruscan deities very comonly have collars or necklaces. so Egyptians & Chinese as aphra.

n is a stool. clem. alex. says the phrygians call water bedu. hence badon. collars & wings to most of the Tuscan deities.

two dogs heads with rings transmitted on the gate of ades in an etruscan monument n°. 158. Gorei.

on the same 2 genij one with the sacrificing mallous the other with a sacrificing knife ✝. between, the man & his wife taking last leave.

in baptisms among the initiated they held their arms across. Gorei n°. 170.

the mithriac ceremonys always had human blood shed. the susceptores in baptism see a sculpture Gorei n°. 172.

The story of Dedalus & Icarus came from sculpture on a temple by those architects, like the winged deities of the Etruscans. many in Gory.

23 apr. signd with Miss Rogers.

Saturnus is Etrusca, juturna, Volturnus. juturna is mr. of Lares. Manturna. Macrob. says the Saturnalia were kept many ages before Rome was built. the cista Bacchi often on Etrusca monumts. Diod. Sic. says L. III. that Sesonus had Minerva & the Amazons to help him: in his expedition. where by Minerva they manifestly mean Miriam & her women.

of the advantages of mystic lust. see Dionys. hal. I. Herodot. euterp. of Bacchus disert. Clem. Alex. Ptr. Eusb. p. e. II. b. the Latins call Hercules Portunus, his mr. juturna or maluta i. e. Ino, L. XVII. Dempst the history of Hercules

thus Tertullian. de ꝓscript. adv. haer. XL. diabolus ipsas quoq; res sacramentorum, in idolorum mysteriis emulatur. imguit & ipse quosdam, utiq credentes & fideles suos expiationē de lavacro repromittit, & sic adhuc initiat Mithra. signat illo in frontibus milites suos: celebrat & panis oblationē, & imaginē resurrectionis inducit: & sub gladio redimit coronā. quid

qd & summū pontificē in unis nuptiis statuit. habet & virgines, hot continentes. cū hi numa pompilij supplicionos revolvamus, si sacerdotij officia & privilegia, si sacrificalia ministria & instrumenta & vasa illa sacrificiorū & piaculorum & votorū curiositates considerimus, nonne manifestor diabolus morositatem legis Mosaicæ imitatus est?

again de baptismo. much more. nationes sacris quibusdā p lavacrū initiantur, Isidis alicujus, aut Mithræ. &c.

Hercules when he came into Italy dissuaded the people frō human sacrifices, & made em little images in room of live men.

Phryxus had a phrygian bonnet on. Phrygius, Midas ~~his ancestor~~ ~~phaps from~~ was Midian, or descend.r

Hercules's wrought coat a present from Doria nira was his sacrificing garment.

So the priests put on divining garmts. called clothing, a word usd in SS.

a rocking stone near Huthorston Yorkshir.
one now in Cornwall

the antient persians & the phenicians themselves report, that the phenicians came originally frō the red sea, to the coasts of the mediterranea: & presently undertook long voyages. Herodot. I. initio & VII. circa medium. they carried egyptia & assyrian wares.

pliny makes the ancestors of the syrians come frō the red sea. IV. 22. strabo says arabians & erythreans (frō the red sea) edomites were with the phenicians who were led by Cadmus. IX. herodot. r.

in thrace there settled a people wh were circumcized called edomantes, probably edomites.

strabo naming the first men who undertook long voyages names hercules.

melcartus with his tyrians sailed to the w. pt of spain & there met with much silver. aristot. de mirab. & pliny says he fetched tyn frō brittain

Caesarea in normandy is called Cherbourg.

no religious office performd without a magus in persia as our druids. this shows the value of birthright as called emphatically. Sold. DS. 318.

Rowcliff 3 m. off york.
Rowdon above hakpen, abury.

of human sacrifices

The famous Dijon monument of Chyndonax the gaulish archdruid was first taken from the original by Andrea taurolli & communicated to Fortunius Licetus (who wrote upon those monumental antiquitys) desiring his explication of it. he answered it very largly, in his epist. 25.

it may seem just to affirm, that we cannot peremptorily conclude, either that mithras there mentioned, was the deity commonly understood by that name: or that the sepulchre was in a grove dedicated to him. & those matters have given some ill impressions, concerning the genuinenes of the monument.

this is well known, that in all antiquity, it was unlawful to carry a dead corpse, much more to interr one, in any place dedicated to religion; therefore this grove of Mithras at

at Dijon, where Chyndonax's urn was found, could not have been a place of religion.

it seems more likely, that Mithra was the name of a person, who was owner, donor, or who denominated this place of interment. pliny XXXVI. 8. names Mitres, the name of the egyptian king, who first made obelisks. thus an inscription in Gruter p. 269. 3.

C·RVTILIO MITRHAE·CENTVRIONI

p. 1140. 3. CALPVRNIVS MITHRES

Tully in famil. ep. 69. mentions C. Curtius Mithres, the freed man of posthumus. in Diogenes Laertius, Mithres is the steward of Lysimachus. in the same author, Epicurus dedicates his book of sentences to Mithres. the same name you will find in plutarch contra Colotem.

further, it seems likely, that the grove where in Chyndonax's urn was found, was no consecrated place: nor probably so much as a grove. for the word ὄρυδς, as read in the epitaph does really signify a field, a vineyard, or the like place either subject to tillage; or lying unculti-

vate.

vate. So that Μίθρης εν ὀρὰδ may be justly translated in the field of Mithras, the name of the possessor, or the donor.

The advances I had formerly made in considering the Religion of the DRUIDS, & in taking many views, & plans of their temples in our Island, such as that at Abury in Wiltshire, the most antient & most wonderful work of that sort now upon the Globe; & the celebrated Stonehenge & others: made me perceive very evidently, that those philosophical priests were of the old patriarchal Religion. & that not only as to their adoration of the supreme Being, & such plain practices of Religion, as are ~~commonly thought to be the plain dictates of Reason~~ the first instructions of ~~mere~~ mankind, & which they might derive in common from their progenitor Noah: but I found they were possess'd of ~~all~~ the great doctrines of Faith, which Abraham & his family ~~believed in~~ were celebrated for particular & which must necessarily be the effect of Revelation. such are the knowledg of the immortality of the soul, the resurrection of the body, that there was a Mediator between God & man; & moreover they believ'd the ~~Trinity~~ Plurality of persons in the Deity. this last is nothing now, because the most antient philosophers of Greece were

were of the same faith. but the learned have not easily agreed in accounting one or the other for it. this was for want of a true connexion of antient profane chronology to that of the scriptures. particularly the chronology of the Egyptians by means of great ways that happened betwe. the Mes Canaanites for ~~from them~~ true Religion as well as idolatry, came to Europe & Africa, & ~~the~~ particularly the ~~patriarchal Religion~~ stet in very early ages came into Brittan, even in the time of abraham or very soon after. Manethon an Egyptian priest had transcribe from the authentic records of Egypt, the Dynastys of the kings there. they are of great value, but as diamonds unpolished. if I doe not flatter my selfe, my attempt upon them has been so successful, that I have set them in their true place, & fortifyd them with so many & various chronological characters, that they cannot be luxated. but at least they abundantly answer all the important doctrines which I deduce from them. particularly we find, that abraham came into Egypt in the time of king Asis, who was the great

great Tyrian navigator Hercules; who carryd colonys to all the seacoasts of Africa & Europe, penetrated into the ocean, built Cadiz, & began to dig the tyn mines in Brittan. the extraordinary beauty of Abrahams wife was the occasion of his being introduced to the king. it was early in his reign, & he probably was young & unmarryed; & was desirous of having Abrahams sister (as he thought her) for his wife. his no wonder then, that he used abraham well for her sake, that he had sheep & oxen ~~he asses~~ men servants & maid servants ~~she~~ asses & camels. Asis was a royal pastor, & set up ~~Abraham~~ of the same profession as Abraham in the same professsion as before; & encouraged him in it; so that by Gods blessing, which his great piety entitled him to, he thriv'd exceedingly. & by means of the frequent conversations that happened between him & the king, he instructed the king in many sciences, ~~in~~ of which he was master. he gave him a new form of year, of 365 days instead of 360. but above all, he taught him true Religion; especially he informd him, in the sublime doctrin of the holy Trinity; of the mediatorship of the second person

person the divine Logos, & several other points relating thereto. Moses does not tell us all this, but from Josephus & many ethnic writers whose credit we have very little reason to call in question & from plain ratiocinations therefrom, we gather it without difficulty. I wonder indeed that Josephus should give so ill a turn to Pharaoh Asis his inclinations, as to make him desirous of possessing Sarah in an unlawful way: whereas the Scripture tells us, his intentions were honest & honorable. for after God almighty had interposed in a miraculous manner, & made Asis sensible that he was in an error, he sends for Abraham & reproves him, for not opening the truth to him. why saidst thou, she is my sister. "so I might have taken her to me to wife. "now therefore behold thy wife, take her, & go "thy way. & he gave him very great gifts when he went away; he was very rich in cattle in "silver & in gold. & he staid in Egypt some years, tho' probably not so long as Artapanus says.

If Abraham taught the Egyptians a year of 365 days, as is very evident he did: then that was the patriarchal year, & the year of Moses. with Abraham were the sacred memoirs of the old world, & the infallible oracles of God, from whence Moses by the assistance of the holy spirit composed ~~the Pen~~ his history. & indeed any one that has the ~~true~~ gusto ~~relish~~ of antiquity, will ~~be apt to~~ easily conclude, that a year of 365 days best suited the plainness & simplicity of the new born world. tho' they were long lived, yet we cannot expect they should take the length of the year to astronomical exactness. or if they knew the true length of the year to minutes & seconds, as we doe, that they could make it practicable, intercalations are too artificial, & a year of 360 days which many of our moderns would obtrude upon the antients, is too crude & imperfect. in the mean while 365 days would answer perfectly well; they lose a year but in 1460. & our present Julian is but a less imperfect one. & should we goe about to mend it, I fear our astronomers would not easily find a more simple & less inconvenient intercalation, than that of Julius Cæsars establishment, which is the least improvement that can be upon the patriarchal.

when I reduced this year of 365 days into practise, upon the plan of the Mosaic history, I found it

it answerd to truth beyond imagination. it illustrated many things & discoverd more. & I was ~~fully~~ convinced that it is the true Canon of the Mosaic Chronology.

I have therefore here laid forth the Epitome or Scelelon of it, as it makes the first part of my work. The hopes I have conceivd that it will doe some service to our most holy Religion, have with the persuasion of my friends engagd me to publish it. I call it Patriarchal Christianity, because I purpose to show that the Religion of Abraham, from which that of our Druids was deducd, was so like Christianity, that it differs only in time & name. Christianity was but a revival & stronger inforcement of the Patriarchal Religion. the Jewish Aconomy which interposd, was but a temporary scene, a shadowy twylight, or dawn, which was to prepare the day spring of the Gospel. the full revelation whereof was reservd to that age of the world wherein human arts, & wit & learning, politeness & empire were at ~~its~~ height. human nature could goe no further. nothing was then wanting but

but the Religion of IESVS.

The infinite advantages thereof doe not belong to a discourse of this nature. but it may be useful to show people in this age the sentiments & faith of the antients: to confirm us in our notions of the veracity & excellence of the holy scriptures, the fountain of all knowledg human & divine. & we may hope to preserve the memory of some extraordinary works of antiquity in our Island, the monuments of the Religion of our first ancestors. they are still to be seen, in some degree of perfection, but wasting away every day, & they are capable of entertaining the curiosity of the most curious.

