

Choir gaur; the grand orrery of the ancient Druids commonly called Stonehenge, on Salisbury Plain, astronomically explained, and mathematically proved to be a temple erected in the earliest ages, for observing the motions of the heavenly bodies. Illustrated with three copper plates / by Dr. John Smith.

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VI. u. 14. [1.]

CHODJR GAUR;

The Grand ORRERY of

THE ANCIENT DRUIDS,

Commonly called

STONEHENGE,

ON

SALISBURY PLAIN,

Astronomically explained, and Mathematically proved to
be a TEMPLE erected in the earliest Ages, for ob-
serving the Motions of the HEAVENLY BODIES.

Illustrated with Three COPPER PLATES.

BY DR. JOHN SMITH,

INOCULATOR of the SMALL-POX.

Felix, qui potuit rerum cognoscere causas.

VIRG.

SALISBURY:

Printed for the AUTHOR,

And Sold by E. EASTON:

Sold also by R. HORSFIELD, No. 22, Ludgate-Street;

And J. WHITE, Lincoln's-Inn-Fields, LONDON.

M DCC LXXI.

In the 27th Chapter of Deuteronomy. Moses
commands the Israelites in the following words
"And these shall thou build an Altar unto the
Lord thy God, an Altar of Stones. Thou shalt not
lift up any Iron Tool upon Them.

Thou shalt build the Altar of the Lord thy God
of whole Stones. &c

83753



To his GRACE the
Duke of Queensberry and Dover.

MY LORD,

TH E S E Stones, erected in the earliest Ages by the ancient Druids of our Island, for shewing the steady, uniform, and orderly Motions of the heavenly Bodies, in their respective Orbits, seem to have been placed in your Grace's Possession, for their actual Preservation; and as a Symbol of your Grace's steady, uniform, and orderly Conduct through Life; who, like the Sun's genial Warmth, bestow your humane Influence on all such Objects, as fall within the Sphere of your Benevolence.

*I am, my LORD,
your Grace's most obedient,
and most obliged humble Servant,*

JOHN SMITH.

INTRODUCTION.

AS an Inoculator of the Small-Pox, I rented a very convenient house in the parish of Boscombe, Wilts, by consent of those who called themselves the principal Inhabitants: which I had no sooner done, but was prevented by every act of violence in the pursuit of my business, by these malevolent villains, NOYSEY WRETCHES! who actually partake of the nature and quality of that Brute, which they daily feed on.

To divert myself from these Choirophagi; I placed my attention on Stonehenge, (about six miles distant) a structure which strikes every beholder with wonder, and amazement. From many, and repeated visits, I conceived it to be an Astronomical Temple; and from what I could recollect to have read of it, no author had as yet investigated its uses. Without an Instrument, or any assistance whatever, but White's Ephemeris, I began my Survey. I suspected the Stone, called the Friar's Heel, to be the Index that would disclose the uses of this Structure; nor was I deceived. This stone stands in a right line with the center of the Temple, pointing to the north-east. I first drew a circle round the vallum of the ditch, and divided it into 360 equal parts; and then a right line through the body of the Temple to the Friar's heel; at the Intersection of these lines, I reckoned the Sun's greatest amplitude at the summer Solstice, in this latitude, to
be about

be about forty degrees, and fixed the eastern point accordingly. Pursuing this Plan, I soon discovered the uses of all the detached stones, as well as those that formed the body of the Temple.

When I had drawn a plan of the whole temple, I laid it before Nathaniel St. André, Esq; at Southampton, a Gentleman not more distinguished in the learned world, for his universal knowledge of the polite arts, than for his benevolent and hospitable disposition in private life. He honoured it with his approbation, and advised me to publish it; and at the same time put into my hands Wood's Stonehenge, the only book I had seen since my undertaking this difficult task. I thought, at the first perusal, he had subverted my whole plan; but soon discovered his error, in having placed the eastern point ten degrees, at least, more northward, together with all the detached stones of the temple.

I acknowledge myself greatly indebted to this late ingenious Architect, for his curious ichnographical plans of Stonehenge; and have taken the liberty of correcting such errors, as I discovered in them. The Plan (except the Horizon) in plate the 2d, is Mr. Wood's, with the lines left by which he took the angles of the stones. Plate 1 is my plan, with several additional stones.

To these stones, which are the subject of the following work, I appeal for the truth of what is here advanced.

A B S T R A C T S

F R O M

V A R I O U S A U T H O R S,

R E L A T I N G T O

S T O N E H E N G E.

JEFFERY of Monmouth tells us, that Stonehenge was a monument erected, in the reign of Aurelius Ambrosius, by Ambrose Merlin, to perpetuate the treachery of Hengist, the Saxon general; who having desired a friendly meeting with Vortigern, at the monastery of Ambresbury, assassinated him, with four hundred and sixty of his barons, and consuls; after which, the bodies of the slaughtered Britons were interred in a burying place, near the monastery, where they had received their deaths; and Aurelius Ambrosius going to see the sepulchre, soon after he had mounted the British throne, the king not only shed tears at the sight of it, but resolved to perpetuate the memory of that piece of ground, which was honoured with the bodies of so many noble patriots, that died for their country, with some noble monuments.

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In order to this, the king, after summoning together several carpenters and masons, commanded them to employ the utmost of their art, in contriving a proper structure; but they, out of diffidence of their own skill, refusing to undertake it, Merlin, who had been the prophet of Vortigern, was sent for to exercise his abilities; and he immediately advised Aurelius to send for the Giant's Dance in Killaraus, a mountain in Ireland: For there is, says he, a structure of stones there, which none of this age could raise, without a profound knowledge of the mechanical arts. They are stones of a vast magnitude, and wonderful quality; and if they can be placed here, as they stand there, they will remain for ever.

These stones, continues Merlin, are mystical, and of a medicinal virtue. The giants of old brought them from the farthest coasts of Africa, and placed them in Ireland, while they inhabited that country. Their design in this was to make baths in them, when they should be taken with any illness; for their method was, to wash the stones, and put their sick into the water, which infallibly cured them. With the like success they cured wounds also, adding only the application of some herbs; and there is not a stone there, concluded Merlin, which has not some healing virtue.

Aurelius forthwith sent his brother Uther, attended with fifteen thousand youngmen, under the direction of Merlin, for these wonderful stones; and at their arrival at the place where they stood, Merlin bad the men try their force, and see whether strength, or art, could do more towards taking them down. The command was no sooner given, than some of the young men, who had prepared cables, others who had provided small ropes, and some who had furnished themselves with ladders for the work, applied those implements to the several parts of the building, and with one accord, the whole

whole army attempted the removal of the Giant's Dance; but all to no purpose. Merlin, laughing at their vain efforts, then began his own contrivances; and when he had placed the engines, in their proper order, which he thought necessary for the work, he took down the stones, with incredible facility, and withal gave directions for carrying them to Mount-Ambre.

The stones were no sooner brought to this mountain, than the king summoned to it the bishops, the abbots, and the people of all other orders and qualities, from every part of Britain, to celebrate with joy and honour, the setting them up: And when the parties were all assembled, Aurelius with royal pomp, celebrated the feast of Pentecost, the solemnity whereof he continued the three following days. In the mean time, the king having bestowed all places of honour, that were vacant, on his domesticks, as rewards for their good services, he next ordered Merlin to go to work upon the monument, and rear up the stones that were prepared for it, about the sepulchre of the slaughtered Britons; which he forthwith did in the same form, as they stood in the mountain Killaraus; and, as the British historian concludes, thereby gave a manifest proof of the prevalence of art, above strength.

Tradition varies from history, in the story touching the removal of this monument from the mountain of Killaraus to that of Ambrius, and delivers it to this brief effect.

The prophet Merlin, desirous of having a parcel of stones, which grew in an odd sort of form, in a backside belonging to an old woman in Ireland, transported from thence, to one of the hills of Salisbury plain, employed the Devil upon the work; who the night after, dressing himself like a gentleman, and taking a large bag of money in his hand, presented himself before the good woman as

she was sitting at her table, and acquainted her of the purchase he was come to make; the fiend, at the same time, pouring out his money on the board before her, and offering her as much for the stones as she could reckon, while he should be taking them away.

The money was all in odd sorts of coins, such as four-penny half-penny pieces, nine-penny pieces, thirteen-penny half-penny pieces, and the like; but nevertheless the Devil's proposal seemed so very advantagious, that, notwithstanding the difficulty there would be in reckoning the money, the old woman could not avoid complying with it, as she imagined the removal of her stones by a single man, would be a work of almost infinite time, and that she should be able to tell as much money, while it should be about, as would make her as rich as a princess. But the bargain was no sooner made, and she had no sooner laid her fingers on a four-penny half-penny coin, than the Devil, with an audible voice, cried out, hold, and said, the stones were gone: The old woman, disregarding what he said, however peeped out into her backside, and, to her great amazement, it was even so, as Satan had spoken; for the common deceiver of mankind in an instant took down the stones, bound them up in a wyth, and conveyed them to Salisbury Plain; but just before he got to Mount Ambre, the wyth slackened, and as he was crossing the river Avon at Bulford, one of the stones dropped down into the water, where it lies to this very hour; the rest were immediately reared up on the spot of ground destined by Merlin for them; and the Devil, pleased with the accomplishment of his work, declared, upon fixing the last stone, that nobody should be ever able to tell how the fabric, or any of the parts, of which it is composed, came there.

A Friar, who had laid all night concealed near the building, hearing the Devil's declaration, replied to it, by saying, that is more than thee canst tell; which put Satan into such a passion, that he snatched up a pillar, and hurled it at the Friar, with an intention to bruise him to dirt; but he running for his life, the stone, in it's fall, only reached his heel, and struck him in it; the mark of which appears in that pillar even unto this day. *Vid. Wood's Stonehenge, p. 70.*

Giraldas Cambrensis says, there was in Ireland, in ancient times, a pile of stones, worthy admiration, called the Giant's Dance; because giants, from the remotest parts of Africa, brought them into Ireland; and in the plains of Kildare, not far from the castle of Naase, as well by force of art, as strength, miraculously set them up. These stones Aurelius Ambrosius, King of the Britains, procured Merlin by supernatural means to bring from Ireland, into Britain. And, that he might leave some famous monument of so great a treason, to after ages, in the same order, and art, as they stood formerly, set them up, where the flower of the British nation fell by the cut-throat practice of the Saxons; and where under the pretence of peace, the ill secured youth of the kingdom, by murderous designs were slain. *Vid. Jones's Stonehenge, p. 12.* Rainulph, monk of Chester saith, Ambrosius's brother, Uther Pendragon, by help of Merlin the prophet, brought Chorem Gigantum, that is Stonehenge, out of Ireland. Stonehenge is now in the plain of Salisbury: Of that bringing of Stonehenge out of Ireland speaketh the British story, if it should lawfully be ytrowed.

Polydore Virgil saith, the Britains, in memory of his great achievements for the common wealth, erected a magnificent sepulchre to their chieftain Ambrosius, made of great square stones, in form of a
crown,

crowns, even in that place, where fighting he was slain; that the prowess of so great a commander should neither be forgotten among themselves, who then lived, or left unremembered to posterity. Which monument remains even to this day, in the diocese of Salisbury, near unto the village called Ambresbury. *Vid. Jones's Stonehenge, p. 18.*

Camden's *Account of Stonehenge.*

TOWARD the north, about six miles from Salisbury, in the plain, is to be seen an huge and monstrous piece of work, such as Cicero termeth, *insanam Substructionem*. For within the circuit of a ditch, there are erected in manner of a crown, in three ranks or courses, one within another, certain mighty and unwrought stones, whereof some are twenty-eight feet high, and seven broad; upon the heads of which others, like overthwart pieces, do bear and rest crosswise, with a small tenon and mortaise, so as the whole frame seemeth to hang: whereof we call it Stonehenge, like as our old Historians termed it for the greatness, *Chorea Gigantum*, the Giant's Dance. Our countrymen reckon this for one of our wonders, and miracles. And much they marvel from whence such huge stones were brought, considering that in all those quarters, bordering thereupon, there is hardly to be found any common stone at all for building: as also by what means they were set up. For my own part, about these points, I am not curiously to argue and dispute, but rather to lament, with much grief, that the authors of so notable a monument are thus buried in oblivion. Yet some there are that think them to be no natural stones hewn out of the rock; but artificially made of pure sand; and by some glewy and unctious

unctious matter, knit and incorporate together, like as those ancient trophies and monuments of victory, which I have seen in Yorkshire. And what marvel? Read we not, I pray you, in Pliny, that the sand, or dust of Puteoli, being covered over with water, becometh forthwith a very stone; that the cisterns in Rome of Sand, digged out of the ground, and the strongest kind of lime, wrought together, grow so hard, that they seem stones indeed? And that statues and images of marble Scalings, and small grit, grow together, so compact and firm, that they were deemed intire and solid marble? The common saying is, that Ambrosius Aurelianus, or his brother Uther, did rear them up by the art of Merlin, &c.

The Account of Stonehenge, from Inigo Jones, Architect to King James the First.

THIS antiquity (called by Henry Huntingdon, the second; by Polyolbion,—first wonder of the land, because the architraves are set upon the heads of the upright stones, and (hang as it were) in the air, is generally known by the name of Stone-Heng. It is sited upon the plain in the county of Wiltshire; in England, not far from Ambresbury (the foundation of whose buildings, frequently digged up, render it to have been in times past a town of no small fame) six miles at least from new Salisbury, northwards.

The whole work in general, being of a circular Form, is 110 feet diameter, double winged about without a roof, anciently environed with a deep trench, still appearing about thirty feet broad. So that betwixt it, and the work itself, a large and void space of ground being left, it had from the plain three open entrances; the
most

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most conspicuous thereof lying north-east; at each of which, was raised, on the outside of the trench aforesaid, two huge stones gatewise; parallel whereunto, on the inside, two others of less proportion. The inner part of the work, consisting of an Hexagonal figure, was raised by due symmetry, upon the Bases of four equilateral Triangles, which formed the whole structure. This inner part likewise was double; having, within also, another Hexagon raised; and all that part within the trench, sited upon a commanding ground, eminent, and higher much than any of the plain lying without; and, in the midst thereof, upon the foundation of a hard chalk, the work itself was placed. Inasmuch that from what part soever they came unto it, they rose by an easy ascending hill.

In the inmost part of the work, there is a Stone, appearing not much above the surface of the earth, (and lying towards the east) four feet broad, and sixteen feet long; which, whether it might be an Altar, or no, I leave to the judgment of others; because so overwhelmed with the ruins of the work, that I could make no search after it; but even with much difficulty took the aforesaid proportions thereof: yet, for my part, I can apprehend no valid reasons to the contrary; except that the whole constructure being circular in form, the Altar showed rather to have been placed upon the center of the circle, than inclined to the circumference. Nevertheless it cannot be denied, but, being so sited, the cell (as I may call it) was thereby left more free, for the due performance of those several superstitious rites, which their Idolatry led them to.

The great stones, which made the entrances from the outside of the trench, are seven feet broad, three feet thick, and twenty high.

The

The parallel stones, on the inside of the trench, are four feet broad, and three feet thick; but they lie so broken, and ruined by time, that their proportion in height cannot be distinguished; much less exactly measured.

The Stones, which made the outer circle, were seven feet in breadth, three feet and a half in thickness, and fifteen feet and a half in height; each stone having two tenons mortaised into the architrave, continuing upon them throughout the whole circumference. For these architraves, being jointed directly in the middle of each of the perpendicular stones, that their weight might have an equal bearing, and upon each side of the joint, a tenon wrought (as yet remains to be seen) it may positively be concluded thereby, the architrave continued round about this outward circle.

The smaller stones of the inner circle, are one foot and an half in breadth, one foot thick, and six feet high. These had no architraves upon them, but were raised perpendicular; of a pyramidal form. That there was no architrave upon these, may be hence concluded, the stones being too small to carry such a weight, the spaces being also too wide to admit of an architrave upon them, without danger of breaking; and being but six feet high, there could not possibly be a convenient head-height remaining for a passage underneath; especially, considering fully, the greatness of the whole work.

