



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

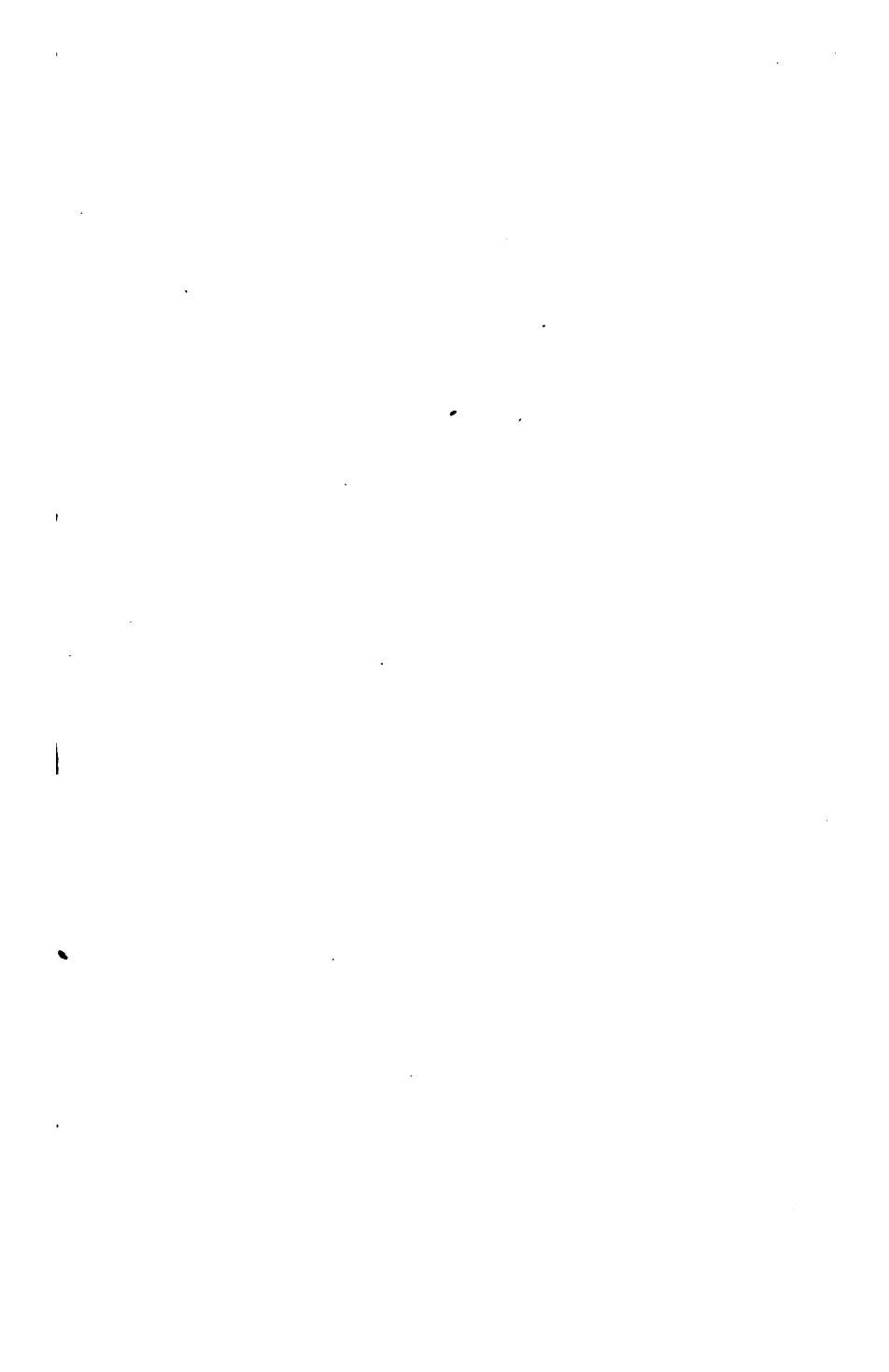
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

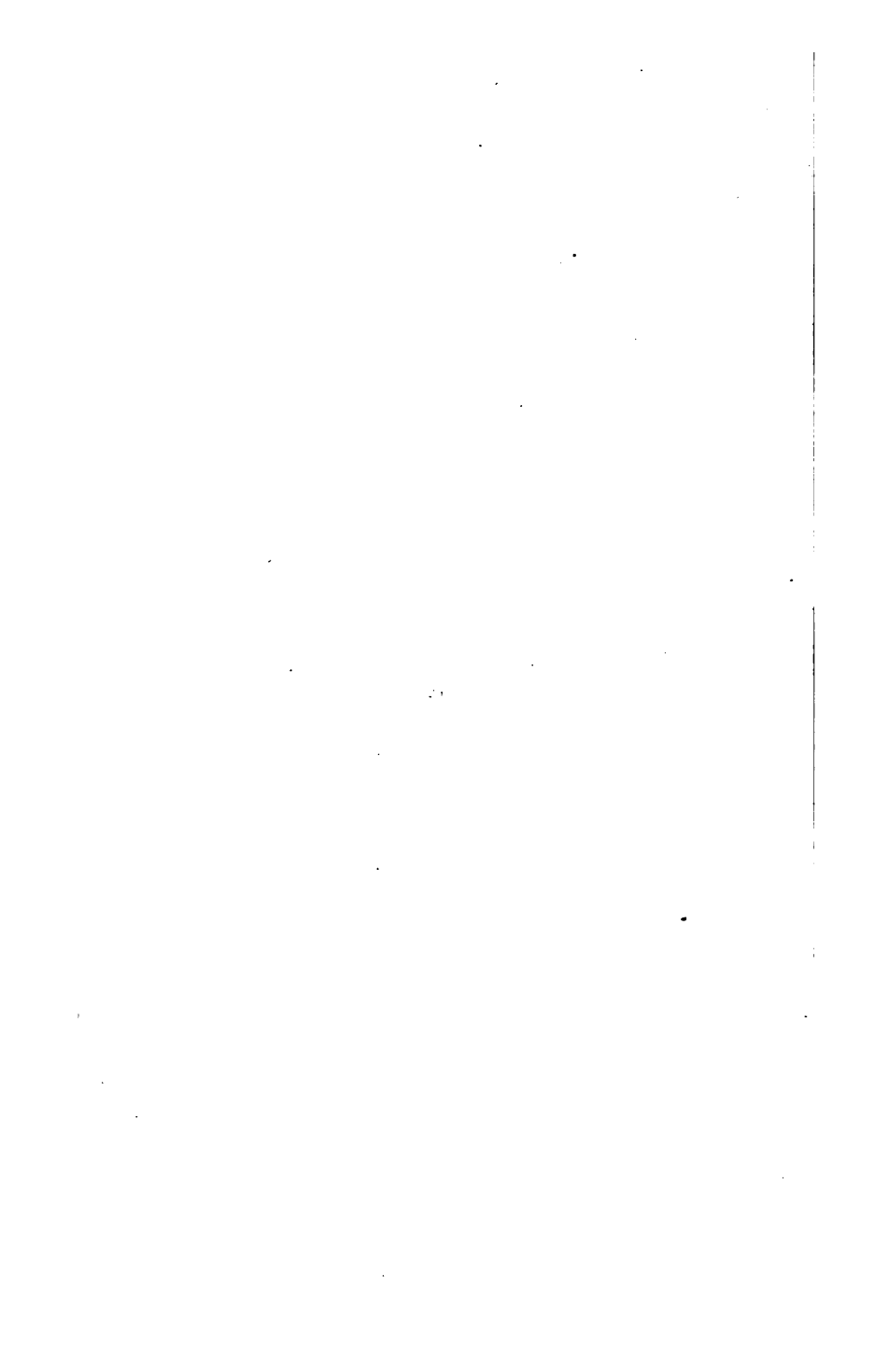


46.

1285.







THE
EXISTING REMAINS
OF THE
ANCIENT BRITONS,

WITHIN A SMALL DISTRICT LYING BETWEEN
LINCOLN AND SLEAFORD,

DESCRIBED AND ILLUSTRATED,

IN A LETTER

TO

SIR EDWARD FRENCH BROMHEAD, BART.,

BY THE

REV. G. OLIVER, D.D.,

INCUMBENT OF THE COLLEGIATE CHURCH, WOLVERHAMPTON;
VICAR OF SCOPWICK; MEMBER OF THE ANTIQUARIAN
SOCIETY OF SCOTLAND, &c., &c., &c.

Nescire quid antequam natus sis acciderit, id est semper esse
puerum.—CICERO.

LONDON :

R. SPENCER, 314, HIGH HOLBORN.
UPPINGHAM : C. W. OLIVER, HIGH-STREET.
MDCCCLVI.



1285.

A LETTER,

&c.

MY DEAR SIR,

I shall offer no apology for addressing this letter to you, because your well-known zeal for antiquarian pursuits, and the encouragement which you have uniformly afforded to every undertaking which promised to confer a benefit on the County of Lincoln, are sufficient to assure me that you will judge favourably of an attempt to illustrate the existing monuments of a small portion of the same county, which may justly be attributed to the ancient Celtic inhabitants thereof.

It may be urged that by confining my enquiry to such a doubtful portion of County history as the British antiquities of a very small district, little benefit will accrue to topographical literature: because the evidences of British occupancy are scanty and uncertain, and therefore, the results to be deduced from them will not only be unimportant but inconclusive.

Such, however, is not the fact. How trifling soever the contribution may be, it ought not to be despised on account of its narrow limits; for it will form a part of an important whole; and if original, will be valuable, not so much in proportion with its extent, as of the use which is made of the materials that are placed at the historian's disposal. It will be remembered that brevity is the soul of wit; although I am free to acknowledge that the shortest dissertations are sometimes extremely dull.

*Sunt delicta tamen, quibus ignovisse velimus:
 Nam neque chorda sonum reddit quem vult manus et mens,
 Poscentique gravem persæpe remittit acutum;
 Nec semper feriet quodcumque minabitur arcus.*—HOR.

Again, the study of Celtic antiquities has been reduced by modern discovery to much greater certainty than it had attained a century ago, when Borlase favoured the world with an account of his astonishing discoveries in Cornwall, and illustrated them with so much ingenuity and learning. It is true, that on such an obscure subject something must ever be left to conjecture—partim auguriis, partim conjectura, as Cicero said of the Druidical diviners¹—but if the enquiry be conducted on a stable foundation, and the analogies be reasonable and sound, it may be fairly pronounced that the conclusions will at least be probable, if not demonstrably correct.

¹ De divin. l. i. c. 41.

In the following pages I shall endeavour to avoid all overstrained theories and extravagant conjectures. The few observations which I may think necessary to make will be grounded on facts arising out of personal research; and by referring only to what I have myself examined, I may claim the merit of having brought to light a series of monuments which had been previously overlooked, and some of which have already fallen before the march of agricultural improvement.

No circumstance in the history of mankind is more striking than the gradual progress of manners from savage to civilized life. When hunting and fishing are the methods which men employ for their subsistence, society consists of but few classes of individuals; and these are soon instructed by necessity to unite for mutual protection and mutual benefit. Little experience is necessary to suggest the places which are most favourable for habitation; and these, rendered commodious by the erection of huts, acquire an additional value, if the people are not entirely savages, by being associated with ideas of domestic enjoyment.

The patriarch, or head of a family having fixed on a locality for settled habitation; the whole unoccupied tract in its vicinity was considered as the general property of his tribe; and the care of providing for their wants engrossed his chief attention. A certain portion of land was marked out for tillage, and a division of the people was appointed to that service, whilst the rest were in

arms to protect their property from aggression; and as they alternately relieved each other, the tribe became equally expert in war and agriculture.² The great difficulty which the leader of such a rude population would have to contend against, would be that of apportioning the produce of the soil in a satisfactory manner. The disputes arising from vanity, ambition, or other predominant passions of the mind³ enhanced by an increasing population, would at length make it impracticable. Under these circumstances, some safe and simple method would be necessary to obviate the inconvenience. And the plan usually adopted in the infancy of society was migration,⁴ which will

² Some say the aborigines of Britain had no houses or cities, not because they were unacquainted with their use, but because they lived in such an unsettled state that property was insecure; and also that they might be at liberty to range abroad at their pleasure, and support themselves by incursions upon other tribes.

³ Ancient writers say that the Britons were extremely quarrelsome and pugnacious; that they took great delight in fighting; occasions for which were never wanting, because the island was peopled with several different races of men.

⁴ "The progress of men in discovering and peopling the various parts of the earth, has been extremely slow. Several ages elapsed before they removed far from those mild and fertile regions in which they were originally placed by their Creator. The occasion of their first general dispersion is known; but we are unacquainted with the course of their migrations, or the time when they took possession of the different countries which

rational account for the numerous colonies sent out by ancient nations, and the progressive population of the whole habitable globe. And whether the weaker chieftain should quit his native land by choice, or be expelled by power; in either case, he would collect his followers, and set out in search of new adventures and a new settlement.