In prosecution of this work, & to show that this year of Moses, as I have stated it, is right: I deduce an entire system there of from the first day of Creation to the day of the Exodus. at which time it was changd by Gods appointment, for several good reasons that are apparent. This body of time containing the space of 2513 years, is compleat in its self & independent of all other difficultys & chronological disputes, in the times that succeed it. for every year & every

every day of a year is fixed & certain. & we may make an almanac of any year thereof as consistently as for any Julian year past or future. whereas by the assignments of all writers who have treated on those affairs, 'tis evident they had slender assurance in the principles, either they themselves or others went upon, by their great disagreement [for instance, in pointing out the day that the deluge of Noah began upon, Dr. Drake in his sacred chronology makes it 27. october, Shuckford 2. nov. Scaliger 17 nov. the Jews 22 nov. as Scaliger informs us. Whiston 28 nov. Saurin 30. nov. Usher 7 Dec.

others, otherwise.

Every day & every year in the system of time which I treat of, hangs upon the first day of creation as a parapegma, the day of the Exodus is its basis. the Kalendars I have exhibited are so many proofs of it, as columns to support it, among many other collateral evidences. in order to fix on the day of creation, the Learned generally & truly agree in the time of the Equinox

nox, when the sun encircling the Equator of the earth, distributes his heat equally to both hemispheres. this is just & reasonable. but whether it was on the vernal or autumnal Equinox is much disputed, & the authoritys are pretty equally divided. to decide this controversy I give several arguments in favor of the vernal: from astronomy, from nature, reason & authority. & truly who that ever saw a spring & an autumn can doubt, but that the bloom of nature, the fields universally covered with flowers, the birds singing, & beginning to couple, the beasts prone to propagation of their kind, the trees budding forth, the universal gayety of that side of the globe to which the sun is tending, proclaims, it best befits the birthday of nature, the virginity of the world? whereas the autumnal Equinox the day on which I write this, dissuades me from all sides, all appearances, that God created things at this time of year, when the sun is departing, the fields robbed of corn & flowers, the blustring winds, high cold nights, dewy mornings, tides, dropping leaves & fruit, the swallows congregating & meditating a return, animals & insects

looking

looking for winter quarters, the tenaciousness of seedvessels & husks of plants not parting with their seeds till the spring comes on, all this & much more of this kind, plainly indicate that autumn is a picture of things in decay going again into Chaos & a state of inactivity, rather than of their emerging from it, at the enlivening voice of the almighty creator.

I fix the beginning of Creation on sunday the 23 april in the year of the Julian period 711. 1½ half a year after the time assigned by the most learned archbishop Usher in his excellent chronology. I have exhibited the following Kalendar for april & May of that year in the Julian form. the moon was in her first quadrature about the day that the celestial luminarys & planetary bodys were set in their places & began their motions. all the moons phases for a good while after happened in the middle of the weeks, which shews they had no hand in constituting the week, but it was a division of time of divine appointment as Moses informs us.

KALENDAR

for the year of Creation, being the year of the Julian Period 711. cycle of the sun 11. of the moon 8. indiction 6. epact 18. before the vulgar Æra of Christ 4003. before the true Æra of Christ 4000. LD. A.

APRIL			TISRI I.st month	MARCH
23	A	1	The Vernal Æquinox. God created matter.	13
24	b	2	The element of Air formed as to our globe.	14
25	c	3	The earth & sea seperated. vegetables created.	15
◐	d	4	The sun, moon & stars set in their proper orbs.	16
27	e	5	Fishes & fowl created. named.	17
28	f	6	The beasts & mankind created. creatures	18
29	g	h	The Sabbath. God rested & sanctifyd it.	19
30	A	8	Adam put into Paradice. the fruit forbid.	20

MAY.			TISRI I.st month	MARCH
1	b	9	The Golden Age of the Antients.	21
2	c	10		22
●	d	11	The earth brought forth corn & fruit	23
4	e	12	without human ~~culture~~ labor.	24
5	f	13		25
6	g	h		26
7	A	15		27
8	b	16		28
9	c	17		29
◐	d	18		30
11	e	19		31
12	f	20	APRIL	1
13	g	h		2
14	A	22	The names of Tisri, Marchesuan &c	3
15	b	23	are proleptically to be understood, as-	4
16	c	24	well as of April, May &c.	5
●	d	25		6
18	e	26		7
19	f	27		8
20	g	h		9
21	A	29		10
22	b	30	MARCHESVAN II.d month	11
23	c	1		12
◐	d	2		13
25	e	3		14
26	f	4		15
27	g	h		16
28	A	6		17
29	b	7		18
30	c	8		19
31	d	9		20

Till the fall of man, the Golden Age subsisted, famous in the writings of the Poets & antient tradition. the learned have with much reason fixed the day upon the Tenth of the month — Tisri. because then was the most solemn fast or day of expiation, instituted by God almighty very probably as an anniversary of our most fatal calamity, when we were ejected Paradise. there can be no possible reason, for making this to happen on the first year of Creation. the devils conquests would have been truly inglorious, to deceive our first Parents unexperienced, on the third day after their being in possession of Paradise. but there are several suggestions which point out Anno Mundi 7. for the time of that disaster. I have then formed KALENDAR II. for that year, which admirably illustrates the history of that transaction, as I deduce at large in many particulars.

KALENDAR II. for AM. 7. APJ. 717. cycl.
⊙ 17. ☽ 14. bissextile LD. AG. the year of Adams fall,

APR.		ELVI XII.th month of AM. 6.	
1	G	12	
2	a	13	
3	b	14	
4	c	15	
5	d	16	
6	e	17	
7	f	♄	
8	G	19	
9	a	20	
10	b	21	
11	c	22	
12	d	23	
13	e	24	
14	f	♄	
15	G	26	
16	a	27	
17	b	28	
18	c	29	
19	d	30	The End of the
20	e	31	GOLDEN AGE.
21	f	♄	TISRI I.st month, the
22	G	2	beginning of AM. 7.
23	a	3	The Vernal Æquinox.
24	b	4	
25	c	5	
26	d	6	
27	e	7	
28	f	♄	
29	G	9	
30	a	10	On this day Adam & Eve eat of the forbidden fruit.

MAY. TISRI Ist month of A.M. 7.			
1	b	11	they are ashamed & sew fig leaves together.
2	c	12	God judges them curses the ground, promises Messia.
3	d	13	they are penitent.
4	e	14	God institutes the expiatory sacrifices of lambs.
5	f	☥	on this sabbath day they sacrifice.
6	G	16	God makes them breeches, & turns them out of
7	a	17	paradise. & sets a flaming sword or ensis Dol-
8	b	18	phicus to guard the passage to the fatal tree.
9	c	19	
10	d	20	
11	e	21	
12	f	☥	
13	G	23	
14	a	24	
15	b	25	
16	c	26	
17	d	27	
18	e	28	
19	f	☥	
20	G	30	
21	a	1	MARCHESVAN IId month.
22	b	2	
23	c	3	
24	d	4	
25	e	5	
26	f	☥	
27	G	7	
28	a	8	
29	b	9	
30	c	10	
31	d	11	

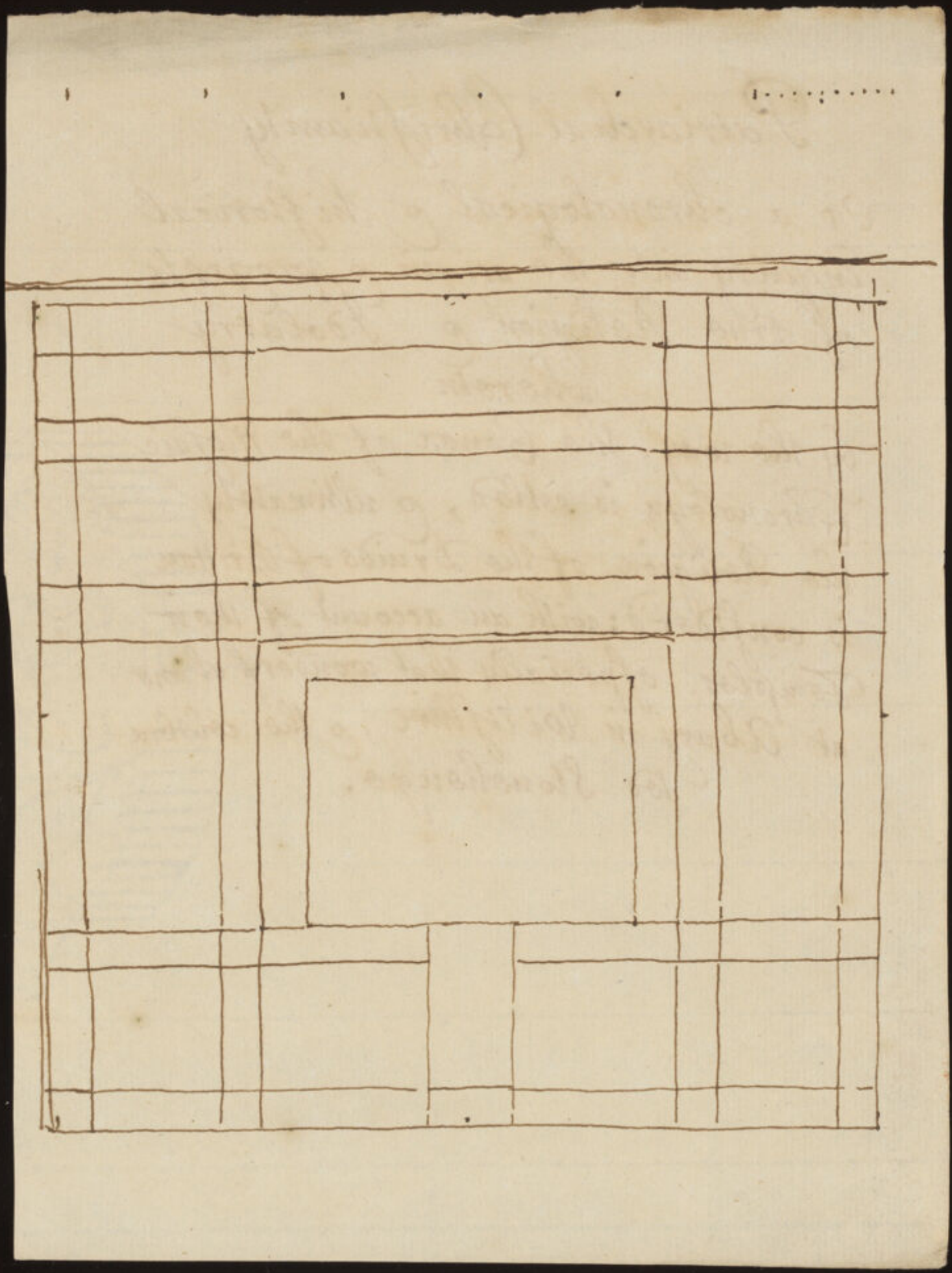
But this particular day wh we now comemorate calls for our more especial regard.