The stones of the greater Hexagon, are seven feet and an half in breadth, three feet nine inches in thickness, and twenty feet in height, each stone having one tenon in the middle.

The stones of the Hexagon within are two feet six inches broad, one foot and an half thick, and eight feet high; in form pyramidal, like those of the inner circle.

The architrave, lying roundabout upon the upright stones, of the outward circle, being mortaised into them, and jointed in the middle of each of the perpendicular stones, is three feet and an half broad, and two feet and an half high.

The architrave, which lyeth on the top of the great stones of the Hexagon, and mortaised also into them, is sixteen feet long, three feet nine inches broad, and three feet four inches high. This architrave, continuing only from stone to stone, left betwixt every two, and two, a void space, free to the air, uncovered. For if they had been continued throughout the whole Hexagon, then necessarily there must have been two tenons upon each of the said stones, as those of the outward circle had; but being disposed as aforesaid, that one which was in the middle, and yet remains apparent, was sufficient for the thing intended.

The stones of the greater hexagon, and outward circle, after so long contest with the violence of time, and injury of the weather, are for the most part standing at this day; which though not all at their full height, as when first set up, yet the footsteps, nevertheless, of many of them, as expressed in the design, are still remaining in their proper places. Those of the inner circle, and lesser Hexagon, not only exposed to the fury of all devouring age, but to the rage of men likewise, have been more subject to ruin: For, being of no extraordinary proportions, they might easily be beaten down, or digged up, and at pleasure made use of for other occasions. Which I am the rather induced to believe, because
since.

since my first measuring the work, not one fragment of some of them standing, are now to be found.

After many and learned arguments to prove the different orders of architecture made use of in the temples dedicated to their Gods and Goddeffes, as this was of the tuscan order, and open to the heavens, he conceives it was dedicated to the God Cælus, by some authors called Cælum, by others Uranus, from whom the ancients imagined all things took their beginning. His reasons are, first, in respect to the situation thereof; for it stands in a plain, remote from any town or village, in a free and open air, without any groves or woods about it. Secondly, in regard of the aspect; for Stone-Heng was never covered, but built without a roof. Which decorum the Romans ever observed, both in the situation, and aspect, of the temples, dedicated to this their God, and to Jove the Lightner, the sun, and the moon. Another reason I find also why they built their temples to Cælus, and those other deities, uncovered, as Stone-Heng; because they counted it an heinous matter to see those Gods confined under a roof, whose doing good consisted in being abroad.

Dr. Charlton Physitian to King Charles the Second, confutes Inigo Jones's Notions of its being a Roman Temple, and believes it to have been erected by the Danes, for the Election and Inauguration of their Kings.

IN the strength of this confidence, (he says) I adventure to acquaint you moreover, with my conjecture, concerning the time, when Stone-Heng was first set up: which I take to be in

the beginning of the reign of that excellent Prince, Alfred, or Alured; who, as he was the first anointed King of this Island, so was he the first learned King, and most munificent patron to scholars, that ever swayed the sceptre of Britain: for all our Chronicles agreeingly deliver, that he was scarcely seated in his throne, when there came over greater swarms of Danes, than ever before, to infest his dominions; and that, after many unfortunate battles with them, he was reduced to that extremity, that leaving his large Monarchy to the rage and rapine of those insulting Pagans, he fled, for safety of his life, into the marshes of Somersetshire, where, for two years, he lay concealed in a poor disguise, sustaining himself by fishing and fowling. Among other adventures, that befel this glorious person, in this dark eclipse, it is not unworthy remembrance, that on a time, as he was sitting in the chimney corner, in the cottage of a cow-herd, (who entertained him in his service) and busied in trimming his bow and arrows, a cake of dough, lying to be baked on the hearth before him, chanced to be burned; which the good wife imputing to his neglect, in great fury cast away his bow and arrows, and sharply checking him, said, thou fellow, dost thou see the bread burn before thy face, and wilt not turn it? And yet thou art glad to eat it before it be half baked. Shortly after this, learning policy from Adversity, and deriving courage from necessity, he ventured, in the habit of a common minstrel, to enter into the Danes camp, (in Wiltshire, and probably not far from the place where Stone-Heng stands,) and having viewed the manner of their encamping, and observed their security, he returned back to several of his Lords, retreated into the island called Edlinsy, invironed

invironed with two rivers, Thane and Parret, in Somerfetshire, and acquainting them in how carelefs, and open a posture, he found the enemy, recollected the fcattered remains of his forces; and with thefe surprizing the Danes, and putting them firft into a pannick terror, and then to flight, gave them fo confiderable a defeat, that they immediately fubmitted to a treaty, and delivered hoftages for performance of conditions.

Now, confidering the extreme low ebb of fortune, to which this excellent King was at that time brought; and the high flood of profperity, that had, in the mean while advanced the Danes over all parts of his dominions; infomuch, that nothing feemed wanting to compleat their Conqueft, but only to find out the few defendants, who remained in obfcurity; and withal reflecting on the former mentioned custom of that ambitious and martial nation, to erect Courts Royal of huge ftones, according to the manner defcribed, for the Election of their Kings, in all countries, where the happy fuccefs of their arms had given them a title to Sovereignty; I am apt to believe, that having then over-run the whole kingdom, except only Somerfetshire, and encamping their main army in Wiltshire, for near upon two years together; and fetting up their reft in a confidence to perpetuate their newly acquired power; they employed themfelves, during that time of leifure and jollity, in erecting Stone-Heng, as a place wherein to elect and inaugurate their fupreme commander, King of England: the weaknefs of the diftreffed Alfred affording them a fit opportunity, and that country yielding them fit materials for fo great and ftupendous a work. Nor is it improbable, that the great fupinity and diforder, in which the royal Spie found them, when

when the magick of his fiddle had charmed them into an imperception of the majesty of his person, and procured him a free welcome into their Camp, might be occasioned by the Jubilee they celebrated, after they had finished that laborious task, and therein newly crowned their King, after a triumphal manner, such as at once corresponded with the fashion of their ancestors, and expressed the profuseness of their public Joy. For many of our historians relate, that the Danish army was at that time let loose to luxury and revelling; and that the unknown musician was brought to play before their king, Gurmund, in his tent, during a long and magnificent feast. But perhaps, I may be thought too bold, in daring, from such slender passages, and circumstantial hints, thus precisely to guess at the age of this antiquity; concerning whose original, neither history, nor tradition, hath left any glimpse of light, whereby the inquisitive might be guided through the darksome vale of uncertainty, to the delightful mansion of truth. Leaving every man, therefore, to the liberty of his own thoughts, touching this particular, as also whatever else hath been said of the Monument itself, and its original designation, I here put a period to this discourse: wherein, though I have adventured to contend with oblivion, I had no design to usurp upon the judgment of others.

Mr. Webb (said to be son-in-law to Inigo Jones) confutes the whole of what Dr. Charlton has said upon the subject, and endeavours to support Mr. Jones's Hypothesis. His book contains 228, Dr. Charlton's 48, and Inigo Jones's 72 folio pages. London, printed for D. Browne, junior, at the Black Swan without Temple-Bar, 1725, second edition.

A Fool's Bolt soon shot at Stonage.

FR O M a Manuscript collected by Hearne the antiquarian, printed in Peter Langtoft's chronicle. Vol. 2. p. 483.

A wander witt of Wiltshire, rambling to Rome to gaze at antiquities, and there skrewing himself into the company of antiquaries, they intreated him to illustrate unto them, that famous monument in his country, called Stonage. His answer was, he had never seen, scarce heard of it; whereupon they kicked him out of doors, and bad him go home, and see Stonage. And I wish all such *Æsopical* cocks, as slight these admired stones, and other our domestick monuments, (by which they might be admonished, to eschew some evil, or do some good,) and scrape for barley corns of vanity out of foreigne dunghills, might be handled, or rather footed, as he was. If I had been in his place, I should have been apt to have told them, that, surely it was some heathenish temple demolished by the immediate hand of God, as an intollerable abomination unto him: yet reserving so much of it standing, as may declare what the whole was, and how, and why so destroyed; that, as we are to remember Lot's wife, turned into a pillar of salt, for looking backward, towards idolatrous Sodome, so we should remember, that these forlorn pillars of stone, are left to be our remembrancers, dissuading us from looking back in our hearts, upon any thing of idolatry, and persuading us, in imitation of Moses and the Prophets, so to describe, and deride it in its ugly colours, that none of us, or our posterity, may returne, with dogs, to such vomit, or sows, to wallowing in such mire. And since all that have (as yet) written on this subject, have contradicted and confuted each

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each other, and never any has, as yet, revealed this misterie of iniquitie to this purpose, and that pedlers and tinkers, vamping on London way near it, may and do freely spend their mouths on it, I know not to the contrary, but that I also may shoot my bolt a little farther into it: however I will adventure; were it for nothing elce, but to recreate myself sometimes, after other studies; and to provoke my friends, which importun'd me to it, to shoot their acute shafts at it also; hoping that one or other of us, by art or accident, shall hit the mark. My bolt is soon shot, in this short conjecture; that Stonage was an old British triumphal tropicall Temple, erected to Anaraith, their goddess of victory, in a bloody field there wone, by illustrious Stanengs, and his Cangick Giants, from K. Divitiacus, and his Belgæ. In which Temple the captives and spoils were sacrificed to the said Idol Anaraith. So that these 12 particulers hereof, are to be demonstrated.

1. Stonage was an old British Monument.
2. That it was a monument of a bloody battel foughten there.
3. This bloody battel produced a glorious victorie.
4. This victorie was wonne by the Cangis of Gladerhaf.
5. The Cangis were Giants.
6. Commanded by the famous Stanenges of Honnicutt.
7. The army conquered was K. Divitiacus and his Belgæ.
8. In this place, assoone as the Cangis had conquered, they triumphed.
9. Where they triumphed, they erected this Monument as a Trophie.
10. This Trophie was a Temple.
11. This Temple was consecrated to Anaraith their goddess of victory.

12. In this Temple, the said victors sacrificed their captives and spoils to their said Idoll of victorie.

Our work lies before us, in these 12 particulers, and our tooles, to perform it, should be ancient, and credible histories, treating of this subject. But what are they, and where to be found? Jeffrie of Monmouth, will tell you a tale, that these stones were brought by giants from Africa, into Quildare in Ireland, and by some legerdemaine of Merlin, conveyed to the place, where they are; but no credible historian could speke any word of any such thing. Gildas Badonicas of Bathe, within 20 (35) miles of Stonage, writing, anno domini 543, had not a word of it: nor venerable Bede; who writing, anno 727, of many other rarities of this land, hath not a word of Stonage. William of Malms-burie, writing, anno 1142, within 14 (35) miles of Stonage, hath not a word of it; nor Ethelwred, nor Hoveden, nor Ingulthus, nor Paris, nor Westmonasteriensis, nor Florentius Wigorniensis; who all wrote above 500 years since; yet not a word of it: and Henricus Huntingdoniensis, writing near the same time, tells the naked truth of the matter: and that it was not, because they would not, but because they could not, say any thing of it. His words are, *Quatuor sunt in Angliâ, quæ mira videntur; scilicet Stanenges (i. e.) Stonage; ubi lapides miræ magnitudinis in modum portarum elevati sunt, ita ut portæ portis superpositæ videantur; nec potest quis excogitare, quâ arte tanti lapides; adeo in altum elevati sunt; vel quare ibidem constructi sunt.* This Stonage did astonish them; this did amaze them; that they durst not labour, lest they should lose their labour, and themselves also. And if the grand seniors, which lived so near it, above a thousand years since, could not, how

should we fillie freshmen unlock this closet? I have stumbled on two picklocks; which, if dexterously handled, will set it wide open to the world. 1. A description of Stonage, (as he calls it) and 2. A mappe of Wiltshire. He refers his reader to Inigo Jones, for a description of the Fabrick; and endeavours to collect, from the map, brittish names similar to it; but can find but one; which is the nick-name Stonehenge.

1. Stonage was an old british monument.

The old Britons were the first of six nations, which had the possession of this land successively, viz. old Britons, Belgæ, Romans, Saxons, Danes, and Normans. The old Britons came originally from the tower of Babell thus. Shortly after the deluge, the Lord having blessed Noah, and his posterity, saying, be fruitful, multiply, and replenish the earth, notwithstanding they had been fruitful, and had in a short time multiplied incredibly, yet they obstinately refused to replenish the earth; but said, go to, let us build us a Citie, and a Tower in it, whose topp may reach unto heaven, least we be scattered over the face of the whole earth; so they intended to dwell in their citie together, and to secure themselves from any future flood in the tower: but the Lord confounded their one (viz. Hebrew) into 52 languages; so that they, not understanding each other, babling about carrying on the worke, were necessitated to give it over unfinished; and then each principal man amongst them, having sought out, and brought together, such as could well understand his Language, conducted them into the severall parts of the earth; where many of them are called after their conductors names to this day; as the Medes, from Madai; the Muscovites, from Mesech, or Mosock; the Canonites, from Canan; and
Gomer

Gomer, the eldest son of Japhet, calling together all such as could understand Gomerarg, as the speech of Gomer, conducted them to, and seated them in, France; where they were called Gomeri, after old Gomer; and some of them in Britaine.

2. My second particular is, that a bloody battle was foughten at Stonage. For the very name Stonage signifies Stone-battle; the last syllable age comeing from the greek *ἀγών*, a furious battle, &c. so that all, that have built their opinion of this monument, on any other foundation, then a bloody battle, have built Stonages in the aire.

3. This bloody battle produced a glorious victorie. It was not bellum anceps, or a drawn battle. He that runneth, may read almost clear victorie of the one over the other armie, in the numerous trains of Burrows, with mens bones in them, extending from Stonage to Amesburie, and from thence to the top of Haradon Hill, about 5 miles in all; the burrows being very great, and standing thicke at, and near Stonage, and still smaller and thinner till near the top of Haradon-Hill; plainly declaring the great execution done neare Stonage, and that the conquered armie fled toward Haradon-Hill; the conquering armie pursued them thither, and slew many thousands of them, and buried them in heaps together, in, and near, London way to the said hill.

4. That this victorie was won by the Cangi of Glad-er-haf, viz. the people of Somersett, who were all called Cangi, (i. e.) Singers to instruments of musick, from Canig, Canticum organimufici; in which it seems, they delighted so much, that, as the old Britons did, so their posteritie of Wales do call Somersett Glader-haf, the merry summerfield to this day.

5. That these Cangi were giants, will appear, from this monument being anciently called the Giant's dance, and Cannings or the Cangings, near Stonage, signifie, Cangick Giants &c.

By some huge bones of men, found amongst others, in the said burrowes, as aforefaid, and in other places near Stonage, according to the very words of Sir. Thomas Elliot, in his dictionarie, on the word Gigas. About 50 years fince, I myfelf, being with my father, Sir Richard Elliot, at a monesterie of regular Canons (three or four miles from Stonage) beheld the bones of a dead man, found deep in the ground; which, being joyned together, was in length 13 feet and 10 Inches; whereof one of the teeth my father had, which was of the quantity of a great wallnut. This I have written (faith he) becaufe some men will believe nothing, that is out of the compafs of their knowledge &c.

6. That the commander in chafe of these Belgæ, was the famous old Staneage, of Glad-er-haf aforefaid, which gives demonstration that as Stonage was one, fo Stanenges was another britanick græcian name of this monument: fo alfo, of a moft ancient flourishing family in Glad-er-haf to this day; which name could not arife from any other place, or thing, than this monument &c.

7. The people conquered by the Cangi, were King Divitiacus and his Belgæ, of low Germanie. He invading Britaine with his Salii of Belgium, came into Wiltshire, and quartered, and plundered all over Salifburie plain, &c. Old Stanenges and his Cangi drew up their armie in Yearnſburie Caſtle, 5 miles weſtward from Stonage: Divitiacus and his armie from the top of Haradon hill, 5 miles north-eaſt thereof: where, after they had faced each other a while, they met, and fought a bloudie battle, in the mid-way; where
the

the Belgæ being routed, fled homewards towards their said hill of refuge; but so many of their Salii were slain, and buried in the barrows aforesaid, that the field was ever since called Salisburie-Plaine.