The continent of Europe was peopled by the grandchildren of Japhet,⁵ and by the operation of the above causes, the increasing population; being pressed to the seacoast, our island was discovered in the distance.⁶ A wandering tribe called the Hord Gaeli paid it a casual visit, and named it the Watergirt Green Plot, according to the testimony of the Welsh Bards⁷—but having

they now inhabit. Neither history nor tradition furnish such information concerning those remote events as enables us to trace, with any certainty, the operations of the human race in the infancy of society." (Robertson's America. Book i.)

⁵ Bochart thinks that two of the sons of Japhet, viz., Javan and Tiras settled in Europe. The latter took possession of the North of Europe, with Mysia and Thrace; and the former settled in the West, and peopled Gaul, Spain, and Italy. (Geog. Sacr. l. iii. c. 1.)

⁶ Some have been of opinion that it was not an island in these early times, but that it was joined to the Continent of Europe by a narrow isthmus between Dover and Bologne. Britannia quondam Gallorum pars una fuit.

⁷ The Welch triads will be my chief guides on this subject. These compositions, like the proverbs of every country in the world, were a series of truisms wrapped up in pithy sentences adapted to oral transmission before

been tempted to take possession of it, they found it so rich and so beautiful, that they changed its name to the Honey island. This took place about A.M. 1910, the exact period when Ninus founded the kingdom of Assyria, or a little before Abraham first went into the land of Canaan.

This tribe was subsequently dispossessed by a stronger party under the command of Prydain, the son of Aedd the Great;⁸ who, collecting

the inhabitants were acquainted with the art of writing; and it appears highly probable, that many of the abstruse secrets of religion; the sacred lore of druidism; the institutional maxims of the bards, were communicated in this form, as well calculated for being treasured up in the store-house of the memory; for we have it on record that these secrets were contained in 20,000 verses, which required 20 years' study to understand perfectly. (P. Mela. l. 3. c. 2. Ces. l. b. c. 2.) The public triads however, which were scattered amongst the people did not exceed 300, according to tradition, (W. Arch. vol. 2. p. 75.) of which little more than a third part have descended to our times. (Dav. Dru. p. 30.)

⁸ "In Cesar's days the Gauls had quite lost sight of their original; all of them giving out that they sprung from Dis; i. e. from the earth, according to their meaning, but Cæsar seems to mean Pluto, or the god of darkness. The inland inhabitants also of Britain called themselves *e terrâ nati*, although the maritime parts, with greater judgment, acknowledged themselves sprung from the Gauls. Now both those who asserted that they were descended from Dis, and those who called themselves *e terrâ nati*, meant the same thing, acknowledging equally that they could not tell how, or when they came thither." (Borl. Corn. p. 18.)

⁹ Prydain formed a body politic and sovereignty in the

together some scattered tribes of the Cymri that were friendly to his interests, made an inroad upon the island, subdued the inhabitants, and established an undisputed sovereignty.¹⁰ Its name was once more changed to Prydain or Britain.

Monuments of these primitive inhabitants of the soil still remain, in the shape of tumuli or artificial mounds of earth, which were constructed on similar principles in every part of the world,¹¹

island of Britain; and previously there was of justice only what might be done through kindness of disposition; nor any law, but the strongest might oppress. (Welsh Triad. See Owen's Dict. v. Teyrnez.)

¹⁰ The three adjoining islands to Britain were called Orc, Mon, and Gwyth; and afterwards the Isle of Orc was broken so that many islands formed there. (ibid. v. ymys.)

¹¹ They abounded all over the eastern world, (Il. vj.) and are frequently mentioned in holy writ, (Genesis 35 c. 19, 20 v. Josh. 8 c. 29 v.—7 c. 24, 25, 26 v. 2 Sam. 18 c. 17 v., &c.,) as well as by Homer, (Il. l. ij. v. 604. Od. l. xiv. v. 363.) Herodotus, (l. i.) Diodorus, (l. ij. iv.) Pausanias, (In Phoc. cap. 5.) and Xenophon, (Cyrop. l. viii. c. 12.) Quintus Curtius, (l. x. c. 4.) Virgil, (En. l. v. 760, l. xi. v. 207.) and others amongst the Latins. King (vol. i. p. 279.) informs us from Strahlenberg (Descr. of Europe and Asia, pp. 325, 330, 364.) and Bell, (Journey to Peking, vol. i. p. 209.) that in Tartary are vast numbers of tumuli erected contiguously on a spacious plain, which are denominated "The Sepulchres of the Kings," and were esteemed ancient in time of Darius, and guarded with the utmost jealousy by the inhabitants; so that when Darius demanded of the retreating Scythians why they fled before him, they

in pursuance of an idea transmitted from the plains of Shinar, and adopted by all the migrating tribes, as parts of a system used before the dispersion of mankind.¹² Many of the eminences which exist at this day, though perhaps originally funereal tumuli,¹³ were subsequently used by the

answered that it was because, having neither towns nor cultivated lands they possessed nothing which they were afraid of losing; but that they had the Sepulchres of their fathers, which, if he should discover and attempt to violate, he would then know whether they could fight or not.

¹² The opinion that these mounds are British has not been lightly assumed, for King asserts "that the Romans never raised barrows over the sepulchres or ashes of their great men, either in Italy or in any other part of the world: and therefore there can be no proper authority for supposing them to have done so in this country. In truth they do not seem to have raised any barrows at all, except in a very few instances after great battles, &c. But these sort of battle barrows may easily be distinguished from all others by the immense number of bones they contain; and thus they may be either Danish or Saxon as well as Roman." (Mun. Ant. vol. i. p. 26.) Again, "the raising of barrows over great men, according to the ancient primeval usage in the East, appears to have been entirely disused by the Romans." (Ib. p. 268.) And after some further argument Mr. King adds, "we may therefore deem ourselves well warranted in the conclusion, that there were no barrows raised, as particular monuments of their illustrious commanders, by the Romans any where; and therefore unquestionably not in this country." (Ib. p. 269.)

¹³ These are so numerous and of such diversified character, that they have been classed by antiquaries

Britons for civil and religious purposes.¹⁴ Various kinds of mounds were appropriated to, sundry ceremonies attached to Druidical devotion. The conical hill was thrown up, where it did not naturally exist, for worship or judicature; and the hill altar and tumulus are alike vestiges of the proud supremacy of a Druidical priesthood. These were the sacred places where prayers and vows were offered up to false gods; and they were accordingly constructed with immense labour; particularly when they were funereal. Specimens of each of these may be found in the country south of Lincoln.

Nor does it form a valid objection to this theory

according their form, Sir R. C. Hoare names twelve different kinds of barrows. 1. The Long barrow, supposed to be of the highest antiquity. 2. The Bowl barrow. 3. The Bell barrow. 4 and 5. Two different kinds of Druid barrows. 6. Pond barrow. 7. Twin barrow, the place of interment for two friends, connected with each other by the ties of relationship or amity. 8. The Cone barrow. 9. The Broad barrow. 10. and 11. Two other specimens of the Druid barrow. 12. Another specimen of the Long barrow.

¹⁴ The affection of the people for these places was cemented by the privilege which they enjoyed of affording sanctuary to the unfortunate or criminal who had violated the laws. The first of the seven famous Statutes of Molmutius, preserved by Selden, provides, "that the temples of the gods shall enjoy such privileges and immunities, that a malefactor flying to them for sanctuary, shall not be seized, or by force drawn from them, till he had obtained a pardon."

that many of the tumuli are of vast magnitude and dimensions; for what is too great to be accomplished during the excitement arising out of a veneration that descends into the heart from on high—a veneration for the sacred deceased¹⁵—a respect for the beloved memory of departed friends, whose virtues and excellencies are touchingly apparent at the moment of their transmission into the world of spirits; hallowing the memory amidst the extremity of woe;¹⁶ which is only capable of being subdued and calmed by heaping on the deceased the posthumous honours of a durable mausoleum.¹⁷

¹⁵ Thus, Abraham purchased the Cave of Macpelah for 400 shekels of silver, as a burying place for Sarah his wife. (Gen. 23 c. 16 v.) And in the cave were buried Abraham, Isaac and Jacob, with their wives. (Gen. 49 c. 31 v.)

¹⁶ An affecting instance of the intensity of this feeling is recorded in sacred scripture, as exemplified by Joseph and his family at the death of the patriarch Jacob, when they went up into the land of Canaan to deposit his remains in the sepulchre of his fathers; “and there they mourned with a great and very sore lamentation; and he made a mourning for his father seven days. And when the inhabitants of the land saw the mourning in the floor of Atad, they said, this is a grievous mourning to the Egyptians; wherefore the name of it was called Abel-mizraim.” (Gen. 50 c. 10, 11 v.)

¹⁷ The tumuli of the Britons are distinguished by their contents. With a Druid, the sacred ornaments which decorated his person were interred. A warrior is distinguished by celts, arrow heads of flint, &c. A huntsman by the horns of deer. Distinguished females had

It is well known that our early ancestors possessed little knowledge of the refinements of architectural science. Their temples were but rude heaps of unhewn stone, without walls or roof, that no obstruction might arrest the prayers in their ascent to the throne of God. Their dwellings were miserable huts; and temple and habitation are almost wholly swept away; while

their beads and necklaces of amber and jet placed beside them in the sacred cist. Thus are all the several tumuli known at the present day; and by these unequivocal marks do the spade and pick-axe of our industrious antiquaries point out with unerring certainty, the precise places which have been the residence while living, and the resting place when no more, of our ancestors, princes, priests, dignified females, and valiant chieftains; whose bodies were usually reduced to ashes, and deposited in urns of unbaked clay. In the Iliad we find some notices to the same effect, which bespeak a uniformity of practice in nations which had no communication with each other; from whence it appears that not only the ashes of the chiefs, but also of the common soldiers were placed in urns. (Il. l. xxiii.) It was a very ancient custom to deposit arms in the grave of a soldier. (Ezek. c. 32 v. 27.) The same custom is mentioned by Virgil. (En. xi.) The mounds were sometimes erected as memorials of the noble deceased who were buried elsewhere. (En. iii.) They were often thrown up from the nearest soil, but it was accounted more honourable to procure the materials at a distance. The Egyptians embalmed the bodies of their dead, and preserved them about their houses in wooden chests, that they might be enabled, on great occasions, to use them as honourable decorations in their principal apartments.

the huge, sepulchral mounds of earth¹⁸ with which they honoured departed merit, and dedicated to a tutelary deity, will never be entirely consigned to oblivion.¹⁹ The all-devouring scythe of Time, in its resistless progress, mows down indiscriminately the proudest specimens of human art, the most massive productions of human industry, but passes harmlessly over the humble turf of the earth-built cemetery, which nothing can remove but the resistless hand of man. The prodigious castellated structures at Lincoln, Sleaford, Kyme, Temple Bruer, and the Monasteries on the Witham, which were only buildings of yesterday compared with these monuments, exhibit only a mass of ruinous foundations. Their strength and magnificence were no barrier against the encroachments of their mighty enemy; but stone after stone fell before his slow yet certain attacks, until nothing was left to tell the tale of their former splendour.

Our forefathers the Britons were not singular in their estimation of the pious principle, that supe-

¹⁸ When the tumulus was raised to the proposed degree of elevation, the surface was usually covered with a stratum of chalk or flints about six inches thick, that it might be distinguished from the surrounding herbage, and noted at the most distant point of view as a place of sacred sepulture.

¹⁹ Numbers however have been levelled in this district, at Rowston, Scopwick, Metherringham, Dunston, Nocton, and other places; but sufficient specimens remain to illustrate the theory which explains the causes of their original erection.

rior honours were due to the illustrious dead; they did not stand alone amongst the nations of the earth, in assigning to departed kings and heroes; what, in their unsophisticated opinion, was equally a splendid and undecaying tomb, and a consecrated temple for the rites of Belia or Hec.²⁰ We must look at the pompous mausoleums of Greece and Rome; at the still more magnificent charnel-houses of Egypt and India, which were erected during the prevalence of the solar idolatry; and contemplate the vast sacrifices of time and money which those refined people incurred in the preservation of that mouldering crust which had been the habitation of an immortal soul, to estimate the intensity of a feeling which could incite our half-civilized ancestors to dedicate to their departed friends a series of gigantic tumuli,²¹ which an accu-

²⁰ From whom so many towns in Lincolnshire derive their names, for Belenus was no other than the Sun, according to Elias Schedius; who imagines, in his book *De Diis Germanorum*, that he found in the name Belenus the 365 days of the year, in like manner as the Basilideans formerly found them in those of Abraxas and Mithras. For this purpose Schedius writes Βηλενος with an η that he may perfect that number.