Patriarchal Christianity

Or a chronological & historical Enquiry into the origin & progress of true Religion & Idolatry

wherein

by the way, the Canon of the Mosaic Chronology is settled, & ultimately the Religion of the Druids of Brittan is considerd: with an account of their Temples, especially that wonderful one at Abury in Wiltshire, & the celebrated Stonehenge.



the Egyptians began from
the first year in their Sothic
Prior of 1461 y.rs one of those
Priods had its beginning from
the 20th July A. ante X 1322
at which time the apparent
heliacal rising of Sirius
happened about the middle of
Ω as the other antecedent
Prior began about the 1st of
that Sign A. ante X. 2782

also ofio musit, the preceden hour
ipsum antecedit. Ouse oyen Gerard.
But this was the first year of his
reign Dubius.

Mecheo Syr. malkum, Mecheo
Mecheo, ashu regum h
V. Selucor p. 109. Atramecheo
Macchabeo Jus Palatinum i.e.
pap. Fr. Ius.

out of Egypt have I called my son Israel, is Sofus

Abury

There is a small tract of high ground in north-Wiltshire, from whence three rivers arise, & run 3 different ways. the Kennet flows eastward into the Thames, the avon into the southern ocean, the Calne goes westward into the other Avon by Bristol & so falls into the Irish sea.

I shall not goe about to spin out a tedious discourse of the distinctions among those Religious philosophers, such as Bardi, Vates, Eubagios, Somnothoi, Saronidæ & the like. I find what is seperately said of them, all agree of the Druids at last. whether we call them priests, philosophers, magi, musicians, astronomers or divines. for in all those studys they employd themselves. The origin of the institution Cæsar says expressly, was from Brittan; & further that even till his time the Gauls went over thither to learn it. not that it was invented in Brittan, but brought thither from the east, & as I suppose by the Tyrian navigators, & probably in person by Hercules: him who was skilled in all knowledg human & divine. whence calld Musagetes.

as to the religion of the Druids, hear Cæsar.
They must administer in all religious performances, in public & private sacrifices: they interpret the will of the supreme. & they punish by excommunication, prohibiting them from coming to the religious assemblys, which is reckond the most grievous punishment imaginable. their tenets are particularly & chiefly: that the soul perishes not, but passes after death from one to another. & this they judg the greatest incitement to virtue, & valor, death being despised. Mela says they pronounced the souls of men immortal & that there is a future life. Strabo says they declare the world is to be confumed both by fire & water. among all the writers that speak of them there is not a word of their being guilty of idolatry.

their philosophy Cæsar says, consisted in disputations about the heavenly bodys & their motion, of the extent of the world, the magnitude of the earth, of the power & attributes of the deity, & this they read lectures of to the youth their auditors.

Of their prophetic spirit Tacitus writes, that when the Capitol was burnt, they foretold that the empire of Rome should be removed beyond the Alpes. Lampridius says that when Alexander Severus went to the Gallic war, a Druidess cry'd out to him, go, but hope not for victory, don't trust your Soldiers. The event fulfilled her words.

Isaiah XLI. 1.

Keep silence before me O Islands, & let the people renew their strength: let them come near, then let them speak: let us come near together to judgment. 2. who raised up the righteous man (Abraham) from the east, called him to his foot, gave the nations before him, & made him rule over kings? he gave them as the dust to his sword, & as driven stubble to his bow. 3. he pursued them & passed safely: even by the way that he had not gone with his feet. 4. who hath wrought & done it, calling the generations from the beginning? I the Lord the first, & with the last I am he. 5. the Isles saw it & feared, the ends of the earth were afraid, drew near & came. One would be tempted to think, the holy spirit of God here speaks of our Islands receiving their notions of Religion from the patriarch Abraham, by means of Hercules, as we have largely shown in the former books.

CHAP.

concerning the time of founding those Druid temples, & the persons by whom founded.

Brigos Phrygos Synon. Conon. Nart. I.

It appears, by what my predecessor Cumberland has wrote in his two volumes of antiquitys called Sanchoniathon & Origines gentium that ~~Misraim son of~~ Cham the emperor of the western part of Asia, gave the kingdom of Egypt to his son Misraim whom heathen writers call Osiris. Bp Usher & he state the time to A.M. 1849. the time of the birth of Nahor grandfa^r of Abraham. he reigned chiefly in upper Egypt or about Thebais. he had not reigned above 40 or 50 years there, but the Canaanites the offspring of his brother Canaan knowing well the delights of Egypt, & the easy way of living there, whose the river Nile did all the labor for them, thought fit to seize on all the lower Egypt. those Canaanites principally were the nation of the Horites or Hivites, avim or Cadmonites, which was but one people.

Tho' they entered Egypt at first peaceably, & there was room enough for them all: yet in time as they increased in numbers & strength, they ward^d upon their relations of the upper Egypt, in Misraims life time, & at length set up their own

king

king Salatis, & after him ~~four~~ successively more the last of whom is our Molcartus. Josephus in his first book ag.t Apion has from Manethon an egyptian historian preserved to us their names & times of their reign. they are called Pastors from the way of life they were addicted to, being by feeding cattles, sheep, goats, kine, & asses.

The leader in this war of the pastors ag.t the Phenicians was called Typhon who is no other than PHUT brother of Canaan. he killd Misraim or Osiris, called Siris in Sanchoniathon, Hysiris in Hellanicus as plutarch informs us. all the same word as Misraim, the servile letter M being cut off. he likewise continued the war ag.t his son Thoth made king of Egypt by Cham after Misraims death. & the kings that succeeded him to Molcarthus. ~~he~~ Molcarthus maintaind the kingdom for 49 years & then by compact carry'd off his men into phenicia. in a very great number

In phenicia he cultivated the arts of peace especially trade, & that to such a degree that his people became the most trading nation in the world. Hercules carryed colonys of people & trade

trade to all the coast of the mediterranean sea on the side of Europe & of Africa. he penetrated into the ocean & built citys on the western side of Spain: he carryed his colonys & trade even to Brittain & settled the tyn trade there.

Melcarthus's people the Phenician or Canaanitish pastors, called also Horites, Hivites, Avim & Cadmonites possessed all that neck of land between Egypt & Asia having the mediterranean sea to the north, the red sea to the south. this was the pass or entrance into egypt. on the end of the red sea they built the city Hor so called from them, by the greeks heroumpolis. for the name of heros is derived from this people. they likewise possessed all the country called Edumea, the south part of Palestine & north part of Arabia called in Scripture mount Seir, & after that Edom from Esau. it borders on the red sea, which had its name Erythreum red from Esau or Edom. Esau & his posterity lived with the Horites in this country & had that race of Dukes which Moses mentions in Genesis XXXVI.

terra suis contenta bonis, non indiga moris
aut Jovis, in solo tanta est fiducia nilo. Lucan.

Those Canaanitish pastors left Canaan their own Country for Egypt about 200 years. the war they waged there during that time gave occasion to the heathen storys of the Titan wars. ~~when~~ they began to return again to their own land, ~~which was~~ but a little before Abraham entered it they found it peopled with their own kindred the other branches of the Canaanites, but seating themselves along the sea shore & building the city Tyre, they took to merchandise & making long voyages, & became famous all the world over.

They were of the true religion, & one reason of their wars with the Egyptians seems to have been, that the Egyptians were lapsing into idolatry. therefore they are accused of destroying their temples. but we are not to imagine, they had at that time, what afterages called temples. no more is meant by it, than that they were enemys to those corrupt rites of worship, which the Egyptians had taken up.

I have taken some pains in adjusting the times of those pastors, something nearer, as I

I apprehend, than Bp Cumberland has done, but I was much assisted therein by his excellent labors. I find that Abraham entered Egypt in the reign of our Melcarthus. he was that Egyptian Pharaoh, to whom Abrahams wife was brought: that Abraham & he were very conversant together. Melcarthus learnt the true measure of the solar year from Abraham, which was the patriarchal year, exactly as our Julian. he perfected himself likewise from the instructions of that great man, in matters of religion, as well as other sciences.

We find in Herodotus, the memorial of the year which Abraham left in Egypt. they use a year of 360 days only till then. but Syncellus informs us, in the days of our Melcarthus they learnt to add the 5 epagomena days, he should have told us further, they learnt too, to add the odd 6 hours, or to intercalate a day every 4th year, what we call a leap year: exactly as our present Julian year. this Herodotus tells us was the method of the people

tho tho polite egyptians so soon forgot the patriarchal year, yet most antient nations of east & west indies of the europe retain the solar year of 365 days, & spend the 5 days in mirth. thus d'acosta of the mexicans, the abyssinians the like.

In truth, the antient patriarchal year by wh Moses reckons the time of the world before the exodus, was our Julian year or ~~truly~~ solar. God alm. thought fit, in the Mosaic dispensation, introduced to beat down idolatry, to ordain the lunesolar year, in distinction to what the idolatrous world then commonly usd, & had desecrated by their perverted ways: but his providence took care to restore this year again by means of the Roman power, as a part of the evangelical preparation. one instance of their retaining this true form of the year, communicated to the Egyptians by Abraham, thro' the hands of Melcarthus, was their dedicating the 5 epagomenæ days to the birth days of their gods, or consecrated heros. but of all those kind of matters, I shall treat expressly in the Canon Mosaica chronologia. here I only mention what is conducive to my present purpose.

by my numbers, Melcarthus retreated from Egypt about A.M. 2120. this was when Isaac was about 12 years old. he carryed with him 200 000 men: abundantly enough to plant the coasts of phoenicia & to ~~carry~~ plant ~~in~~ colonys upon the mediterranean

x Origines p. 114

~~It seems to be a very pregnant instance of the intimate acquaintance our Hercules had with the great patriarch Abraham, in that he had a son called Isaac, & to whom one w^d imagine Abraham (or Isaac) was sponsor (in our way of speaking) this plutarch informs us of, in Isid. & Osir. remembred by the phrygians. this Isaac son of Hercules lived ~~and~~ in phrygia, & the name remained among them: if Isacus son of Priam be the same name, as Mr Toolor thinks, in his Glossar. antiq. Rom. & this may perhaps afford another hint concerning the phrygian extract which the old Britons are so fond of; & by way of phrygius, or Aphir grandson of abraham.~~

ancan & Ocean, as we read he did.

Asis says Bp Cumberland[x] or our Molcarthus, was a stout warrior, he had the title of Hercules Phoenicius bec^e his interest & authority was over the Phenicians or canaanites; yet he may be called Hercules Egyptius also because he lived in Egypt & held it in a vigorous war 49 years, & at last carryd off his men with their arms & goods into other colonys. I add, he was the Hercules Tyrius bec^e he founded Tyre, & thence sent out his colonys all the world over, & was at last worshiped there with extraordinary veneration. The bp says, he was a learned man too, meaning especially in astronomy: but Mr Toland in his history of the Druids has informd us, in a very curious manner, what further merit he had to that title, & which has ~~given~~ occasion'd the learned a good deal of trouble. Lucian says, Hercules was called Ogmius by the Celtic nations from a word in their own language. this truly means the learned, in the old irish, which is the remain of the Canaanitish language which Hercules spoke. for Hercules carryed letters with him into the colonys which he settled.

x Origines p. 114

~~Hercules coming to Egypt where Busiris reigned who used to sacrifice strangers to his fa^r. Neptune.~~

~~the fable of the birds Stymphalides who were accus-tomed to eat human flesh, for wh reason he made an expedition ag^t. the in order to destroy the~~, means ~~the same thing, for~~ they were the birds that watched to prey on the sacrifices. wherefore some old authors such as Pisander Camirensis, Solenus in miscellan. & Charon Lampsacenus write that he frighted them away with brass rattles given him by pallas, ~~wh~~ X ~~Gold~~ but made by Vulcan X this ~~soft.~~ says Hercules put away the custom of sacrificing men to it by building an altar to him in Italy & offering the image of a man only.