8. The Cangick Giants having conquered, triumphed over their enemies at Stonage; which, upon that occasion, was called the Giants Dance: and this triumphant singing and dancing together, at the time, and place of victorie, was the common practise of the ancients, &c.

9. But all this singing and dancing did but beate the aire, incapable of any legible impressiion, in which posterity might read this glorious victorie; therefore they thought it expedient to erect this monument as their trophie, and as such a Gazett, as all the world might gaze at, and admire their heroicall valour through all generations, &c.

10. This trophie was a temple, or rather a tropicall temple. For, first, it was the common practise of the heathens, to promise and vow temples, as trophies, to their supposed Gods, or Goddesse, of victorie, in case they would give them some great victorie; which when they had obtained, they surely built it accordingly, in the place aforesaid of an ordinarie Trophie: so it was called a tropicall Temple, &c.

11. And this temple was consecrated to Andraste, alias Anraith, alias Andates, their Goddes of victorie. For to whom else, would, or could they dedicate a temple for victorie, but to their supposed Goddesse of victorie? She was termed Andraste, in Relation to the Conquerors; and, in respect of the conquered, Anraith: and Gildas Badonicus, speaking of the Gods of the ancient Britons, says,
Nec

Nec enumerans patriæ portenta ipsa diabolica, pene numero Ægyptiaca vincentia; quorum nonnulla, lineamentis adhuc deformibus, intra, vel extra, deferta mœnia, solito more rigentia, torvis vultibus intuemur, &c.

Our Author renders torvis vultibus, bullish countenances for the bullish names of divers circumjacent parishes do intimate; that Anraith was a very Bulleger, as Bulford, two Blunfdons, orthog. Bullunfdownes (i. e.) Bulls-temple downes, and Will fall, orthog. Bull fall, (i. e.) Bull Devil: and why not the old Britons have their Bull Devil, as well as the Israelites their Calf Devil, and the Egyptians their Ox Devil, Apis?

12. That they usually sacrificed their Captives and Spoils to Andates in her temple, &c. I shall prove from Tacitus. The Romans, having conquered Britaine, tyrannized so intollerably over them, that Prasutagus, king of the Iceni, that he might free his subjects from their calamities, made the Roman Emperor Nero his heir; hoping that he, and his, should thereby have the more favour, during his life at least: but the Romanes taking all for their own, presently tyrannized infinitely the more; whipped his Queen Baodicea; ravished his daughters and plundered his subjects; of all their estates: whereupon his wife Baodicea, stirring up first the Trinobantes, (i. e.) the Londoners, and afterward the Britons in general, raised a most bloody warr against the Romanes; cut off their two Colonies, Verolanium, and Camalodunum; destroyed the ninth Legion; put Catus Decianus to flight; destroyed 80000 of them; some by the sword, and some by sacrificing them, with the greatest cruelty, to Andates, in her Temple, &c.

Bishop,

Gibfon's Stonehenge, *from* Camden's Britannia.

A B O U T seven miles north of Salisbury is Stonehenge; a piece of antiquity so famous, as to have gained the admiration of all ages, and engaged the pens of some very considerable authors. 'Tis of itself so singular, and receives so little light from history, that almost every one has advanced a new notion. To give the several conjectures, with some short remarks, is as much as the narrow compass of our design will allow. But not to hunt after such uncertainties, and in the mean time to pass over what lies before our eyes, we will premise a description of the place, as it now stands, much more distinct than what Mr. Camden has left us. It is situated on a rising ground, environed with a deep trench, still appearing, and about 30 feet broad. From the plain it has had three entrances, the most considerable lying north east; at each of which was raised, on the outside of the trench, two huge stones gate-wise; parallel whereunto, on the inside, were two others of less proportion. After one has passed this ditch, he ascends thirty five yards, before he comes at the work itself; which consists of four circles of stones. The outward circle is about 100 feet diameter; the stones whereof are very large, 4 yards in height, 2 in breadth, and 1 in thickness. Two yards and an half within this great circle, is a range of lesser stones. Three yards farther is the principal part of the work, called by Mr. Jones the Cell, of an irregular figure, made up of two rows of stones; the outer of which consists of great upright stones, in height 20 feet, in breadth 2 yards, and in thickness 1 yard. These are coupled at the top by large transome
stones

stones like architarves, which are 7 feet long, and about 3 and a half thick. Within this, was also another range of lesser pyramidal stones, of about 6 feet in height. In the inmost part of the cell, Mr. Jones observed a stone (which is now gone) appearing not above the surface of the earth, and lying toward the east, 4 feet broad, and 16 long; which was his supposed altar-stone.

And so much for the structure and dimensions of the monument; only it may in general be observed, that the stones are not artificial, as Mr. Camden, and some others would persuade us, but purely natural, as Mr. Jones has asserted,

The opinions about it may be reduced to these seven heads;

1. That it is a work of the Phœnicians; as Mr. Sammes in his *Britannia conceits*; a conjecture that hath met with so little approbation, that I shall not stay to confute it.

2. That it was a temple of the Druids, long before the coming in of the Romans, which Mr. John Aubrey, fellow of the royal Society, endeavours to prove in his manuscript treatise, entitled *monumenta britannica*.

3. That it was an old triumphal british monument, erected to Anaraith, the goddess of victory, after a bloody battel won by the illustrious Stannings, and his Cangick giants, from Divitiacus and his Belgæ; and that the captives and spoils were sacrificed to the said Idol in this Temple; an opinion advanced (upon what grounds I know not) in an anonymous M. S. writt about the year 1666, and now in the hands of the learned Mr. Andrew Paschal rector of Chedzoy near Bridgwater.

4. That it was a monument raised by the Britains in memory of queen Boadicia; advanced by the author of *Nero Cæsar*.

5. That

5. That it was a temple, built by the Romans, to the God Cælum, or Terminus, of the Tuscan order, is Mr. Jones's in his ingenious conjecture upon this subject.

6. That it was the burial place of Uther Pendragon, Constantine, Ambrosius, and other British Kings; or, as others would have it, a monument erected by Ambrosius, in memory of the Britons here slain.

7. That it was a Danish monument, erected either for a burial place, a trophy for some victory, or a place for election, or coronation, of their Kings.

These are all the opinions which have been advanced about it. And in general, I should think, one need make no scruple to affirm, that it is a British monument; since it does not appear, that any other nation had so much footing in this kingdom, as to be authors of such a rude, and yet magnificent, pile. For, to pass by the Phœnicians; that it could not be built by the Romans, is evident from the rudeness of the whole work. So that (as Mr. Aubrey has very well observed) whilst Mr. Jones pleases himself with retrieving a piece of architecture out of Vitruvius, he abuses his reader by a false scheme of the whole work. For the Cell is not of an exact Hexagonal figure, but very irregular, and comes nearer a Heptagon; so that the whole work cannot be formed upon the Basis of four equilateral triangles, as Mr. Jones supposed. Neither are the entrances into the trench so regular, and so equidistant, as that author would make them. Till these, and some other doubts (which may be raised from the order of the building) be resolved, and till we are assured from good authority, that the Romans used to build such stupendous piles, 6 or 7 miles from any of their stations, with-

out any inscription, or Roman coin ever found near them, it cannot be safe to close with Mr. Jones; though his book be otherwise a learned and ingenious piece.

Nor could it be built by the Danes; as, for many other reasons, so particularly, because 'tis mentioned in some manuscripts of Ninius; who, as every body knows, wrote almost 200 years before the Danes were masters of any considerable part of this Island. Other arguments, that make against this, may be had from Mr. Webb's vindication of Stonehenge restored; in which he has endeavoured, with a great deal of learning, to defend his father in law Mr. Jones's scheme, tho' that be in itself false.

One great argument, by which Mr. Jones established his own opinion, is, that 'tis a thing altogether improbable, the Britons could build such a monument. But the contrary is evident, from the fortifications of Caractacus's camp; from the vast stones mentioned by Dr. Plott, to be in or near the British City, or fortification, by Wrottesly, in Staffordshire; and from the parcel of stones (not unlike Stonehenge) that are in some parts of Scotland, and Wales; whither the Romans, and Danes, never came. 'Tis true, those monuments have not their architraves (which Stonehenge has, not only in the stones round the Cell, but also on the great stones of the utmost circle;) and this makes it probable, that Stonehenge was built after the Romans came in, and in imitation of some of their structures; though, as to the general part of the work, it appears to have been inartificial, and favours of their primitive rudeness; for, that the Britons, among other parts of humanity, and neat living, learnt something of architecture from the Romans, is plain, from the life of Agricola.

In that

In that other point, the occasion upon which it was built, 'tis easier to confute those opinions, that have already appeared, than to deliver a true one. There is no authority to convince a man of the truth of what Nero Cæsar, or Mr. Paschals MS. have laid down; and 'tis hard to assent to the later British writers, who tell us, it was the Sepulchre of the British Kings; or else in memory of the Britons here massacred by the Saxons. For, not to mention the improbability of what those authors have delivered, they tell us farther, that the Kings buried, or Britons martyr'd, in this place, were Christians. Now 'tis strange, if so, there should be no cross, nor any other token of the British faith upon this monument. What reason can be given, why the surviving friends of these princes and noblemen, should not be as careful of their memory, as they of the same age were of King Arthur's; in whose monument, at Glassenbury, was found so distinct an inscription? But what makes more against this opinion, are the ashes, and pieces of burnt bones, here frequently found; by which it is plain, it was no Christian burial place; since sacrifices, and the custom of burning the dead, grew out of use, upon the receiving of the Christian faith.

For the name, Leland's opinion, that the British one, Choir Gaure, should not be translated Chorea Gigantum, but Chorea nobilis; or else that Gaure is put for Vaure, which makes it Chorea magna; is probable enough. But the true Saxon name seems to be Stanhengest (and so it is writ in the Monasticon, out of a manuscript of good authority,) from the memorable slaughter, which Hengist, the Saxon, here made of the Britons. For tho' 'tis not very probable, that they were erected by Ambrosius, in memory of the Britons, yet, without doubt, that treacherous slaughter was committed at, or

near this place. If this etymology may be allow'd, that which received derivation from the hanging of stones, may be as far from the truth, as that of the vulgar, Stone-edge, from stones set on edge.

Dr. Stukeley's Description of Stonehenge.

STONEHENGE stands, not upon the summit of a hill, but pretty near it; and, for more than three quarters of the circuit, you ascend to it very gently from the lower ground: at half a mile distance, the appearance of it is stately, awful, and really august. As you advance nearer, especially up the avenue, (which is now most perfect,) the greatness of its Contour fills the eye in an astonishing manner.

Stonehenge, is inclosed within a circular ditch; after one has passed this ditch, he ascends thirty five yards, before he comes at the work itself. This measure is the same as that which Webb calls 110 feet, the diameter of the work; for the area inclosed by a ditch, wherein Stonehenge is situate, is in diameter three times the diameter of Stonehenge: therefore the distance between the verge of the ditch within side, quite round to the work of the temple, is equal to the diameter of the temple; the reader is to observe that Dr. Stukeley's measure of this temple is by the Hebrew, Phœnician, or Egyptian Cubit, which, compared to the English foot, amounts to twenty inches, and 4 fifths.

When you enter the Building, whether on foot or horseback, and cast your eyes around, upon the yawning ruins, you are struck into an extatic reverie, which none can describe, and they only can be sensible of, that feel it. Other buildings fall by piece meal; but
here

here a single stone is a ruin, and lies like the haughty carcase of Goliath. Yet there is as much of it undemolished, as enables us sufficiently to recover its form, when it was in its most perfect state. When we advance further, the dark part of the ponderous imposts over our heads, the chasm of sky between the jambs of the Cell, the odd construction of the whole, and the greatness of every part, surprizes. We may well cry out in the Poet's words, *Tantum Relligio potuit.*

If you look upon the perfect part, you fancy entire quarries mounted up into the air: if upon the rude havock below, you see as it were the bowels of a mountain turned inside outwards. After which, the Dr. gives many beautiful and just descriptions of the country that surrounds this Temple, and further says, p. 13. Directly down the avenue, to the north-east, the apex of an hill terminates the horizon; between which, and the bottom of a valley, you see the *Cursus*, a work which has never yet been taken notice of; being a space of ground, included between two long banks, going parallel east and west, at 350 feet distance; the length 10000 feet: This was designed for the horse races and games, like the Olympic, the Isthmian &c. of the Greeks. In the valley, on this side of it, the strait part of the avenue terminates in two branches; that, on the left hand, leads to the *Cursus*; that, on the right, directly up the hill, between two famous groups of barrows, each consisting of seven in number; the farthest, or those northward, I call the oldest king's barrows; the hithermost are vulgarly called the seven king's graves.

*is it represented in the View of Stonehenge
in Speed's Map of Wiltshire.* These

These seven last are now inclosed and planted with Scotch firs, by his Grace the Duke of Queensberry, since the Doctor's time, and have a delightful prospect from Stonehenge.

Many, from the great quantity of these sepulchral tumuli here, injudiciously conclude, that there have been great battels upon the plain; and that the slain were buryed there. But they are really no other than family burying-places, set near this Temple, for the same reason as we bury in church-yards, and consecrated ground.

N. B. The Dr. takes notice of two stones set upon the vallum, which stones, he says, puzzle all enquirers, p. 14. vide pl. 2. No. 3, 4.

The Dr. says, The intention of the founders of Stonehenge, was this. The whole circle was to consist of thirty stones (meaning the outer circle) each stone was to be four cubits broad; each interval two cubits. Thirty times four cubits is twice sixty; thirty times two cubits is sixty. So that thrice sixty cubits compleats a circle, whose diameter is sixty. — Here the Dr. does not give us the true proportion, between the diameter, and the periphery, of a circle. I thought proper to take notice of it, because the same error has been copied by others, who have wrote on Stonehenge. Vid. p. 16.

Of the outer circle of Stonehenge, which, in its perfection, consisted of sixty stones, thirty uprights, and thirty imposts, there are more than half the uprights, viz. seventeen, left standing.

Eleven of these uprights remain continuous by the grand entrance, with five imposts upon them. One upright, at the back of the Temple, or on the south west, leans upon a stone of the inner circle. There are six more lying upon the ground, whole, or in pieces: so

ces: so that twenty four, out of thirty, are still visible at the place. There is but one impost more in its proper place, and but two lying upon the ground; so that twenty two are carried off. — vide p. 19. Somewhat more than eight feet inward, from the inside of this exterior circle, is another circle of much lesser stones. The stones that compose it are forty in number, forming with the outer circle (as it were) a circular portico: a most beautiful walk, and of a pretty effect. vide. p. 26. Here I shall leave the Dr. to dispute with Mr. Webb, because he has placed thirty stones only in his plan: for the whole of what he writes is so connected with Mr. Webb's, that it is very difficult to abstract it. He says, I observe farther, that the two stones of the principal entrance of this circle, correspondent to that of the outer circle, are broader and taller, and set at a greater distance from each other; being rather more than that of the principal entrance in the outer circle. It is evident too, that they are set somewhat more inward than the rest; so that their outward face stands on the line, that marks the inner circumference of the inner circle. I know no reason for all this, unless it be, that the outside of these two stones is the outside of the hither end of the Ellipsis, of the adytum: for so it corresponds by measure upon the ground plot. This is apparent, that they eminently point out the principal entrance of that circle, which is also the entrance into the adytum. For five stones on this hand, and five on that, are, as it were, the cancelli between the Sanctum, and Sanctum Sanctorum, if we may use such expressions. 'Tis scarce worth mentioning to the reader, that there never were any imposts over the heads of these stones of the inner circle. — There are but nineteen of the whole number left; but eleven of them are standing in situ: there are five
in one

in one place standing contiguous, three in another, and two in another. The walk between these two circles, which is three hundred feet in circumference, is very noble and very delightful. p. 21.

N. B. Thro' the middle of the principal entrance, runs the principal line of the whole work; the diameter from north east, to south-west. This line cuts the middle of the altar, length of the cell, and entrance into the court; and so runs down the middle of the avenue, to the bottom of the valley, for almost two thousand feet together. This is very apparent to any one, at first sight; and determines this for the only principal entrance of the Temple.