B H Λ E N O Σ
2, 8, 30, 5, 50, 70, 200 - 365

(Montf. Ant. vol. ii. p. 267.)

²¹ Many of these tumuli in various parts of England have been erroneously pronounced Saxon or Danish. The barrows on Blackheath were once considered to have been thrown up by the Danes, but subsequent investigations have proved them British. (Hasted. Kent, vol. i.

mulation of century upon century has been unable to obliterate or destroy.²² And while the solid structures of brass and marble are eaten by the corroding rust of revolving ages, the simple mound of earth remains uninjured; its materials will not consume; its existence is eternal, unless

p. 14. 27, compared with Dougl. Nenia Britan. p. 56.) The same may be said of the barrows in the isle of Sheppy. (Hasted. Kent, vol. ii. p. 646.) Dr. Borlase (Ant. Cornw. p. 41.) gives an opinion on Saxon and Danish barrows in Cornwall which King (Mun. Ant. vol. i. p. 319.) disputes. The same author says in another place, "as to the Saxons and Danes, there is not any one instance, except merely in the case of Hengist in Yorkshire and Hubba in Devonshire, that has come to my knowledge, of a satisfactory, traditional record, concerning any barrow belonging to the grave of any one of their kings." (Ibid. vol. i. p. 269.) It is true there are many tumuli in Denmark and the northern countries of Europe, but their existence is no proof that ours are the work of that people; for their construction occupied considerable time and labour. Wormins says, that a monument of this kind in Nanmahall employed the whole resources of two princes two years in forming a sepulchral tumulus. The Danes in this country never had time for such works before their conversion to christianity; and afterwards they were buried in the usual places of Christian interment.

²² The three great labours of the ancient Britons are represented in a famous Triad, to be, 1. Raising the stone of Cetti, or constructing the mystical Cromlech. 2. Erecting the Emrys, or building the circular temple with consecrated stones. 3. Heaping the mount of Gyvranson, or raising the mound or tumulus in honour of the dead.

removed by the busy operation of human toil, instigated by human cupidity or antiquarian research. It yields to no power but that strongest of all passions, the love of money; and it is only to those improvements of the soil, which are the result of modern theory, and promise a fruitful and speedy return of interest, that these imperishable monuments of funereal respect erected by our patriotic forefathers, will eventually bend.

Many of these hills were used for beacons, and the telegraphic system was carried to considerable perfection in this district. Intelligence was conveyed by means of a fire by night and a smoke by day; and on urgent occasions by the simple expedient of shouting to each other from the summit of these beacon hills, which were frequently dedicated to Teut, whom the Romans called Mercury. And many of them are called Teut hills to this day.²³ Cesar noticed this practice and has recorded it in his fifth book of the Gaulish wars. He tells us that the system was carried to such perfection, that on urgent occasions, the people might be raised in twelve hours through a tract of country 160 miles in extent. And his assertion is amply borne out by the appearances in the country

²³ There is a remarkable hill with this name at Little Coates, near Grimsby. It consists of a magnificent mound thrown up on the summit of a lofty eminence, which commands a very extensive view of the surrounding country. These Teut hills were called, &c. See *Mon. Ant. Gr.* p. 68.

south of Lincoln; for a line of beacons extended along the heath; another occupied the ancient road from Lincoln to Sleaford by the towns; and a third pervaded the high land that skirts the fens by Walcot, Timberland, &c.,²⁴ which at that period was flanked with by a deep and impervious wood, where their sacred and mysterious orgies were periodically celebrated.

In addition to these beacons, detached tumuli are distributed through the whole of the district. At Kyme, on the east side of Cardyke, is a tumulus of large dimensions, from which were taken in 1820 some British spear heads;²⁵ and the prospect from its summit is very extensive. At Anwick were several; as also at Aswardby and Asgarby;²⁶

²⁴ I have been told by an aged and intelligent warrener, whose early life was spent on the heath, that this range of beacon hills is so conveniently disposed, that he and his associates frequently used them for the purpose of amusement; and by placing a man upon each hill, they could not only see each other distinctly, but were able to communicate by telegraphic signs previously agreed on; although they were entirely ignorant of the primitive use or design of these extraordinary elevations.

²⁵ They are now in the possession of Dr. Yerburch, of Sleaford.

²⁶ From As or Æs, the British Hesus. One author says, from Jehovah came Æs or Esus, a God of the Celts, and As, a God of the Goths. Another says, Esus or Hesus was a corruption of the Celtic Dhia, a name for the Supreme Being, and the same with the Hebrew JAH; and from the same word the Latin Deus was derived. And a third asserts that the name Hesus comes from the

at Burton, Catley, Kirkby Green, Haydor, Hockington.²⁷ Scredington,²⁸ Silk Willoughby,²⁹ Quottingham,³⁰ Walcot, Linwood; and they exist in some other places; where the appearances are so remarkable as to merit a particular examination.

On the high ridge of the heath, as I have already observed, is a series of lofty conical mounds, though much reduced in altitude by the plough, at the distance of about half a mile from each other which retain the name of beacon hills; all composed of a fictitious soil; and extending along the

Syrian Hizzus or Haziz, signifying strong and powerful in war; from which word the Phenicians had their name of Mars, as out of Iamblicus, Julius the Apostate shows in his oration of the sun. This was the Triad: Hesus—Thamis—Belenus, unus tantummodo Deus. (El. Sched. de Dis Germ. Syn. 2. 26.)

²⁷ This hill was opened in the year 1815, and many human bones were found in it accompanied by spear heads.

²⁸ Probably from Caredig, the name of a British chieftain. One of the hills in this parish is called Cliff hill, and another Gorse hill. There are also two others, without any particular designation; and on an elevated spot adjoining is a square encampment which contains about three acres, and commands a most extensive tract of country.

²⁹ On the north side of Silkby lane in a field called Butt Lees, are three artificial hills which have not been opened.

³⁰ Originally Cornicton; which is derived either from Caim, a stony tumulus; or from the ings or meadows of which it consisted, lying at the *foot* (Carn) of the town of Sleaford.

whole line of heath. One of these hills on Blankney heath is a cairn or tumulus of stone; another on Scopwick heath is called Butter hill,³¹ and is composed of a light sand heaped on a surface of limestone.³² From this eminence the prospect would extend over an ancient camp in Blankney parish, called Castle Banks, to Lincoln, before the heath was planted. It commands the whole line of beacons from that city to Sleaford by Metheringham and Blankney; and through an avenue in the hills towards the north-east, the wolds between Spilsby and Louth are distinctly visible. From another mound on the same heath the view extends to Wragby.³³ There is a remarkable barrow on

³¹ Probably it was dedicated to Bud Nêr, the British god of victory; and Budner hill, in the mouth of the peasantry might easily be corrupted into Butter hill. It was a tumulus raised over the bodies of the slain by the conquerors, after a hard fought battle; and attended with funereal games.

³² When this part of the heath was used as a rabbit warren, and the tenants are now living who used it as such, this mound of sand was a place where the rabbits congregated in great quantities, and their burrows perforated every part of the hill, until at length, in digging out the young animals for sale, the warreners discovered a quantity of human bones, which had been deposited in the centre of the barrow.

³³ The old warreners inform me that Panton house, the seat of C. Turnor, Esq., was clearly discernible with the naked eye before the view was obstructed by planting. Near these tumuli were two deep and wide trenches running in a parallel direction due east and west for about a

the heath within the precincts of Temple Bruer which is composed of clay. This beautiful mound has been much reduced in its dimensions by the process of agriculture; but at this time it measures 270 feet in circumference at the base. It is doubtless funereal, although it bears the name of Mill hill, as having subsequently been the site of the Temple mill; for by excavations made in the summer of 1832, I found manifest tokens of an extensive interment, in calcined wood, straw, and bones of both men and horses, forming a nucleus in the centre of the clay, which was brought from Wellingore, a distance of two miles.³⁴

Another of these hills is situated at Rowston or Rewystown,³⁵ the town of Ceridwen, in a field ad-

quarter of a mile, but without any cross trenches to enclose the intermediate ground. Their use unknown.

³⁴ This heath has been the scene of many a skirmish between two hostile armies, in times beyond the reach of history or tradition; for the petty tribes of ancient Britain were always in open and dangerous feud; and the tumulus before us, contains within its bowels the relics of those unfortunate combatants who perished in one of these sanguinary conflicts. Jealousy and its attendants, hatred and mutual animosity, were the besetting sins of the aborigines of Britain, and their successors, till the introduction of laws and civilization, humanized by a mild and genial religion, by our Saxon forefathers, infused a better spirit into both lord and vassal, and taught them to cherish the arts of peace, and the institutions of civil and social life.

³⁵ In Domesday it retains nearly the original Celtic orthography, being spelt, Reus-tune.

joining the east side of the road to Sleaford; but it is almost levelled by the plough.³⁶ On the west side of the road is a tumulus which recently was covered with furze. In a valley still further to the east is another, quite perfect, and of very large dimensions. It is a long barrow, being 189 feet in circumference and 8 feet high; length from north to south 72 feet, and breadth from east to west 60 feet. The design of this tumulus is rather equivocal, as from its low situation it could not possibly be used for a beacon; and I can only suppose it to have been the Bedaren of a religious ceremony used by the druids; and there appears sufficient reason for this conjecture, for it is situated beside a large bason, now drained, which has been an extensive sheet of water;³⁷ and at the foot of the hill is an inclined plain which extends from the borders of the lake to the summit of the mound. Many of the hills of this district contain an abundance of burnt bones and wood; but as far as I have been able to ascertain, no warlike weapons, except in the instances of Kyme and Heckington.

At Dorington, a village situated on the borders

³⁶ This mound was designated, as many others of the same kind have been throughout the kingdom, by those who are unacquainted with their original destination, and unable to account for their existence on any other principle — the Mill hill.

³⁷ This water was occupied in the middle ages, according to tradition, as a vivarium by the Knights of Temple Bruer.

of that vast forest which extended to the western bank of the Witham, abounding in oaks, which hence acquired the name of Daron,³¹ the god of thunder; whose symbol was a venerable oak tree with extended branches,⁴⁰ is a primary mound which bears the name of *Chapel hill*; although from its conical shape and dimensions, the diameter of its circular base being only forty feet, and its original height twelve feet at the least, it is impossible to believe that a chapel was ever constructed on its summit; and there are weighty reasons for the conjecture that this was a residence of the druidical priesthood; and probably here was a small temple, or circle of stones. Near this hill grew the venerable oak tree of Daron, having three principal arms or branches of enormous size, which had doubtless existed long before the introduction of Christianity into this island, and after braving the storms of many centuries, was finally taken down in a state of extreme decay, at the inclosure of the lordship in 1787. The space between this tree and Chapel hill was devoted by

³⁸ Adam of Bremen says he was the prince of the power of the air, and sent thunder and lightning, wind and storms amongst the people of the earth at his pleasure. The same deity was called Taramis by the Gauls, and Thor by the Saxons.

³⁹ He had the same character, and was worshipped in the same manner as Jupiter *Βροχτατος* or Tonans amongst the Greeks and Romans.

⁴⁰ See Taliesin. Cerdd Daronwy.

the Britons to the celebration of their periodical games;⁴¹ and it retains the name of the Play Garth at this day.

Near to this mound, and adjoining the ancient road from Lincoln to Sleaford, are three other tumuli of smaller size thrown up in a triangle. They were also conical, and in the memory of man were about six feet high, though they are now much reduced in altitude. Their primitive intention is uncertain; and as I have not had an opportunity of examining their contents, I shall

⁴¹ These games were celebrated quarterly, and determined by the course of the sun, and his arrival at the equinoctial and solstitial points; which, at the remote period now under our consideration, corresponded with the 18th February, 1st May, 19th August, and 1st November. But the time of annual celebration was May eve, and the ceremonial preparations commenced at midnight on the 29th of April, and when the initiations were over on May-eve, fires were kindled on all the cairns and beacon hills throughout the island, which burned all night to introduce the sports of May-day. Round these fires choral dances were performed in honour of the solar patriarch Hee or Noah, who was at this season delivered from his confinement in the ark. The festival was phallic, in honour of the Sun, the great source of generation, and consisted in the elevation of phalli, or long poles decorated with crowns of gold and garlands of flowers, under which the youth of both sexes performed certain mysterious revolutions; for it was customary to adore the Sun by circular dances. This was the origin of the festivities which were practised in many parts of England, down to a very recent period, at the same season of the year.

not venture to pronounce an opinion; but they were certainly connected with the main tumulus, and formed adjuncts to the system of worship which was practised there, in reference probably to the divine triad symbolized by the three *grains*, or chief branches of the gigantic oak tree, which I have already mentioned, and was reputed to be the secret dwelling of the deity, *Robora numinis instar*.