I. de arte amandi Egypt had no rain for 9 years. this means the scripture acc^t. in Josephus l^mo. Tirasias an augur goes to Busiris &c.

X (no doubt was the origin of the egyptian sistrum) ~~but it was made by Vulcan~~ ~~to his killing Diomedes horses that devoured human flesh. So Geryon in Spain & his oxen were wont to devour strangers~~

Diodorus Sic. says it was of brass of a wonderful artifice

8

~~solved; whether he learnt them from Abraham, or had them from the east whence Abraham came: before his time: as I believe. for Pliny has preserved the truth so far as to shew their origin was in Assyria. but they seem to have travelled very early westward.~~

when I consider those two very great men that were cotemporarys & acquaintance, Abraham & Melcarthus, it appears to me, they were raised by providence to propagate true religion over the world, & to oppose the dawnings of idolatry. ~~the worst I know of Hercules was, that I fear he had some custom of human~~ sacrifice, grounded upon their knowledg, of the satisfaction which the promised Messiah was one day to make. & to this we must attribute it, that God almi. ordered Abraham to offer up his son Isaac. ~~& tis to be feared he taught this custom to our Druids~~, yet it seems to have been no uniform & necessary part of their religion; but only used upon the most extraordinary occasions, as a national judgment, pestilence, war & the like. a national sacrifice: & that was a thing practised by all nations upon earth, even to the time of

+ done in the campus martius with great solemnity by the pontifices & salian priests, as Dio Cassius tells us expressly XLIII.

× rather, they were Christians, properly speaking, if my notions concerning them are just. for as Epiphanius writes, speaking of the first ages then judaism was not, nor any sect of religion but, if I may so say, that which at present obtains in the li. catholic ch of god; wch as it began with the world was again manifested in after ages.

of our Saviors advent.

Roman authors are not to be believed when they tell us in Tiberius's time, & his successors that the Druids were persecuted & extirpated bec of their human sacrifices. when the Romans themselves practised it no later than AVC. 709. but 30 years before our Saviors birth; it was + the true reason was, they were persecuted along with the Christians, & were at length wholly absorbed into Christianity: so readily they embraced it. × nor are we to credit what others tell us of the idolatry practised by the Druids, further than that its possible those on the continent might become at length tinctured with the follys of the heathen all around em. & this may possibly be likewise said of such Gallic druids, as came over hither with the Belgæ & other nations that had fixed themselves by sea coast countrys an age or two before Cæsars time. but the true provincial & aboriginal British druids practised no such thing. therefore according to Cæsars testimony they of the continent, sent their young people hither, as to an University, to learn the more pure & perfect way of religion. there was then the same difference, between Druids of Britain

& of Gaul, as now, between the christian 10
priesthood of both nations. the one no idolaters,
but the other can hardly be excuse from it.

That the reader may in short, see that what
I assert here, is not without foundation, he may
observe, that Origen who lived but about 200 years
after the preaching of the gospel in his IV. Ho-
mily upon Ezekiel sheweth, that even the first
fruits of Gods harvest was gathered in Brittain
that the doctrine of the Druids not a little for-
warded it. this consideration takes off those dif-
ficultys that perplex our Antiquarys, in ac-
counting for the early preaching of the chris-
tian faith in our Island; which is notorious
enough: for it flew here even before the
Roman eagles under Claudius. Origen says
the Druids taught the unity of the divine nature
in opposition to idolatry. & our industrious histo-
rian good supposes this the reason why their
religion was forbid by the emp.r Claudius as fa-
voring too much of Christianity: & that therefore
he banished them too from Rome, along with
the jews & christians; for they were all thought
to be of one & the same religion. this is gathered
from

jam nova progenies cælo dimittitur alto
Clara Deum soboles, magnum jovis incrementum!

from Suetonius's testimony. Hector Boethius
who must have a good knowledge concerning
them from innumerable monuments & tra-
ditions about 'em left in his country; says,
they condemned the worshiping of images, or
the popish refinement of worshiping god in
images. Cæsar acquaints us with their doctrin
of the immortality of the soul, & a future life.
& so remarkable were they for this doctrin, so
tenacious of it in the midst of a most corrupt
world, that 'tis the standing topic of the jests
thrown on them by the Roman & other authors
when they take occasion to speak of them. ~
others more serious allow them a prophetic
spirit, & Possellus from authority which he
thinks unquestionable says they had a firm ex-
pectation of the Messiah, that he was to be born
of a Virgin, & we all know the extraordinary
veneration they had for mistletoe a plant that
flourishes at the time of the winter solstice,
when they celebrated their great festival, upon
some extraordinary notices they had, that the
Messiah was then to be born.

The

The Roman writers testify there was an universal expectation among the heathen of the birth of the great prince who was to restore the Saturnian age, & they testify'd it by keeping his festival at the winter solstice, the Saturnalia. they had some notion of the Gospel-liberty, which he was to procure by the servants at that time governing, & their masters waiting on them. I suppose those customs originally derived from the patriarchal times, but the Druids had preserv'd their notions & customs about these things pure & unpolluted, whilst the heathen had ingrafted them on idolatry. just as a little while ago, we mentioned, how no sooner had Molcarthus from the instructions of Abraham informed the Egyptians of the true length of the year, & establish'd the use of it by a law among his own subjects; but the other Egyptians who were his enemys, taking his year, perverted the 5 epagomenæ days to be the festivals of the birthdays of their gods. tis highly probable this hint was taken from the notices among the pious of that time to be the birth day of Messiah.

Lucian de Syria dea says the Egyptians most antiently, that is, in the times we are writing of, had no statues.

~~Busiris was Misraims grave, to whose manes they sacrificed annually. human victims whence the greek stories. & perhaps this began the horrid rite. V. Wilk. Egypt. p. 32.~~

Strabo says the Romans endeavored to abolish them bec of their human sacrifices.
Pliny XXX. 1. in Tiberius's time. Sueton. in Claudio writes, they were interdicted under Aug. but only to Citizens, but by Claudius abolished. Seneca speaks of it de Claud. morte. nevertheless the order remained on the continent to the latest times of the Empire: those in the Brittannic isles as more pure becoming Christians.

The Druids

says the learned Gale, Court of Gent. To. II. p. 78., were a peculiar & distinct sect of philosophers, differing from all the world besides, both in their mode of philosophizing, in their religious rites & mysterys. philosophers they are universally owned by all writers, & divines. Strabo IV. writes they studyed ethics or morality. Pliny III. 1. makes the physicians, magicians. Diogenes Laert. in proem. writes their way of study was the symbolic or enigmatic: like all the other antient philosophers. they held the absolute necessity of divine worship, that no evil was to be done: they preached up fortitude. the picture which Lucian saw of Hercules Ogmius an eminent instance of their symbolic method of representations. eloquence poetry geography, astronomy was likewise their province, acc^t to Cæsars report, & Molas. & the immortality of the soul. Strabo says too, they held the world should be destroyed by fire. Origen on Ezek. IV. writes, they held that Unity of the divine nature: ag^t polytheism.

for their origin Dickenson derives them from the oakes of Mamre. they were disciples of Abraham. V. Owens theolog. III. 11. Heurnius in Barbaricæ philosophiæ antiquitat.

From Sanchoniathon in Eusebius we learn the origin of the horrid rite of human sacrifices, the author & the occasion. Cronus or Ilam in the time of a war & pestilence, offer'd up an only son which he had by the nymph Anobret, an holocaust to the angry Gods & to buy off a general calamity. Porphyry in Eusebius mentions it again: but puts Israel for Cronus's name, by mistake for Ilus: at least his transcribers have. 'tis not to be imagin'd a custom so shocking shd ever have spread over all mankind, but for some general doctrin that had been taught them from the beginning, of a suffering Messiah: & thus most impiously abus'd. 'tis to this general practise, in Abrahams days, we are to impute Gods command to sacrifice Isaac, & his so carefully setting about it.

In the early wars between the Egyptians & Canaanites, Misraim their first king was slain. his successors practis'd the sacrificing a red haired man, at his tomb, on the anniversary of his death. & hence sprung the greek fable of Busiris a tyrant of Egypt, who sacrifice'd strangers & was slain himself by Hercules. in reality Busiris is no more than the tomb of Osiris or Misraim.[x] but from this

[x] Diodor. Sic. I.

x said to be fed with the like,

this story & others like it, we may conclude Hercules himself was averse to this diabolical custom. the whole business of his life according to the greeks was to destroy tyrants, robbers, cruel & sanguinary men & animals. even the Stymphalid birds, that liv'd on human flesh, the horses of diomedes & the oxen of Geryon the like, he made expeditions against them on that acc.t

Ovid Fast. says Hercules put away the custom of sacrificing men to Saturn, in Italy. he built an altar to him there & offered only the image of a man. ~~only~~ this was a later Hercules!

Solis nosse Deos & cœli numina vobis
aut solis nescire datum — says Lucan.

this shows incontestably, that the Druid religion was not only different, but quite opposite to the pagan idolatrous: & what that shd be, but patriarchal or christian, I profess, I see not. V. Burnets archeolog.

× Bell. Gall. & Strabo IV. Tacit. mor. germ.

+ thinking it impossible thro' the greatness of the gods to represent the,

The Druids believed, the world was made, that it had been destroyed by water, & wd finally be destroyed by fire.

No sacrifices without those priests & ministers no divine offices: says Cesar. VI. × by those thanksgivings were offered up to the Gods says Diodorus Sic. V. as p sons conscious of the divine nature: by those ambassadors of Heaven, good things were to be asked.

The Druids were not a family priesthood, but instituted, instructed, ordered into the high function.

In relation to the object of the worship of the Druids, authors mistake them just as they did the jews. Tacitus mor. germ. asserts that bec they have no images & visible objects of adoration, + therefore they worship & call by the names of the Gods the horror & dark solitude of woods & groves, wh cannot be seen, but only reverd. Thus do they talk of what they did not understand.

Tacitus de mor. Germ. writes, they are maintained at the publick charge.

They are free from all secular burthens, duties, payments, taxes, & warfare.

III.

On
Alato Tempbos
Decr. 1762.

To his Grace the Duke of Devonshire.

Well may the Muses smile, when persons of your high birth & equal endowments, vouchsafe to enter into our Literary Societys. such Associates add honor & dignity to them. but what may not the Society of Antiquarys promise to themselves, & the public, from one possessed of all noble qualitys; heir to the Virtues, the Magnanimity, the learning of the Illustrious House of Cavendish.

This Society take it as a fortunate omen, in their favor, to elect your Grace a Member: possessed of the most splendid Cabinet in Europe, of coins

coins, medals, intaglias, & the like precious remains of venerable antiquity; & wh you understand, as well as possess.

This disc. wh I here present to your Grace, is propose to retrieve the knolledg & the memory, of one of the most respectable antiquitys in the world; quite sunk into the misty horizon of time, & forgotten. it is the design & purport of one species, of the Temples of the ancients, in the first & patriarchal Religion; called the alate, or winged Temple.