Disputations become cloisters and porticoes, let us, with minds free from passion, enter the adytum, with an intent to find out its true figure, to examine what it really was, and what it is; and that may easily be done; because, as to the trilithons, of which it is chiefly composed, they are all remaining; not a bit is lost, but what mischievous and silly people knock off with hammers, to see whether, as the vulgar notion would have it, the stones be factitious, p. 23. After describing the method of forming the oval, which the reader may see in p. 24. he says, an oval, formed as this is, upon two centers, coinciding with each others circumference; or, which is the same thing, whose centers are distant from each other the length of their radius, is most natural, and most beautiful; being the shape of an Egg. Most probably these religious philosophers had a meaning, in thus including an Egg-like figure within a circle, more than mere affectation of variety. — p. 24.

This part was called $\Sigma\kappa\omicron\varsigma$; or, *concha templi*, and adytum; into which we may suppose none but the upper order of priests, together with the high-priest, were commonly to enter, during the
time.

time of ministration, in religious rites; we may imagine the beauty of the appearance here, upon these occasions; when an innumerable company of the Druids assisted, all in white surplices. — p. 24.

The ancients thought the world of an egg-like shape: and, as the world is the Temple of the Deity, they judged it proper to form their Temples, so as to have a resemblance thereto. The ancient hieroglyphic of the Deity is a circle; and I have reason to believe it more antient than the flood.

Plato, who learnt much from the ancestors of our Druids, says in Diogenes Laertius, that God is spherial; which he must mean hieroglyphically. So our Druids, as well as he, may mean the infinity of nature in the Deity, who made the world, by this scheme of Stonehenge; at least they understood by the circle, the seat and residence of the Deity, the heavens, which include all things. — p. 25. Vid. p. 28.

Of these greater stones of the adytum, as I observed before, there are none wanting. They are all on the spot; ten upright stones; five cornishes. The Trilithon first, on the left hand, is intire in situ, but vastly decayed, especially the cornish. There are such deep holes corroded in some places, that daws make their nests in them. The next Trilithon, on the left hand, is entire; composed of three most beautiful stones. The cornish happened to be of a very durable kind of English marble, and has not been much impaired by weather. My Lord Winchelsea, and myself, took a considerable walk on the top of it; but it was a frightful situation. The Trilithon of the upper end of the adytum, was an extraordinary beauty; but alas! through the indiscretion, probably of some body digging there, between them and the altar, the noble impost is

F

dislodged.

dislodged from its airy seat, and fallen upon the altar; where its huge bulk lies unfractured. The two uprights that supported it, are the most delicate stones of the whole work. They were, I believe, above thirty feet long, and well chizelled, finely tapered, and proportioned in their dimensions. That southward is broke in two, lying upon the altar. The other stands intire, but leans upon one of the stones of the inner oval. The root end, or unhewn part of both, are raised somewhat above ground. We cannot be sure of the true height of this, when it was perfect; but I am sure, fifteen cubits, which I have assigned, is the lowest. The next Trilithon, that toward the west, is entire; except, that some of the end of the impost is fallen clean off; and all the upper edge is diminished by time. The last Trilithon, that on the right hand of the entrance into the adytum, has suffered much. The outer upright, being the jamb of the entrance, is still standing: the other upright, and impost, are both fallen forwards into the adytum, and broke each into three pieces; I suppose from digging near it. — p. 29.

Stonehenge is composed of two circles, and two ovals, respectively concentric. At the distance of two cubits, inward from the greater oval, is described another lesser oval, on which the stones of the inner oval are to stand: Nineteen stones in number, at about the central distance of three cubits. Their height is likewise unequal, as the trilithons; for they rise in height, as nearer the upper end of the adytum. From the ruins of those left, we may well suppose, the first next the entrance, and lowest, were four cubits high; the most advanced height behind the altar, might be five cubits, and perhaps more. The stones are somewhat of a pyramidal form; for they taper a little upward. They are of a much
harder

harder sort, than the other stones of the lesser circle. They were brought somewhere from the west. Of these there are only six remaining upright. The stumps of two are left on the south side by the altar? one or two were thrown down, probably by the fall of the upright of the first trilithon on the right hand. A stump of another remains by the upright there, still standing. Their exact measures, as to height, breadth, or thickness, cannot well be ascertained. For they took such as they could find, best suiting their scantlings; but the stones were better shaped, and taller, as advancing towards the upper end of the cell. — p. 29.

Thus have we finished the work, or principal part, of this celebrated wonder; properly the temple, or sacred structure, as it may be called; though its loftiest crest be composed of one stone laid upon another.

The great oval consists of ten uprights; the inner, with the altar, of twenty; the great circle, of thirty; the inner, of forty. Ten, twenty, thirty, and forty together, make one hundred upright stones. Five imposts of the great oval, thirty of the great circle, the two stones standing on the back of the area, the stone lying within the entrance of the area, and that standing without. There seems to have been another stone lying upon the ground, by the vallum of the court, directly opposite to the entrance of the avenue. All added together, make just one hundred and forty stones; the number, of which Stonehenge, a whole temple, is composed. Behold the solution of the mighty problem: the magical spell is broke, which has so long perplexed the vulgar! they think it is an ominous thing to count the true number of the stones; and whoever does so, shall certainly die after it. Thus the Druids contented themselves to,

live in huts and caves, whilst they employed many thousands of men, a whole country, to labour at these public structures, dedicated to the Deity,

The altar here is laid towards the upper end of the adytum, at present flat on the ground, and squeezed (as it were) into it, by the weight of the ruins upon it. 'Tis a kind of blue coarse marble, such as comes from Derbyshire. This altar is placed a little above the focus of the upper end of the Ellipsis. Mr. Webb says, it is four feet broad, sixteen long. Four feet is two cubits, two palms; which, at four times, measures six feet. I believe, its breadth is two cubits, three palms; i. e. one and an half: and that its first intended length was ten cubits, equal to the breadth of the trilithon, before which it lies. But it is very difficult to come at its true length. 'Tis just a cubit thick, and has been squared. It lies between two centers, that of the compasses, and that of the string; leaving a convenient place quite round it, no doubt, as much as was necessary for their ministration. p. 31. vid. p. 33.

Of the court, round the temple of Stonehenge, somewhat is said already, and of the two stones standing within the vallum: and of the two remarkable cavities, which have some correspondency therewith. I supposed they were places, where two great vases of water stood, for the service of the temple, when they performed religious rites here. Sixty cubits is the diameter of Stonehenge: sixty more reaches the inner edge of the circular ditch of the court. The ditch was originally near thirty cubits broad; but through along tract of time, and the infinity of coaches, horses, &c. coming every day to see the place, it is levelled very much. The intire diameter of the court, reaching to the outward verge of the ditch, is four times
 sixty

sixty cubits; which is about four hundred and ten feet. The five outer circles of the ditch are struck with a radius, of 80, 90, 100, 110, 120 cubits. Just upon the inner verge of the ditch, at the entrance from the avenue, lies a very large stone, at present flat on the ground. The two stones within the vallum, are very small stones, and ever were ¹⁰ten. The one stands, the other leans a little, probably, from some idle people digging about it.

This stone, at the entrance, is a very great one, near as big as any one of the whole work; and seems too as little altered from its original form: only thrown down perhaps by the like foolish curiosity of digging near it. It is near seven feet broad, and twenty feet long. If it stood originally, and a little leaning, it was one of those stones which the Welsh call *crwm lecheu*, or bowing stones. There is doubtless *crwm leche*, still standing in its original posture, and place in the avenue. 'Tis much of the same dimension as the other, though not so shapely; and stands, in like manner, on the left hand, or south, of the middle line, of the length of the avenue. I surmise, the Druids considered the propriety of making the other a little more shapely than this; because within the area, and nearer the sacred fabric, there is the distance of 119 feet between them; to speak properly, 80 cubits. This stone has a hole in it, which is observable of like stones, set thus near our like temples: The stone is 24 feet in circumference, 16 high above ground, 9 broad, 6 thick. The use of it, I can't certainly tell; but I am inclined to think, that, as part of the religious worship, in old patriarchal times, consisted in a solemn adoration, or three silent bowings; the first bowing might be performed at this stone, just without the ditch; the second, perhaps at the next stone, just within the ditch. They then turned
by that

by that stone, to the left hand, as the manner was, in a procession round the temple, both the priests and animals, for sacrifice. At those two stones, and water-vases, probably there were some washings, lustrations, or sprinklings with holy water, and other ceremonies, which I don't pretend to ascertain. Then upon the entry into the temple, perhaps, they made the third bow, as in presence of the Deity: after this, in the court, we may suppose the priests prepared the hecatombs, as customary sacrifices: If that great stone just within the ditch, always lay, as it does now, flat on the ground, and in situ, (which I am not unwilling to believe) then, I apprehend, it was a table for dressing the victims. p. 34.

THE CURSUS, about half a mile north of Stonehenge, across the valley, is the Cursus or Hippodrom, which I discovered August the 6, 1723. 'Tis a noble monument of antiquity; and illustrates very much the preceding account of Stonehenge. It was the universal custom to celebrate games, feasts, exercises, and sports, at their most public and solemn meetings to sacrifice; which was done quarterly, and anniverfarily, at certain stated seasons of the year. This great work is included between two ditches, running east and west, in a parallel, which are 350 feet asunder. When I mention 350 feet, I speak in the gross, and as we should set it down in an English scale. This Cursus is a little above 10,000 feet long; that is, it is made of 6000 Druid cubits, in length: A most noble work, contrived to reach from the highest ground of two hills, extended the intermediate distance, over a gentle valley: so that the whole Cursus lies immediately under the eye of the most numerous quantity of spectators. To render this the more convenient for sight, it is projected on the side of a rising ground, chiefly looking southward
toward

toward Stonehenge. A delightful prospect from the temple, when this vast plain was crowded with chariots, horsemen, and foot, attending these solemnities, with innumerable multitudes! This Cursus, which is two miles long, has two entrances (as it were) gaps being left in the two little ditches; and these gaps, which are opposite to each other, in the two ditches, are opposite to the strait part of Stonehenge avenue.

I mentioned before, that at the bottom of the strait part of Stonehenge avenue, in the valley, the avenue divides itself into two parts. One goes directly east toward Radfin; the other goes north-westward, and enters our Cursus, nearly at the same distance west from the gaps, or entrances before-mentioned; as those gaps are from the east end of the Hippodrom. These gaps being at a convenient distance from that east end, may be thought to be in the nature of distance posts. It seems to me, that the turf of the adjacent ground, on both sides, has been originally taken off, and laid on the whole length of this Cursus; because it appears somewhat higher in level. Though this was an incredible labour, yet a fine design for the purpose of running. The earth of the vallum is likewise thrown inward. The east end of the Cursus is composed of a huge body of earth, a bank, or long barrow, thrown up nearly the whole breadth of the Cursus. This seems to be the plain of session, for the Judges of the prizes, and chief of the spectators. The west end of the Cursus is curved into an arch, like the end of the Roman Circus's. And there probably the chariots ran round, in order to turn again. And there is an obscure barrow or two, round which they returned, as it were, a meta.

This

This is the finest piece of ground that can be imagined, for the purpose of a horse-race. The whole is commanded by the eye of a spectator, in any part. In the middle is a valley, and pretty steep at present: yet only so, as that a British charioteer, may have a good opportunity of shewing that dexterity, spoken of by Cæsar. But the exquisite softness of the turf, prevents any great damage by a fall. The ground of it hereabout declines somewhat northward. The main part of this hippodrom is upon a gentle ridge, running east and west. This rendered the place cooler.

On the southern ridge, toward the west end of it, are many considerable barrows; but none toward the east end; for that would obstruct the view of Stonehenge. There are many barrows, but of no considerable bulk, on the north side, upon the extensive ascent, toward the great north long barrow. This magnificent work of the Cursus is drawn due east and west; except a small variation of four or five degrees southward, from the east. If we measure along the bank, from the eastern meta, at 700 cubits exactly, we come over against the middle line of the strait part of the avenue to Stonehenge: 500 cubits farther conducts us to the gaps, or opposite entrances, I before mentioned; which we suppose as distance posts. The whole interval, between the eastern meta, and these gaps, is 1200 cubits. At 1000 cubits more, we come to the place, where the west wing of the avenue enters the southern ditch of the Cursus. That west wing too is just 1000 cubits long, to its union with the strait part of Stonehenge avenue. Likewise the strait part of Stonehenge avenue is just 1000 cubits long, as mentioned in its proper place. This west wing begins in the bottom of that valley, which crosses the middle of the Cursus; and sweeping along by the bottom of the hill,

in a

in a gentle curve, meet with the lower end of the strait part of Stonehenge avenue, where the wing, or avenue, unites to it, with an equal angle. So that the whole work is laid out with great judgment, and symmetry, and curiously adapted to the ground; which was well considered, before the plot was marked out by the first surveyors. From the bottom of the valley, crossing the middle of the Cursus, to the western meta, is 3800 cubits more; making, in the whole, 6000 cubits. The north end of the eastern meta does not extend so far as the northern bank of the cursus: I suppose, the reason is, that there might be liberty that way to stop the horses, at the end of the course. Therefore they set out on the south side of the Cursus, and returned on the north side. I observe the ditch and bank, toward the eastern end of the Cursus, much obscured, by the trampling of men and horses, frequenting the spectacles here; this being the most thronged.

The Cursus is directly north, from Stonehenge: so exactly, that the meridian line of Stonehenge, passes precisely through the middle of the Cursus. And when we stand in the grand entrance of Stonehenge, and observe the two extremities of the Cursus, the eastern, and western meta, they are exactly 60 degrees from the meridian line, on each hand; making a third part of the circle of the Horizon. By which we see, the Druids well understood the geometry of a circle, and its measure of 360 parts. p. 42.

Of the Barrows.

I C O M E now in the next place, to speak of the Barrows, observable in great numbers round Stonehenge. We may very readily count fifty at a time, in sight, round the place, easily

distinguishable; but especially in the evening, when the sloping rays of the sun shine on the ground beyond them. These Barrows, are the artificial ornament of this vast and open plain. And it is no small entertainment, for a curious person to remark their beauties, their variety, in form and magnitude; their situation &c. They are generally of a very elegant, campaniform shape, and done with great nicety. There is likewise a great variety in their shape and turn, and in their diameters, and in their manner of composition. In general, they are always upon elevated ground, in sight of the temple of Stonehenge; for they all regard it. This shews, they are but superficial inspectors of things, that fancy from hence great battles on the plain; and that these are the tumultuary burials of the slain. Quite otherwise, they are assuredly the single sepulchres of Kings and great personages, buried, during a considerable space of time; and that in peace. There are many groups of them together, and as family burial places; the variety of them seems to indicate some note of difference in the persons there interred, well known in those ages. Probably the Priests, and Laity, were someway distinguished; as well as different orders, and stations, in them. Most of the Barrows have little ditches round, extremely well defined. In many, is a circular ditch, 60 cubits diameter, with a very small tumulus in the center: 60, or even a 100 cubits, is a very common diameter, in the large Barrows.

In 1722 Lord Pembroke opened a Barrow, in order to find the position of the body, observed in these early days: He pitched upon one of those, south of Stonehenge, close upon the road thither from Wilton, and on the east side of the road. It is one of the double Barrows, or where two are inclosed in one ditch:

ditch ; one of these, which I suppose the later kind, and of a fine turned bell fashion. On the west side, he made a section from the top to the bottom ; an intire segment, from center to circumference. The manner of composition of the Barrow was good earth quite through ; except a coat of chalk, about two feet in thickness, covering it quite over, under the turf. Hence it appears, that the method of making these Barrows was, to dig up the turf for a space round, till the Barrow was brought to its intended bulk ; then with the chalk, dug out of the environing ditch, they powdered it all over. At the top, or center of this Barrow, not above three feet under the surface, my Lord found the skeleton of the interred quite perfect, of a reasonable size ; the head lying toward Stonehenge, northward.