But the most extraordinary vestige of British occupancy of this class which I have to introduce to your notice, is a conical hill of great diameter, and more than 20 feet high, which is remembered by the old people to have existed at Scopwick,⁴² at the intersection of two ancient roads. This tumulus has however already been described in the *History of the Religious Houses on the River Witham*, p. 162, and more fully in the *Scopwickiana*, and therefore it will be unnecessary to enlarge upon it here.

A British barrow existed very recently at Metheringham, adjoining the old road. It was a beautiful specimen of the long barrow, and lay due east and west; measuring 150 feet long, 60 feet broad at the base, and 8 feet high. About half a

⁴² Wick, says Sir Walter Scott, meant an open bay or sheet of water. The valley of Scopwick was, in early times, entirely covered, and formed a broad river. The head of the stream is just above the village, whence the name—Scaup-wick.

milè further north on the same road, was another mound, which tradition denominated Beacon hill, although it has been levelled more than seventy years; but in a more recent excavation for stone, the workmen found on this spot some human bones, and a solitary spear head or Celt. These beacons were placed on the brow of the highest range of hills along the whole line of road.

So numerous were the British tumuli in the small district before us. They form a striking evidence of the occupancy of that singular people; and their identity is confirmed by the existence of a monument which cannot possibly be attributed to any other race of men. I allude to the stone idol at Anwick, alluded to in the History of Religious houses, p. 172. It is evidently of a very high antiquity, and perhaps coeval with Stonehenge, which is perhaps the most ancient monument at present existing in the world, and was probably erected by the Hord Gaeli, the first settlers in the island of whom we have any account. It occupies an imposing situation on the sloping side of a hill, which commands an extensive prospect; and a considerable number of people might conveniently assemble on the plain to witness the sacrifices that were periodically offered to the deity of which it was the visible representative. It retains its primitive appellation of the "Drake Stone," and stands about half a mile from Anwick Church. In magnitude it measures about $6\frac{1}{2}$ feet long by $4\frac{1}{2}$ broad and 7 feet high, and may perhaps weigh

20 tons. The upper part is flat, and the lower extremity has been so contrived as to present an artificial aperture through which the human body might pass in a prostrate position ; and it is of an oval or egg-like form, because the Egg was an emblem of divine power ; and the name a corruption of Draig, the Celtic appellation of one of the chief deities of ancient Britain, who was no other than the patriarch Noah, who was almost universally worshipped as the regenerator of the world.⁴³

I have been induced to be thus particular, because, although you are doubtless well acquainted with the existence of this antique stone, it has been little noticed by tourists and historians, notwithstanding it is one of the most remarkable monuments in the county of Lincoln, and can only be equalled by the famous Hemlock or Cromlech stone at Bramcote, in Nottinghamshire, which is of a similar antiquity and form. It was devoted to celebrations of great importance and solemnity, that were practised by the druidical⁴⁴ priesthood

⁴³ Thus Mr. Owen, in his Dictionary, explains it, DRAIG, a generative principle, a procreator, a fiery serpent, a dragon, the SUPREME. In the mythology of the primitive world, the serpent is universally the symbol of the sun, under various appellations, but of the same import as the Draig or Bel amongst the Cymri.

⁴⁴ The primitive word *drud* or druid is thought to have several significations. First it signifies a revenger ; 2ndly, cruelty ; 3rdly, valour ; 4thly, estimable. Some derive it from the Celtic Trewe, which means faith ; others from Druit, a friend ; and some from the Hebrew

in times far remote and beyond the reach of accredited history.

(The use of this description of stones is thus described by Borlase: "These Tolmens rest on supporters, and do not touch the earth, agreeably to an established principle of the druids, who thought everything that was sacred would be profaned by touching the ground; and therefore ordered it so as that these deities should rest upon the pure rock, and not be defiled by touching the common earth. Another thing is worthy of our notice in this kind of monuments, which is, that underneath these vast stones there is a hole or passage between the rocks. What use the ancients made of these passages, we can only guess at; but we have reason to think that when stones were ritually consecrated, they attributed great and miraculous virtues to every part of them, and imagined that whatever touched, lay down upon, was surrounded by, or *passed through* these stones, acquired thereby a kind of holiness, and became more acceptable to the gods."⁴⁵

Derassim, Drussim, a people of contemplation. Keyser tells us that the word Draoi signifies a magician or enchanter, from whence it is probable the word Druid may have been derived.

⁴⁵ Borl. Ant. Corn. p. 167. A little further on, the same writer is more explicit: he says "it is not improbable but the holed stone served for libations; to initiate and dedicate children to the offices of Rock-worship, by drawing them through this hole; and also to *purify the*

Now, my dear Sir, there are so many traditions extant which are connected with the extraordinary monument before us, that it will be necessary, even at the risk of tiring your patience, to consider them seriatim. In the first place, it is believed by the neighbouring peasantry that the devil had a cave under the basement of the stone containing hidden treasure; which had frequently been sought for without success, because no one could find the bottom of the stone; and hence it was supposed that the evil spirit himself protected his property from violation.⁴⁶ Still adventurers continued to

victim before it was sacrificed; and considering the many lucrative juggles of the druids, it is not wholly improbable that some miraculous restoration to health might be promised to the people for themselves and children, upon proper pecuniary gratifications, provided that at a certain season of the moon, and whilst a priest officiated at one of the stones, with prayers adapted to the occasion, *they would draw their children through the hole.*"

⁴⁶ "All these things are mine," said this impure spirit to Jesus, "and to whomsoever I will, I give them." (Luke iv. 6.) A similar legend is related respecting a search for treasure in the county of Durham. A saint called Godric had been informed by a fiend where he might find a hoard of gold hidden in the earth. Having provided himself with a pick-axe and shovel, the saint went to work in good earnest on the spot which had been pointed out. When he had dug to a considerable depth, he was surprised to see, instead of treasure, several dwarfish fiends issue from the hole; and with screams of laughter they pelted him with fire-balls. The saint decamped with all expedition, and never more attempted to search for unconsecrated gold. Many such legends

dig, until the excavated hollow round the base of the monument became of large dimensions, and was commonly filled with water, as if the idol stood in the centre of a lake. Then an attempt was made to draw it out of its place by a yoke of oxen, who strained so hard at the task that the chains snapped asunder, but the stone remained unmoved. But this process appears to have produced some effect; for the guardian spirit, it is said, alarmed at the probable success of the expedient, took flight in the shape of a Drake, at the moment when the chains broke. Subsequently the stone sank into the soft mud and mire at the bottom of the water, and for a long period of time the plough passed over it. I succeeded, without the slightest difficulty in procuring its excavation in the year 1832.

In all material points I should be inclined to pronounce these traditions purely mythological; for the Drake stone was but slightly fixed in the earth, and at the time when these attempts are said to have been made, the bottom could not have exceeded a foot and a half from the surface of the ground. Besides which, no one pretends that any of these trials occurred within his own memory; the man I have consulted merely testifies that "he had it from his fore-elders." That such a tradition

may be found in Wright's Essays on subjects connected with the literature, popular superstitions, &c. of England in the middle ages.

should exist in this enlightened era, so correctly allied in all its particulars to the original legend of druidical mythology, is a striking proof of the invincible hold which ancient prejudices combined with legendary lore, have upon the minds of men. It appears to have been a custom of very ancient observance at Aawick, before the inclosure of the open fields, for the shepherds to meet at this mysterious stone, where tales of olden time were canvassed over, each relating what he had heard from his immediate predecessors. The boys took up the story, and when their heads became grey, they transferred the wondrous narrative to the next generation upon the spot, standing beside the very drake stone which was the subject of their speculations; and thus the tradition has been conveyed from father to son for nearly two thousand years.

The subject of this legend refers doubtless to the observance of a sacred commemoration, which was periodically celebrated by the druidical priests as a memorial of the general deluge, and may be thus explained. In the time of the great god Hee, who is the same as Noah, mankind were involved in a universal profligacy of manners. A communication was therefore made from heaven that the corruptions of the world should be purified by fire and water; and that from the bursting of lake Llion, an overwhelming flood of the latter element should deluge the earth and destroy its impure inhabitants. In consequence of this revelation, a

vessel was constructed without sails, in which were preserved a male and female of every species of animals, and also a man and woman, named Dwyvaur and Dwyvach. When these were safely enclosed within the womb of the vessel, a pestilential wind arose, replete with poisonous ingredients, which spread devastation and death throughout the world. Then followed a fiery deluge, which melted the rocks and split the earth asunder. After this the lake burst forth, which inundated the globe, and destroyed the whole creation of men and animals, except the favoured few who had sought protection in the sacred vessel. When the destruction was complete, the *Avanc*, a symbol of the floating ark, was drawn out of the lake by a yoke of oxen; Gwydion formed the Rainbow as an attendant on the sun, and an assurance was given to the favoured pair by whom the world was to be re-peopled, that the lake should burst no more.⁴⁷ To perpetuate the remembrance of this calamity, a solemn rite was instituted by the druids, the chief feature of which was, *drawing the Avanc*⁴⁸ out

⁴⁷ Strabo, l. 4.; Pliny, l. 8, ep. 20; Taliesin Cad Goddeu; W. Arch. vol. i. p. 30; Casnodin. Ib. p. 431; Triad; Owen's Dict, v. Llion, and Banawg; Fab. Mys. Cab. vol. i. p. 61; Dav. Celt. Res. p. 157; Bryant. Anal. vol. ii. p. 417; Borl. Corn. p. 110; Dav. Dru. p. 96 et pas; and vid. my Hist. Bev. p. 11.

⁴⁸ The eastern nations during the performance of their religious exercises, used the ceremony of drawing the shrine of their deity with oxen; which may be the reason

of a piece of consecrated water by a yoke of oxen, called the Yehen Banawg, which were figuratively said to belong to Hee the mighty.

Now, for the better understanding of this subject, it may be observed that the male and female deities of British mythology, HEE and CERIDWEN answered to the Grecian Jupiter and Ceres,⁴⁹ and formed part of a divine triad, in conformity with the general belief of all antiquity; and one idol frequently represented both; for the heathen nations entertained a belief that the deity was of both sexes.

Jupiter omnipotens Regum Rex ipsa deumque

Progenitur, genetrixque deum. Deus unus et idem.⁵⁰

According to the legends of the Bards, one of

why the Philistines sent back the ark of God with the same animals. (1 Sam. vi. 7.)

⁴⁹ Mr. Owen in the Cambrian Biography assigns to Ceridwen the attributes of Venus—I think erroneously.

⁵⁰ Val. Soran. apud Aug. de civ. dei. l. iv. On this curious subject the learned Cudworth thus expresses himself: “Proclus in the Timæus says, *Jove is both a man and an immortal maid*. But this is nothing but a poetic description of ἀρρενοθηλος, male and female together; they signifying thereby emphatically the divine fecundity, or the generative and creative power of the deity; that God was able from himself alone to produce all things. Thus Damascius the philosopher, writing of the Orphic theology, expounds it,—the Orphic theology calls the first principle hermaphrodite, or male and female together; thereby denoting that essence that is generative or productive of all things.” (Intell. Syst. l. l. c. 4.)

the sacred oxen failed to draw the *avanc* out of the lake, which is particularly applicable to the traditions prevalent at Anwick. They recite that "one of these oxen overstrained himself in drawing forth the *avanc*, so that *his eyes started from their sockets*." Hence the old British proverb—the Ychen Banawg are unable to draw the *avanc* out of the deep waters.⁵¹ And here I cannot forbear noticing the coincidence which exists between the Anwick tradition of *the drake flying out of the stone*, and the legend of the unfortunate ox whose eyes flew out of their socket. But the drake and the *avanc* were alike symbolical of the ark of Noah, which was ultimately brought safe to land, although the stone remained immovable. The broken chain is referred to in the Bardic writings.⁵² And Mr. Owen, in his Welch Dictionary (*v. Banawg*) tells us, that a strange piece of music was used by the bards, in imitation of the lowing of oxen and the clank of chains which accompanied the ceremony of drawing the *avanc* out of the lake. The British name of this division of the island probably originated from the above ceremony; for Coritani or Coriceni was Cor-ychen, from *cor*, a circle, and *ychen*, oxen; the province of the oxen.⁵³

⁵¹ Dav. Dru. p. 189.

⁵² Llywelyn Moel. ap. Davies, p. 111.