This is different, not only in form but constitution, also, from the other patriarchal Temples. his open indeed, but not made of stones, set upright in the ground, but of mounds of earth; & without any stones. his made in the form of

of a circle & wings.

The first notice I find of it, is of that made by the great heroine Astarte, wife of CHAM, son of NOA, wh we have in Sanchoniathon's Phœnician history; fragments of wh are preserv'd by Eusebius, & translated from Philo-biblius.

Astarte is there said, to find a star fallen from heaven; Bochart says, it ought to be translated, an eagle fallen from heaven. This, She is said to have consecrated, in the holy island of Tyre. & the Phœnicians say, adds he, that Astarte is She, who among the Greeks, is called Aphrodite.

This is a mystical way, acc. to the ancient manner of writing, of acquainting us, with making an alate temple, on the sea shore, at old Tyre. & such was the usual practise, of raising it, by mounds

mounds of earth; in the form of a circle & wings. some taking the wings for those of an eagle; others for the wings of a dove; whence the goddess is fancyed to be the Greek ∞ aphrodite; to whom a dove was consecrated.

but still, that star of Astarte's, wh ∞ Bochart turns into an eagle, I am persuaded, is not without a mystic meaning. it signifys the great star called Canopus by the Egyptians, placed at the bottom of the ship Argos, in the heavens. this is Astarte's star, wh falling from heaven, she consecrated in the holy isle of Tyre. i.e. she made an altar Temple, of the same name & form, as that of the celestial sphere, wh was ∞ drawn in the form of circle & wings; & intended to represent such a temple, as we are speaking of, on the edge of the sea.

⊙ is to make a symbol of the divine spirit, & is

the sea. for there is ever a notion of water annexed to this temple. & it commonly regards the sea, or some river.

I believe, its primary idea is taken from that of the hebrew legislator. & the spirit of God moved on the face of the waters. interpreters commonly explain it, by a dove brooding with its wings, animating the mass of creation. & this they usually take to be the immediate work of the holy spt. adumbrated by a circle & wings. in wh form, those our Temples are constructed.

These notions collated, naturally leads me, to another Temple of this sort in Egypt, at a city called Canopus from the Temple. his scituate at that mouth of the Nile low. the west called likewise from the Temple, the Canopic mouth.

Canopus is a word made from the oriental

oriental ganaph volavit, flying. 6

This being long obscurd, & later times mistaking things, they turnd the name of the Temple into a deity Knoph, the god worshipped there; of wch Plutarch speaks, as the most antient deity among the Egyptians; meaning in Patriarchal times, before idolatry triumphed, & gave all temples to that sort of worship.

The 3d. alate Temple I shal mention is that of Pylo in the kingdom of the longlivd hero Nestor. Telemachus from Ithaca visiting him, found him sacrificing to Neptune, on the sea shore, at an alate Temple.

The reason is obvious, how these Temples came to be dedicated to Neptune. & from Homers description, tis equally obvious, it was at a Temple we are speaking of.

Thus in this great writer, the oldest, — next to the divine legislator. Now

In the Trojan times they worshipped in open Temples, as here at Pylos. the cave of the Nymphs at Ithaca was a rock hollow'd out square, in imitation of the Mosaic Tabernacle. where only the preist went in.

Now on the coast of Pylo the vessel falls,
before old Nestors venerable walls.
there suppliant to the Monarch of the flood
at nine green Theaters the Pylians stood.

this was a public, or national sacrifice, where they sat & feasted on the green banks; after the religious ceremony was ended. Odyssy III.

The print wh I made 30 years agoe, of the state Temple at Barrow, on the bank of the Humber, Lincolnshire, gives us the justest idea of this Temple; & specifys the 9 green banks, whereon the company feasted. this is the 4th. of our state Temples, particularly described in Abury.

the 5th I reckon to be that mention'd in Homer near Troy, on the sea shore, where Hesione da^r. of Laomedon was to be offerd in sacrifice, to Neptune: but redeem'd by Hercules.

This

Germanicus calls her Virgo devota.

Abaris a native of the isle of Skye, travelling southward, desirous of visiting other countrys, went with the Phenician traders to Italy & to Greece.

This leads us to judg, the like tragedy was intended, at a like Temple, the 6th by CVSII first monarch of the Ethiopians, offering his da. Andromeda r to be devoured by a sea monster; but relieved by Perseus, fa r of the Persians. This is a matter of high antiquity, but as usually, turned in a fabulous light, by the Greeks. Yet it shines in the heavens, in a famous constellated group, & historical picture celestial; made by the post diluvian College of Chaldean astronomers, at Babylon.

Now we come nearer home. Mr Toland furnishes us with a 7th dale Temple, in his acct of the Druids. Abaris a Scotch Druid, ~~became~~ was a fr.d & associate of Pythagoras, said to Italy, to visit him. the great philosopher became very fond of him, & opened the secrets of his mind to

⊙ these give name to the Town.
♃ Abaris came frō the Isle of Skye, wh name signifys wingod, so called from the wingod temple there. a mystical description of the eagle & arrow in the heavens.
Et etiam incertū, quo cornu missa sagitta
quam servat Jovis alos — Germanicus
said to be sagitta mammillata, i.e. having a breastlike protuberance in the coulon, to fot it upon the pin.
Phorcydes hist. III. writes, Hercules thro-
aloud Apollo with an arrow. he admiring his boldnes gave him a golden cup, with wh he saild into the ocean. Vide Stewechius in Virgilij IV.g. Agellius X. 25.
all means, the Magnet compass possessed by Abaris keeper of the alate temple in the Isle of Skye.
the eagle holding the arrow was called Daimōn from its surprizing quality. the eagle, at other times called Basanus, Basanismos. the whole shows how deep were our Druids in mythology.

to him. but our learned Druids &c. 9
speak in a figurative way, as wel as the Greeks. his voyage to Italy was upon an arrow of Apollo's; wh belongd to the Alate Hyperborean Temple. ♃
I have some reason to interpret their meaning, to be the secret of the Magnetic Compass, or needle; wh is the arrow of Apollo, joind to the Magical notion always entertaind of the Druids, & in some measure remaining to this day, in the Northern countrys of Europe. the Æolus of Homer was akin to 'em, who sold the winds in bags, to Ulysses.
the 8th Alate Temple is that on the banks of the Humber, I believe it to be little inferior in time, to any we have alredy recited: undoubtedly, made by the first of our British colonys. there are many Barrows, or tumuli, in the adjoining marshes of a very unusual form, what I have seen no where else. they are of different magnitude, long, & hollowd in the length

24 or the impression of a person that has lain in it, of a gigantic size.

length. they are higher at one end, gradually declining to the earths level, at the other end: so that the hollow part well represents a bed 24

I first discover'd this noblest antiquity 25 july 1724. Mr Sam. Buck in company with me, whom I then encorag'd, to begin that excellent work, wh he has since, so laudably executed; the designs of romans of antient, religious houses, castles & the like: thereby preserving the present appearance of such fabricks, now continually wasting.

these tumuli thus declining, must be narrower at the lower end. they are always set upon cardinal points; but not one way. some north & south; some east & west. ~~But~~ and the head turn'd sometime one way, sometime the other.

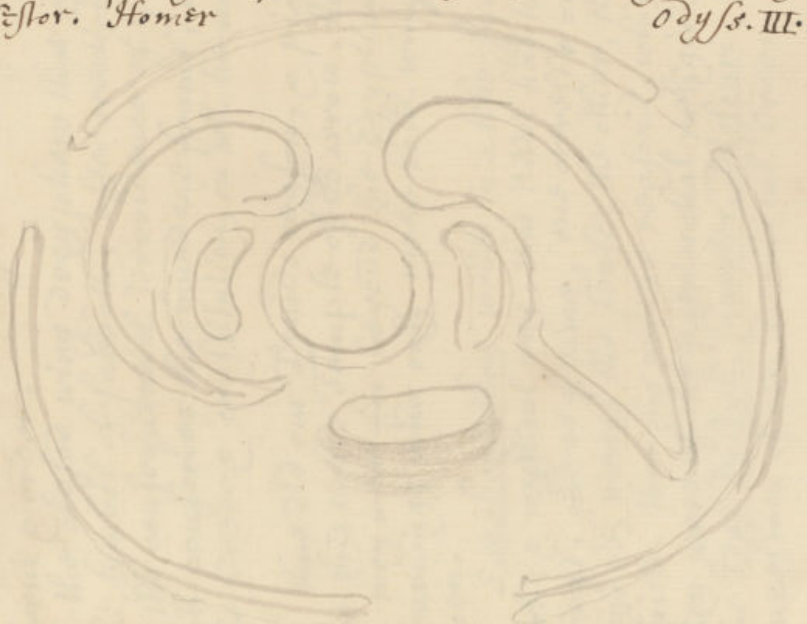
I dug into several of those barrows, & found their composure, much like those British barrows, at Abury, & Stonehenge. bits of Urns, burnt bones, ashes, charcoal,

charcols, & the like appearances.

This figure of circle & wings, we find generally, to be the first of the Egyptian hieroglyphs, insculp'd on their obelisc's. so that we see our Druids equally skilled, in the antient symbolic learning: yet this difference I observe in the Egyptian figures, & in ours; wh may intimate, that the Druids had a sublimer notion, than the Egyptians. tis a particularity highly worthy of remark: the right wing in our figure, is closed to the circle, the left extended.

this is not without a very extraordinary meaning. the circle, in general, purports the Supreme, first cause, without beginning, without ending; whose center is every where, circumference no where; the extended wing decypherS motion, action, as in creation; when the spirit of God moved on the face of the waters: impreſt motion, on the new created matter.

The Temple of Neptune at Pylos, the kingdom of Nestor. Homer Odyss. III.



matter. this was the preparative 12
to creation; wh brought all things into form & order.

the closed wing doeyphors that rest, the symbol of sabbath, after creation. & the consequential providence of God; wh conserves the mundane frame, in the Order & constitution, in wh he made it.

thus did our Druids reason, & picture out this noble Temple of Barrow. herein they went far beyond the Egyptian learning; who only make both wings open.

Sanchoniathon writes, in a like symbolic & mystical way, that HAM had two wings, one as flying, one at rest. one says he, means the sense; the other, the spirit. thus his priests reason'd, whilst they were of the patriarchal religion; the Idei Dactyli, Curetes, Dioscuri, the ancestors of our Druidical Order.

Order.

On the edg of Epping forest, by Woald, & in Navestock parish is another alate tempte, wh I have ingravd. Navestock signifys the old Oak at the alate. I discovrd it first on in company of my fr. Mr Jo. Shoolos. Its since then, much overgrown with fern. butchers broom & foxgloves on it. close by runs the hundred divisio. separating just below a smal spring. the windmil on the tumulus of the founder. near it, a circular work for combatants, like K. Arthurs round table. my late fr. Smart Lethullier had several Druid Cells found here.

hence when christianity made its second appearance in the world or the restitution of the patriarchal religion, when the jewish yoke was to be thrown off, the Druid & christian celebration of Christmas was blended & united in one; & so continues in many countrys to this very day. tis calld Yule a word which puzzles the northern antiquarys. but tis the very word which the Druids used, meaning the festival, in the celtic language.

This is the festival wch S. Jerom mentions. in all citys & particularly in Egypt & Alexandria, they had an antient custom upon the last day of the year of setting forth a table very splendidly ꝓpar'd with all sorts of dainys, & wine in cups.

gr. remains.