The year following, I begun upon a Barrow, north of Stonehenge, in that group south of the Cursus. It is one of the double Barrows there, and the more easterly and lower of the two ; likewise, somewhat less. It was reasonable to believe this was the sepulture of a man and his wife ; and that the lesser was a female : and so it proved ; at least a daughter. We made a large cut on the top, from east to west. After the turf was taken off, we came to the layer of chalk, as before ; then fine garden mould. About three feet below the surface, a layer of flints, humouring the convexity of the Barrow. This being about a foot thick, rested on a layer of soft mould, another foot, in which was inclosed an urn full of bones. This urn was of unbaked clay, of a dark reddish colour, and crumbled into pieces ; it had been rudely wrought with small mouldings round the verge, and other circular channels on the outside, with

several indentures between, made with a pointed tool. It appears to have been a girl of about 14 years old, by their bulk, and a great quantity of female ornaments, mixed with the bones; all which we gathered. Beads of all sorts, in great number, of glass of divers colours, most yellow, one black, many single, many in long pieces, notched between, so as to resemble a string of beads; and these were generally of a blue colour. There were many of amber, of all shapes and sizes, flat squares, long squares, round, oblong, little, and great. Likewise many of earth, of different shapes, magnitude and colour; some little and white, many large and flattish, like a button; others like a pulley; but all had holes to run a string through, either through their diameter or sides. Many of the button sort, seem to have been covered with metal, there being a rim worked in them, wherein to turn the edge of the covering. One of these was covered with a thin film of pure gold. These were the young lady's ornaments, and had all undergone the fire: so that what would easily consume, fell to pieces, as soon as handled. Much of the amber burnt half through. This person was a heroine; for we found the head of her javelin in brass. At bottom, were two holes for the pin that fastened it to the staff: Besides, there was a sharp bodkin, round at one end, square at the other, where it went into the handle. I still preserve whatever is permanent in these trinkets. In the next Barrow, at fourteen inches deep, we came to the intire skeleton of a man, the skull and all the bones exceeding rotten and perished, through length of time. The body lay north and south, the head to the north.

We dug up one of these I call Druid's Barrows, a small tump, inclosed in a large circular ditch. I chose that next to Bush-Barrow, westward

westward of it : Stonehenge bears hence north-east. We made a cross section, ten feet each way, three feet broad over its center upon the cardinal points. At length we found a squarish hole, cut into the solid chalk, in the center of the tumulus. It was three feet and a half, i. e. two cubits long, and near two feet broad. i. e. one cubit, pointing directly to Stonehenge. It was a cubit and half deep from the surface. In this little grave we found all the burnt bones of a man, but no signs of an urn. In some other Barrows I opened, were found large burnt bones of horses and dogs, along with human. Also of other animals, as seemed, of fowl, hares, boars, deer, goats, or the like. Lord Pembroke told me of a brass sword, dug up in a Barrow here, which was sent to Oxford. In that very old Barrow, near little Ambresbury, was found a very large brass weapon, of 20 pounds weight, like a pole-ax, said to be given to Col. Wyndham. In the great long Barrow, farthest north from Stonehenge, which I call north long Barrow, and supposed to be an Archdruid's, was found one of those brass instruments, called celts; which I hold to belong to the Druids; wherewith they cut off the Mistleto. It's now in Sir Hans Sloanes cabinet, 13 inches long.

P. 43.

*A Description of Stonehenge, by Mr. Wood, Architect,
at Bath, published in 1747.*

THE grand and only access to this work is by ascending ground from the east north east, or rather from a point a small matter more to the north; which makes the building appear really majestic to such as approach it in front; and can't fail of striking the person, who considers it as a sacred structure, with religious awe. The line of two detached stones before the front of the fabric, directs to the middle of the most entire part of the body of the building; and this part consists of four great pillars, sustaining three large blocks of stone.

After passing the middle aperture of this tetrastyle frontispiece, a few paces brings us to the greatest wonder of the whole work, and that is, a block of stone, of about fifteen feet and a half in length, lying edgewise on a flat stone, almost sunk into the ground; and so exactly counterpoised, as to be put in motion by the force of a man's hand. This rocking stone appears to be something beyond the center of the work; and the clear area in which we see it, and the stone whereon it rests, is most apparently surrounded with the remains of two double rows, or curved lines of pillars, some of which are standing, some are leaning against others, and some lie flat on the ground. Vid. p. 33. 34.

The method Mr. Wood observed in taking the ichnographical plan of this temple, may be seen in plate II. the dotted lines being left for that purpose.

The stones, that compose the first line of pillars, are of a light colour, and about fourteen feet high above the surface of the ground, in some

in some parts of the work; in others, about thirteen feet: The stones, that compose the second line of pillars, are of a dark colour, and of different altitudes; the pillar, number three, of the contiguous stones, being the highest, and still rising six feet. The stones that compose the third line of pillars, are of the same light colour with the stones of the first line, and are of different heights; for the great parallel pillars rise about sixteen feet and an half; the next double pillars of that line rise about a foot more; and the pillar, marked \odot , is about two and twenty feet high; and the stones, that compose the fourth line of pillars, are of the same dark colour with the stones of the second line; and, like them, are of different altitudes; the pillar, number twenty-six, being one of the highest, and still rising eight feet.

By all these different altitudes you may perceive, that the outward line of pillars rose very near to one and the same line at top; and that the pillars, and couplets of pillars, in the third row, rose above one another, as the work retreated from the eastward to the westward, though not in the manner Dr. Stukely describes it: neither are the pillars so high, as he affirms them to be; some by a full yard!

The stones that compose part of the first row of pillars, number 16, 17, 1, 2, have their voids covered with three great transom stones, bearing on the tops of the pillars; so likewise have the stones 4, 5, 6, 7, 13, 14; and the voids between the stones, that compose part of the third row, and marked g , u , h , are covered in the same manner. So that the stones of this work, now borne up aloft by others, are nine in number; and these, being added to the seventy-six expressed in the plan, make the stones, at this time in the body of the fabrick, amount to eighty-five in number; to which if we
add the

add the four detached stones, in the plan of the whole work, we shall have the compleat tale of all the stones of Stonehenge, in defiance of the magical spell, that hath hitherto been imagined by the vulgar, to render them untaleable. Vid. p. 57, 58.

All the transom stones over the voids, are of the same light colour with the erect stones that sustain them; and the transom stones that rest on the pillars of the outward row, are about two feet six inches high; but those that rest on the pillars of the third row, are about ten inches more in height.

The stones, in the constituent parts of this work, don't appear to have been ever wrought to their truth: For the very transom stones, which were naturally one thicker than the other, are only worked on their beds, just over those parts of the pillars on which they were to bear; the rest over the voids was left unwrought, as the transom stones of the grand entrance, and the stones 13 and 14, plainly demonstrate. Vid. p. 59.

The outward line of pillars, in the body of the work, considered as the periphery of a circle, was manifestly composed, or intended to be composed, of thirty in number; for those that still remain answer such a division: And the second line of pillars, considered also as the periphery of a circle, concentric with the first line, seems to have been composed of nine and twenty in number; since the pillars now remaining in it answer that division, and no other, as I could find by innumerable trials: the third line of pillars, considered partly as the periphery of a circle, and partly as a right line, was composed of ten in number; and the inner line of pillars, considered also partly as a periphery of a circle, and partly as a right line, concentric with the former, where curved, and parallel, where strait, seems to have been composed

composed of nineteen in number, since the pillars in it answer that very division. Vid. p. 64.

The altitude of the pillars in this fourth row, seems to have been just half the altitude of the pillars behind them; and the pillars of the second row seem to have risen just half as high, as the pillars of the first row.

I have many reasons to believe (from observing the stone marked α . in plate I.) that the same intercolumniation was intended, generally, in the second row of pillars, in respect to the breadth of those pillars, and the breadth of the voids between them, as appears to have been executed in the first row; and that the smaller pillars of the whole fabrick were made of different breadths, thicknesses, and even shapes, according as the things varied from each other, which those pillars were intended to point out. vide p. 66.

Stonehenge, whether considered in it's ruins, or restored to the perfect state I have thus pointed out, has so much regularity in the general disposition of it, that the work would appear to me, as the wonderful production of the Roman art, and power, in Britain, in the most early ages of the world, had she not been famed, and soon obtained such a place in history, for the learning of her natives, as to make them capable of performing greater things, before the rise, even of the Grecian Empire. Therefore, I shall adventure to lay before you the substance of what I have collected, to explain the works of Stonehenge as a public building, whose venerable remains will always shine with the characters of art, and immense labour, amongst those of the proudest structures, that anciently graced the British Empire: structures that drew the Gallic Druids into our Island, long before Cæsar advanced the Roman Eagle to our shoar;

and structures that Egypt herself might glory in, amidst her choicest examples of architecture.

How stupendous the public buildings of the antient Britons were, and how much above the Ideas of mankind in general the performance of them was, seems every where to be handed down to the present age: common tradition, and even history itself, making the Devil, Conjurors, or Giants, to be the artificers, who performed them. vid. p. 69.

The diameter of the body of this structure is just one hundred and four feet; and the Area about it, including the first bank of earth, is of the same breadth: so that this part of the whole work is three hundred and twelve feet in diameter, or thrice the diameter of the body of the fabrick; and this is environed with a ditch and a second bank of earth. vid. p. 78.

Mr. Wood, in his finished plan of this Temple, makes the number of stones amount to just one hundred and twenty eight: And the area round the body of the work, an english acre and one quarter of land, capable of containing 6000 people, yielding a square yard for each person to stand on. vid. p. 52.

*The present State of the Stones at CHOIR-GAUR, on
SALISBURY PLAIN, 1770.*

AS the spectator advances, from the valley, up the grand avenue to the temple, the first stone, that offers to his view, is called the Friar's heel, and stands two hundred and ten feet from the body of the structure, in the middle of the avenue, and in a right line with the grand entrance.

The shape of this stone is pyramidal; sixteen feet four inches high, and twenty-four feet nine inches in circumference; it stands bowing toward the temple, and has been much injured by the weather; there is not the least appearance of any tool upon it. When you view it, from the center of the temple, it stands five degrees nearer to the east from the N. E. Vid. Plate 2, Fig. I.

One hundred feet beyond, and in the same line, with the last mentioned stone, lies another very large stone on the vallum of the ditch; it is twenty-one feet four inches long, seven feet broad, and three feet thick. Rabbits burrow under it, which may have caused it to sink under the surface of the earth; this stone formerly stood erect, and was square at top. It is about eighty-five feet distant from the temple. Vid. plate 2, fig. II.

The next stone, by the vallum of the ditch, on the left hand, is near ninety feet from the temple, and eighty degrees from the last-mentioned stone; it was, when erect, ten feet, six inches high, thirteen feet six inches in circumference, and of a pyramidal form. It leans very much toward the ditch, and stands just forty degrees from the east. Vid. plate 2, fig. III.

Directly opposite to the last stone, stands fig. IV. erect; four feet high, and eleven feet nine inches in circumference; ninety feet distant from the temple; one hundred degrees from fig. II. and forty degrees from the west. A line drawn from number three, to number four, passes through the center of the two concentric circles of the temple. Vid. plate 2, fig. IV.

On the vallum of the ditch, opposite to number II. I have great reason to believe, there was another stone; but can find no traces of it.

These are all the stones, that are detached from the body of this venerable structure. The ditch is about one hundred and four feet from the temple, and in most places about thirty feet wide; the earth for the most part is thrown inward, which formed the vallum.

Directly north and south of the temple, just within the vallum of the ditch, is the appearance of two circular holes, encompassed with the earth, that was thrown out of them; but they are now almost effaced by time; they were, perhaps, originally intended for a meridian line.

N. B. All these stones are of the rock kind, composed of a very strong grit, and so incrusted by time, that a tool will hardly touch them.

The outward circle of this temple consisted of thirty upright stones, of a stupendous size, crowned with thirty architraves, or imposts; those that are hatched, or shaded, are now standing; those dotted, are lying on the ground. Vid. plate I.

Numbers 1, 2, 17, 16, are covered with three imposts; and lean to the north-east, two feet at least, out of their perpendicular. Between the figures 1 and 17 is the grand entrance of the temple.

Number

Number 3 stands by itself. Numbers 4 and 5 are covered with an impost : so likewise are numbers six and seven. The two last stones stand very much out of their perpendicular ; one leaning to the east, the other to the west ; the impost seems to be falling on you ; which gives it a very frightful appearance.

The letters a, b, c, d, are fragments lying on the ground.

Number 8, stands by itself ; so likewise does number 9. This stone is not half the size of the other ; the top of it seems to have been broken off.

Letter e is fallen out of the circle, on the ground, and measures seventeen feet in length.

Number 8 leans on the same number of the inward circle.

Number 10 is one of the largest stones of the outward circle, and stands by itself.

The letters f, g, are fragments.

Numbers 11 and 12 lean very much to the west, and have an impost upon them ; these stones are excessively decayed.

Number 13 stands by itself.

The letters h, i, k, are fragments.

Numbers 14 and 15 stand by themselves. So that no more remain of the uprights of this circle, than seventeen : three lying on the ground, and eight fragments.

The upright pillars with their imposts, are of the same kind of sand rock as those before-mentioned. Dr. Stukeley will have it to be a kind of bastard marble ; but I must beg leave to dissent from him ; and humbly hope to convince the reader, that it is a sand rock, composed of a very sharp grit, and so hardened by time, that at present, it resists the force of any tool ; they stand in a bed of
chalk,

chalk, which constantly drains off all moisture that falls on them.

The upright pillars have each of them two oval tenons, and the imposts two oval mortises, to receive the tenons of the uprights. All the uprights are wrought on their beds.

These uprights are not all of an equal breadth; some measure seven feet wide, others less; the same as to their thickness, some being three feet and a half, others much less. The void space between the pillars is about three feet five inches: but those at the grand entrance stand at a greater distance. The imposts are about two feet six inches thick; and as they rather overhang the pillars, they are somewhat wider than the pillars.

These stones are erected in the same rude state, as when first taken from the quarry; there being no traces of tools on any of them; except on their beds, where they receive the imposts; and a little at the end of the imposts, to favour the circular form of the temple; and are far from being of an equal size, notwithstanding what some authors have suggested.

That the reader may be convinced of the truth, relating to these pillars, not being of an equal size; and that they could never answer either to Inigo Jones's, or Dr. Stukeley's architectonical plans; I shall give him the circumference of each pillar, taken about six feet from the ground, not two months since.

Number 1. Eighteen feet five inches, in circumference.

2. Twenty-one feet five inches.

3. Seventeen feet eight inches.

4. Eighteen feet seven inches.

5. Seventeen feet three inches.

6. Eighteen feet five inches.

7. Seventeen

7. Seventeen feet eight inches.
8. Eighteen feet nine inches.
9. Twelve feet.
10. Twenty-two feet one inch.
11. Fourteen feet.
12. Seventeen feet seven inches
13. Seventeen feet five inches.
14. Seventeen feet eight inches.
15. Twenty feet four inches.
16. Eighteen feet eleven inches.
17. Twenty-one feet four inches.

These are all the upright pillars now standing ; and, if I might be allowed to judge by the stone marked with the letter e, which measures on the ground seventeen feet, the pillars, with their imposts, or architraves, rose upwards of sixteen feet above the surface of the area.

The second circle, about nine feet and an half distant, and concentric with the first, consisted likewise of thirty stones, about seven feet high ; but of no regular form ; some being square at the basis, others oblong, and indeed of various shapes ; and, as such, answered very well the purpose of the builder : they never were placed at equal distances from each other, nor covered with imposts. Some of these stones are of a dark mixt marble, of the granite kind, and extremely hard. Number 17 seems to have been taken from a mineral spring ; for, betwixt the laminæ, it appears like rusty iron ; and the colour of the stone is what the miners call pigeon-breasted. I have seen iron-ore much like it. Mr. Jones says, there were thirty stones only in this circle : Dr. Stukely will have them
to be

to be forty; and Mr. Wood makes them just twenty-nine; and will have them covered with imposts, as those of the outward circle; being led into that error from seeing the stone, on the left, marked with a crescent, and two mortoises in it.