⁵³ The Cor-Iceni plainly indicates that there was some affinity or connexion between them and their neighbours the Iceni. Some think they were two divisions of the

A short distance from the Drake stone, in the low lands, were formerly lakes of water as well as wood, and undoubtedly a fair proportion of morass. In this situation were several British tumuli which have very recently been levelled by the plough; but one pyramidal hill remains almost entire, which is, at this distance of time, 10 feet high, and 180 in circumference at the base. At the inclosure of the lordship, the line of a ditch came in contact with it, and made a deep, longitudinal division necessary, which disclosed a vast quantity of human bones and cineritious remains, indicating that it was unquestionably a British cemetery. I could not learn whether any warlike implements were taken out, nor what appearances the bones exhibited; for common labourers, if they are not under the eye of an antiquary at such times, make but imperfect observations on the ground which they are employed to excavate. This mound is known by the name of *Bloom* hill, a corruption probably of *Holme*; for though *Holme* amongst the Saxons signified a watery meadow; yet in the British mythology it was the insular stall of the

same nation, and that *Cor-Iceni* meant the lesser *Iceni*, from *Carr*, a dwarf. (Vid. *Boxholm. Lex. Brit. Lat.* p. 17.) Others imagine that both these British tribes derived their names from the different kinds of animals in which their chief riches consisted, and the tending of which was their principal employment. These derive the *Iceni* from *Yohen*, oxen, and others from *Cor*, a sheep. (*Carte. vol. i. p. 108.*)

sacred ox;⁵⁴ and it is evident that this *tamulus* was an island on which there are reasons for believing the avanc was landed.

The Drake stone was a sacred object of adoration; for it has been observed that the druids inculcated the worship of rough stones;⁵⁵ of which, being ritually consecrated and converted into the supposed habitation of an indwelling deity, some were called after the name of one particular god, and some of another;⁵⁶ and in connection with the dracontian worship, the same holy feeling produced those enormous combinations of gigantic stones that formed the Temples of Stonehenge and Abury, the latter of which was decidedly a serpent temple. Now by the word Drake or Draig, the tutelary deity of this stone, was meant a serpent or dragon, the type or representative of the supreme god or his priest; displayed in the famous banner of the druids;⁵⁷ which was a red Drake or dragon; and

⁵⁴ Bardic Poem. Davies, p. 576.

⁵⁵ In the superstitions of Germany a curved fossil found about Geslar is called the Drake stone; and being worn about the neck was considered a powerful antidote to fascination and enchantment.

⁵⁶ Borl. Corn. p. 117.

⁵⁷ In this banner, which is named *Gounddelw*, "the figure of the leader of the army is interwoven; together with those of Hu, or the sun, and *The Red Draig*. It is described as *Brascaud*, magnum sublatum; a huge, raised standard, the glory of the great field of battle, which was to accompany the army, flying in the breeze. There was a flowing streamer attached to it interwoven

the dragon of gold was subsequently adopted for a device on the royal standard of the kingdom of Mercia.

The tradition further states that the person's name who attempted to remove the Drake stone by means of oxen was Robarts, and that being ridiculed for his failure, he acquired the name of Bullock Robarts, which he retained till his death. I am persuaded that this appropriation is also mythological, and forms a part of the original legend. The chief priest of Hu, or the sun, who conducted the ceremony, was called *Rhwyv-bardd*, which easily slides by change of language into the more familiar name of Robarts. He had charge of the sacred oxen,⁵⁸ and from this circumstance acquired the cognomen of the bull or bullock of flame⁵⁹ (Beer Sled) in allusion also to the solar worship; for the high priest was usually honoured with the name of the deity he served.⁶⁰ In another

with the threads of wrath; and it was regarded as possessing a miraculous power of protection." (Dav. p. 583.)

⁵⁸ The rustic custom of plough-bullocks, which is still practised in this neighbourhood, may have originated in the above ceremony, and was probably instituted in honour of Ceridwen, the British Ceres; and Hee himself, or Noah, the identical Drake or Draig, was a husbandman, and "held the strong beamed plough." (Iolo Goch.)

⁵⁹ Thus Taliesin, in his character of the Mystagogue or Rhwyvbard, says: "I am the opening chasm; I am the bull of flame." (Buarth Beirdd. 2.)

⁶⁰ Bryant. Anal. vol. ii. p. 461.

place we find the Rhwyvbard called Tarw Ellyll,⁶¹ the bull demon; and it is to be observed that in the British mythology the bull and ox meant the same thing; and were equally objects of veneration and worship. Hence on the union of the two superstitions, we find Hu worshipped under the forms alike of a dragon and a bull; and sometimes, as in other countries, under the hieroglyphic of a serpent with the head of an ox; and the priest or Rhwyvbard was not only called the bull, or bullock, but according to the phraseology of the people of Anwick, also the drake or dragon.

Now, Sir, you will perhaps be inclined to say that this tale requires some corroboration. It is freely admitted, and the corroboration is this: the oldest man I could find assured me, that he remembered his grandfather saying, that his grandfather had told him that, when he was boy, he had heard his fore-elders say the same thing. This will carry us back two hundred years, and the story appears to have been in the same uncertainty as to time then, as it is now; and therefore the fair presumption is that it had been handed down from the earliest times of the druidical supremacy.

But we have still further proofs.

Underneath the Drake stone is said traditionally to be situated, *the devil's cave*. Now Draig or Drwg, amongst the Britons, was synonymous with

⁶¹ Welch Arch. vol. i. p. 16, 17.

the devil; and Ceridwen was called Mam y drwg, the devil's dam;⁶² and it is a remarkable fact, that many of the most sacred places of druidical celebration in this island have retained the same extraordinary designation. On this curious subject the learned Faber thus expresses himself: "Upon the propagation of Christianity in the British isles, a variety of wild legends were built upon certain mutilated traditions respecting the use of the Mithratic caverns, or holy places of celebration. These were generally esteemed oracular: whence in succeeding ages they were sometimes metamorphosed into the purgatories of imaginary saints; sometimes into the dens of magicians or fairies; and sometimes, into the strong holds of Satan himself."⁶³ Mr. Aubrey thinks that the origin of

⁶² Baxter Glos. Brit. v. Andrasta.

⁶³ Fab. Mys. Cab. vol. ii p. 451. The stones which formed the pastos or adytum in the famous at Abury, are called by the country people, *the devil's quoits*. The same name is given to three upright stones near Kennet in Oxfordshire, which Dr. Plot pronounces to be British deities. In the peak of Derbyshire is a cavern to which this name is attached; and the three gigantic stones in the neighbourhood of Boroughbridge are denominated *the devil's arrows*; some druidical stones at Clatford bottom, in Wiltshire, are named *the devil's den*; and, not to be tedious in multiplying authorities, there is an eddy near a British encampment at Niddisdale in Scotland, which is termed, *hell cawdron*; near Darlington is a place called *hell kettles*; and in our own district there is a place near Swarby, which, from time immemorial has been denominated hell hole.

this curious appellation proceeded from the barbarism and ignorance which succeeded the declension of the Roman empire; for the Britons being called away to assist their conquerors in repelling the incursions of hostile invasion, their own land became exposed to the attacks of hardy adventurers. The more learned inhabitants flying for safety into other countries, took with them their books and records; and hence the very names of many public monuments were lost. The ignorant conquerors ascribed the most stupendous works to the agency of the devil; and hence this appellation so frequently attached to the most sacred relics of antiquity. After all it might proceed from quite a different cause. The chief druidical temples were termed Dracontia, which was a name given by all nations to the first temples dedicated to divine worship. Now *draig*, draco, whence dracontia is derived, is the Scripture name for the evil spirit. Therefore, as language fluctuated, this name would very naturally merge into its English signification; and dracontia would become *the devil's temple*.

Our wonder that the above series of traditions is extant at this day, will be much allayed when we consider that only 400 years ago, more than one bard assures us that the old British system of idolatry addressed to Hee was, even then in active operation in the principality;⁶⁴ and we are solemnly

⁶⁴ He is represented as receiving adoration in the lofty

informed by Dr. Jamieson,⁶⁵ that the impressions of the druidical system still retain great influence over the minds of the natives in the northern parts of Scotland.

I have now, my dear Sir, to call your attention to a tale of sorcery and witchcraft, which is intimately connected with the subject under our consideration. There exists a remarkable beacon hill at Parham dam, in the parish of Rauceby, which was attached to a place of celebration on the heath at Cranwell (Crane-well) dedicated to Ceridwen; for the Crane⁶⁶ (Garanhir), in the British mythology, was a title of the chief druid who represented that goddess in the mysteries. There is a tradition that a furious and diabolical witch had a residence in a cave near this hill.⁶⁷ This unholy being

..... brevis implicata viperis

Crines et incomtum caput,

Jubet sepulcris caprificos erutas,

Jubet cupressus funebres,

character of "the Lord of mystery—the greatest—greater than the worlds;" and the people are cautioned "to beware how they offer any indignity to him, the Great and Bountiful." The sacred oxen are celebrated by a bard of the same period.

⁶⁵ Hist. Account of the Culdees. p. 29.

⁶⁶ Davies informs us (Myth. Dru. p. 245.) from Bryant, (Anal. vol. i. p. 47.) that Geranos, the Greek name of this bird, was a title of the sun; and the priest of Cybele, the same character as our Ceridwen, was styled Carnas.

⁶⁷ I should not be much surprised if, in the appropriation of mythology to the legends of romance, which took

Et uncta turpis ova ranae sanguine,
 Plumamque nocturnae strigis,
 Herbasque, quas Iolcos, atque Iberia
 Mittit venenorum ferax.

HOR.

As might have been expected, this malevolent creature was a terror to the neighbourhood; for the legend has reference to a period long antecedent to the time when witches appear to have confined their attention to simple mischief, and holding nocturnal conventicles with the devil; at which if they have done "the most execrable mischief, and can brag of it, they make most merry with the devill; but if they have been indiligent, and have done but petty services in comparison, they are jeered and derided by the devill and all the rest of the company. And such as are absent and have no care to be assoygned, are amerced in this penalty, so to be beaten on the palms of the feete, to be whipt with iron rods, to be pincht and suckt by their familiars, till their heart blood come, till they repent them of their sloth, and promise more attendance and diligence for the future."

The witch of Lincoln heath is said to have inflicted summary punishment on those who approached the precincts of her sanctuary; from which such horrible noises sometimes issued, that

place in the age of chivalry, the witch of the heath be not a personification of Ceridwen herself.

no one ventured to pass by after sunset, lest he should be torn in pieces.

Now, my dear Sir, as Taliesin styles the principal female of Britain, *Ceridwen wrach*, "the witch or fury Ceridwen;" and as she was accounted the goddess of death, I should take the entrance into her cave to be "the dreadful passage of penance and suffering," mentioned by the ancient mythologists; or in other words, a place of initiation into the mysteries of Britain, which were dedicated to this divinity. The noises were probably the din and confusion incident to the mystical ceremonies, which, it will be remembered, were always celebrated in a cave;⁶⁸ and these appalling sounds, which made the hollow cavern echo with loud reverberations, were used partly for the purpose of intimidating the candidate, and partly with the design of inspiring the people with terror, that they might be deterred from prying into the secrets of their nocturnal orgies.

It is further said that our witch was very cunning in the capture of young children, which she carried to her cave and devoured. There is a striking coincidence with this tradition in the fact,

⁶⁸ During this process the most dismal howlings, shrieks and lamentations, are said to have been heard; for the death of their great progenitor the Draig or Drake, typified by his confinement in the ark, was commemorated with every external mark of sorrow. This was succeeded by the barking of dogs, the blowing of horns, and the voices of men uttering discordant cries.

that during the celebration of the mysteries, the novices were denominated *children*; and one principal ceremony consisted in their being *devoured by Ceridwen*, for the purpose of reproduction; and born again.⁶⁹

But the chief performance which is recorded of the witch of the heath, is the terrible conflict that terminated in her death, at a place, which, from that circumstance acquires the name of *Biard's Leap*. The legend is as follows:—

A knight of tried courage, during the age of chivalry, had solemnly undertaken, at some favourable opportunity, to destroy the hag, who was a terror to the country. One day, while watering his cattle at a pond near the *Hermen Street*,—for it appears that the knight of those times was too chary of his horses to entrust them to any management except his own,—he was seized with a sudden impulse that the fortunate period was at hand when he might successfully accomplish this dangerous undertaking, and though his horses were all well

⁶⁹ Hanes Taliesin. c. 3. It is extraordinary how long the relics of superstition will maintain their hold upon a people. We have seen how the Celtic *Draig* is preserved at Anwick in the *Drake stone*, of which the Teutonic *fire-drake* or *Grendel* was a transcript; and in some parts of Lincolnshire the latter name is still retained, under the form of *Gringe*, which is the local name for a mischievous bogle or goblin. "Have you seen the *Gringe*?" is a fearful enquiry to a youth of weak nerves or superstitious temperament.

trained to war, it was suggested to his mind that much might depend on his selection of one particular steed, and therefore he determined to ascertain by divination which of them might be destined for this especial service. He took up a large stone and cast it into the lake, accompanied by a secret petition to the gods, that the chosen steed might raise his head from the water, and display symptoms of impatience for action, by neighing in a spirited manner. The experiment was successful. A horse called Biard answered the summons; and the warrior, armed with his naked sword only, mounted the chosen animal without hesitation. Arriving at the mouth of the cave, he called to the sorceress to come forth, and received an immediate answer in the following words:—

“ I must suckle my cubs,
 I must buckle my shoes,
 And then I will give you your supper.”