~~Antonius Liberalis in his XXXI. tells a very without story of the most antient inhabitants of Italy before Hercules's time, a place among the Mesapians called the sacred groves, where the nymphs opimolides had a fane set round with trees, which trees were formerly men.~~

Those are the Phoenicos, says Bp Cumberland orig. p.124. that are so well known in Greece, both for merchandise & for sending out many colonys, into divers countrys, that lay on the shores of the midland sea, & many considerable islands therein, as the learned Bochart hath prov'd. and they seem to me (says the Bp) to have had much more time to make those plantations than that learned man thought of. for as I understand their history, they had time from about Abrahams death, wh was above 370 years before Joshuah invaded Canaan, from which Bochart begins. and moreover, they had all that multitude of 200 000 men which came out of Egypt to employ in plantations, beside what they could spare out of Canaan its self.

the leader of this people was Apis or our Hercules Melcarthus, who conducted them out of Egypt by compact with Amosis. he founded or at least continued that mighty & powerful kingdom of the Phenicians or Canaanites which ended in Jabin whom Deborah destroyd, ~~with Hazor the capital. Josh. xi.~~ those people fought in chariots of iron & with horses, whence our antient Britons so famous for them, & that in distinction to those

the Gallic nations on the continent, that the chariots were called British by way of eminence

ofsoda celatis fisto Britanna jugis

this as well as their purer system of religion among the Druids, shows that Brittain was the more immediate & first colony of our Hercules toward the northern part of the ocean. & very probably, that bridle which I mentioned dug up at Silbury hill is of the same fashion but older than those of the Egyptians, that were drowned in the red sea.

~~Tacitus says, Hercules penetrated into Germany.~~ Herculis ara in Zeland

~~finibus apud~~ eos Herculē memorant, primū oīū virorū fortiū.

schar is emporiū in phenician, Scarborough.

~~The Canaanites were so famous for merchandise & traffic (called phenicians by the greeks) that in scripture a canaanite & a merchant are but words equivalent: & that remain'd even to the latest times. hence I observe a remarkable prophecy in Zachar. XIV. 21~~

In my former excursions, in the most beautiful plains of Dorset, how was I surprized to observe, all the hills, quite around the whole compass of the horizon, covered with large groups of tumuli or barrows; wh every where presented a magnificent sight. here rest the bodys of a very great people; that first inhabited those extensive downs.

among the rest, tow. Bridport, I saw with astonishment, one as enormous in length, as the celebrated Silbury is in height. my fr. the rev. Mr Hutchin, has at my request, mesured it. & thus I recite the purport of his let.

This barrow stands near higher Stirthill Farm, in the Chapelry of Shipton, & parish of Burton Bradstock. is scituate on a rising ground, near the great road from London to Exeter. Bridport is seen from it, 3 miles distant; & a large vale underneath; the seat probably, of the great man interd.

it is called Shipton hill; ~~& looks like a boat with the keel turned upwards~~. it escaped not my attention; ~~tho the incurious vulgar rather think it natural~~; viewing superficially, its enormous bulk.

bulk. I wol remember, that seeing very evidently, it was purely artificial, I rode a long way by the side of it, before I found its termination; & that with no little wonder.

Mr. Hutchin measured it, ~~somewhat above~~ ~~less than~~ ~~750~~ 749 foot in length at bottom, & look into my comparative table of our english foot, & Druid cubit; & we see the full purport of those, that heaped this immense quantity of earth together; in honor to the illustrious person here intombed. ~~750 of our foot~~ this was 749 make ~~400 cubits of the antient oriental measure; which is~~ the stadium of antiquity. 400 cubits it was a vast thought, & they have excuted it in a manner, seemingly contending with nature her self!

Mr Hutchin measured its breadth at top 161 feet, which in my table, produces ~~exactly~~ ~~90~~ ~90 cubits of the Druids, who made it. he adds, his 147 feet on the sloping side; wch makes the same measure of 90 cubits, as on the superficies at top. So that the whole at bottom is a double cube.

in my books of Abury & Stonehenge, I have mentioned my opinion, of long barrows being those of Archdruids. my reasons are, they are constructed

constructed so, as to make a difference betw.
them & the common, ~~the~~ and general method of mak-
ing them round.

2. I gather my opinion from the fewness of
them. whereas the others are infinite.

3. in that long barrow north of Stonehenge
a brass Bolt was found, wch belongs to the priest-
ly order of the Druids; being the instrument with
wch they cut down the branches of trees, for the
use of Sacrifices; as the oak at autumnal equi-
nox; the mistletoe at winter solstice, palm as
com monly calle, at Vernal ~~solstice~~ Equinox,
this they did, by placing it on the top of the
staffs, wch they always bore in their hands.

I have further to remark on this immense
tumulus of Slipton hill. that it was customary to
Celebrate the anniversary day of the deceased,
with feasting, games, songs of the bards, horse-
racings, footracings, chariot racings. therefore
is our tumulus ~~extended~~ continued to the length of a sta-
dium; the measure held quite round, of a just
extent for the purpose. the vast area at top,
the slope of the sides were very commodious
for an innumerable quantity of spectators.

the Archdruid here deposited, must have
been a very great man, much beloved, that
merited so superb a monument: of this sort,

Cabirim

sort, the greatest in the world. he was one of the first comers into our island, from the oriental parts, under the conduct of Hercules the Tyrian hero; who lived in those heroical ages of the world, when the Egyptian pyramids were built, whose enormous bulk they emulate.

74 Mr Hutchin writes, there was another like it in Shipton farm, with a smal barrow on the top of it. it is called Hammercomb, a little southwest of the former.

Long barrows. One at Abury. one at Stonehenge. one in Ld Bathursts park, by Cirencester. a very large one at Cossington on the meadow by the river Soar, Leicestershire. Coes signifys priest. that of Kistesling - by Maidston Kent.

To ~~but all~~ those ~~in some measure are surpased by~~ I must add what I have observed many years ago, in my own country, Lincolnsh.r Holland. in the parish of Tlete, wch I take to have been the place where the k. of the country resided, in most antient times. my reason is deduced from the many barrows there. c thither a little river emptyed its self into the sea, now called Tlete haven.

but

but the barrow I mean to speak on, is that, a good deal south of the ch, by Mr Wilkinsons Farm house; a very flat one, for so it must needs appear from its extraordinary dimension.

Tis 50 paces diameter, wh is 250 foot, wh is 150 Druid cubits. its circumference consequently, wh I paced, is 150 paces, 750 foot, ~~above~~ 400 cubits, the stadium of the antients.

this sufficiently points out, its use, besides the interment of the great king: for the races celebrated on the anniversary of his death. this vast extent favord the concourse of spectators, convenient for the purpose. his but half the dimension of Silbury, in the plan. & but flat, so that we rode upon it in a coach. Yet it gives us a striking idea, of the wonderful work of Silbury. & this barrow we are upon, worthily excites our wonder.

I dont suppose, his above 20 or 30 foot perpendicular height, at the center. the inhabitants have had a strange notion of it, of spirits seen about it, that there is treasure hid in it, & the like. the present tenant dug

Cabirim

dug a good deal into the center, in hopes of finding it, but fancyed unusual noises, wch obliged him to desist.

We ever observe such frightful & magical notions affixed, & remaining on all works of the Druids.

upon reading the most excellent poem of Fingal, I met with a better origin of the name of Silbury, than the common one. it means a place with a wide prospect, due to its amazing height, & that artificial.

Fingal is a good Comment & illustration of my books of Abury & Stonehenge; especially in regard to the barrows. how careful are our heroes, of their sepulture, wch they call a narrow house; raise it high, say they. what pleasure they conceived, in having it shown to their survivors, cleared by the tear of a female fr.d — sung over by the bard annually, visited by their departed ghost, grazed on by the sheep, & goats, deer.

To The Rev.d Mr Lucas Ignatius Donovan

all their family, fr.ds neighbors, assembled at the barrow every year, to feast, sing, & commemorate their deceased hero, or fr.d or relation. Druid.

put

Druids

Strabo writes of them IV. that they were the justest of all men, therefore they judged all causes civil & sacred.

in Plinys N.H. XXX. 1. we have the history of magic from its founder Zoroaster. he tells us there that Eudoxus, who reckons it the better sect of philosophy, writes that Zoroast liv'd 6000 y. before Platos death. aristotle the like. Hermippus, that he liv'd 5000 y. before the Trojan war. we can get nothing more by this testimony than to thrust up Zoroast as high as possible, & that is to the Deluge. therefore he is Shem, whom Sanchoniathon calls Magus. so that by Magic they meant originally, the most pure & mysterious part of true religion. Pliny writes in the same chapter, that the Britons practised magic with so much zeal & ceremony, that one wd. think they had even taught the persians. by this he surely means the antient patriarchal religion. of which Shem was the high priest.

× sacrifice of the Messiah; & that they did it but upon some very extraordinary occasions as war or pestilence, & then it was performed by the blood of criminals & persons condemned chiefly. this is confirmed by what Porphyry writes de abstin. II.54. that in rhodes they take a condemned person × & sacrifice him without the gates of the city, to Saturn, upon the feast of the Saturnalia, before the fane of aristobula. & give him

× give him wine to drink.

the wine, the bloodshed without the gate the feast of Saturnalia our christmas, are all plain indications of the true meaning of the thing, tho so sadly perverted.

so opposite was the Druids religion to that of the rest of the world, that they called it

moroms sacrorum

sinistrum in Lucan.

solis nosse deos, & cœli numina vobis
aut solis nescire datum —

nor does the difference between them & the rest of the world seem much greater than between the Druids of Brittain & those of the continent. by Plinys testimony concerning what he calls magic it seems, the religion of the Britons was much the purest & sublimest, in comparison of that of the Gauls. & this is confirmed by Cæsar, that the youths of Gauls were sent hither to learn what they could not learn at home. so that in the main, I imagin we may pronounce them as free from are not to accuse them of human sacrifices, no more than idolatry, bec the Gaulish or German Druids practised them. but if be matter of fact, that the British Druids used it, & that it was a part of their institution, we must think that it was derived from that extraordinary case of Abraham offering up his son Isaac, ill understood; or from some notices of the ×

Vast has been my delight, in my juvenile excursions, over the most beautiful plains of Wilts & Dorset. alone, my mind disengag'd from every thing, but what was before me, big with high idea's of the very great people, that formerly bounded o'er the grassy downs, in their Chariots, with mettled horses; after the manner we read in the Scriptures, & in the old Poet. such were those of Phœnicia, & Syria, Ethiopia, Arabia, Egypt, & later Troy.

~~those~~ such were the people that built the immense temple of Abury, the stupendous Stonehenge. these made the infinite number of sepulchral tumuli, from Abury, thro' Wiltshire at Stonehenge; thro' Dorsetshire, quite to the seaside.

still their number is not all the wonder. with astonishment we behold Silbury hill,

ovulous

emulous of the Egyptian pyramid. on the top of wh 100 foot in diameter, & elevated 170 from the meadow, in perpendicular height: on this was buryed the founder k. whose bridle bit, I have preserved; perhaps the oldest peice of manufactur'd iron, now to be seen.

vast is the number of barrows about Stonehenge; all within sight of the sacred structure.

in the plains of Dorsetshire, it is altogether surprizing, to see all the hill-tops around the horizon, thick covered & with barrows. go forward to the next elevation, a like new prospect opens, & quaquaversum. the barrows are generally large, & round in form. such were those of the nobles, & great men. sometimes we meet with a long barrow. these I ascribe to Archdruids, & have some reasons for it.

but how was I surprized, when riding low? Bridport, I beheld one long barrow

barrow, enormous indeed, as remarkable for its length, as the celebrated Silbury for height.

it looks like a man of war of the first magnitude, turn'd with the keel upward. so vast, that the incurious vulgar can think it no other than natural.