Between the Numbers 1 and 18, is the entrance to the Choir.

Number 2, should have been dotted; but this, through the mistake of the engraver, is omitted.

Number 3, is standing erect, almost square, and seven feet in height.

Number 4, is standing erect.

Number 5, a fragment.

Number 6, is lying on the ground; the turf growing over it gives it that pointed form.

Number 7, is standing, and supports the stone, number 8, one of the uprights, of the outward circle: this stone affords good shelter in a storm; under which I have been obliged often to retire.

Number 9, and 10, have been forced out of their places, by number 11, which is a fragment of an impost, of the outward circle.

Numbers 12, 13, 14, 15, are lying on the ground.

Numbers 16, 17, 18, are standing.

These are all the stones that are left of the second circle; eight of which are standing; and nine lying on the ground.

The next, and grandest part of this structure, was originally an Ellipsis, or oval. Notwithstanding what Mr. Wood has said to the contrary, (in opposition to Dr. Stukeley's plan,) I am thro'ly convinced that it was struck by two centers; and doubt not, in the least, of the reader's concurrence, if he pleases to look at the three Plans.

Tho'

Though Dr. Stukeley may have strained a point in advancing the two entrance stones of the second circle ; yet he is much nearer the mark, than Mr. Wood, who has run out two parallel right lines from a semicircle. The intention of the Druids was, when they erected this temple, to give a phase of the moon when she was six days old, and an egg-like form to the earth ; which could not have been formed without two centers, and which Dr. Stukeley seems to have had some notion of.

This grand ellipsis consisted of fourteen upright pillars, and seven architraves ; they stood in pairs, detached at equal distances from each other ; each pair of pillars was covered with an impost, or architrave ; each pillar had one tenon ; and each impost, or architrave, two mortises, to receive the tenons of the two pillars. Each pair of pillars stand about one foot or more from each other ; the architrave spanning the breadth of the pillars ; and are properly called trilithons by Dr. Stukeley. Vid. plate I. fig. 2.

These marked ♀ Venus, ♃ Jupiter, and ♄ Saturn, are now standing, with their architraves ; and one of the uprights of ☉ Sol, the Sun, and one of ♂ Mars.

The stone lying by number 2, of the second circle, and marked with a crescent, is the impost of Luna, the moon ; opposite to Luna, and leaning far into the choir, is one of the pillars of ☿ Mercury, much injured by ignorant people, who pay no regard to this venerable piece of antiquity.

All the other stones are lying down and broken ; (except the impost of ☉ Sol, the Sun) which may be distinguished by their respective characters.

One of the pillars of Sol lies broken in two pieces, and in its fall broke the altar stone, number 30, in two pieces; and forced it out of its position; the other stone, which lies unfractured, is the architrave or impost of Sol; which in falling, pitched on its hither end, fell back on the altar, and lies there in equilibrio, to this day; and may be easily moved by the hand; although of that immense weight, ten tuns at least.

By this accident, I apprehend, Stonehenge took its name, from this stone's hanging in equilibrio. The other stone of Sol leans very forward, and rests on the stone, number twenty-five; and has likewise forced that stone forward. The tenon of Sol is very long; consequently the mortise of the impost was proportionably deep. It is to be remarked, that the other mortise of the impost is very superficial: when the upright fell, it forced the end of the impost over the altar; and the depth of its mortise drew the other stone, now standing, forward on the stone number 25, before it quitted the tenon of the leaning stone. The whole of it was a fortuitous event; which any one may see, who attends to it. I should look upon that man as a good mechanic, who could lay this impost in the same position. Vid. plate I.

One of the upright stones of ♂ Mars is fallen into the choir, and broken in three pieces, which lie contiguous to each other; so likewise is the impost: these fragments are the first you see from the entrance.

One Gaffer Hunt of Ambresbury, built a hut against the upright stone of Mars; and attended there daily with liquors, to entertain the traveller, and shew him the stones: his cellar was under the great stone, next the hut. He was there when Mr. Wood surveyed the
the

the temple, by order of the late Earl of Oxford. I mention this, as an excuse for Mr. Wood's throwing this stone, which the hut stood against, into a right line, in his ichnographical plan. Vid. plate II.

The pillars of Sol stood 22 feet above the surface; the broken stone measures 25 feet in length, 20 feet in circumference, 3 feet 7 inches thick, and 6 feet eleven inches broad: the weight about 36 tun. The architrave, or impost of Sol is 15 feet long, 12 feet 6 inches in circumference, 4 feet 2 inches broad, and 2 feet 9 inches thick. The farther upright of Jupiter is the largest stone in circumference, except Venus. It is 22 feet nine inches in circumference, 6 feet 9 inches broad, 3 feet 10 inches thick, and 17 feet three inches high.

Its opposite, is Saturn, 22 feet in circumference, 7 feet 10 inches broad, 3 feet 8 inches thick, and 17 feet 10 inches high: On this side the temple the earth is lower.

Venus is 23 feet 2 inches in circumference, 7 feet 6 inches broad, 3 feet 10 inches thick, and 16 feet two inches high.

Mars, the opposite trilithon, is 22 feet eleven inches in circumference, 7 feet 8 inches broad, 3 feet 10 inches thick, and 16 feet 3 inches high.

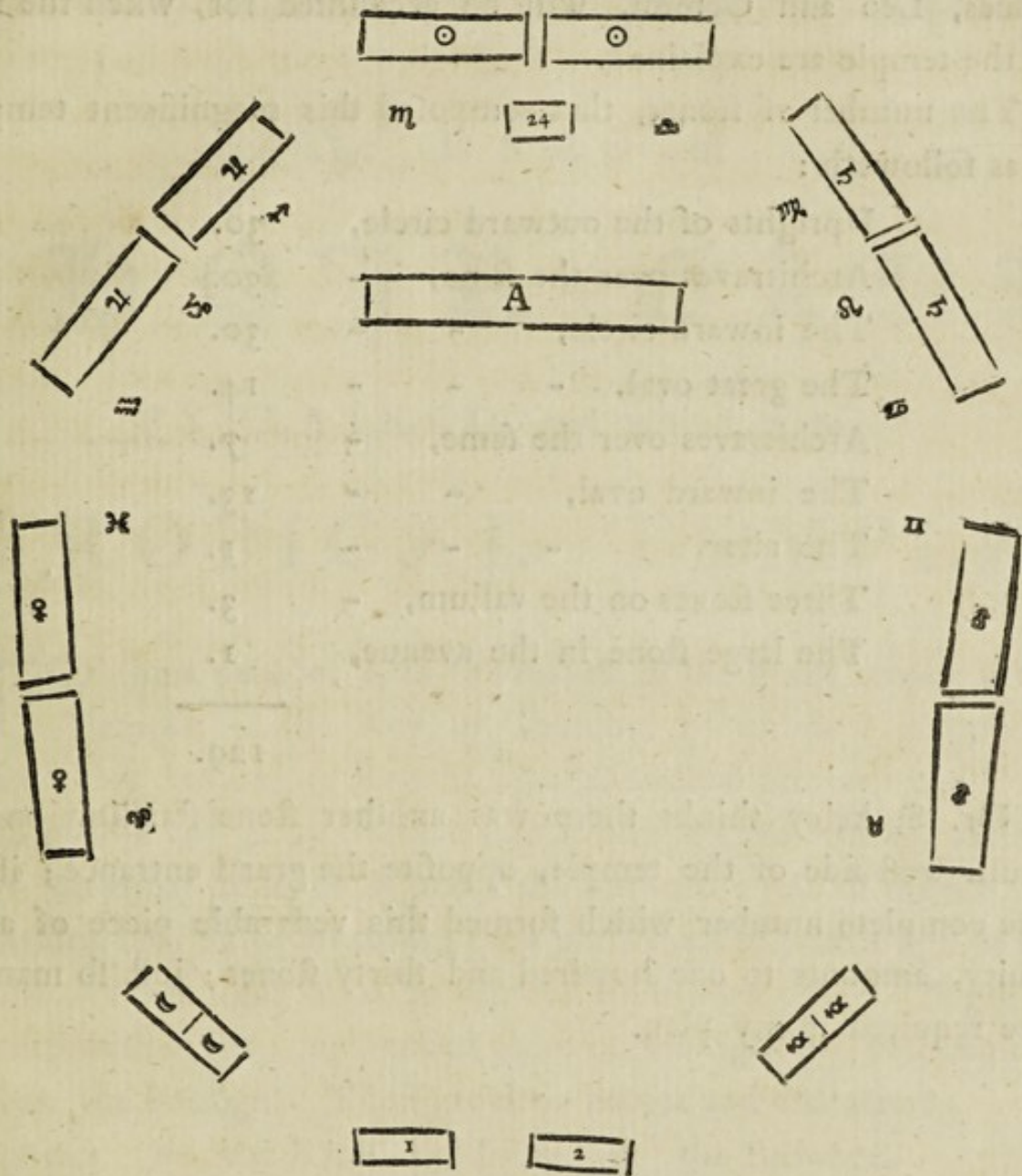
The impost of Luna is half the length, and, as near as I can judge it, half the size of the impost of Sol; the uprights, I suppose, of the same proportion; Its correspondent Mercury I have drawn with the same dimensions. Luna is of the same kind of granite as the stones of the second circle: All the other stones, of the great ellipsis are of the rock kind, with those of the outward circle.

I now come to the stones, which stand in the body of the temple; and shall begin first with number 19, on the left hand, which I call Aries ♈: its opposite which lies on the ground, number 29, is Taurus ♉. Number 20 is Pisces ♋: its opposite, number 28, is Gemini ♊. Number 21, Aquarius ♒; its opposite should have been Cancer ♋: There is no stone to correspond with number 27: I suppose it to have been Capricorn ♐; and its opposite Leo ♌. Number 22 is a stump broken off, and partly covered with turf, intended for Sagittarius ♏: its opposite, number 26, is Virgo ♍. Number 23 is a fragment, its stump lies under the hither part of Sol's upright, and was Scorpio ♏; its opposite number 25, Libra ♎: Number 24 I suppose to be the Druid's stall; and stood directly against Sol, behind the altar, facing the line of the temple. The stone Libra, on the left side of it, has a groove cut up through the middle of it, which divides it into two equal parts; the only stone that has the appearance of a tool on it, except on their beds, to receive the tenons of the imposts; and a little on the outward corners of the imposts. These stones are of a height, in proportion to those they stand before, the highest about eight feet. Vid. plate 2.

At the upper end of the choir lies a stone, number 30, called the altar; it is sixteen feet long, four feet broad, and twenty inches thick; it is a bluish marble, interspersed with white glittering sand, and broken in two pieces.

As authors have disagreed about the number of stones in the inner part of this temple, I shall endeavour to demonstrate to the reader, that there could be no more than thirteen, by the following plan.

I suppose them to be the thirteen lunar months: and the twelve signs of the zodiac. That, at the upper end, the Druid's stall.



The planets and signs are all marked with their proper characters. The letter A is the altar stone. Vid. Diagram.

Figures 1 and 2, are the stones that help to form the ellipsis; and belong to the second circle. The distances between Aries and
Pifces,

62 DIFFERENT ACCOUNTS, &c.

Pisces, Leo and Gemini, will be accounted for, when the uses of the temple are explained.

The number of stones, that compos'd this magnificent temple, is as followeth :

Uprights of the outward circle,	30.
Architraves over the same, -	30.
The inward circle, - -	30.
The great oval, - - -	14.
Architraves over the same, -	7.
The inward oval, - -	13.
The altar, - - -	1.
Three stones on the vallum, -	3.
The large stone in the avenue,	1.

129.

Dr. Stukeley thinks there was another stone standing on the south-west side of the temple, opposite the grand entrance; if so, the complete number which formed this venerable piece of antiquity, amounts to one hundred and thirty stones; just so many as are required in my plan.

The U S E S of

C H D J R G A U R

E X P L A I N E D, and proved to be a

T R O P I C A L T E M P L E.

THE stone number 1, in the middle of the grand avenue to the Temple, is the Key, or Gnomon, by which I propose to unlock this Ambre, or Repository of Druidical Secrets.

In plate 2 and 3, an horizon is drawn round the temple, divided into 360 equal parts, or degrees : the outward circle of the horizon is divided into 12 equal parts ; each part, marked with a sign of the zodiac , These signs stand 30 degrees from each other. Begin at the east with Aries ; and reckon them on the right till you come to Pisces, the last sign. These are their names and characters :

Aries ♈ the Ram.

Taurus ♉ the Bull.

Gemini ♊ Twins.

Cancer ♋ the Crab.

Leo ♌ the Lion.

Virgo ♍ the Virgin.

Libra ♎ the Ballance.

Scorpio ♏ the Scorpion.

Sagittarius ♐ the Centaur.

Capricornus ♑ the horned Goat.

Aquarius ♒ the Waterer.

Pisces ♓ Fishes. Vid. Diagr. p. 61.

The

The sun, in his annual revolution round his axis, passes through one of these signs every month; in 12 months he passes through them all; and then the solar year is completed.

At the summer solstice, when the days are longest, he enters the sign Cancer, and seems to rise in the same point of the horizon, three days together. The Arch-Druid standing against his stall, and looking down the right line of the temple, over the stones II. and I. his eye is bounded by Durrington field, (a charming horizon about two miles distant,) he there sees the sun rise from behind the hill; the apex of the stone number I. points directly to the place; the other stone, number II. being flat at top, he might, with some accuracy, measure a degree of the great circle. This stone stood somewhat lower than number I. At this solstice the sun rises ten degrees in Taurus, and sets 20 degrees in Leo; his greatest amplitude (in this latitude,) from the east is forty degrees at rising, and the same from the west at setting. Vid. plates 2 and 3, stones II. and IV. As the stone number II. stood directly in the grand entrance to the temple, it answered the purpose of a screen, to conceal from the vulgar, the mysterious rites of the Druids; they not being admitted within the vallum of the ditch.

At the winter solstice, the sun is in Capricorn, and rises by the stone number III. 20 degrees in Aquarius, and sets 10 degrees in Scorpio; here is no stone to point out his setting. His greatest amplitude at rising, is forty degrees south of the east, and the same amplitude at setting, south of the west. Vide the horizon in both plates.

The outward circle of the temple consists of thirty pillars; these, multiplied by the 12 signs, make 360, as many days as were reckoned

reckoned in the antient solar year ; (or at least I apprehend so). These pillars were crowned at top, with a circular Cornish of imposts. All circles were looked upon by the ancients as symbols of the Deity, of eternity, and of the revolution of time. The antient Egyptians represented the year hieroglyphically, by a serpent with the tail in its mouth ; which representation is continued down to us in our common almanacks, with these mottos : *in sese volvitur annus ; annus latet in angue*. Whether or not the Druids allowed for the solstices in reckoning the days of the year, I cannot take upon me to say ; they must certainly know the number of days, and hours, the year consisted of, from this mathematical observatory. The division of the great circle into 360 degrees, is as ancient as their common parent Noah ; if not many ages primæval to the deluge.

The inward circle is the lunar month : Between it and the great ellipsis you see the phase of the moon, when she is six days old ; the Druids then began to reckon her days, till she put on the same appearance again ; which were 29 days and 12 hours : Here they had an opportunity of comparing the lunar months, with the solar year.

At the upper end of this circle, there are six stones standing close together, by which are expressed the harvest and hunter's moon : she, at these seasons, rises six night's together, with little variation, owing to the small angle she makes. Vid. Ferguson on the harvest moon. p. 130.

Next to this circle is the great ellipsis, composed of seven pair of pillars, with an impost on each pair ; I call them the seven planets, which at present give names to the seven days of the week : The reason why they are described by three stones, or trilithons, I apprehend to be this : the Druids conceived, that each planet had great

influence over the seasons ; they never gathered plants, &c. but under the aspects of one or other of them ; a practice continued almost to our times, by botanists of great repute. All nature is sensible of the genial warmth of the sun ; the water of the seas would become stagnant, were it not for the moon's pressure on our atmosphere, which causes tides, and many other phenomena unaccounted for ; what influence the other planets may have over us, I must leave to the reader. Whatever the Druids did, was mysterious, and religiously kept from the knowledge of the vulgar ; from thence, I conclude, these trilithons expressed the three seasons of the year ; the word autumn not being known, in any of the celtic languages, nor among the Jews ; for in the holy scriptures you have only seed time, harvest, and winter ; or spring, summer, and winter.