When she made her appearance, the horseman, without parley, commenced an attack upon her by a blow with his sword that struck off her left breast; but the witch by a sudden bound, evading a second stroke, fixed her talons so deeply in Biard's flank, that the animal became restive, and endeavoured to escape by a series of prodigious leaps, three of which, at least 60 yards asunder, are still marked by the impressions of his feet. The witch died from her wound, and, to prevent her reappearance, she was buried at the intersec-

tion of the cross roads, with a stake through her body and an immense stone placed over her grave, which remains to the present day.

In this wild story the legends and ceremonies of mythology are very confusedly blended; but still they all tend to illustrate that one point, the identity of the witch with Ceridwen, who was worshipped before the establishment of Christianity as a deity, and afterwards hated and feared as a malignant demon. Of this fact we have unquestionable evidence in the names of places, which time, and the revolutions of manners, customs and language, have but slightly changed. And it is remarkable that wheresoever the druidical mysteries prevailed to any great extent, there still remain traditions of witches and enchantment. The animals drinking at the lake were no other than the mythological horses which are described by Taliesin in his poem of *Canu y Meirch*, in connection with a lake or river; and after enumerating several, he mentions *the horse Beirdd*, which was his own steed, with that of Arthur and Ceidiaw and several others equally "able to bear the heroes through the peril of the fight."⁷⁰

The Druids were inordinately addicted to augury and divination; and amongst many methods of

⁷⁰ Welch *Archaïol.* vol. i. p. 43. Can it be credited that in the 19th century a belief in the evil power of witches is not wholly extinguished. See the *Graphic Ill.* p. 266 n.

practising it, was this very custom of casting stones into the water.

In the Mythology of Britain, the cave or pastos in which the aspirant was placed for meditation, before he was admitted to participate in the sacred mysteries, was guarded by the terrible divinity Buanawr, armed *with a naked sword*, whose vindictive rage was said to make earth, hell, and heaven itself tremble.⁷¹

The witch's answer to the summons refers to a mythological story related by the bards, in which Ceridwen, under the degrading form of a sow, brought forth *the cub* of a wolf and an eaglet, *which she suckled*, and then presented to two chieftains or princes, who, through their means, attained to great honour.⁷² The buckling of her shoes, was a subsequent addition, for the sake probably of the jingle.

The witch makes her appearance and a battle ensues. This is a true picture of what really happened to the candidate during his progress through the druidical regenerations; except that in these, the conflict was begun by Ceridwen or the witch, who struck the aspirant such a violent blow on the head, that one of his eyes was said to have dropped down upon his cheek,⁷³ which was doubtless the prototype of the witch's left breast being

⁷¹ Hist. Init. p. 178.

⁷² See the whole story in Dav. Dru. p. 426.

⁷³ Hanes Taliesin, chap. 3.

struck off. The remaining part of the legend is a distinct recapitulation of the mysterious ceremonies of Ceridwen's cauldron, or the secrets of the sacred cave; for her common symbol was a monstrous horse, with the head, and sometimes the wings of a bird; and under this figure, she is represented by Taliesin, as catching him in her fangs and casting him into a dark receptacle;⁷⁴ and in another place, she is said, on her neighing steed, to have leaped over the boundary.⁷⁵ Fable reports that she had a magical horse called March Malen, upon which sorcerers were accustomed to ride through the air;⁷⁶ and after the above feat she exclaimed triumphantly, "from my territory have I driven the rueful steed."⁷⁷ The three leaps form another instance of the recurrence of the sacred numbers.⁷⁸

The witch at length died and was buried under

⁷⁴ W. Archaiol. vol. i. p. 19.

⁷⁵ Ibid. vol. i. p. 65.

⁷⁶ Baxter, Gloss. Ant. Brit. v. Minerva.

⁷⁷ Poem of Gwidnaw. Archaiol. vol. i. p. 165.

⁷⁸ It may be here observed that odd numbers were appropriated to the celestial, and even ones to the infernal deities; and in all the occurrences of life the former were accounted lucky. A predilection in favour of odd numbers still continues, and will probably never be obliterated. Thus, in domestic concerns, a hen is usually set on an odd number of eggs. Palladius says the same thing was done in his time. *Supponenda sunt his semper ova numero impari.* (l. 1. tit. 27. vid. etiam Varro. l. 3. c. 9.)

a large stone.⁷⁹ The aspirant for the mysteries also was placed under the stones of the Cromlech for a specified period, during which he was considered dead; and the bard in describing the initiation of Arthur, says that at his (mystical) death, "three nights was he placed under the flat stone of Echemaint."⁸⁰

The people entertained considerable fears lest their tormenter should return to life. And their fears were well founded, for it was the uniform practice of the Druids, when the aspirant emerged from the tomb in which he had been immured, to pronounce him regenerate and *born again*.

The place where all this happened is termed *Bard's Leap*, or rather *Beirdd Lapp*, the cheerful path of the Bards; but I think it highly probable that the designation referred to the whole length of road which extends from Sleaford to the Hermen Street, and constituted the line of communication between the two ancient roads; and that in some convenient situation near their junction at this point, the ceremonies were performed in which

⁷⁹ In the poem of Hanes Taliesin, which was written by the prince of the bards more than 1200 years ago; and contains the real traditions which have been garbled into the legend before us; instead of dying, the goddess brings to life one of the persons whom she had previously devoured. This very curious poem has been translated by Davies and inserted in his elaborate work on the Druids, p. 213.

⁸⁰ W. Archaiol. Triad. 51.

Caridwen or her representative priest bore so conspicuous a part. This opinion is corroborated by the tradition of her residence in a cave; for it was in the secret cavern of initiation where all these mystical rites were celebrated; and this avenue formed the connecting medium with the beacon hill at Parham dam. Time has converted the cavern, which undoubtedly existed here at that remote period, into a simple hollow in the ground, and it is only by comparing etymology and tradition with ancient observances, that we can be fortunate enough to approximate to the reality of historic truth. So much for the witch of the heath, who appears to have been a British female deity;⁸¹ and it is not unworthy of remark that the legend of Biard's Leap is depicted on several ancient British coins, which still exist in the cabinet of the antiquary.⁸²

As the British religion included the practice of sorcery,⁸³ so the Druids assigned many peculiar

⁸¹ This equestrian adventure bears some resemblance to well known mythological story of Bellerophon and Pegasus.

⁸² Vid. Gibs. *Camd. Plate of British Coins*; and *Davies Treatise* on the same subject.

⁸³ The writings of the early Bards abound with instances of this practice. They have but recently been brought forth before the public; but they constitute an invaluable species of evidence, and have thrown considerable light on British manners, customs, and traditions. Divination was exercised among the Druids; according to Diodorus Siculus, in a very cruel manner; for it was

advantages to the possession of divining rods and consecrated amulets,⁸⁴ which themselves always were about their persons, and sold at very high prices to the princes and chieftains, as preservatives in times of difficulty and danger. The *ovum anguinum*, or serpent's egg,⁸⁵ was the distinguishing

their custom to immolate a man, thrusting him through the body above the diaphragm, and to take their presages from his fall, his palpitation, the issuing of the blood, and the motions of his body, pretending the most sure experiments for it. (See *Montf. Ant.* vol. ii, p. 279.

⁸⁴ The divine economy with respect to the establishment and protection of the Jewish nation was so remarkable, that every great event was contemplated by the heathen with philosophical accuracy; but they always fell into the error of attributing the miracle to the agent or second cause instead of the First. Hence we find all the idolatrous nations superstitiously addicted to the use of divining rods, from a tradition of the wonders performed in Egypt, and in the wilderness, by the agency of the miraculous rods of Moses and Aaron; and also of gems and amulets, from a like tradition of the stones in Aaron's breast plate, within which the Urim and Thummim was concealed, as a medium of communication between God and his people.

⁸⁵ The *anguinum* or Druids' egg was said to be produced by a knot of serpents, and being propelled into the air, was caught in the vestment of the priest, and carried off with great rapidity to avoid the fury of its parents. This egg, if genuine, was said to float against the stream. The method of its formation was however fabulous, or to use the words of Mr. Davies (*Myth, Dra.* p. 210.), "was but so much dust thrown into the eyes of the profane multitude." The Druids were the

mark of a Druid, in addition to the crystal,⁸⁶ which was equally worn by all the orders, but the rank was marked by a difference of colour. Thus the Druid's crystal was white, the Bard's blue, the Eubate's green, and the novices wore glass beads of various colours, and sometimes the ground was spotted or striped with a different tint.

In an excavation made at Quarrington, A. D. 1828, all these varieties were found in great abundance; and adjoining to them had been deposited, at a different period, ancient armour, fibulae, sacrificial instruments, an urn, and many human bones, part of which had been consumed by fire, lying in an artificial stratum of ashes and burnt substances, carefully placed on a solid bed of gravel, and covered down about four feet thick with the same material. The former are all in the possession of Dr. Yerburgh, of Sleaford; and the British relics consist of every known species of amulet, the *glain neidhr*, the *anguinum*, curiously charged with twisted serpents; crystals of all the favourite colours;⁸⁷ the warrior's amulets, one of which is a

serpents, and the eggs were crystals constructed under their superintendence.

⁸⁶ This amulet was variously shaped. Sometimes like a round bead of glass (Owen's Dict. v. *Glain*); at others like a crescent or glass boat (*Kadeir Taliesin*. W. Archaiol. vol. i. p. 37.); now it was denominated a glass circle (*Preiddeu Annwn*. Dav. Dru. Append. No. iii.); and now a glass house. (*Ibid.*) In each case it was a powerful talisman of protection. (*Hist. Init.* p. 175.)

⁸⁷ Camden has correctly described these magical ap-

rough oblate spheroid, and encircled with a most elegant double zigzag in blue enamel;⁸⁸ and several glass and amber beads, which were worn by distinguished females. All these are perforated for the convenience of suspension from the neck or from any part of the apparel.

The Druids were extravagantly addicted to augury.⁸⁹ On high occasions the entrails of sacri-

pendages. "These Gemmæ Anguinæ are small glass amulets, commonly as wide as our finger rings, but much thicker; of a green colour usually, though some of them are blue, and others curiously waved with blue, red, and white." (Gibs. Camd. col. 815.)

⁸⁸ Thus Taliesin, speaking of a warrior's amulet says, "Atuyn cant ag amaerwy."

Beautiful is the circle with its enriched border. (W. Archæol. vol. i. p. 28.)

⁸⁹ It is not extraordinary that we should find many of the superstitious methods of augury and divination practised by the Druids still in use amongst the people of England, while the tradition of the Drake Stone at Anwick remains so little corrupted by the transmission of twenty centuries. Meyrick enumerates some instances of this amongst the Welch peasantry, and many similar customs are preserved in Kesteven by the secret conclave of a farmer's kitchen during the long evenings of December. "Two pieces of stick of equal lengths are tied together in the middle, and at one end is fastened an apple, and at the other a candle. This is then suspended from the ceiling, and a person jumps up endeavouring to catch the apple in his mouth. If not extremely dexterous the apple, from its rotundity, slips from his teeth, and having received an impetus, turns round, and the candle coming in its place, burns his face. A person then goes nine times round the outside of the house, and holding a glove

fices afforded them every information they could desire. They predicted future events from the flight of birds;⁹⁰ by white horses;⁹¹ by the agitation of water, or hydromancy, and by lots.⁹² The latter process was the most celebrated, and amongst the trinkets found at Quarrington, is a cubical piece which I do not doubt was one of the instruments by which this process was performed.⁹³

in his hand exclaims—Here's the glove and where's the hand? He then meets the spirit of his sweetheart, who stretches forth her hand to obey his call, and the face he sees will certainly be the face of his wife. A girl puts salt in a thimble, and then places it in her stocking and lays them under her pillow, repeating certain verses, goes to sleep, and whoever she dreams of will be her husband. Ivy leaves are gathered, those pointed are called males, and those rounded are females; these are thrown into the fire, and should they jump towards each other, then the parties who had placed them in the fire, will be beloved by, and married to their sweethearts; but should they jump away from one another, then hatred will be the portion of the anxious person. Nuts are thrown into the fire, and should they burn bright, then the party will live, but if black, death will be the inevitable consequence."

⁹⁰ Taliesin, *Mic. Dinbych. W. Archaiol.* vol. i. p. 67.

⁹¹ *Borl. Ant. Cornw.* p. 134.