I remember very wel, that seeing notoriously, it was purely artificial, I rode a long way by the side of it, before I found its termination: & that with no little wonder. at the same time, its magnitude in height & breadth, was proportional.

in these groups of tumuli rest the bodys of the great men that first inhabited these extensive downs, & the circumjacent country. but how great, in dignity at least, is the archdruid here interd. my fr. the rev. Mr Hutchin of Wareham, at my request, took the measures of it, & sent me this acc.

This immense long barrow, stands near

near a farm called higher Stirhill 44
perhaps from the barrow. & the Farm
probably was the palace of our Archdruid.
lis in the Chapelry of Shipton, & parish
of Burton Bradstock. the name of Burton
has probably arison from some works,
wh constituted the temple, & Bradstock,
the remains of some very venerable oak,
in long decay, wh was the kibla of the
Druids. perhaps an alate temple like
that on Navestock common, Epping forest.
meaning the old oak of the Nave or
temple. of wh I have spoke elsewhere.

our Stirhill barrow stands on a ri-
sing ground, near the great road, from
London to Exeter. Bridport is soon from
it 3 miles distant: a large vale under-
neath.

epochae marmor. Marsha. Cadmus came to Thebes
AM. 2486. 18 y. before Jonahs birth. Bosra
in a ca. phoenic. is the ca. built by Dido byrsa in gr.
aliud. Dr. Prideaux marm. arund.. makes Cadmus
6 descents lower. agenor — lybia — epaphus —
Io — Inachus. Diodor. Clem. Al. Pausan.
& Bochart make him a phoenician. Marsham
& Prideaux an egyptian. V. marsha Soc. g.
mat ob. 19 mar. saturd.
they have the scriptural notion of the destructio of
the world by wat & fire. Strabo IV. they study
morality as well as philosophy.

Solinus says the Gauls sacrific'd men.
Dio Cassius in Nero says the like of the Britons.
all divine offices p̄formed by the Druids says
Cæsar. they alone are concerned in the education
of youth, & are highly reverd by all people.
they practise excommunication exactly as our ch.
An archdruid. a yearly synod. first in Britain
carryd thence into Gaul. such as want to be instruc-
ted in their mysterys pass over. exempt from mi-
litary & civil duties. immortality of soul.
solis nosse Deos X aut solis nescire dari. Lucan.
ad visen Druidæ, Druidæ clamare solebant. Ovid.
X & celi sydera read numina vobis

sydera a senseless reading to be corrected

I cannot understand Plinys saying, the Druids gathered their mistletoe exactly in the 6th day of the moon, any otherwise than their observing the sabbath. — an age of 30 y. all heal. they solemnly ꝓpared a sacrifice (christmas) & a festival. wear a surplice — see Mela, Lactant. Euseb. pr. ev. aulularia a comedy of Plautus, Origen says the Druids ꝓpared the way of the gospel. Gildas says in the times of Tiberius the gospel was ꝓched here. see Cand. p. 683.

~~a 40. camp at Geddington, another in Kettering.~~

~~a fist in old other coal pits~~.

Cicero II. de divinat. writes, we have observed in the Sibylline books that we must have a king, who is to save us. & that as soon as the Roman power has reduced & conquered the king of Egypt, the great Lord of the earth is to come forth. this came to pass after Augustus conquered Antony & Cleopatra. & the Romans on the strength of this Sibylline prophecy complimented him with the accomplishment thereof. he took the name of Augustus as an earnest of his deification, & the cognisance of the capricorn, one of the gates of heaven according to Macrobius, as an insurance of his possession, & especially as it was a symbol of the great king, whom we call Messiah, who was to come into the world, at that time of year. as Suetonius will affix it upon the emp.r tho' it was not the real time of his nativity. & to this too Virgil accommodates his IV. Eclogue

ultima Cumæi venit jam carminis ætas
magnus ab integro sæclorum nascitur ordo
jam redit & Virgo redeunt Saturnia regna.

all which probably are the Sibylline words put into latin verse.

the horrid rite of human sacrifices, was no institution of the Druids, seeing all nations upon earth practised it.

AVC. 657. Cn. Corn. Lentulo P. Licinio Crasso Cos. the Romans made a law to prevent human sacrifices. says Pliny H.N. XXX. 1. till then it was done commonly, & Gaul was poyson'd with the custom even to our memory. for the government of Tiberius Cesar abolished their Druids, bards & Vates.

Synopsis

concerning the time of founding those Druid temples, & the persons by whom founded.

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the ophiocyclo morph.
hieroglyphics antidiluvian writing.
not an Egyptian invention.
alphabet writing
mythology, antient heathen history.
idolatry not so early as comonly thought.
the phenician colonys earlyer than comonly thought.
they carryed the patriarchal religion along wth them.

---

the patriarchal notion of the deity.
symbolized by ophiocyclo morph.
the circle, the supreme
snake, the son
wings the spirit
phyt built serpentine temples
Hercules the like.

an instance of the patriarchal sabbath.

Hercules Tyrius
he built serpentine temples.

CHAP.

I have conducted the reader thro' a description of the three kinds of Druid temples, wh I propose to discourse on, in this present volume: the three kinds of temples built on the schemes of the hieroglyphic figures, by which the antients meant to express the three fold divine subsistencys in the deity. the first & antidiluvian kind of writing was a picture like method, as the Chinese at this day, which is the remain of antidiluvian writing. a word or idea was expressd by a mark or figure; a slight & quick way of drawing the picture of the thing. other words were designd by mathematical figures, others were symbolically formd by pictures of animals & the like: as every inventor in every nation improver & pleasd. but tis manifest, that this licentious way, even in the same country, would after many years, be strangely altered from its first method, & unavoydably liable to this growing evil. therefore God almighty inspird some person of the sacred family, with the knowledg of alphabet writing, not obnoxious to

that

incomveniences. & this was done after the dispersion of nations at Babel & multiplication of languages, in order to preserve the sacred records of the world & of mankind, as we have it in the Bible, for the use of his church. of this matter I have fully discoursd in my treatise on the subject. observe we at present, that the admirable invention soon spread its self with spreading mankind. there was a vast tendency of mankind westward, from the beginning. so that Phoenicia & Egypt immediately became masters of the great art of writing. for they had the good sense to see the incomparable advantage of one above the other. tho' the Chinese to this day will not be persuaded to change their old method, for the other introduced to them by the Europeans. still the antient nations first mentioned would not forget the first way of writing, but preserv'd it, as a sacred monument, & applyd it to sacred purposes, to engrave & paint on the obelisks, mummys & other like works which we see at this time. & they call'd 'em from thence hieroglyphics.

Those figures upon which our Druid temples are built, are part of this hieroglyphic method of writing probably

bably invented by Adam brought into the post-diluvian world by Noah, & from him derived to that eastern colony which was the ancestry of the Chinese: & who were so far removed from Babel before the confusion happned, that they never heard of alphabet writing till the Europeans traded thither a few centurys agoe. we see those figures, we speak of on all the Egyptian monum.ts now subsisting. Kircher treats very largely concerning them in his works. & because they are chiefly on Egyptian monuments preserved to this time, people are apt to call them Egyptian figures & egyptian inventions: but tis paying too much deference, to them, as some learned men are apt to doe. the reason for it, is this. the Egyptians are the ancient nation among those westward of Babel that remaind fixt to one country, improved arts, & carved monuments on the most durable materials or painted on their mummys with such admirable skill, that they remain fresh to this day. +

Nevertheless tis far from just, to think the hieroglyphics an egyptian invention. their first princes Misraim & Thoth who carryed the art into Egypt, were Phoenicians. & ~~nevertheless~~ the Phoenicians x used

+ & thence we compliment them with the honor of being the inventors.

x even from Sanchoniathons authority

used it before the Egyptians were a nation, & after. & probably all the nations of the world, till lost in their dispersions & migrations. but of such as use them in the early times we are speaking of, monuments are not come to our hands; of the Phoenicians, for instance. this nation fell upon trade & navigation. therefore did not so much cultivate the arts of statuary & painting, matters of ease, idleness & domestic quiet.

Themis

They that despise mythology, cut themselves off from the only fourse of the most antient history among the heathen. but by rightly using it we arrive at many important truths both civil & sacred, especially matters that confirm & illustrate the h. ss. this I shall show in considering this word Themis, by which the antients meant what we call Oracle, or that divine intelligence wh presided over oracles. in a ~~the~~ good sense the holy gh. is meant, in an ~~the~~ ill the devil, who imitated him among the heathen. In patriarchal times, from the beginning, God was pleased to be consulted on extraordinary occasions, & he gave answers. this we know expressly, from Rebekah going to inquire of the Lord. Gen. XXV. 22. the method how we know not, for want of memoirs. in the jewish state is notorious, called Urim & thummim from the oracular breast plate which the high priest put on, upon those occasions. & from the word thummim, I suppose the heathen derived their Themis. the vowels are of no import in antient words.

× & likewise those of the heathen world.

* But was Apollo who built the first temple at Delphos, & perhaps there was at first there, an oracle of the true god.

^ founded by Phut,

Tho' the word Themis was made by the heathen after the commencement of the jewish state, yet it was applyd to times preceding, meaning the oracles × ~~of the heathen world~~ in patriarchal days. Themis is reckoned the foundress of oracles: rather she succeeded Terra the goddess Vesta, & Apollo succeeded her, according to mythology. now Vesta is Noahs wife deifyd. she is reckond prior to the oracles of Delphos, Dodona, Ammon, parnassus the oldest in ~~Greece~~ heathen story, & those chronologers allow to be older than the jewish polity. in truth they were ethnic, made by the crafty spirit, in imitation of the patriarchal, & ~~probably~~ upon patriarchal originals. *

hence the Tyrian Hercules said to consult the oracle at Delphos, ^ ~~but then it was certainly~~ a patriarchal one & before idolatry & diabolic corruption. Bp Cumberland makes it to be about 30 years ~~before~~ Abraham dyed. the divines make Themis an associate of Jupiter says Ammian. Marc. II. Ovid Met. I. 320. leads Deucalion & his wife Pyrrha to consult the oracle of Themis,

Fatidicamq; Themin, quæ hunc oracla tenebat.

Met. IV. 642. Themis hanc dederat Parnasia sortem,

this was to Atlas first monarch of Africa after the flood.

flood.

There were prophets in patriarchal times as Balaam. Sphynx a Druidess prophetess as Deborah Judg Pausanias says she was dr. of Laius 3d. k. of Thebes fro Cadmus. his what the heb. call seer. see Bochart largely p. 471. Phinehas another.