These planets, with two stones of the inner circle, give that oviform, or egg-like shape to the earth. This is the serpent's egg, or ovum mundi, of the ancients, who were entirely ignorant from whence it proceeded. The Druids, in the creation of the world, conceived all nature to spring from this egg of the earth, which mystery they concealed from the world, in other works, besides this of Stonehenge. Vid. the ancient universal history, Vol. 1, p. 27, 34, 35, 36. Vid. Pliny's natural history on the serpent's egg. Vid. plate 1. fig. 1. The serpent's egg with the Equator, the Tropics of Cancer, and Capricorn, the Polar circles and the Ecliptic, which the Druids wore suspended from their necks on all public occasions.

To find out the elevation of the north pole, or latitude of the place : Draw a line (as in plate 1) through the temple, and divide it into ninety equal parts, which is a quadrant of the great circle, and you will find the center, between the two focus's of the ellipsis,

to be

to be 51 degrees and about 11 minutes ; you will find also, the latitude of this temple, to be the same, in the maps of Wiltshire. Vid. plate 1. And what may seem still more extraordinary ! the temple could not have been erected in this form in any other parallel of latitude.

In order to prove it, draw two concentric circles about eleven degrees from each other : another circle must be drawn, the lower part of which is to be formed with part of the second circle ; so as to give a phase to the moon, when she is six days old : the center then, of this last circle, will be in 51 degrees and about eleven minutes north latitude. Vid. p. 1. fig. 3.

If you attempt to draw the third circle, in any other degree of latitude, it will either not touch the second circle, or become eccentric. Vid. plate 1. fig. 4.

Suppose, for instance, you draw a circle in 45 degrees of Lat. (a place in Gaul, where the Druids held their national council ; as Cæsar informs us in his commentaries) it will be exactly concentric with the other two circles ; if for the Lat. of Petersburg, it will be eccentric : so for Naples in Italy, and Alexandria in Egypt.

The stones called the 13 lunar months, or the 12 signs of the zodiac, never stood equidistant from each other. The Druids undoubtedly had their reasons for it, which I suppose to be these. The stone behind the altar, was assigned to the Arch-Druid for his stall, Libra and Scorpio on each side of it, to those next in dignity ; and so of the rest ; the Druidesses probably attended on public occasions. Aries and Taurus, which stand at a much greater distance from the others, were intended for the Bards, (the place at present assigned

to the musicians in our choirs) where there was room sufficient for all their musical instruments, &c. Vid. the diagram p. 61.

The last stone to be taken notice of, is the altar. On this altar the Druids offered up the blood only of their sacrifices. Notwithstanding they have been charged by all authors, with offering up human victims, I must beg leave to dissent from them, for the following reason; which is, that this altar will not bear the fire. I tried a fragment of it in a crucible; it soon changed its blueish to an ash colour, and, in a stronger fire, was reduced to powder. Very unfit surely for burnt offerings!

If what has been said is not sufficient to prove this a tropical temple, let us enquire into the derivation of its British name, Choir Gaur.

Choir, in all our dictionaries, is rendered choire, or quire of a church; the true sense of the word being lost in all the celtic languages. Calashio, in his Hebrew Lexicon, translates the radical word Chor or Cor, Concha Marina; which may, (I presume) be called Cancer; the crab shell, resembling more the quire of a church than any other; it being of an elliptic or oval form.

Gaur in the Irish, Gauvr in the Armoric, and Gafr in the Welsh, are words of the same sound, and signify Caper the he-goat; from whence Capricorn, the sign when the sun enters the winter solstice; and Cancer, when the sun enters the summer solstice.

I hope the reader is now convinced of its being a tropical temple, erected by the ancient Druids, for observing the motions of the heavenly bodies: and from whence probably the choirs of all churches derived their name. Vid. Toland, Pezron, Skinner, Richards, &c.

Rock stones are to be found in sandy soils, and not on mountains, which consist of chalk and flints only, viz. the Marlborough Downs, from whence Jones, Stukeley, and Wood have brought them.

At Urchfont, about eleven miles from Stonehenge, may be seen large rocks, of the same kind with those of our temple; just by a cottage, in one of the rocks, is dug a reservoir to supply it with water, which issues out of the same rock: As there is no such word as Urch in dictionaries, if similar sounds may be allowed, Irish or Ersefont will account for the tradition of these stones being originally brought from Ireland.

On the river Avon, about two miles from Stonehenge, is situated the ancient town of Ambresbury, famous for a Nunnery built by Queen Elfrida, by way of expiation for the murder of King Edward the younger, called St. Edward, of which she had been guilty. In the reign of Henry II. *Ann. Dom.* 1177, the Nuns (about thirty in number) were expelled from this house, and shut up in other religious houses, under stricter custody, for their Incontinency and notorious scandal; and other Nuns of Font-Everard introduced here by the authority of Pope Alexander, King Henry II. and Richard, Archbishop of Conterbury; which King Henry II. gave to the said Nunnery of Font-Everard, this Church as a Cell, with many other lands, and great liberties; all which were confirmed by King John, in the first year of his reign, with a gift of 50s. *per Ann.* out of the Exchequer, for ever, in the fifth year of his reign, valued at 495l. 15s. 2d. *per Ann.* Vid. Dugdale. Since, his Grace the Duke of Queensberry has made a turnpike road through this town, a stage coach passes from London to Wells, in Somersetshire, twice a week: Here are very good Inns to accommodate strangers, who come from all parts to visit this venerable Antiquity.

O F T H E
S E R P E N T ' S
O R
M U N D A N E E G G ;

F R O M

The Ancient UNIVERSAL HISTORY.

WHAT the Egyptians in their Cosmogony called Cneph, was symbolically represented in the shape of a Man, of a dark-blue complexion, holding a Girdle and a Sceptre, with a royal plume on his head, and thrusting forth an Egg out of his mouth; from whence proceeded another God, whom they named Phtha, and the Greeks Vulcan. The reason of which hieroglyphic is thus given: Because this intellectual being is difficult to be found out, hidden and invisible; and because he is the giver of life, and King of all things; and because he is moved in an intellectual, and spiritual manner; which is signified by the Feathers on his head. The Egg which proceeds from the mouth of this God, is interpreted to be the world. Vid. Ancient Hist. vol. 1. p. 27. It is proper to observe, that Orpheus, among other eastern learning, seems to have
first

first introduced among the Greeks the doctrine of the Mundane-Egg; which, in all probability, he learned from the Egyptians, who represented the world by that Symbol, as many other antient nations did.

The Phœnicians made their zophafemin, which were the cœlestial bodies, oviform, and worshipped an Egg, in the orgia of Bacchus, as an image of the world. And the same comparifon, or refemblance, was made use of by the Chaldeans, Perfians, Indians, and Chinefe: And this not only for its external figure, but also for the inward compofition of it, the ſhell representing the heaven, the white the air, and the yolk the earth; though others make out the refemblance in a different manner. Hence Plutarch obferves, that the queſtion, which was the elder, the Egg or the Hen, was not a trivial Inquiry; but according to the orphick Doctrine, comprehended the antient generation of all things: And the author of the Hymns, attributed to Orpheus, makes the firſt born God, named by the Greeks Phanes, to be produced from an Egg. This was the firſt begotten God, mentioned by Athenagoras to have been hatched from the Egg; as the follower of Orpheus taught. Vid. Ancient Hiſt. vol. I. p. 34, 35.

Ariſtophanes writes, that firſt were Chaos, black Erebus, and wide Tartarus; but neither earth, nor air, nor heaven; that night with ſable wings laid the firſt Egg of Wind in the vaſt boſom of Erebus, from whence, in proceſs of time, iſſued amiable Love, ſhining with Wings of Gold, like to impetuous whirlwinds; that Love coupling with the obſcure Chaos, ingendered animals and men; but there were no gods, before love mingled with all things; from which mixture of things one with another, the heaven and the earth were
generated

generated, and the whole race of immortal Gods. Vid. Ancient Hist. p. 36.

Pliny, in his natural History, says, this Egg, speaking of the Gaulish Druids, which was unknown to the rest of the World, was formed by the scum of a vast multitude of Serpents twisted and con-jured up together. As soon as they began to hiss, it was raised up into the air, and must be caught before it touched the ground; and he that caught it, must immediately get on a fleet horse, and ride for his life, from the fury of the Serpents which pursued him, till a river stopped them short. The Egg was then to be flung into the water, with a golden ring which they fastned about it, and must swim on the surface with it. Its virtues were then almost as num-berless as Fortunatus's cap, a great many of which our author men-tions, as well as its colour and shape; and concludes with telling us, that the Emperor Claudius caused a Gaulish Nobleman to be put to death merely for having been found with one of these Eggs in his Bosom; and which it seems, he wore there with a view of gaining a Law-suit, in which he was engaged.

The remarks which the learned authors make on this tale of Pliny's are these. We must, say they, first take notice of an an-cient Gaulish monument in the great Cathedral of Paris, on which this ceremony of catching the Egg, is represented pretty near in the same manner as Pliny has given it. Another has been found in Ita-ly, on which are carved two Serpents, the one holding the Egg in its mouth, and the other shaping and polishing it with its spittle. If the reader remembers what has been said in the Cosmogony of the world, at the entrance of this work, of the Phœnicians and Egypti-ans looking upon the Egg to be the principle of all things; that it
was

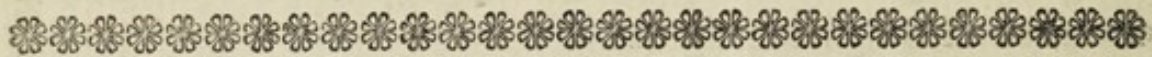
Of the SERPENT'S, or MUNDANE EGG, &c. 73

was represented as coming forth out of the mouth of a Serpent, the emblem of the Godhead, or perhaps rather of wisdom; and if we add what Plutarch observes, that the Theology of the ancients ascribed to the Egg the priority of time, and the seed of all things, he will easily decypher a much sublimer meaning in the mythology of the Egg, than that Roman Author could, or was perhaps willing to see in it, either from those emblematic monuments, or fabulous reports, from which he took this ridiculous account: for it must be further observed, that the Druids were very fond of wrapping up all their learning, and even their moral precepts, in such kinds of mysterious and Enigmatic figures.

In that curious collection of Antiquities discovered at Herculaneum, and published at Naples, by Order of the King of Spain, may be seen the same representation of two Serpents forming each of them an Egg with their Tongues, on a round Altar, as mentioned in pag. 72. Vid. *Le Pitture antiche D'Erculano*, Tom. 4. pag. 65.

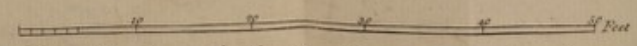
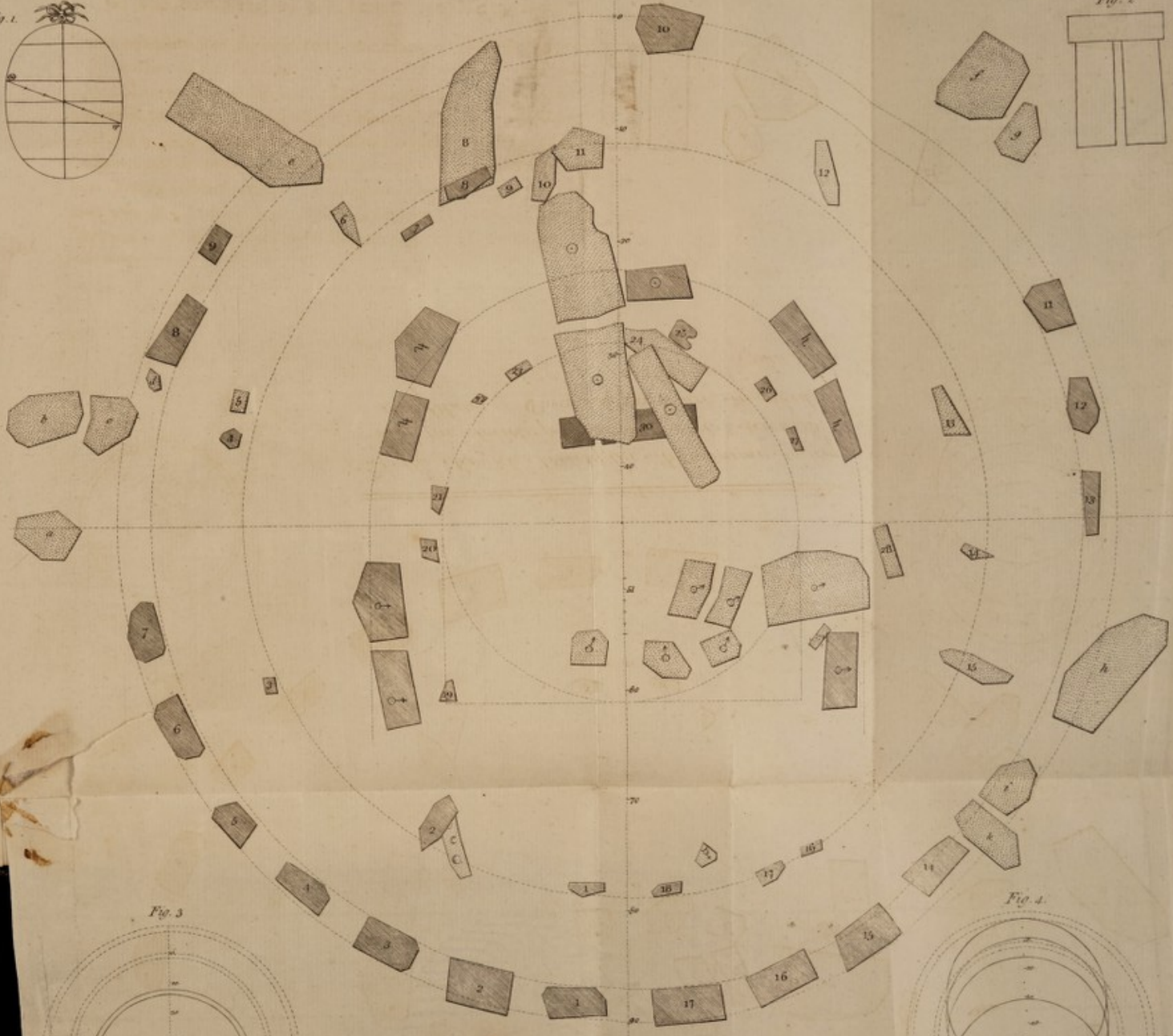
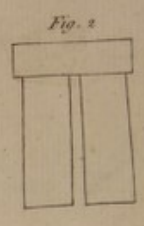
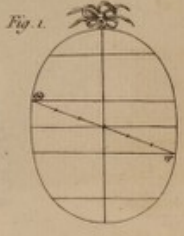
F I N I S.

was represented as coming forth out of the mouth of a serpent, the emblem of the Godhead, or perhaps rather of wisdom; and it is not what Plinius observes, that the Theory of the Serpents is related to the Egg, the priority of time, and the last of all things, he will easily suppose a much, explaining in the mystery of the Egg, than the Roman Author could, or was perhaps willing to bestow, upon them, that fantastic monument, or fabulous report, though the book this is not the case, as we have seen, he with a design, that the reader was very fond of wrapping up all their errors, and even their most gross, in the kind of