⁹² Taliesin, *Kadair Teyrn On. W. Archaiol.* vol. i. p. 65. *Myrddin, Avallenau. Dav. Dru.* p. 465.

⁹³ Sir R. C. Hoare discovered in a tumulus near Stonehenge, amidst some ashes and burnt bones, four small bone trinkets somewhat like the above, which he supposes, not improbably, were used for casting lots. They were oblong, three-quarters of an inch one way by half an inch the other, and about one-eighth of an inch in thickness. One side was flat and the other convex, and

From the above facts it does not appear that this latter was a place of British interment, for here was no tumulus; and a funeral deposit would not have consisted of such an indiscriminate mixture of personal amulets, ladies' trinkets, and other peculiar appendages to the Druidical system; it rather indicates that at the dissolution of the order, when persecution forced the Druids and their supporters to seek for safety in the wilds of Caledonia, they buried these tokens in the earth (for it would have been dangerous to travel with such unequivocal badges concealed about the person, as an exposure would have subjected them to certain destruction), by Roman sacrifice and cremation.

In other parts of the district British antiquities have been found. "Among some corpses," says Gough, "dug up on Lincoln heath, near Blankney,"⁹⁴ were found several cast-brass rings, flattish, which some suppose to be the old British money mentioned by Cesar.⁹⁵ And at Linwood in the same parish, a golden torques⁹⁶ was found, which

they were each adorned with a separate and distinguishing device. This great antiquary ranks them amongst the most valuable curiosities which he discovered in all his extended and laborious researches; and forming a step towards the use of language.

⁹⁴ From Belin-Kyd, the male and female deities of Britain.

⁹⁵ Camd. vol. ii. p. 376.

⁹⁶ The Gauls and Britons, as Strabo writes, wore chains of gold about their necks; Boudicca, the British queen, saith Xiphilin, wore a golden chain with a garment

the tenant sold to a Jew for less than its intrinsic value; an irreparable loss to the British antiquary. At Sleaford, near the Tattershall road, was taken up a stone axe,⁹⁷ so called, but though perforated to admit of a handle, it is too small, and the edge too blunt to have been ever used as a hatchet; and was most likely worn as an amulet or ornament, being composed of a species of marble or inferior gem, known by the name of *Lapis nephriticus Germanorum*,⁹⁸ clouded with different colours, and interspersed with small black specks of a metallic substance. Its surface, though exceedingly smooth, appears to be incapable of a very bright polish, from an inherent oiliness which it possesses.⁹⁹

The inference which may be drawn from the above series of facts and arguments is undeniable. This part of Kesteven was the chosen residence of

of many colours. (Gibs. *Camd.* xvii.) The above torques was doubtless worn by a British chieftain or prince.

⁹⁷ This is also in the possession of Dr. Yerburgh. A similar one was taken up in Wales, at the beginning of the present century from a Kistvaen, called *Castell Hafod*.

⁹⁸ This is a stone found in several parts of Germany, and it abounds in South America, which the Indians work into various forms, as those of little pillars, fish, heads and beaks of birds, *always perforated*.

⁹⁹ Boot, in his book, *de Gemmis*, gives a description of this stone, agreeing with the appearance of that of which this little instrument is composed. *Plerumque ex viridi, albo, cæruleo et nigro colore mixtio est—semper enim superficies pinguis quæ oleo inuncta epet videtur.*

a distinct tribe of the aborigines of Britain. It is true, many of the temples, camps, towns, and fastnesses of this people are obliterated by the steady operation of the plough; but I have adduced sufficient evidence to prove their occupancy of the district; and in no part of Lincolnshire that I have examined, is it better attested than on this very spot.

Thus, my dear Sir, have I given you a brief description of the monuments of our forefathers, the occupiers of this soil two thousand years ago. I may not have been fortunate enough to have added to your stock of knowledge on this interesting subject; and it is possible that you may have taken a view of some points in the illustrations, which differs from my own; but still I hope you will do me the justice to admit that my conclusions are not entirely destitute of probability, or assumed on false or inconsiderate grounds. If I am allowed even this negative merit, I shall not regret the labour with which my researches have been attended; and shall consider myself amply remunerated if the generality of my readers are of opinion that I have not been uselessly employed.

Believe me to be,

My dear Sir,

Very faithfully Yours,

GEO. OLIVER, D.D.

SCOPWICK VICARAGE,

January 1, 1847.

WORKS ON FREEMASONRY.

BY THE REV. JOHN BRIDGES, B.A.,
OF BRISTOL.
REVISED BY THE AUTHOR.
LONDON: ADAM AND BLACK, 25, ABINGDON STREET, W. 1814.

**THE HISTORY OF THE
FREEMASONRY**
BY JOHN BRIDGES, B.A.,
OF BRISTOL.
REVISED BY THE AUTHOR.
LONDON: ADAM AND BLACK, 25, ABINGDON STREET, W. 1814.

**KEY TO THE
FREEMASONRY**
BY JOHN BRIDGES, B.A.,
OF BRISTOL.
REVISED BY THE AUTHOR.
LONDON: ADAM AND BLACK, 25, ABINGDON STREET, W. 1814.

**THE HISTORY OF THE
FREEMASONRY**
BY JOHN BRIDGES, B.A.,
OF BRISTOL.
REVISED BY THE AUTHOR.
LONDON: ADAM AND BLACK, 25, ABINGDON STREET, W. 1814.

WORKS ON FREEMASONRY,

&c., &c.,

BY THE REV. GEO. OLIVER, D. D.,

Past D.G.M. of the Grand Lodge of Massachusetts, U.S., late D.P.G.M. for
Lincolnshire, &c., &c.

PUBLISHED BY BROTHER RICHARD SPENCER,

314, HIGH HOLBORN, LONDON,

AND SOLD BY C. W. OLIVER, UPPINGHAM.

In Demy 12mo., Price Four Shillings,

AN ACCOUNT

OF

THE RELIGIOUS HOUSES,

FORMERLY SITUATED ON THE EASTERN SIDE OF THE

RIVER WITHAM;

BEING THE SUBSTANCE OF CERTAIN PAPERS READ BEFORE

THE LINCOLN TOPOGRAPHICAL SOCIETY,

IN THE YEAR 1842.

WITH NUMEROUS ILLUSTRATIVE NOTES.

OPINIONS OF THE PUBLIC PRESS.

From the Literary Gazette.

“ Situated in one of the richest districts in England, and early among the localities most enriched by commerce; the remains of these wealthy and powerful Monastic Institutions offer a fine field to reward the investigations of the archæologist. Yet strange to say, Lincolnshire has been as much, or more, neglected by antiquaries than any other county in the kingdom; and we are the more indebted to Dr. Oliver for directing his researches into this interesting and prolific quarter..... We proceed to consider a little the author's own valuable exertions, though contained in a small volume..... I am, says the author, and we rejoice to hear it, preparing an essay on the monumental remains of the Britons southward of the city of Lincoln, with some conjectures on the use and references of the Drake Stone at Anwick, which will be shortly published.”

From the Athenæum.

“ This is a pleasant little volume—chiefly devoted to records of Bardney, Topholm, and Kirkstead Abbeys, and the Priory of Cistercian Nuns at Stixwold; and it forms a welcome contribution towards the history of a neglected, but important county—

Works on the Masonry of the Dr. Oliver,

Lincolnshire is the antiquary in comparison, indeed, as Lincolnshire with scarcely an exception, is the most powerful British tribe, and the most noble remains, extensively colonized by the Romans, who also left numerous traces of their occupancy. The same is the case with the conflict between the Monks and the Northmen, and the subsequent conquests, which ended in a partial occupation of the Danel, striking in wealthy population and offering the important charters, the bridge, the to the high station, that Boston and Lincoln, in the thirteenth century, were second only to London and Southampton, and they are few shires that can compete in interest with this. It is not to the credit of archaeologists that, although presenting so many attractions, so little has been done towards its illustration, and we trust that the earnest pleadings of Dr. Oliver, and the suggestions in his preface, will awaken for it a more general attention.

From the Freeman's Quarterly Review

Surely our reverend author must have been born an antiquarian; how otherwise could the recluse of Scopwick find opportunity for producing such works as the History and Antiquities of the Town and Minster of Beverley—the same of Grimsby—and other places; and here he gives us a most valuable work, being a series of papers read before the Lincoln Topographical Society a few years since, and now collected into one volume. We find therein a concise history of the origin, design and downfall of Monachism, which, generally speaking, was hardly used by the bluff Harry; not that the Monks were undeserving of their punishment; but because the punishment was inflicted with a severity too little tempered with justice. The statistical and topographical details are ample and descriptive, and are worthy of this Augustan age of literature. No point escapes our author's attention—the arrangement of the whole is perfect. To the native of Lincolnshire the work must have an impulsive character—the antiquarian it is deeply interesting."

From the Builders

"Dr. Oliver, the indefatigable writer on Freemasonry, who has done much towards the illustration of Lincolnshire, which at present needs attention in this respect, has just published an interesting little volume on the Monastic institutions of the county."

From the Lincoln Standard

In our Review columns will be found a notice of the late interesting book of Dr. Oliver "On the Monasteries East of the River Withams." We have taken the liberty of extracting it in full from the valuable British Journal the Antiquary, &c.

Published by Bro. R. Spencer.

is looked up to by all as the arbiter on all literary matters: the article contains so exactly our opinion of the praiseworthy efforts of the Learned Doctor, and also of the merits of the book, that anything we could say would be merely a re-echo of the Athenæum, and by extracting it we give an opportunity of shewing our readers that Dr. Oliver is held in high esteem as an Author and Antiquary by the first of the London Literary Critics. We trust that his efforts to collect a General History of the Antiquities of this city and county will find co-operators. We beg to recommend the work most cordially to our readers, and refer them to the preface for an exposition of Dr. Oliver's views on the subject."

From the Nottinghamshire Guardian.

"This volume, which is neither large nor expensive, contains much valuable information, written in a pleasing and interesting manner, displaying the most profound learning, and the most unwearying research on the part of the Author. Dr. Oliver, Vicar of Scopwick, was a member of a Topographical Society that existed some time since in Lincoln, but which is now extinct; and being induced to turn his attention to the religious houses that formerly existed in that county, he reduced his observations to writing, and read them to the Topographical Society in the shape of a number of Essays. These Essays, with an elaborate Preface, an extended Appendix, and an amazing number of learned Notes, form one of the most useful and interesting works that has been issued for many years."

Just published, in 2 vols. 8vo., price 2l., Masonic gilt cloth boards, with a fine Portrait of the Author, a beautiful allegorical Frontispiece, by Bro. J. Harris, and numerous other Engravings.

Respectfully Dedicated (with permission) to

THE RIGHT HON. THE EARL OF ZETLAND, &c. &c.
M. W. GRAND MASTER.

THE HISTORICAL LANDMARKS, AND OTHER
EVIDENCES OF FREEMASONRY,
EXPLAINED;

In a Series of Practical Lectures, with copious Notes. Arranged on the system which has been enjoined by the Grand Lodge of England, as it was settled by the Lodge of Reconciliation, at the union in 1813.

. A limited number printed on LARGE PAPER, arranging with the Royal 8vo. edition of "The History of Initiation," and

Works on Freemasonry, by Dr. Oliver,

"The Antiquities of Freemasonry," with Proof Impressions of the Engravings on India Paper, price 3*l.* 6*s.*

A most splendid Lodge Present.

N.B.—For the convenience of the Brethren, this Work may be had in 12 Parts, at 3*s.* each, except Parts 5 and 12, which are 4*s.* each, the latter containing a fine Portrait of the Author.

This work is kept by the Publisher in a variety of Masonic Bindings.

Demy 8vo., price 6*d.*

ORNAMENTS, FURNITURE, AND JEWELS

A SERMON,

Preached at Boston, before the Provincial Grand Lodge of Lincolnshire, on the 15th September, 1841.

"The subject chosen by the reverend preacher is not new—it has often in Lodge been adverted to by himself with great effect; still, in whatever falls from him, there is, notwithstanding the repetition of an engrossing subject, a charm of novelty in its reclothing. In the present case this is felt, for perhaps, on no occasion was the attention more closely riveted—the mind more deeply impressed. His parting words were affecting."—*Freemason's Quarterly Review.*

In 12mo., price 7*s.* 6*d.* Masonic gilt cloth; 9*s.* 6*d.* half-bound;
12*s.* 6*d.* whole bound blue calf, gilt Masonic tooling,

THE SPIRIT OF MASONRY,

BY BROTHER W. HUTCHINSON, F.S.A.

A New Edition, with copious Notes, Critical and Explanatory, by the REV. GEORGE OLIVER, D.D., Author of "The History of Initiation," &c.