Snake

Adam that gave ~~name to all~~ creatures with great judgment (as Plato himself witnesses) no doubt invented the first writing, the only kind of antidiluvian writing which was made up of characters for words & things. ~~this became the hieroglyphic writing after the alphabet was communicated to mankind.~~ So that this sacred hierogramma of our Druids the snake & serpent was perhaps ~~probably~~ invented by Adam himself. & ~~it means~~ the snake means more particularly, that God who was the λογος ὁ δημιουργος the creator of the world. as we find in Eusebius. The Egyptians living in a fair climate & rich country that found them the conveniences of life with little trouble, & gave them leisure for study & contemplation, no doubt improv'd this science, & Thoth in particular, successor to Osiris. may I may make this concession, perhaps they were the first that turn'd it from common writing to sacred & abstruse, finding it very accommodate to their purpose. but I cannot allow they were the inventors & only masters of the secret. again we chiefly have their monuments of those matters transmitted to us, which adds to the notion; but they were spread all over the world, therefore with mankind from its first

~~In Africa says Purchas Pilgr. in Congo are dragons as big as sheep with wings, having long tails & claws & divers jaws of teeth, of yellow & green color, painted, like scales: with two feet, & feed on raw flesh. the pagan negroes pray to them as gods.~~

first origin: even from China to great Britain. this I hope will sufficiently convince the learned, that they are not solely of Egyptian growth.

~~nought of so high account among the Chinese as the representation of dragons & serpents as we see in all their pictures the very stamps upon their ink & the like. is the genial banner of their empire. it means every thing that is sacred among them. In barn Visiteers elegant book of antient architecture Ta. XV. you have the picture of a chinese triumphal arch (of which there are many in the city of Peking) twice upon it in a tablet over the front & circle & two snakes as the Egyptians. they adorn their temples houses, habits & every thing with this figure, sometime the feathers adore.~~

— Ἀνάχει τοῦ Ὀφιωδόρου
πτεῖσας ἀπαρχὰς δωμάτων δωρούμενος
Regi serpentini
plurimas primitias sacrificiorum offerens
Lycophron, Philostratus.

the symbol of the deity the ophio cyclo pterygomorph, as Kircher calls it, was from the beginning a sacred amuletic character, therefore worn by the antient heros on their shields for a good omen of victory in battle, & that w^d. protect them from all harm. it gave rise to the pictures of medusa as called, for they put a human face instead of the circle, the encompassed with wings & snakes. they made the face beautiful from the angelic appearances to the patriarchs, as particularly to abraham in the plains of mamre, & the notion of its turning men into stone was derived from Lots wife being turned into a saline rock: before then of building serpentine temples.

alato templos

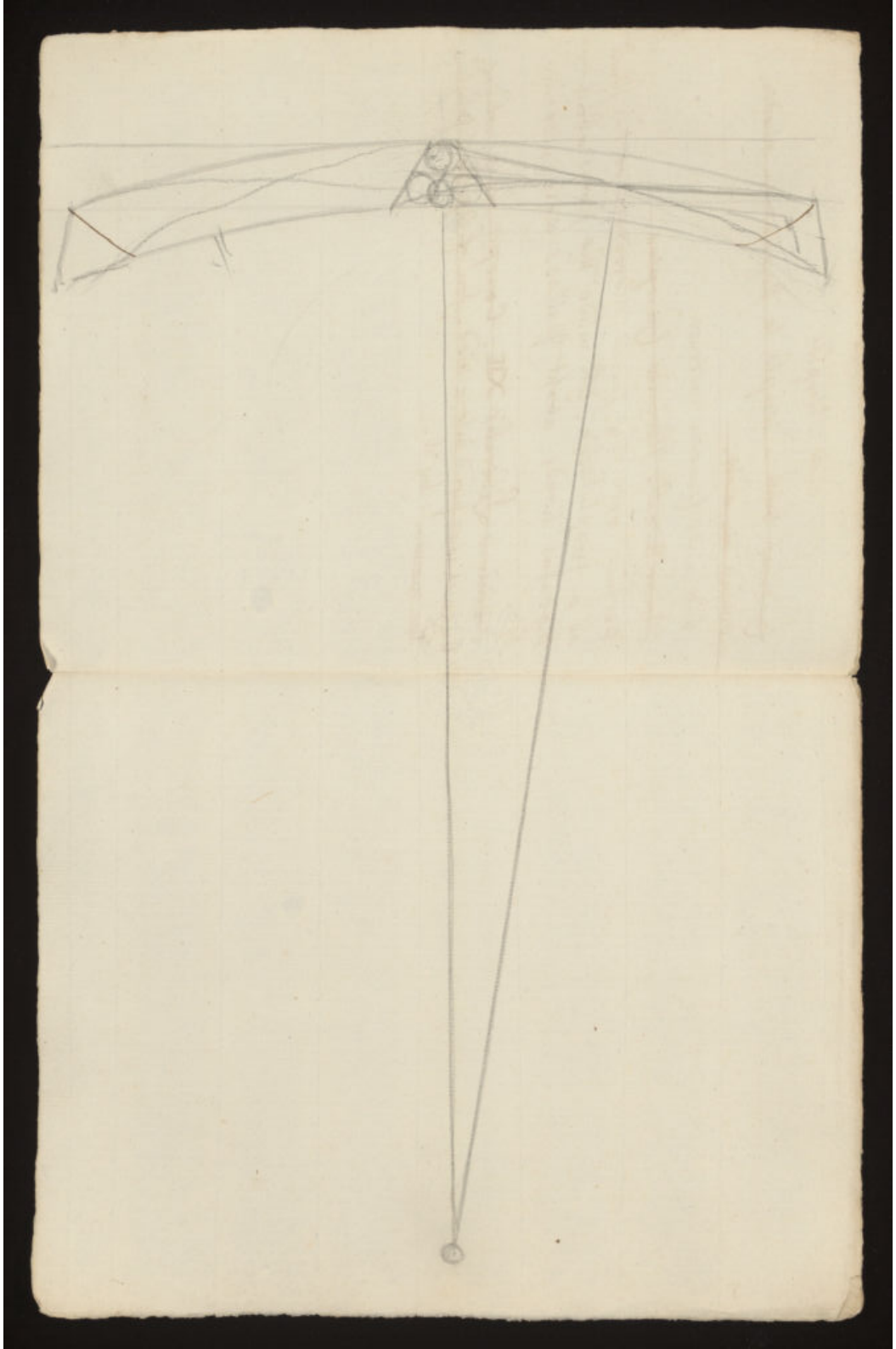
~~Cadmus built a temple to Neptune in rhodes, meaning an alato.~~

they made Canaan mercury

~~Strabo II calls Hercules Canopous.~~

Perseus bore the sacred hieroglyph on his shield as a prophylactic, wh made the stories about Medusas head, about Pallas's ægis, mercury &c.

~~antoninus Liberalis XII. Conope lacus, where Cygnus was turned into a bird. son of Apollo. phylius his mourn. by it.~~ —



Ophion

Serpentine temples seem to have been invented by Lamech fa.r of Noah, therefore called Ophion. Pherecydes Syrus writes the devils were all turn'd out of heaven by Y. the prince of ôm is Ophionous i.e. Serpentinus. a remain of the sacred story. the antients in making their symbols thought it prious to oppose the devils craft & make that animal symbolic of the greatest good, the remedy to the greatest evil. it was common thus to act by the rule of contrarys.

~~aclopias, Anguitenens in celo~~

~~Ophinchus.~~

~~Dragons were the parthian ensigns, from them I suppose the Romans in later times took them, from whom our saxon ancestors.~~

cerulea cui longa nota, maculosus & auro
Squama incendebat fulgor, cœu nubibus arcus
mille trahit varios adverso sole colores. says
Virgil of this animal Æn. V. Hesiod in Theog. II. writes
the hydra of Hercules (wch is the snake that tempted Eve)
had half his head of gold.
in Congo & Angola in Africa,
Indies do the like of the authors inhabitants
there. so that we must of necessity conclude, this was
an antidiluvian notion, brought by Noah & his fami-
ly into the new world, & dispersd with mankind
over the globe.

the extreme beauty of some of those animals
forwarded this veneration, especially a kind of the
breed in Arabia & Africa, of a shining yellowish
color like brass or burnished gold: which in motion
reflect the suns beauty with inconceivable glory.
some of them are said to have wings, called sa-
raphs or seraphim mentiond Deuteron. XII. 15. so
the brazen serpent is called. & from the si-
militude of their fiery brightness the holy angels
of that denomination, who maketh his angels
spirits & ministers a flaming fire. those angels
wch attend the throne of god & were employd in the
early est times to carry the will of god to mankind.

the motion of a snake is admirable, performd
without legs, nay incomparably quicker than the
lizard-kind which have legs. tis swift, smooth,
wavy & beautiful, according to the method
of the walking of the gods, as the authors concéiv'd,
with a swimming smooth motion: without stopping
& alternative of legs. & this is what Pherecydes
Syrus means, when he says, the gods have
snakes feet. this added to the high conception they
entertaind of this animal, wch was honord in being
the symbol of divinity

~~pinge duos anguos pater et hæc sunt signa~~ ~~says the~~
~~Satyrist.~~ & hence snakes were the ~~symbol~~ signs & the
method of initiation in the mysterys. Clem. Alex.
p. 1. Arnob. V.

the learned who are fond of making the Egyptians
authors of every thing, make the founders of this serp.
worship: but Max. Tyrius in Dissert. 38. writes that
the serpent was the great symbol of the deity in most
nations, even among the indians. Sigismund in his Mus-
covite history says the like of the Samogithians, in the
northern parts of that great empire. Gagum in his
Sarmat. of the Lithuanians, Scaliger in his notes on
Aristotle of animals concerning the people of Calicut
in the E. Indies. all books of travels into the w. Indies

Chaldeans Symbolic × Pherecydes
of the Jews, the Phenicians & Egyptians Sanchoniathon
the wisdom of Zoroaster × of Pythagoras, Socra-
tes, Plato, of all the antients that is come to our hands,
is in this symbolic way. it was the mode, says Sorra-
nus on Plato's Symposium of the antient philoso-
phers to represent truth by certain symbols &
hidden images. we add too of divines, from
the very beginning to our Saviors time, who cul-
tivated it exceedingly, in all his sermons & dis-
courses. & Sorranus asserts that this method leads
men gradually, sweetly yet efficaciously toward the
contemplation of the first being, which is the end
of all philosophy & theology. it gives a very beau-
tiful gloss or amiable face to Truth, answerable to
our saviors parables, which were affecting in the
highest degree, lively, appositie, & entertaining.
that our Druids studyed in this enigmatic & sym-
bolical way Diogenes Laert. in proem. writes.
a symbol is an arbitrary, sensible sign of an intel-
lectual idea.

The universality of those circular works, the temples of the Druids, throut the whole extent of the Britannic isles, is the strongest argument of their founders, wt can desire, who were the more antient inhabitants of the island; before the nations from the continent made their successive settlements here, & drove them to the extreme parts on all sides. we find those temples very common, in all the extreme parts of Cornwall, Wales, England, Scotland, Ireland, & in all the islands around them: where neither Romans, Saxons or Danes had rule, or made any settlement. but this shows the people so driven away, were not a little careful of their religion, who made them temples wherever they came, which was the patriarchal method, as we read in the scriptures.

To establish this argument a little further, & make it more notorious to the reader, I shall recite a great number of those works, both what I have seen, & what I have accounts & descriptions of. it will be a kind of index, for other curious persons to add to it, as they have opportunity: & be a means to preserve their memory of them.

In the farther end of Cornwall near S. Burions, is a circle of stones calld Biscaw-oon, being 19 in number with a central one in the middle, as in plate II.