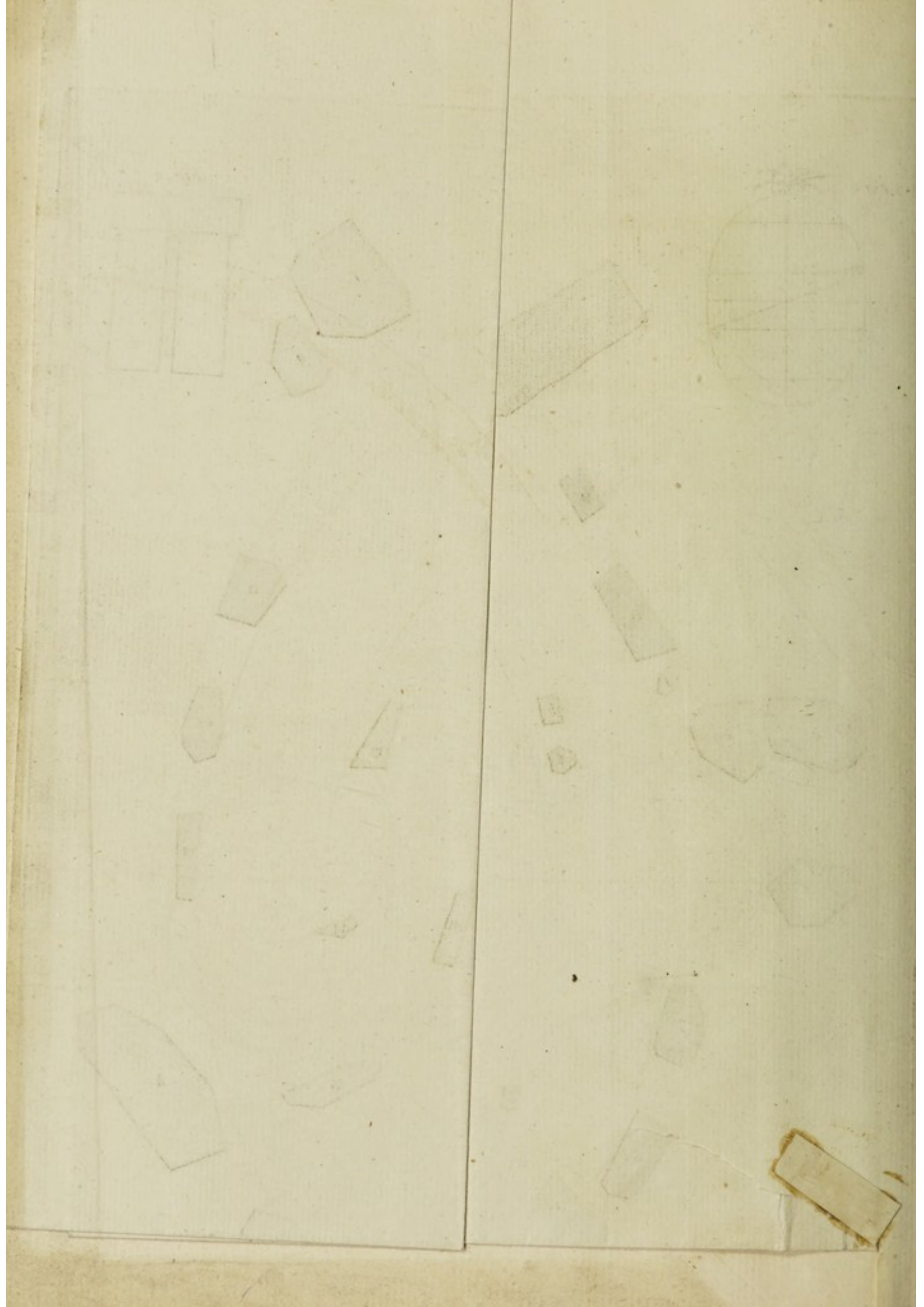


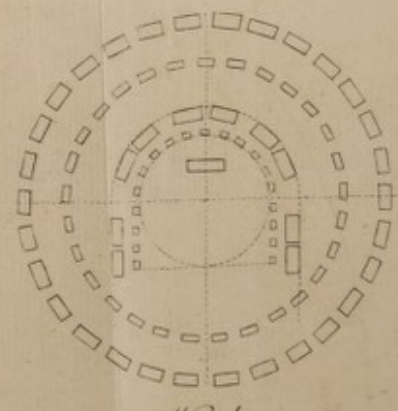
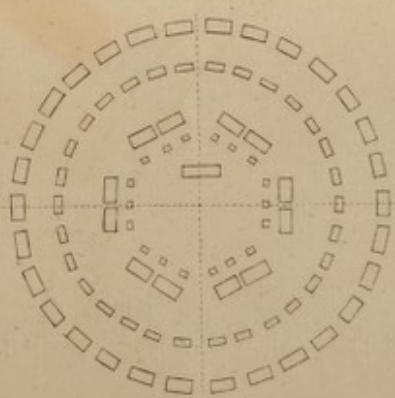
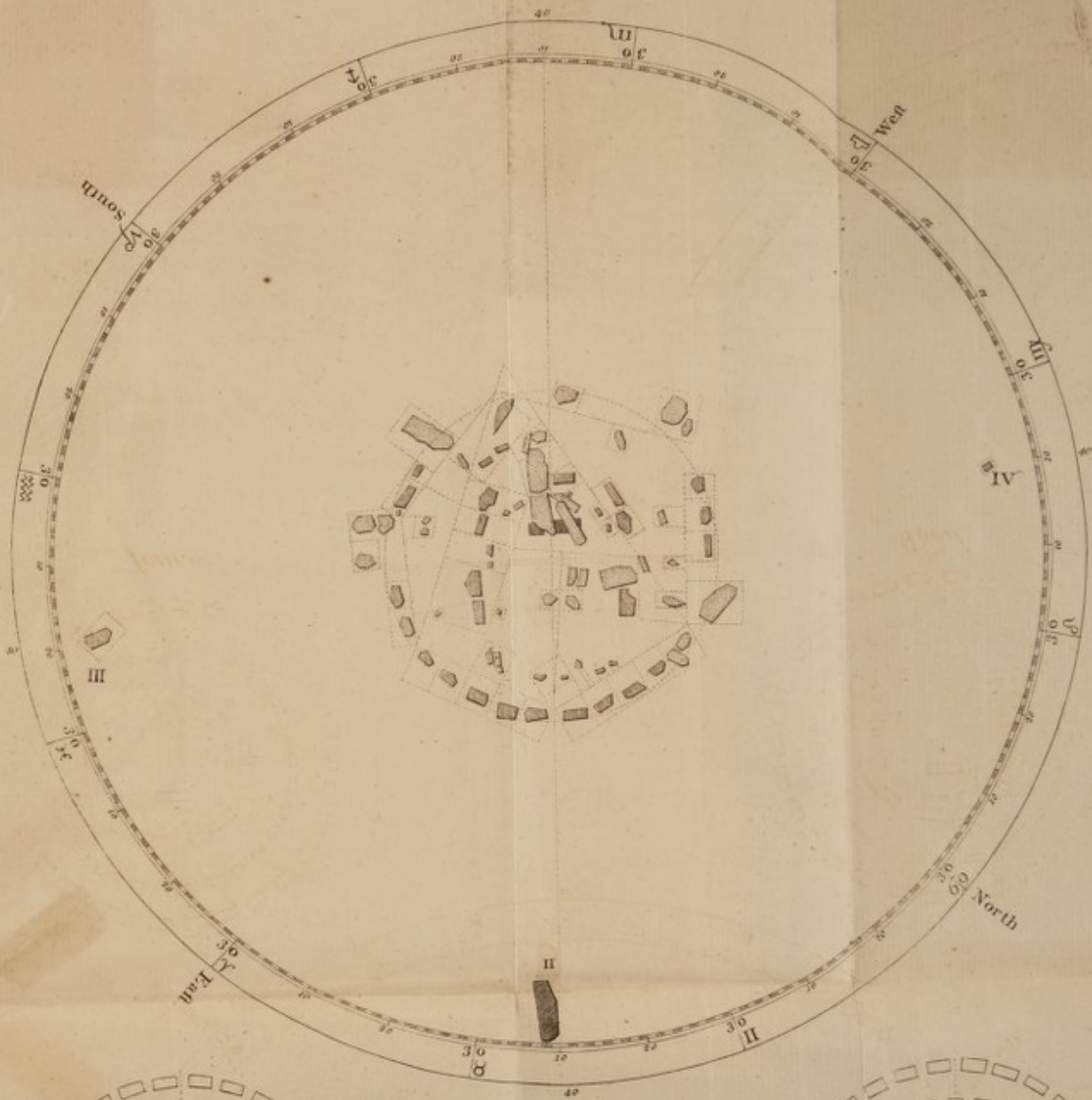
The READER is desired to correct the following ERRATA.

- Page
- 33 line 10, for spherial, read spherical
- 37 line 6, for ten, read fo
- 37 line 14, add a, after doubtless
- 56 line 4, dele o. in mortoise
- 56 line 14, after standing, read number 8 is standing.



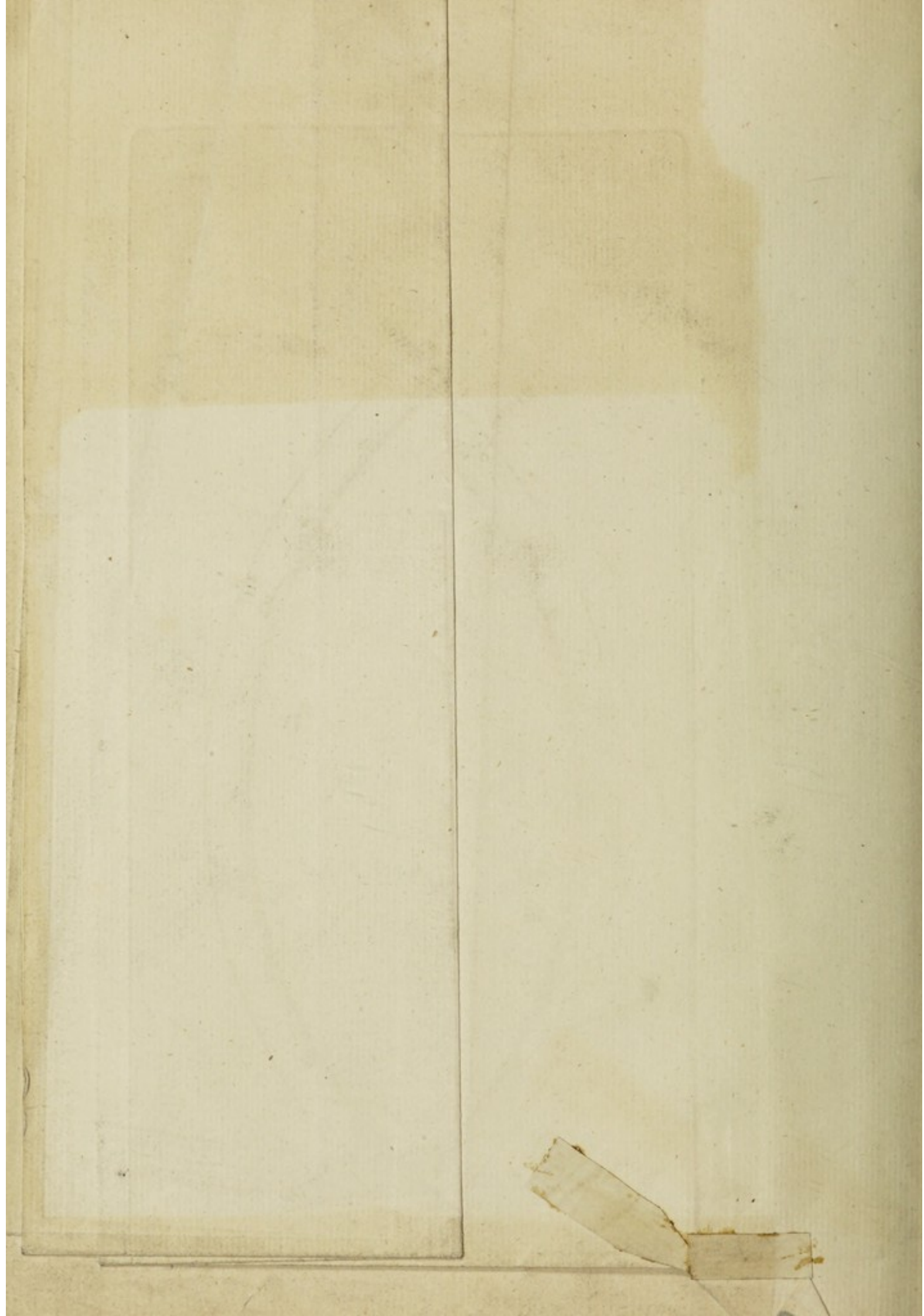
To the Royal Society, the Antiquarian Society,
and the Society for promoting Arts & Sciences:
these plates of Choir 69 Cant. vs are Inscribed
by their Humble Serv. John Smith.

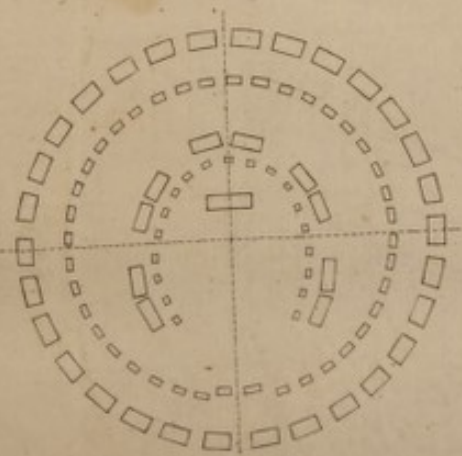
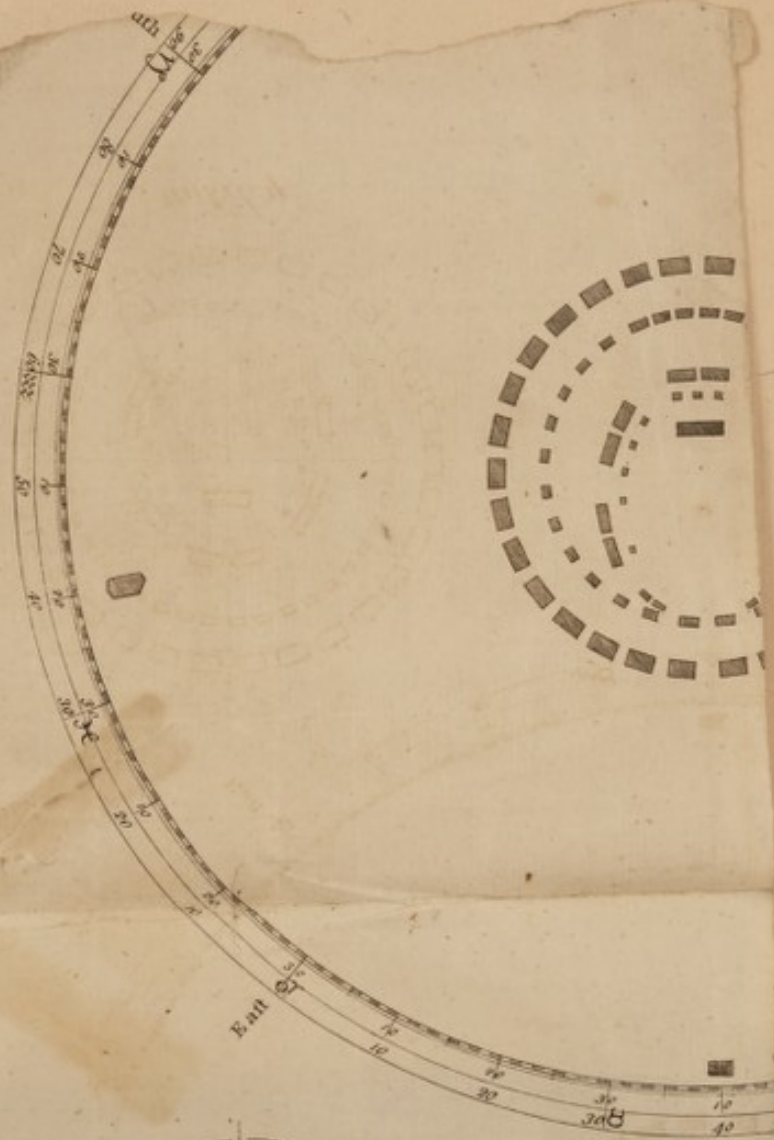




Jones.

Wood.





Stukeley.