This new edition is Dedicated to the Grand Lodges of England, Ireland, Scotland, and to the Craft in general, and originally sanctioned by Lord Petre, G.M., and the Grand Lodge in 1766.

Opinions of the Press.

"The Freemasons will exclaim *Io Triumpe!* on the appearance of a new edition of Hutchinson, dressed up and garnished by our friend Dr. Oliver. It must, indeed, be a source of gratification to the Brethren, that such a means of information on the

Published by Bro. R. Spencer.

subject of Masonry has been placed within their reach. The book contains illustrations on the chief points of Lodge business. We find lectures on the nature of the Lodge and its furniture; on the apparel and jewels of Masons; on the Temple of Jerusalem; on the Master Mason's Order; on secrecy, charity, and the occupation of Masons, &c. What can the fraternity want further? And yet, lest there should be any point left untouched, the Editor has prefixed a copious Introductory Dissertation of the state of Freemasonry in the eighteenth century. This part of the work contains much information; and we have been struck with some of its chief points. We recommend the perusal of the work to all who wish to become acquainted with the true principles of Masonry."—*Lincoln Standard*.

"We are rejoiced to see Freemasonry become the subject of scientific inquiry and research. 'The Spirit of Masonry' has gone through several editions, but the present one is illustrated with so much new matter in the form of Notes as to invest it with a new and interesting character; and the Brethren—even those who possess any of the former editions—will find so much valuable information in those appendages, and in the Introductory Dissertation, as may well induce them to become purchasers of the present edition; in which, as the Editor truly says, 'they will discover a mine of information which will enrich their minds with a knowledge of the great and valuable truths furnished by the science and philosophy of the Order.'"—*LINCOLN CHRONICLE*.

"The pure spirit of Hutchinson would have rejoiced in the probability that, in a future age, his works should be immortalized in the annals of Masonry by the powerful pen of its historian, Dr. Oliver."

"We could almost wish that every Masonic work was out of print, provided they could, like the one before us, pass through Dr. Oliver's alembic, and become thereby fresh, as from 'pastures new.' As a Masonic work, Hutchinson and Oliver, united, are beyond the reviewer's power—all is thought and bright imaginings. Let the aged Mason read and ponder; let the tyro drink deep of the precious waters that sparkle with the lustre of life."—*Freemason's Quarterly Review*.

In demy 8vo. 10s. 6d.; royal 8vo. 16s., handsomely bound in blue cloth, and decorated with gilt Masonic Tooling,
a New and Revised Edition of

THE HISTORY OF INITIATION

IN TWELVE LECTURES;

Comprising a detailed Account of the Rites and Ceremo-

Works on Freemasonry, by Dr. Oliver,

... doctrines, and Discipline, of all the Secret and Mysterious Institutions of the Ancient World.

... Brother R. S. respectfully informs his Brethren the above may be had in a handsome blue calf binding, with the Masonic Tooling fallgilt, price 15s. 6d. small, and 24s. large paper; the latter forming a **SPLENDID LONG PRESENT.**

Testimonials of the Public Press:

... The learned doctor, in the above work, has investigated the superstitious and idolatrous systems, notions, and observances, of ancient India, Persia and Greece; of the Celts, Goths, and Mexicans; in the course of which his inquiries have penetrated into the abstruse contents of many learned works, seldom explored, we fear, in these degenerate days of superficial reading, whence he has extracted curious facts to elucidate the views developed in these Lectures."—*Times*.

... "The author has furnished a key by which the study of this subject may be successfully prosecuted."—*LINCOLN STANDARD*.

... "We can confidently recommend this interesting book to all persons who may have a taste for such investigations, assured that its contents will afford them a treat of no common order."—*Nottingham Journal*.

... "The work is learned, curious, and ingenious."—*Gentleman's Magazine*.

... "This is a new edition of a previous work that has been already received with the highest gratification by the Order; it has undergone much careful revision, and contains valuable and important additions. The expected revelations of those truths with which the author has stored his gifted mind have been fully realized. As a literary composition the present volume is polished and elegant; as a Masonic illustration, it is plain yet vigorous. We observe, with much admiration, the vast number of learned authorities which have been consulted, not merely as proving the great extent of the author's research, but as comprising the value of a course of study which thereby saves the Masonic reader a vast deal of trouble—enables him, with less difficulty, to comprehend those mysteries which unite morality to science—deduces the origin of Freemasonry—conducts the examination through every system of philosophy—explains errors and leaves no opportunity for the sceptic or casual to exercise his vocation. It is a work good for all men, and a text-book for Masonic Lodges."—*Freemason's Quart. Rev.*

... "No Masonic Brother should be without this book in his library."—*LINCOLN GAZETTE*.

"It is a work of extensive reading and erudite research."—*Staffordshire Examiner*.

"The mantle of the learned historian of Freemasonry, Mr Preston, has fallen aptly upon the shoulders of Dr Oliver, who holds a distinguished position among the members of this Craft in the province of Lincolnshire. But while to those in the secret of Masonry the present volume is one which possesses a peculiar charm, its contents are such as cannot fail to interest the general reader, as the learned author has embodied in its pages the result of multifarious but well-digested reading on the general subject of the mysteries of the nations of old, from the Egyptians and Chaldeans to the Druids and modern inhabitants of Europe. There is an easy and graceful style pervading the book, which gives its contents an additional charm in the perusal."—*Quarterly Review*.

"The Rev. Dr. Oliver is a Freemason of repute, and an enthusiast in the Craft; considering pure or primitive Masonry was certainly derived from above." In his eyes the mysteries of Egyptian and classical antiquity, together with the religions of Persia and Hindostan, as well as the mysteries of the Celts, the Druids, the Goths, and the different American nations, were all branches of Freemasonry—pure in their fountain, but corrupted in the streams. The object of his book is to describe the ceremonies of initiation into all these brotherhoods, of course, and to unfold their philosophy or tenets. In the pursuit of this object he brings together a vast number of particulars from a vast number of sources."—*Spectator*.

"In this volume we have the substance of twelve lectures, comprising a detailed account of the rites and ceremonies, doctrines and discipline, of all the secret and mysterious institutions of the ancient world. The work is got up with evident care, and the arrangement being in a great measure new, and proportionably abstruse, 'I have,' observes the author, the Rev. Dr. Oliver, 'advanced with much caution, and have not ventured to introduce any single fact without its accompanying authority.' We may add, that the volume displays, in every page, marks of extensive research; that the materials are well digested, and the language of the lectures uniformly recommended by ease and perspicuity. Those who take an interest in Freemasonry will read it with pleasure."—*Sun*.

"The work before us professes to contain the history of all these idolatrous Initiations and Mysteries. It would be impossible for us to attempt to follow the author through the vast accumulation of antiquarian evidence which he has collected together with astonishing talent and industry, but we can recommend the perusal of it to the curious inquirer into the subject

Works on Freemasonry; by Dr. Oliver,

upon which it treats. Whether Dr. Oliver has succeeded in establishing the antiquity and purity of the rites of Masonry, we cannot undertake to determine, but we cannot avoid being impressed with the importance of the fact, that the mysteries of idolatry bear a striking similarity to each other—that they all exhibit traces of the belief in the triple godhead—of the creation and the fall of man—and of the promise of a Mediator, who should expiate sin by the shedding of His blood.”—*Sunday Times*.

“ A learned essay on the Antiquities of Freemasonry; which the author believes to be immediately descended from the mysteries of ancient nations.”—*Athenaeum*.

Demy 8vo, price 1s. 6d.

BRIEF HISTORY OF THE WITHAM LODGE,

No. 374,

Holden in the City of Lincoln;

With a description of the Ceremonial used at the levelling
of the Foundation Stone of a New Masonic Hall, and
the Sermon preached on the occasion,
15th April, 1841.

“ It would be well for many Lodges if the honourable example of our Rev. Brother were more generally adopted. It is by many considered that the transactions of Masonic meetings will not bear the light; this most absurd notion is dangerous at once to the peace and good order of the members, whose general conduct and their affairs should always be so conducted as to court the more critical examination of the *profane* world. In this case the *Minute Book* of the Lodge has been examined, and many interesting *data* are given. But the great object of the history is, to comprise within its limits the founding of a Masonic Hall, which took place on the 15th April, 1841, under the happiest auspices, and on which occasion a sermon was preached by the Rev. Dr. Oliver, D.P.G.M. of the province. The discourse is replete with the soundest moral truth, and incontrovertibly combines the holy beauties of Christianity with Freemasonry. After the banquet, the several addresses embraced all that moral eloquence, combined with true social feeling, could possibly effect. The speech of the Rev. Doctor was especially brilliant; and that of Sir E. Lytton Bulwer, Bart., was remarkable for its eloquence. This ‘Brief History’ we recommend for general perusal, and hope to find many similar emanations from the Craft.”—*Freemason's Quarterly Review*.

Published by Bro. R. Spencer.

Demy 8vo. 9s. cloth; 15s. 6d. in blue calf binding, with gilt
Masonic Tooling,

SIGNS AND SYMBOLS,

Illustrated and Explained in a course of Twelve Lectures
on Freemasonry; a New Edition enlarged.

"This book is well written, and merits a place in every gentleman's library, whether he be a Brother or not."—*Gentleman's Magazine*.

"We hope enough has been said to induce every Brother who would be really a Mason, to purchase the volume; and we can in fraternal sincerity assure him that his acquisition will be a jewel beyond price. To our learned Brother, the Rev. Dr. Oliver, we unaffectedly offer the homage of grateful and sincere respect for the labours he has undertaken—for the perseverance he has shown—for the spirit of intelligence, good will, and true piety, which, while they shed a lustre around his 'Signs and Symbols,' teach the heart of the Mason to love, and the soul to praise and to magnify Him who liveth in the heavens."—*Freemason's Quart. Review*.

Demy 12mo. price 4s. bound in cloth,

THE HISTORY OF FREEMASONRY,

From 1829 to 1841.

A New Edition (15th) of "Preston's Illustrations of Masonry," (being an exact reprint of the 14th edition, printed in 1829, and edited by the Rev. Dr. Oliver) having appeared last year without any continuation to the Historical part of that volume, the present Work is now published to supply that deficiency, and the Publisher anticipates the design will be peculiarly acceptable to the Craft, as it embraces a period of more than common interest; a period of stirring energy, which has produced incidents and transactions in every quarter of the globe, that have placed Freemasonry before the public in a new and imposing form.

The following is extracted from the learned Doctor's Preface:—

"In the execution of this little Work, the Author professes a strict independence of principle, and impartiality of action.

"Historical truth disclaims prejudice and partisanship; and whatever opinions the Author may entertain as an individual

Works on Freemasonry, by Bro. R. Spencer,

Mason, he has endeavoured to preserve the strictest neutrality as an Annalist. How far he may have been successful will depend on the opinion of his readers. He has adhered most faithfully to that law of the Grand Lodge which prohibits the printing of any private transactions that require to be withheld from the public eye; and has inserted no matter but what he has found in the printed Quarterly Communications of the Grand Lodge, or other sources equally available for the purposes of discussion and remark.

“With this avowal, the work is committed to the judgment of the Craft; and, it is hoped, will be found not altogether uninteresting, as a detail of Masonry in its most palmy and prosperous state.”

* * * As the above History forms a Continuation of the 15th Edition of PRESTON'S ILLUSTRATIONS OF MASONRY, edited by Dr. Oliver, they may be had bound together, price 13s. in cloth; 16s. half-calf gilt; or 18s. in handsome blue calf binding, with gilt Masonic Tooling.

Testimonials of the Public Press.

“A narrative of the most important matters connected with the Craft, from the year 1829 to the present day.”—ATHENÆUM.

“This is a work from the pen of the learned author of ‘The History of Initiation,’ and other able productions connected with Masonry. It contains much interesting information connected with the proceedings of the Brethren all over the world, having especial reference to the progress of Masonic Institutions in this country. The work will be very acceptable to every member of this ancient body.”—BRISTOL STANDARD.

“A work highly interesting, containing accurate information of all the remarkable occurrences and events during the period to which it refers; and therefore must become a valuable record, highly acceptable to the Order, emanating, as it does, from an author of so high and established reputation as the Rev. Brother, whose literary productions have extended, like the Order to which it refers, all over the surface of the universe.”—LINCOLN STANDARD.

“The work is well written, and Dr. Oliver has drawn an exceedingly good comparison between Masonry on its revival in England a century and a quarter ago, and Masonry in the present day.”—FREEMASONS' MONTHLY MAGAZINE.

Demy 8vo. price 10s. 6d. in handsome cloth boards, or 15s. 6d.
in blue calf binding, with gilt Masonic Tooling,

The Theocratic Philosophy of Freemasonry,
In Twelve Lectures,
On its Speculative, Operative, and Spurious Branches.

C. W. Oliver, Printer, Uppingham.

